



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE FLAMING SWORD

December 28, 1900.

THE CONTENTS

The Great Sacrifice for the Love of Life.
The Exchange of Mortality for Immortality;
the Severing of Old Ties and the Leav-
ing of All for the Sake of Truth;
the Seeds of Death and
Germs of Life.

The Betrayal of the American Nation.
Glu-
petism.

Issues,

ht.

ial Discus-
ld's

Office

The Flaming sword

Soc 705.2



Harvard College Library

FROM

Gratis

Scientific Interpretation of the Apocalypse.—Gold Power on the Throne.—Deity in Personality.—Mysteries of the Universe.—Editorial Topics.—Koresh in the Masonic Temple.—The Crime of Usury.



THE FLAMING SWORD



November 23, 1900.

THE CONTENTS

The Book of Revelation.

PART VIII.

The Son of Man in His Least and Greatest Forms;
Explanation of the White Hairs and
Flaming Eyes; the Brazen
Feet and Voice of
the Waters.

Enthronement of the Gold Power.

KORESH.

Manifestation of Deity in Personality.
Berthaldine, Matróna.

In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office as
Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratià, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky:

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 1.

CHICAGO, ILL., NOVEMBER 23, 1900. A. K. 61.

Whole No. 416

The Book of Revelation.

Part VIII.

The Son of Man in His Least and Greatest Forms ; Explanation of the White Hairs and Flaming Eyes ; the Brazen Feet and Voice of the Waters.

And his head and his hairs white as white wool, as snow ; and his eyes as a flame of fire. Rev. i: 14. (From the Original Greek).

THE REVELATOR describes the Son of man, not only in his least form, as an individual and personal being, but as the universal or Grand Man. As the Grand Man, the head implies the Sons of God, for the Order of Melchizedek, the firstfruits unto God and the Lamb, constitutes the offspring of the Lord Jesus. These firstfruits are the product of His life; he is multiplied and resurrected in them, and they are precisely what he is; namely, the firstfruits of the resurrection. The head implies the all of life, not as to the spiritual, but as to the natural degree, for the all of life does not exist except in the natural. Those who are in the natural head of the Grand Man are in the Lord's natural life: for as the Lord, the Son of God, was made perfect in his external and material life, so the Sons of God—produced from him as their Father, they being his Sons—will become perfect in their sonship, which is also in their natural life. The whiteness of the head signifies the chastity of these offspring of the Lord God in their natural and bodily lives.

His hairs are also white like wool. It must be remembered that the Lord Jesus was called the Lamb of God; he was also called the Lion of the tribe of Judah. He is called the Lamb by virtue of certain principles, and the Lion by virtue of other principles; he is *the head of the serpent* by virtue of still other principles. Be-

cause he is the Lamb of God, the hairs of his head are referred to as like wool. As the Lamb of God, the Lord Jesus was the begetter of life in his offspring. The Sons of God (who comprise the firstfruits of the resurrection, at the end of the age) will stand out in the flesh, for they will be the offspring of the Lord Jesus, like Jesus the Lord, their Father, and his life is in them. They constitute the ultimates of his powers of regeneration. As the hairs of the head constitute the cast off elements and ultimates of the activities of the head, so the natural body of the resurrection comprises the part of life to be cast off at the theocrasis and final absorption of the Sons of God. That the hairs are white like wool, signifies that the begetting forces are no longer employed in natural generation; that the desires are made chaste, and that the intellect and affections are devoted to the things and uses of the arch-natural life.

The Lord as the Lamb of God, signifies the begetting power of God, and wool is the ultimate of that power. When the Sons of God mature, they are the light of the body; and as the light of the body is the eye, and as there are many Sons of God, there will be many eyes—for every Son of God is an eye. They will be as a flame of fire, because they enter into their invisible domain as the final fruits of regeneration, through a flame which is like that in which Elijah ascended, and likewise the Lord Jesus.

Contrary to what the modern church teaches, the

Lord was consumed in a flame. His body was resolved to energy—the energy called the Holy Spirit. He constituted the central point of the anthropotic cosmos, and his theocrasis—a combustion in which his physical body was consumed—corresponded to the combustion which obtains at the very focal point of the alchemico-organic (physical) cosmos. The transmission of his life, imparted to the primitive church, will be manifest as a general conflagration at the end of the dispensation now closing. The Lord Christ will have multiplied his life in men; as he was the eye, and therefore the light of the body, his life multiplied in mankind will constitute many eyes; and their general conflagration is the flame of fire in which the dispensation culminates.

And his feet like to fine white brass as in a furnace; and his voice as the voice of many waters. Rev. i: 15. The Sons of God not only constitute the feet (extremity) of the dispensation, but the divine natural things of life. That which is the outermost of being, as related to things inner and innermost, comprises the feet. They are like fine white brass, because brass is the union of two metals. The Sons of God are the union of truth and good (silver and gold are substances which symbolize truth and good), and also of things natural and things spiritual. They are the divine spiritual and the divine natural men. It is for this reason that His feet are like fine white (chaste) brass as in a furnace, because they come from the furnace.

The Sons of God at the end of the age will be the product of the application of the science of life, through the Messenger of the Covenant. They are the sons of conjunction, that is, the sons of Levi, the product of the application of the antitypical Levitical priestly office, the product of sacrifice. They will be manifest as the product of the office of Elijah the prophet. "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly [this includes all that live or exist, for all are wicked, but those who confess and repent will get into this fire of purification], shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." This

fire is the furnace where His feet are purified, and whence they come as fine white brass.

*"And his voice [the product of the Word, Logos, from *legein*, to speak] as the voice of many waters."* "The waters which thou sawest * * * are multitudes, peoples, nations, and tongues." It is the voice of God, the voice of the Son of God made manifest in the product of his planting, the planting of the Son of God. Let it be understood that the Lord Jesus, who was the Son of God, had within him the Father; that he was the Father, Son, and Holy Ghost. This Son was planted at the beginning of the dispensation, and matures as the many Sons of God at the end of the dispensation. These Sons of God constitute the voice of God, that is, the word of God expressed in the multitude as the sound of many waters.

"And having in his right hand seven stars; and out of his mouth a sharp broad sword, two-mouthed, proceeding; and his appearance as the sun shining in his strength." Rev. i: 16. The right hand of God is his power. As the seven stars are seven angels clothed with divine authority and power, they are in His right hand. The seven divine Messianic manifestations of the past, are the seven angelic manifestations of Deity. At the end of the age they are involved in one, as the five preceding the Lord Jesus were involved in the sixth, the Lord himself, this one at the end of the age will include the prior six, hence in the highest sense he will constitute the seven angels; but in the broader sense, the seven angels are the seven churches, for they are each in the form of a man.

"Out of his mouth" means literally, the resurrection, for it is from the resurrection that the Word of God proceeds. It is a sharp two-mouthed sword, because it includes both the letter and the spirit of the Logos. "The letter killeth;" this is the killing edge of the sword. There can be no immortality until the old man is made dead. This death must be accomplished by the letter of the Word (not the Bible, but the Logos), which killeth. When the old man is killed by the letter, then the spirit can make alive; hence the importance of the true science of the Word, the science being its letter. The Sons of God will be the light, the sun of the world; for this reason His appearance is as the "sun shining in his strength."



It is a poor general who yields defeat to the first repulse; and they are poor soldiers who will not follow their leader into a renewal of attack because of repulse in the first, second, or third engagement. Whosoever regards earthly ties of more value than this cause is not worthy of the cause; and whosoever holds the ties engendered by the processes of sin as more sacred than such as can bind men to God, cannot have part in the resurrection to Life.

In the time of the war there are many no doubt who, actuated by motives of patriotism, are willing to sacrifice home, family, and associations, and great honors are awarded those so imbued with the love of country that they would sacrifice home and life, if necessary, to save the government from disruption. The love of God is greater than the love of country, and as a theory is so regarded by the church and the world; but practically it is a farce.

Enthronement of the Gold Power.

Legislation in Favor of the Wealthy and Against Interests of the Masses; the Gold Power Controls Until the Final Crisis of the Age.

THERE ARE EIGHTY MILLIONS of population under the direction of the Government of the United States, and subject to its financial and commercial laws. A majority of these people are producers of the wealth of the nation, whether in the hands of the Government, or in the coffers of the multimillionaires of the country. Shall our legislation be controlled by the people, in the interests of the masses and for the benefit of the wealth producer, or exclusively for the robber barons, multimillionaires, corporations, the bloated bondholders, and the bankers of the world? There is no question but that the laws are made in the interests of the rich, because the rich—if not the actual legislators—constitute the controlling power in all our law-making departments; and our experience and observation have taught us that the rich not only despise the poor, but when in power they will invariably legislate in their own interests and in direct opposition to the welfare of the wealth-producer.

We have had four years of republican prosperity, with a prospect of four years more of the same kind of happiness to the man who has the "full dinner pail"—upon which the grocer has the first unpaid claim. It is said that there are more than four hundred millions of dollars in the treasury of the United States (with which to build a greater navy, and to develop resources for the protection of the banker interests of the world, pre-eminently, Lombard street); but are these millions adding to the happiness of our people? What is the connection between these millions and the working-man? Has the business of the small dealer improved under the republican *regime*? Has there been an increase in the value of real estate?—for this is the true index to a genuine or a fictitious prosperity. Are the farmers and laboring masses reaping the benefits of our boasted prosperity, and have the wages of the working and clerical masses advanced in proportion to the rise in the Standard Oil stocks?

The gold power seated on the throne of dominion, has had an endorsement by the people of the United States. The democratic issue of 1900, "Teddy shot a defenseless and fleeing Spaniard in the back," has so wrought upon the American impulse as to create a "landslide" for the republican party, which demonstrates not only the military genius of the century, but especially of the American mind toward that only true greatness characterized in the right of might, the fundamental principle of the competitive and military tendency of the age.

The fact that we owe a few billions of dollars and have guaranteed the payment of these billions to the

bondholders in gold, while conscious that there is not gold enough in the world to meet this obligation imposed upon us by the brokers of Lombard st., has not appalled the voters of the American public. The American people have yet to learn that it is easier to borrow than to pay. The millionaires who determine our legislation, have but one purpose in forcing the gold standard upon the governments of the world; that purpose is to reduce the standard to the minimum, that it may increase its power to demand interest to the maximum. These bondholders and money-lenders prefer to loan their money to governments than to individuals or corporations, and especially when they know they can and do control all legislation in their own interests. When Standard Oil stock jumps up a few points because of the result of the election, and by virtue of this fact Rockefeller puts twenty millions of dollars in his vest pocket, it is because the price of gold has increased proportionally, and the demand upon the wealth-producer is proportionately greater, for he fills the coffers of the millionaires and foots all their bills.

Our readers must not infer that because we oppose the gold standard or "sound money" idea, as the robber trusts, bankers, and brokers of the world delight in calling the millionaire's money god, that we are in love with the democratic party and bimetallism. If it were possible for a correct financial system to obtain under the competitive system, which means a simple process of regulating the exchange of products,—for this is all that money, as it is called, purports to accomplish,—it could be done easily and directly without any complications through which the rich can gull the poor and compel them to yield all their substance to increase the power of the wage-slave driver, for the oppression of the "common people."

The gold in the money markets of the world is watered stock; it is a fictitious representation of wealth. The valuation set upon it is not intrinsic; it is not even performing the uses of money. If the governments of the world should agree to remove their stamps from gold, it would not be even a "fifty-cent dollar." Its monetary power being destroyed, its demand as a commodity of commerce would be limited to its value as essential to the arts. If gold were demonetized it would be comparatively valueless. The money kings will not admit this, but the people can and will be educated to the truth of the matter; and when this is accomplished, the bottom will fall out of the millionaire's tub, and it will become the bottomless pit into which he, the money lord, will fall.

If a man who is regarded financially sound wishes

to negotiate a transaction, he gives his note on a cheap piece of paper. This is backed by his credit, predicated upon the basis of his wealth. It is a simple process, direct from the debtor to the creditor. This note is negotiable. If a man is willing to take my paper, which is merely employed as a convenience for transactions in the exchange of the products of labor, or labor itself, I would be a fool to volunteer to depreciate my credit by agreeing to purchase an amount of gold equal to the transaction, and placing it in my safe as security for a payment which my credit had already guaranteed.

Our nation is a man. It is the nation as one man which gives its promise in any transaction. Our ability to pay what we promise resides in the inexhaustible resources of the country, with the industrial possibilities of eighty millions of civilized people. Is this a good guarantee for the delivery of our goods? If not, let us put our stamp on gold that we do not own, on the gold we borrow and upon which we pay interest; let us by this process increase its valuation 90 per cent—which we do by endorsing the gold standard throughout the world; let us pay this 90 per cent on the watered stock in gold which we, through our indifference toward the money power, have allowed that power to usurp. This is the power behind the throne—the power which dictates our laws; the power which says to our legislators: “We must enslave the masses by some process which we can absolutely control; help us in our determination to steal the products of labor and make slaves of men; help us to reduce eighty millions of boasting freemen to the serfdom of the bond-age! Demonetize your paper money, which the people through your instrumentality can issue without limitation, and which is beyond our control; then demonetize silver; reduce the medium of exchange to the gold standard, and by this means make of it a thing to be desired above all things, thus taking away from it its function as money, and placing in our hands the instrument for their destruction!”

The American people never had so perfect a medium of exchange as when they possessed the financial system which was good enough for the greatest emergency through which they have ever passed. It was too good for the people, but death to the bondholder and the Shylock broker. Do we advocate a return to greenbackism, under the competitive system? No; the gold power has come to stay until the crack of doom, and we can assure our readers that the crisis is not to be long delayed. September 22, 1899, we wrote as follows for *THE FLAMING SWORD* of that date:

“It will be remembered by the readers of *THE FLAMING SWORD*, that during the last national campaign we predicted the success of the gold standard party, on the ground that the golden calf would be elevated to the sanctuary of the modern soul, to the altitude of the highest human love—the love of money. This prediction we predicated upon the basis that as the golden

calf set up in the most holy place in the reign of Manasseh, king of Judah, was the sign (in type) for the destruction of the temple at Jerusalem, so the exaltation of the modern god, Moloch, the golden calf in antitype, must occupy the same exalted place in the hearts of the people before the vengeance of God could be displayed in the overthrow of the evils now afflicting society.”

We further said: “Before us as we write is the *San Francisco Examiner*, from which we quote the following:”

The American Bankers' Association puts itself on record unequivocally in favor of the gold standard today, by adopting a resolution, the meaning of which nobody can mistake. That action, taken in connection with the placing of Colonel Myron T. Herrick, President McKinley's close friend, in line for the Presidency of the association in 1901, made it quite a day for the National Administration. The adoption of the gold standard resolution was not, perhaps, a surprise. The association is a sound money body from end to end. Heretofore, all attempts to induce the association to take any action which might be regarded as of a political character have failed; but today the view was taken that the money question was one which ought to be elevated above politics. So when the resolution was brought forward, the association forgot its historic rule and voted for the declaration enthusiastically and unanimously. The resolution in full follows: “The bankers of the United States most earnestly recommend that the Congress of the United States at its next session enact a law to more forcibly and unequivocally establish the gold standard measure of all values in the United States; that all obligations of the Government, and all paper money, including circulating notes of national banks, shall be redeemed in gold coin, and that the legal tender notes of the United States, when paid into the Treasury, shall not be reissued except upon the deposit of an equivalent amount in gold coin.”

“While it is a fact that the republican party went before the people with the sop, to put forth its best endeavors to insure bimetallism to the United States, it was never the intention of the oligarchy—in whose interests the republican party was run—to fulfil the pledge. It was never the purpose of the leaders of the republican party to fulfil the pledge made to the people, nor did many of the 7,000,000 republican voters give any consideration as to whether the single standard or bimetallism was the preferable thing. The efforts of the money power in the expenditure of millions of dollars to insure an administration which they could manipulate in the interests of the money lenders of the world, succeeded in accomplishing satisfactory results to that power. The seven millions of people who were in favor of the gold standard, or indifferent as to the policy of the republican party, but who would follow it though it went straight to perdition, are enthusiastic over the one great thing that the republican party has accomplished—the destruction of Spanish dominion in America. The last Administration of the democratic party lost the opportunity of a generation; the republican party seized it, and the hearts of the American people pulsate in unison over the achievement. The enthusiasm will not subside before another election.”

How well we understood the situation, the results of the last election can determine. We will *not* return to a monetary system in the interests of the common people. The money power will hold the reins until the crash comes. It will be the great battle of Gog and Magog. The people have set up the golden god; it is the calf of their desires and their ambitions. The gold god will reign to the end—and the time is short.

Manifestation of Deity in Personality.

The Revelation of God in His Natural Expression of Life and Truth; the Religion of the Coming Brotherhood; the Messiah and His Message.

BERTHALDINE, MATRONA.

"THY WILL BE DONE in earth," is an expression of prayer taught the primitive Christian church by its Deific Head; and it exemplifies the religious spirit which must animate any movement that successfully establishes organic social righteousness in earth. An absolute knowledge of the will of God is certainly essential to the doing of it. The source of the derivation of such knowledge is necessarily its primary possessor—a primary being of knowable form and functions with which to make himself known as such source to all having derived form and function, and possessing a derived existence.

Humanity is called upon by the voice of every language of thought to know its Creator, its origin, and its destiny. God must be personal if he is universal Cause, for there is naught in effect which is not primarily in cause. He must also be related as center to circumference—every circumference being dependent upon a center of whose radiations it is a defined limit, from which they reflect for perpetuity through reproduction from the first Cause. The central personality of Deity is the involution of all things from which proceeds all evolution, all being in dependence upon the One for their reunion in the divine Unity.

Time extends in cycles or dispensations of order, and each has a primary central personal cause—the age-lasting order being the evolved language of its primary Word. The personal involution of a cosmos or order is therefore its legitimate Hero, whose will must be done in earth in order that whatsoever he involves may be evolved during his dispensation. Such an evolution redounds to his glory and honor, and to the ultimate blessing of his creation—for whom he lives, moves, and has his being. The age-lasting life of a vidual existence in the generation of a Word, depends entirely upon knowing the God of his age, and upon doing his will. In the supreme sense, no one can do the will of God but God; therefore God must be *in* whoever would do his will; and as a servant of the Most High, he must be as clay in the hands of the potter. God only can make himself known, and can be known only by those whom he has prepared to receive him by a previous manifestation and impartation of himself in a certain degree.

Nineteen centuries ago the true Christian Deity, the Lord Jesus—the manifest Will of God, the product of the laws of divine being fulfilled—gave himself for the life of the order or church prepared by evolution from the God of Abraham to receive him. Paul, an Apostle of that order, declared that "of his own will begot he us." The will of this Deific Hero was, that men should come to the knowledge of his God, Eloah-Jehovah, the unity of divine love and wisdom, within him. The science of the universe, the evolution of himself, alone can reveal this. The selfhood He imparted to the

church prepared to receive him, was that of the supreme true lover of divine wisdom, who alone rightly estimates the value of true science.

Science is the servant of the true religion it reveals, the true religion being the omnipotent rebinding of the love of God manifest in his causative personality. To know God through the applied science of his righteousness, is life eternal. To know Him scientifically is to know him in the ultimates of his being, as cause and effect personified, that he may be personally known and loved, and his personality so absorbed that a conjunctive unity of the divine person with that of his worshipers may result, and his divine humanity be multiplied. This multiplication constitutes his divine kingdom of many Sons in the earth.

Koreshans are asked why so much emphasis is laid upon the law of polarization, and the personality of Deity in the movement they represent. Many harmonious replies may be given. We know that this world or age has a harvest resulting from the planting of that holy Seed—the Lord's body, which must be ripened and prepared for the last supper of the great God; ripened for immortality and eternal life by the promised Sun of Righteousness. It is God's declared will that men should know him; and He but obeys the laws of revelation when he makes such knowledge possible by personally revealing himself, that he may be personally known, supremely loved, and implicitly obeyed. He comes, therefore, as the one Scientist who knows to do the will of God because God is in him.

The ultimate manifestation of Deity on the plane of our common humanity, is referred to by the prophetic spirit, as the presence of the Assyrian, or the Scientific reasoner, able to disclose to the world the mysteries of Godliness. This divine service of the Most High to humanity is for the purpose of saving sinners from their sins, by delivering them from the powers of darkness. With their understanding opened, they are no longer mystified by what are called the problems of life, nor left to speculate as to their origin and destiny; for they are made fully aware of the science of the law, through obedience to which the Lord Jesus attained that life and immortality brought to light by his manifestation.

It is certainly a rational conception that the Deity, the central source of all mentality, becomes centrally personified and related to his dependent humanity in ways most efficient, to result in its approach to and conjunctive unity with Him. Such a conception is a primary one in the foundations of Koreshanity; and it is proclaimed as a fundamental doctrine that the Almighty Eloah, the God of Jehovah, known to the world as Jesus of Nazareth, has entered into conjunctive unity at the close of the age with a man of our common humanity, born in mortality like ourselves, to make of

him a new Deific Name—a Name demonstrating the transforming powers of the mind of God which renews the life of all things. This "New Name" or personality to be in manifest conjunction with the centralization of the divine mental energies at this epoch, was declared centuries ago by the prophet to be one named CYRUS or KORESH. It is a fact that a man possessing this name has appeared in humanity, in due season, as Prophet, Priest, and King, to minister to such as are prepared to receive his message.

As all the begotten of the will of God intuitively desire to grow into knowledge of that will until they become men in Christ, perfect in wisdom and understanding, they are looking for the coming of One who knows, and are ready to recognize him as the name or personality of their life source, and as the possessor of the science of their God—unified wisdom and love. Koreshanity is naught without the accepted Unit of its being, its Hero, whom to know aright means for the Koreshan the attainment of immortality and life—age-lasting life in the immortal, incorruptible flesh of Jehovah, and eternal life.

Many may be enthusiastic about the Koreshan system of Cosmogony, or its system of Equitable Commerce, and co-operative industry; we are glad to have them so, but if they find no place in their thoughts and in their hearts for the Source of Koreshanity, in its personal manifestation, they are still without the knowledge of the way of life. Koreshanity is the religion of the one kingdom in earth in which the will of the Lord God will be done; for KORESH is the one man who has a true scientific understanding of that will, to declare to the people prepared as the fruitage of this age, to do it. This prepared people is chosen of God to enter into that supreme ultimate trust and combine—the Social Theocracy of the God kingdom.

The God-men are the only ones in any divine sense brothers, and are the only men who will ever enter into and demonstrate the power and glory of the Brotherhood instituted by that elder Brother of the whole House of Israel—the Lion of the tribe of Judah. Of this brotherhood Joseph was promised the chief rulership; and the name of the anointed Shepherd and Stone of Israel, is CYRUS. This Shepherd King, whose

Bride is the New Jerusalem, High Priestess of the Sun of Science, is now present in this land of more than Egyptian darkness, which he will illumine with that greater light of the Lord's day, the Sun of Righteousness—true science of

Love divine, all love excelling,
Joy of heaven to earth come down.

The law of divine love is fulfilled in the performance of use to the neighbor, the neighbor being the coworker in Christ, the true Vine, dwelling in the unity of the communistic fellowship typified by the fig-tree—the unity or binding power of the fellowship being the "one Lord, one faith, and one baptism." The Lord's Anointed, the Messiah of this age, is the storehouse of the divine love and wisdom with which this world is to be baptized. We are exhorted to send all our tithes to the Lord's storehouse if we would receive the blessing of the baptism due to be poured out, that the knowledge of the Lord may fill the earth as the waters cover the sea. The coming baptism is to bring all who seek the Lord of the harvest of this age, into conjunctive unity with the God of the world to come, and into the glory that excelleth—the glory of all known preceding worlds.

"When Christ who is our life shall appear, we shall appear with him in glory." Glory is the radiance of light. Divine light is true science, from the unity of wisdom and love, which in its harvest glory is manifest in the Sons of God, creators of eternal life, without beginning of days or end of years, and giving age-lasting joy to the winners of every Christos, who is the perpetuator of God in humanity and humanity in God. The Christos or Messiah is the one altogether lovely, production of each age, and most precious to all who believe. Without him we are nothing; with him we may become as Gods knowing good and evil, may eat of the Tree of Life, which produces the fruit of the God kingdom, and with him be translated to the throne of God.

If any man glory, let him glory in the Lord, for his is the glory that excelleth. Koreshans should be animated by the deepest reverence for him whom they regard as the Ripener and Reaper of the fruit of the Tree of Life, because he gives to the world the science of the truth, the Light of the world to come, which quickens the earth to newness of life—the love of God.



The Lord Jesus, the incarnate God, that is, God in the flesh, came into the world not to save man in the violation of law, or by faith without the works of the law, but by faith *in* the works of the law. He came to put life into man—God's life—that man might be able to keep the law. No being in the universe can keep the law but God. The law is "infinite," eternal, and divine. Man will keep it when he is "infinite," eternal, and divine, or when God is in him as completely as he was in Jesus the Christ.

The law of appropriation or eating is, that the substance eaten is transformed to the body making the ap-

propriation. The church which ate the body and drank the blood of the Lord (through his theocrasis) was a sinful church, and was not to come into life until raised up at the last day, or end of the *aion*; that is, dispensation or age. The power that was to raise up, was the life of God, which the church, as the Grand Man, or the sinful body of Christ, has eaten.

Men may talk of the intolerance of a people and a religion urging the execution of the Lord of Glory in the beginning of the Christian age; but it bears no comparison to the ripened religious ignorance, bigotry, poisonous venom, and intolerance of today.

In the Editorial Perspective.

THE EDITOR.

THE UNIVERSE is the great system of existence; it is the great complex world comprising all the various kingdoms or planes of life, from the mineral to the divine. The machinery of the universe is intricate; every principle of mechanics, of physics, and of applied electricity, is utilized in speeding the sun in his orbit, in impulsing the planets in their paths, and moving the stars in their courses. The gigantic battery—the immense dynamo, generates the forces which sweep the seas, which warm the earth, which stimulate the plant, and which invigorate man. Men of all ages have known of these wonders; but they have not always been able to penetrate the veil of mystery which precludes views, by curious eyes, of the workings of the subtle energies in every form of life. There has never been a darker period in the intellectual world than that which now envelops humanity. The world is full of mystery; life is not understood; God is unknown—yet the universe now contains all that man has ever known, all that God has ever conceived; and it constitutes the field of future exploration and exploitation. God and his universe are always revealed together, for the Creator himself is manifest in the universe in its least form, the microcosm—the perfect Man. Koreshanity is the uncovering of the form of the earth, the unveiling of the tabernacle of heaven; it exposes the character of man, and discovers God as the shining Sun of the world of humanity. We take the keys of Alchemy and pass with ease from department to department of human knowledge; with the eye of Science we may explore the smallest cell and the great shell; we may connect, in our logic, the molecule and the man. The universe is the great laboratory of life. The great Alchemist takes the crudest substances from the bowels of the earth and puts them through millions of transformations and complex distillations, until they are ready to be absorbed into the very consciousness of Deity. The great world with all its resources, contributes to the life of man and to the luxury of the Gods. Thousands of years ago the knowledge of Universology covered the earth as the great intellectual Light of the world. Humanity was in the form of the cosmos, with its anthropotic solar sphere inhabited by Solar Men. In the great declension, the breaking-up of the great ages of light, the science of cosmogony was lost; and that which remained were but traditions of the teachings of the Solar Men and their relation to the universe of humanity. It was but natural that the world, when it presumes to occupy the position and altitude of the central Mind, should pervert the truth and see through eyes of illusion. When man began to reason again, how inevitable, in his ignorance, was the conclusion that the earth was the center of the universe—for had not the Solar Man stood at the center? This was the first conception that the earth is convex—it was a perversion, a fallacy; but it was the starting-point of that series of conclusions which ultimated in the Ptolemaic system of astronomy—and it was but a step from the system of Ptolemy to the gigantic fallacies of Copernicus, Kepler, and Newton!

We are frequently called upon to answer the objection made to the Koreshan Geodetic Survey in 1897, that it would be impossible to make adjustments so accurately as to eliminate an angle of .000082 of an inch, which is supposed by some to be the angle of deviation from a true rectiline, of each twelve-foot section of our apparatus, necessary to follow the curvature of the earth. The minute angle enters into the objection against our processes of leveling the first section at the beginning of the line of survey as well. We always enjoy driving our

critics into the position of inconsistency—they have never urged such objections against the work of the astronomer. The axis of an astronomer's meridian circle is supposed to be level—at least, the bubble in the spirit-level attached is so sensitive as to move if the axis is thrown out of level .000001 of an inch; and this is less by 82 times, than the figures which constitute the basis of the frequent objection to our survey. But for a marvel of accuracy, observe the astronomer measure the parallax of a star. The annual parallax of Polaris is $0''.52$; and the astronomer is supposed to be able, by means of his transit instrument or meridian circle, not over 6 feet in length, with a spider-lined reticle not over three inches from the eye, to measure the minute angle of $0''.52$ at the supposed distance of 375,000,000,000,000 miles; and yet it is claimed that we cannot extend a mechanical straight line four miles in length, for the purpose of testing the contour of the earth's surface! This would be equal, if the Copernican system were true, to measuring with the same apparatus, an angle of 15 inches at the distance of 100 miles; .15 of an inch at the distance of one mile; or to measuring by any process, an angle of .00034 of an inch at the distance of 12 feet, or .000028 of an inch one foot away, or .000009 of an inch 3 inches from the eye—the space between the eye and the reticle of the meridian circle. This last requires 9 times greater accuracy than that necessary to eliminate an angle of .000082 of an inch! The attempt to measure the distance of a star 375,000,000,000,000 miles away, from the basis of the supposed diameter of the earth's orbit—185,000,000 miles—is equal to attempting to measure the distance, by triangulation, of an object 750 miles away, from a base line only 2 feet in length; that is, the sides of the parallactic triangle would be 2,000,000 times longer than the length of the base—and yet the astronomer claims that more wonderful feats and still greater accuracy are possible!

When Christendom boasts of its civilization, it conceals the facts of the existence of gigantic evils and of the alarming increase of crime. Western savagery, American barbarism, is expressing itself. Inhumanity is manifest; the love of vengeance is in the human heart; lawlessness prevails in the civilized United States, and the horrors of the Inquisition are repeated. America has a race question, the crimes of Negroes to deal with; but there is a greater proportion of white criminals to the million than blacks. One Negro in Colorado attacked and murdered a helpless twelve-year-old girl; but a heartless, lawless mob of a thousand citizens became parties to the crime of slowly torturing the Negro to death—of burning him at the stake; and the "civilized press" incited the mob to the deed! The sheriff as well as the governor of the state of Colorado, it is said, virtually delivered the criminal into the hands of his torturers; millions of people sanctioned the work of savagery,—lynchers are rarely prosecuted. This is but a single instance out of hundreds where irresponsible mobs "take the law into their own hands" and illegally execute criminals because they are Negroes. No less criminal are thousands of proceedings throughout the civilized world. Human life is cheap—it matters not to the modern mind how many lives are submerged beneath the waves of the stormy sea of humanity. With barbarism rampant; with the thousands of agencies of destruction of life; and with all the factors of oppression and instruments of unhappiness, the civilized world rushes forward to the time of revolution. The church steeples have cast their shadows over the world; and in the shades of perverted religion the

criminal lurks to strike down his fellows—yet it is said that humanity is one great brotherhood!

Newton was an astronomer and mathematician; and he was a theologian who endeavored to interpret prophecy. He enlarged on the Copernican system of astronomy; but when he came to interpret the book of Daniel the Prophet, modern astronomy failed him, and he was compelled to use the *hollow globe*, with its central sun, as the basis of his interpretations; he held that the language of the prophets was taken "from the analogy between the world natural, and an empire or kingdom considered as a world politic." The *Sphinx* thus reviews the conclusions of Newton concerning prophecy: "The heavens and the things therein representing thrones and dynasties; the earth and the things therein, the inferior people; and the lowest parts of the earth, the most miserable of people. The sun is put for the whole race of kings, the moon for the body of the common people, and the stars for subordinate princes and rulers. In the earth the dry land and the waters are put for the people of the several nations." A king is the *center* of his kingdom; a king is represented by the sun. From the king, from the center, the radial lines extend to the body of the common people—to the circumference, the *moon*, the shell with its dry land and water; and between the king and the people are the subordinate princes and rulers, as the stars are between the central sun and the earth. This is the Cellular Cosmogony; it is the Koreshan form of government, the form of the divine Kingdom, concerning which Newton wrote. If the Copernican or Newtonian system of astronomy was worth anything—if it were true, it might have been taken as a scientific basis of Newton's interpretation of prophecy; but he could not make his own astronomical conclusions fit any idea of the divine Kingdom!

In 1897 we surveyed a straight line on the Gulf coast of Florida, for the purpose of proving that the surface of the Gulf is concave; we might have taken the word gulf itself and demonstrated the concavity of that great body of water. Ships sail on the bosom of the ocean. Percival said, "On thy fair bosom, silver lake, the wild swan spreads his snowy wings." We cannot use the word gulf, nor the term bosom of the ocean, without at the same time conveying the idea that water is *concave*. The word bosom, as applied to other things than the human breast, means any deep or enclosed place, or supporting surface; as the bosom of the earth, or of the deep; an interior; an embrace; the curvature of a sail swelled concavely by the wind! The "bosom of the church" is its loving or affectionate embrace. Our word gulf is from the Italian *golfo*, which is from the Greek *κολπος* (*kolpos*), which means, according to Liddell and Scott's Lexicon, the bosom or lap; also mother's womb; a fold which serves as a pocket; any bosom-like hollow; a deep hollow between waves, or the cavernous depths of the sea; a bay, a deep retired vale. And according to Donnegan's Lexicon, the same definition is given with the additional words, "a deep bay, a deep hollow; a hollow;" while the verb *κολποω* (*kolpoo*) means to form into a bosom, to distend sails—and distended sails are always concave to the direction of the breeze. These words with their definitions convey the idea of *hollowness*; and thus language *forces* the people to say that the oceans, as well as the earth, are concave—the same as the use of the term "inhabitants of the earth" implies that we live on the inside!

The researches of archaeologists among the ruins of ancient cities and temples, the general opening of tombs in Egypt, Palestine, and Babylon, are indications of the coming resurrection. The Palestine exploration expedition purposes opening

the tombs of Abraham and other patriarchs and prophets—tombs in which life was never placed, and from which no life will ever come. The resurrection is from humanity; Jesus was the resurrection—he was developed from the human race, and he was the resurrection of thousands of people, the involution of the Jewish race. The tomb of Abraham stands today; it has endured the ravages of decay through dispensations, until Abraham comes to life in the nineteenth century, in the United States. On the plains of Murghab, in Persia, near the city of Persepolis, is the tomb of Cyrus the Great, the king of Persia; the tomb has stood until Cyrus is resurrected to fulfil the prophecies concerning him. Cyrus in the Persian, is *K'urush*; Hebrew, *Koresh*; Babylonian, *Kuras*; and in the Greek, *Kuros*. In the Persian and Hebrew it means sun, while in the Greek it means lord or ruler; Adventists looking for the coming of the Lord would do well to look for a *name* to correspond! From a line of kings ruling in Assan, Cyrus the Great came; and today Khorassan, in Persia, geographically contributes to his memory; while there arises in America a new system, a new kingdom, which is called Koreshan, to perpetuate the memory of CYRUS for all ages to come!

When a city becomes so corrupt that a clergyman is able to see that something is the matter, it must be corrupt indeed! A Chicago preacher has just waked up to the fact that "the wickedness of Chicago is appalling. A greater center of devilism is not to be found on this continent," and wants the people to put on sackcloth and mourn in ashes. Let the clergymen first put on garments of burlap and coffee sack—let a revolution begin in the pulpit, then perhaps the people in the pews as well as out of them may improve on the present! The Jewish clergy were too proud to recognize the Christ in the wickedest city of nineteen hundred years ago; the forces which gave the primitive Christian church its impetus, rebounded against the prejudices of the priesthood, scattered the people, and destroyed the nation. The modern church is called upon to heed the Voice; the clergymen are deaf and the people are blind—and yet Koreshanity will succeed in obliterating the evils and corruptions of society which the modern church has permitted and created.

Modern society, with all its moral and educational institutions, is responsible for its criminals. The greed of commercialism runs to seed in the burglar, the train robber, the highwayman, and the holdup; and licentiousness must have its victims in the bonds of matrimony or out of them. In the crimes and horrors perpetrated by the criminal classes are reflexed the mind and heart of the people at large. The rogue's gallery contain pictures of general human depravity, and the pages of the press, with its records of crime, mirror the very core of modern society. The criminal is not wholly responsible; he involves what is contained in the people—and the external horrors are no worse than the spirit of crime and inhumanity generated in the minds of the millions. The criminal expresses what the impure have thought and wished to do. Let the character of humanity be revealed! Let society be photographed in the deeds of today, that on the morrow the world may heed the lessons of law and of love!

Dr. Hudson, who has undertaken to demonstrate the difference between the objective and subjective minds, and to trace all spiritualistic phenomena to the subjective mind in the human brain, says he can find no facts to sustain the doctrine of reincarnation. It is but a step from his position to that of christian science, which assumes that there are no facts to sustain incarnation or embodiment! If the subjective mind finds it necessary and advantageous to dwell in human brains during a

period of one generation, it occurs to us that the same mental substance of the subjective mind would find it just as necessary to dwell in brains during the coming generation, and seek to avoid being vitiated in the atmosphere. Hudson cannot see the facts which support the idea that mentality is inseparably connected with its co ordinate base—brains; neither can the blind man see the stars!

The Chicago *Tribune* estimates that the total annual waste of food and fuel through carelessness, disorder, and lack of economy, amounts to \$175,000,000, and that the stuff thrown away would support 350,000 families at \$1.50 a day. In other words, one half of the population of Chicago wastes more than is necessary to maintain the life of the other half. But this waste is but a fraction of the total loss—all is wasted that is not properly utilized for the benefit of the people at large, and especially for the producer. That which is made to enrich the thief and to degrade and oppress the poor is worse than wasted. The competitive system is responsible for all the wastes of the products of industry!

The nineteenth century has developed some remarkable profligates and spendthrifts—notably, Pullman's two sons and Count Castelane, who married Anna Gould's millions; they are dudes—imbeciles, who are unfortunate in being born in luxury. The kind of insanity which afflicts the spendthrift is termed by the medical world as "Coenæsthesia." This lets them down easy—call a disease by a Latin name, and its cause at once becomes mysterious!

Bishop Potter would solve the labor problem by having the employer and employee become thoroughly acquainted with each other. It is of no benefit to enforce a remedy that is worse

than the disease. The wolf got acquainted with the lamb, and it was all the worse for the lamb; and even if the wolf could be restrained, the lamb would always remember that "familiarity breeds contempt." The quickest remedy is to abolish the wolf!

Every circumference must have a center, and every center must be environed by a circumference; this is the law of the geometry of form. The existence of the universe necessitates the limitation of its greatest form, because radii of circles cannot be infinite in length.

The Leonids have again failed to fill their appointment as advertised. Perhaps some astronomical Barnum is making a more extended tour in other worlds with his meteoric circus than at first contemplated, and has gotten beyond the gravity of our solar system!

Authorities give the definition of the word *κόσμος* (*kosmos*) as "the universe; the earth," because, as according to the Koreshan Cosmogony, the earth and the universe are one and the same—the earth is the physical environ of all that the universe comprises.

A man's worth to society depends upon the amount and kind of service he renders to his fellows. He is worthless who serves only himself.

The astronomers have been shooting stars again with their telescopes and cameras, but they failed to bring down the meteors.

The time is at hand when the people will demand the abdication of the money kings.

All lines of logic lead to Koreshanity.

Editorial Discussions and Miscellany.

THE EDITOR.

The Stars in Koreshan Astronomy.

EDITOR FLAMING SWORD:—If the whole heavens are inside a shell about 8,000 miles in diameter, the stars would have a different appearance in Europe from what they have in America, I would suppose; that is, they could not appear in the same position to the European that they would to the American. For instance, in the constellation Lyra, the double and quadruple stars would not seem to hold the same place in the heavens at the same time, to astronomers on different continents.

Take, for instance, the quadruple star Epsilon Lyra; when viewed at the same hour by astronomers thousands of miles apart, it presents the same appearance. The four stars comprising it hold the same position to one another wherever viewed at the same time, however far apart the observers may be.

Could this be the case if these stars were possibly less than 2,000 miles from us? It is asserted that the stars in each pair of these four stars are hundreds of years revolving around each other, and that the pairs are thousands of years making a complete circuit about an invisible center. I do not see how anything but immense distance could account for this phenomenon. Viewed from the two ends of a base-line longer than the distance to the stars at the same time, must present a different appearance—at least it seems so to me. Be so kind as to explain how this agrees with the doctrine of Koreshanity.—J. F., Springfield, Mo.

If we were to attempt to explain the phenomena of the Cellular Universe from the basis of mere mechanical motions of the sun, moon, planets, and stars, there would be many a missing link between conclusion and fact. Modern physics is *not* true—hence it is in conflict with Koreshan Astronomy; and when one begins the study of the Koreshan System, the assumptions of the old school must be completely eradicated from the mind.

If light were propagated in straight lines; if our view of the heavens were unobstructed by the sea of hydrogen, so that we might observe stars beyond the surface of the stellar sphere—then the whole heavens would appear very differently from what they now do; every star would have an enormous parallax when viewed from the different continents at the same hour, and the position of each would vary as the distance between observers increased or diminished. The light of the heavenly bodies is propagated in curved lines, and we do not see beyond the upper stratum of our atmosphere. These are two important points to be re-

membered in the consideration of the phenomena of the hollow globe.

That which forms the images of all that we observe must enter the eye. Suppose that we observe the constellation Lyra, with its so called double and quadruple stars; our telescope, in the course of years, will show a change in their relation; but if the eye continually receives the impressions of light from these variables, the minute points would be as constant as the stars, and all the *movements* of the stars in the constellation Lyra would be represented in the eye. If we could observe the implanted map of the constellation throughout a century, we would see these points of light revolve about each other. Are we to suppose that the actual points on the retinal coat are trillions of miles away, and subject to the action of centrifugal and centripetal forces? Why, no; for they are simply *points of light* in the eye! But their motion is derived from that which makes the points on the retina.

We perceive in actual sight, the images made on the retina of the eye. The

change of position of some stars in their orbits will manifest corresponding changes in the eye or on the camera plate. That which causes the motion of the star-image we will say is Epsilon Lyrae. Now, what causes the motion of this star—what is back of the star to produce the point in the sky, and its uniform shift in its relation to its companion?

The stars are *focal points of light*. The causes back of them are the earth and the sun; they are pictures upon the stellar camera plate, the heavens which are stretched out as a molten mirror. The fountain of energies which produces the stars is in the central sun, the stars belong to the solar system, and they change in relation to each other as the sun changes in his relation to the equinoxes in their precession. If the shift of certain stars is regular, there is a regular refraction of energies which produces the star. There are corresponding movements of zones of energies in the earth's shell, which manifest in apparent revolution of stars of the double and quadruple orders.

If the movement of a given star can be imaged upon the retina of the eye; if it can be traced upon the camera plate; if it can be diagrammed upon a plane surface to show the angular space its orbit covers, its movement in the sky must certainly correspond. If a star may be a minute point of light in the eye, and move in an orbit, it can be a minute point of light in the sky moving in an orbit—without the necessity of supposing that its magnitude is immense or its distance inconceivable!

The stars are located on the star sphere of force, which is as definite as the retinal coat of the eye; and the reason that so few stars have any parallax at all, is because they are nearly all in exactly the same plane or sphere. The stars in the constellations manifest their familiar figures to observers on different continents at the same time, because the *convex* sphere of the heavens, through specific laws of physics and perspective foreshortening, appears as a *concave dome*, embracing one hemisphere of the entire star field.

* * *

The Irl R. Hicks 1901 Almanac.—Whatever may be said of the scientific causes upon which the Rev. Irl R. Hicks bases his yearly forecasts of storm and weather, it is a remarkable fact that specific warnings of every great storm, flood, cold wave, and drouth have been plainly printed in his now famous Almanac for many years. The latest startling proof of this fact was the destruction of Galveston, Texas, on the very day named by Prof. Hicks in his 1900 Almanac, as one of disaster by storm along the gulf coasts. The 1901 Almanac, by far the finest, most complete and beautiful yet published, is now ready. This remarkable book of near two hundred pages, splendidly illustrated with charts and half-tone engravings, goes as a premium to every subscriber who pays one dollar a year for Prof. Hicks' journal, *Word and Works*. The Almanac alone is sent prepaid for only 25c. Order from *Word and Works Publishing Company*, 2201 Locust Street, St. Louis, Mo.

Koreshanity in Masonic Temple.

Synopsis of Lecture by Koresh, before the Anthropological Society, Chicago, Nov. 18, 1900.

The subject chosen for the occasion was "The Science of the Soul;" and before a representative audience of scientists, physicians, lawyers, and others, KORESH delivered a fine address, beginning with the statement that there are two general classes of people in the world today: one (denominated christian scientists) which believes that there is no matter—all is spirit; while on the other hand, the materialist declares that all is matter. Between these two extreme poles there is an equatorial region, or a class of people recognizing the existence of both matter and spirit.

The materialist does not believe in miracles, and yet he asserts that atoms of matter—which he holds are inert—evolved themselves into a complete universe in the following miraculous manner: Matter, which originally existed in a chaotic, shapeless mass, awoke one morning and said to itself, "I am tired of this monotony, and I think I will move." Accordingly, it moved, and continued to move until it had evolved first, the protoplasm, then the monkey, and finally, man himself. This materialistic conception, the speaker characterized as beyond any of the Biblical miracles which are so frequently scoffed at! Miracle is a Latin word, meaning simply wonder or astonishment. The electric light was a miracle when first introduced.

The atomic theory was next discussed, and the premise of modern chemistry—the indestructibility of the atom—was shown to be fallacious. The match (used as an illustration) is composed mainly of silicon, no carbon entering into its composition. When ignited the silicon is consumed, and the precipitate or ash is found to consist chiefly of carbon. Whence came this carbon? It was not in the match. Certainly there has been transmutation of substance; there is no other accounting for the phenomenon.

The light and heat in the flame of the match correspond in a measure to the combustion continually taking place in the brain, which generates the intellection and affection (light and heat) in the human mind. The soul of a personality may therefore be said to be the intellection and affection of the personality. Spirit, soul, and body were denominated by the Greeks as *pneuma*, *psuche*, and *soma*, respectively; *pneuma* being masculine; *psuche*, feminine; and *soma*, the body or environ of their operations.

So long as the material substance of the match remains it may continue to burn, if the oxygen and nitrogen of the atmosphere and its energies are supplied. On the other hand, be the supply of oxygen, nitrogen, and energies ever so great, no combustion can be kept up except the supply of material fuel be replenished; thus

the necessity for the recognition of both matter and spirit. Every atom of matter was shown to possess a degree of consciousness; the union of hydrogen and oxygen in the production of water being, in the lower domain, according to the same law which is operative in the union of the sperm and germ in the production of the human species.

At the termination of the lecture, opportunity was given for five-minute criticisms upon the discourse, after which KORESH took the stand in reply to his critics. The time being so limited, he was unanimously requested to lecture again on November 25, at the same place, upon the same subject. This he kindly consented to do; and we await the time with much interest.—A. H. A.

* * *

Usury Condemned by Reason.

A Gigantic Evil that Enriches the Few, Impoverishes the Many, and Wrecks Nations.

Adam Smith, and all economists after him, agree that what a man earns is his proper wages. Statistics show that one half, and probably more, of the present earnings of labor goes to pay usury that nobody earns. To speak of money earning, or, as Shakespeare has it, the "barren breed of metal" producing, is to talk nonsense. But has not past labor, as it is called, or capital, a right to a share in the proceeds of labor? There is where we join issue and say, in the form of money, it never has any such rights except in the case of partnership, where the parties divide the risk.

There is a distinction, too often overlooked between the capitalist and the employer or business manager. The latter—from the responsible and extremely valuable kind of labor he performs and the risk he must run—is justly entitled to much larger wages than other laborers; but beyond pay for wear and tear of buildings and machinery, and necessary expenses of insurance, if he has any, and of taxes of various kinds, with something added for risk, he has no right to compensation for use of capital. Laborers, forgetting this distinction between employer and capitalist, often blame the wrong man, and the poor employer, between the blind fury of the laborer and the grinding avarice of the usurer, is the most oppressed man in the community.

But men will not loan anything else for no compensation; why should they loan money? Money is not property, in the ordinary sense, but the legal instrument for the exchange of property. The law of its creation only contemplates it in that light. The holder of it has that which will procure for him, in consequence of this legal power, anything else he may desire, and with which, if he hoards up a sufficient amount, he can take all he pleases of every other kind of property at his own price, since the quantity of money

in circulation fixes the price of all kinds of property. The design of money and the good of community whose united will gives this power, do not contemplate men's hoarding money.

When men turn all their other property into money and let it out on usury, they in a sense hoard it instead of spending it, as the very institution of money contemplates, and as the good of community requires. They use a power given by community, the benefits of which, beyond simple use, as Gladstone says, belong to community, to amass fortunes for themselves at other people's expense. No other kind of property has such power. Piling up other property, except land titles, which we shall discuss hereafter, does not affect the value of other property, or even enable the holders to get what they please for that particular kind, unless they can create a monopoly.

Money spent is free to fulfil the design of its creation. Money put out at interest is hoarded, and yet used to get something for nothing. If one buys a horse he must also buy harness, wagon, and various tools or implements; he must build a barn, procure food, and expend labor on him to get any good of his money. In addition to all this, to be sure to get his money out of him, or them, he must pay somebody for insuring them. He can't get them insured for what they cost, and is liable to lose all at any moment. If he lends either or all of them, or any kind of property except money, he ought to get hire for them, which will not be usury if the charge be not too great, but will be pay back for the money put into them. The exception to this is where things are returned in kind, as "victuals."

The usurer requires that his money be insured to several times the amount of the principal and interest, and that the man who thus insures his money, pay him a heavy compensation every year besides. The fact that usurers collectively must be paid an enormous amount of money every year, while they hold in their hands the power of fixing the prices of all commodities, works unutterable oppression in the country.

There can be no such thing as a normal price of commodities where markets are always glutted with all kinds of property, required to be sold at any price they will bring to pay usury. No amount of protection ever has saved or can save such a people from poverty; and the less money usurers allow to circulate, the greater the distress, and the more certain and rapid the ruin and destruction. This is the verdict of history as well as the deduction of reason.

In Greece, in the time of Solon, (Smith's "Greece," chapter ten, pages 11-12), through the means of usury the poor had lost all their property, and in many cases were held as actual slaves by the rich. By his celebrated law, called *Seisachtheia*, or shaking off of burdens, he cancelled all

contracts by which lands or persons had become obligated for debts, and thus prevented an actual uprising of the poor against their oppressors. He gave still further relief to all classes, except the bondholder class, by lessening by *flat* the value of money something over one fourth, a measure which, like many others of like character in the history of nations, ancient and modern, did not have to be undone.

Tacitus' *Annals*, Book 6, chapters XVI and XVII, says:

"Usury was, in truth, an inveterate evil in Rome, and the cause of ever-recurring discord and seditions. * * * Afterwards, by a regulation of the tribunes, it was reduced to one half, and at last usury was forbidden."

It was afterwards restored, and was one of the causes of the nation's downfall. Usurers called in their debts and hoarded their money, causing great distress; but finally

Scientific Lectures by Koresh.

The Founder of Koreshanity is delivering an interesting series of scientific Lectures Thursday evenings, 8 P. M., at Koreshan Hall, 316 West Sixty-third street, Chicago. Much interest is manifested at these Lectures. A short time is devoted each evening to answering questions.

The regular services of the Koreshan Ecclesia are now held every Sunday, 3 P. M., at same Hall. Interested friends of Koreshanity in Chicago and vicinity are invited to avail themselves of these opportunities to hear the Founder of the System.

the "emperor brought relief by placing a sum of a hundred thousand great sesterces" where it could be borrowed without interest, by giving landed security to the people to double the value of money loaned. When usurers found they could not have their own way, they too were glad to lend their money without usury."

Without doubt, such would be the case everywhere were usury abolished. Even without usury the money-lender would have a very great advantage over other property-holders. The very fact that he could claim his dues, which are the whole amount of his property in money, while all other property was liable to sudden depreciation in money value, would be a great advantage given to him, not by his property as property, but by community at its own risk.

The Roman law at one time required all money-loaners to invest in property three

fourths of their money. As money was a creation of government, it certainly had such right over its own creature. The effect of such law was to pour out the hoards and set money free, so that it could accomplish the design of its creation—effect exchanges. The government that secures the actual freedom and independence and equality of its subjects will strictly forbid all money-lending, whether for usury or not. We learn from Cicero, that usury and debt were the principal causes of the conspiracy of Cataline.

Tacitus says in his "*Germania*," that usury was unknown among the Germans, and that that other law of God against land monopoly prevailed, land being a common possession. He says that the Romans had fought with these free Germans for over 240 years, and had never finally conquered them; that they had been a greater barrier to Roman ambition than all the kingly governments of the East.

Let the shoddy aristocrats of the country who are now longing for a strong government, as they phrase it, and a standing army to protect them and their ill-gotten gains from their fellows, whom they have robbed, make a note of this. The strongest government in the world is that of a free people, protected in their lives and means of properly sustaining life. The government that properly does these things may safely reckon upon an earthly immortality, as it will have the favor of God and man.—From "*National Suicide*," by Prof. O. F. L'Amoreaux.

* * *

The World's News.

Nov. 14.—McKinley promises cabinet another four years.—New York stock brokers fail; rumors of defalcation of \$200,000.—Chief of Chicago police may be involved in loan shark schemes.—Bucket shops and gambling concerns flocking to London.—Senator Davis ill at St. Paul.—700 mining engineers strike at Terre Haute, Ind.; throws 7,000 miners out of employment.—Nov. 15.—Cabinet recommends reduction of war tax.—Episcopalians make ruling against divorce.—Czar of Russia sick with typhoid.—Kruger arrives at Port Said; may be the "Flying Dutchman" to Europe.—Nov. 16.—British bankers declare that Americans shall not capture Britain's new war loan.—Spanish-American convention ends after discussion of subjects of arbitration and commercial relations.—Croker joins an anti-vice movement in New York!—Mob seeking to lynch a negro near Denver, Colo.—4 Leonids seen by observers in Chicago.—Nov. 17.—Convicts attempt escape from Leavenworth (Kan.) penitentiary.—Savage mob burns Preston Porter, colored boy, at Limon, Colo.; chained to an iron post and is tortured by flames that slowly devour; no interference on part of sheriff or state authorities.—Highwaymen and burglars at work day and night in

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The Curtis Publishing Company has issued a November Special Double Number, in addition to the double number for Thanksgiving. This breaks the record—32 extra large pages, illustrated, under colored covers, for only 5 cents. Many important subjects are discussed in the current issue. Our Diplomatic Relations with China, by Hon. John W. Foster; Men Who Make Money in Wall Street, by S. V. White; and Dividends Paid on College Parchments, being the most important. All of the literary contributions are fine, especially Bret Harte's, The Stolen Cigar Case, being one of a series of Condensed Novels, imitating the style of A. Conan Doyle. The editorial departments are fine—in short, the *Saturday Evening Post* surpasses anything we have seen for 5 cents per copy—it is equal to any magazine on the market.

Leslie's Weekly.—This popular illustrated weekly is a fine thing for the reading table, containing as it does, history in picture—fine photographs of places of interest, places where great events transpire. The issue of this week illustrates New York's great \$35,000,000 underground railroad. Another subject of illustration is the breaking in of 5,000 wild horses and mules for the German army in China, by cowboys in California. Other subjects and departments make up 24 large pages, embracing as much matter as is usually found in the best magazines.

Monday Edition, Brooklyn Eagle.—The sermons of the Rev. Dr. Newell Dwight Hillis, (Plymouth Church, Brooklyn), successor to Henry Ward Beecher, are published in the *Brooklyn Daily Eagle* every Monday, together with full reports of the sermons of the pastors of prominent churches in Greater New York. The *Monday Eagle* contains more articles on homiletics than any other daily paper in the United States. Samples sent on request. Subscription price per year, \$1.50. Address, The *Brooklyn Daily Eagle*, Brooklyn, N. Y.

The New Voice.—The election makes no difference in the tone of the foremost prohibition organ, the *New Voice*; it continues the fight as vigorously as ever. We should be glad to have our readers become acquainted with the facts of the great whiskey evil, and they are contained in this vigorous periodical every week. It has an interesting editorial page; and just now, Wm. E. Johnson is traveling around the world, and contributing articles concerning his travels. Weekly, \$1.00 per year. 315 Dearborn street, Chicago.

Journal of Magnetism.—Mr. Lloyd Jones, of 156 Washington street, Chicago, is issuing an illustrated monthly magazine, 48 pages, price 10 cents per copy. Free

sample copies to readers who mention THE FLAMING SWORD. This new journal will devote its pages to Physical Culture, Magnetism, and Health. It is announced that the first number will appear about January 1, 1901.

* * *

The Wrap for the Twentieth Century.

Umbrella Shawls, Suitable for Young or Old.

These novel wraps for house or outdoor summer evening wear, are hand crocheted by our own people, of Shetland floss,—and are light, airy, and beautiful.

Appropriate for Holiday and Birthday Presents.

They are circular in form, with full ruffled border. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any style of face. Colors: cream, pink, lavender, blue, Nile green, scarlet, cardinal, garnet, yellow, gray, and black. The purling or edge can be made of the same color as the body of shawl, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

We furnish a recipe for washing these shawls that is worth more in itself than we ask for the shawls.

Orders Filled By Mail.

We are prepared to fill all mail orders promptly. Send in your order and assist in the maintenance of our Koreshan Home. Address, **Secretary Shawl Industry**, 99th st. and Oak ave., Washington Heights, Ill.



\$4.00 Worth of MAGAZINES FREE!

"SECULAR SCIENCE AND COMMON SENSE" points the way to the goal of your ambition. A magazine of Advanced Free Thought, Liberal and

Modern Ideas of Reform and Natural Law. Devoted to practical demonstrated truths.

Humanity is undergoing important physical, intellectual, and social changes. Progress demands the ending of slavery's chains. This magazine is a stepping-stone to success in all of life's undertakings, as it develops power of intellectual perception so that latent and active energy will be properly directed, insuring a clear head in a sound body. Nothing like it or half so good and practical. This rare treat sent a whole year, together with samples of over 50 other valuable papers and magazines of \$5.00 value, for only \$1.00.

Send at once as this offer is limited. Sample copy with an interesting book of over 100 pages free for 12 cents in stamps. Address

SECULAR SCIENCE CO., P. E. 492, Atlas Block, Chicago, Ill.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, **Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.**

THE FIELD OF PROGRESS is the only publication in the world that takes health vibrations to its readers. It is a PANACEA IN YOUR HOME, if you follow its directions. It is the best independent and fearless New Thought Journal published. It teaches a New Method of Independent thinking whereby you can govern, and not be governed by your surroundings.

Would you have health, more happiness, and greater financial success, read this journal and put it to the test. Send 3 two-cent stamps for sample copy. Write today. Only a Dollar a Year. A Lovell Bain, Editor, 185 Simcoe St., Toronto, Ont., Can.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts per Annum. **Peter Davidson, Loudsville, Ga.**

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE	10 cts
The Science of the Decalogue	10 cts
Reincarnation or Resurrection of the Dead	10 cts
Emanuel Swedenborg: His Mission	10 cts
The Shepherd of Israel	10 cts
Judgment (A discussion of the Sex Question)	5 cts
The Covenant of Life	2 cts
A More Literal Exposition of the Decalogue	2 cts
Proclamation	2 cts
Where is the Lord?	2 cts
Fundamental Principles and Covenant Defined	2 cts
The Mission of the Lord	2 cts
Cardinal Points of Koreshanity	2 cts
Celibacy	2 cts
The Law of God	2 cts
Mnemonics, or the Science of Memory	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages 25 cts
Identification of Israel. By Dr. Andrews 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSLEM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsmen.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY and PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

NOTES AND QUERIES and Historic Magazine.—A monthly magazine of history, folk-lore, legends, science, art, literature; masonry, mysticism, myths; metaphysics, psychics, theosophy; mathematics, and recondite matters. It contains a large number of odds and ends gathered from "Many a quaint and curious volume of forgotten lore." Vols. I to XVII (1882-1899), each fully indexed. "Many people know many things, no one everything." Circulates in all parts of the world. \$1.00 a year, in advance. Back volumes and numbers supplied. Vol. XVIII for 1900. Address S. C. & L. M. Gould, Manchester, N. H.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religious. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

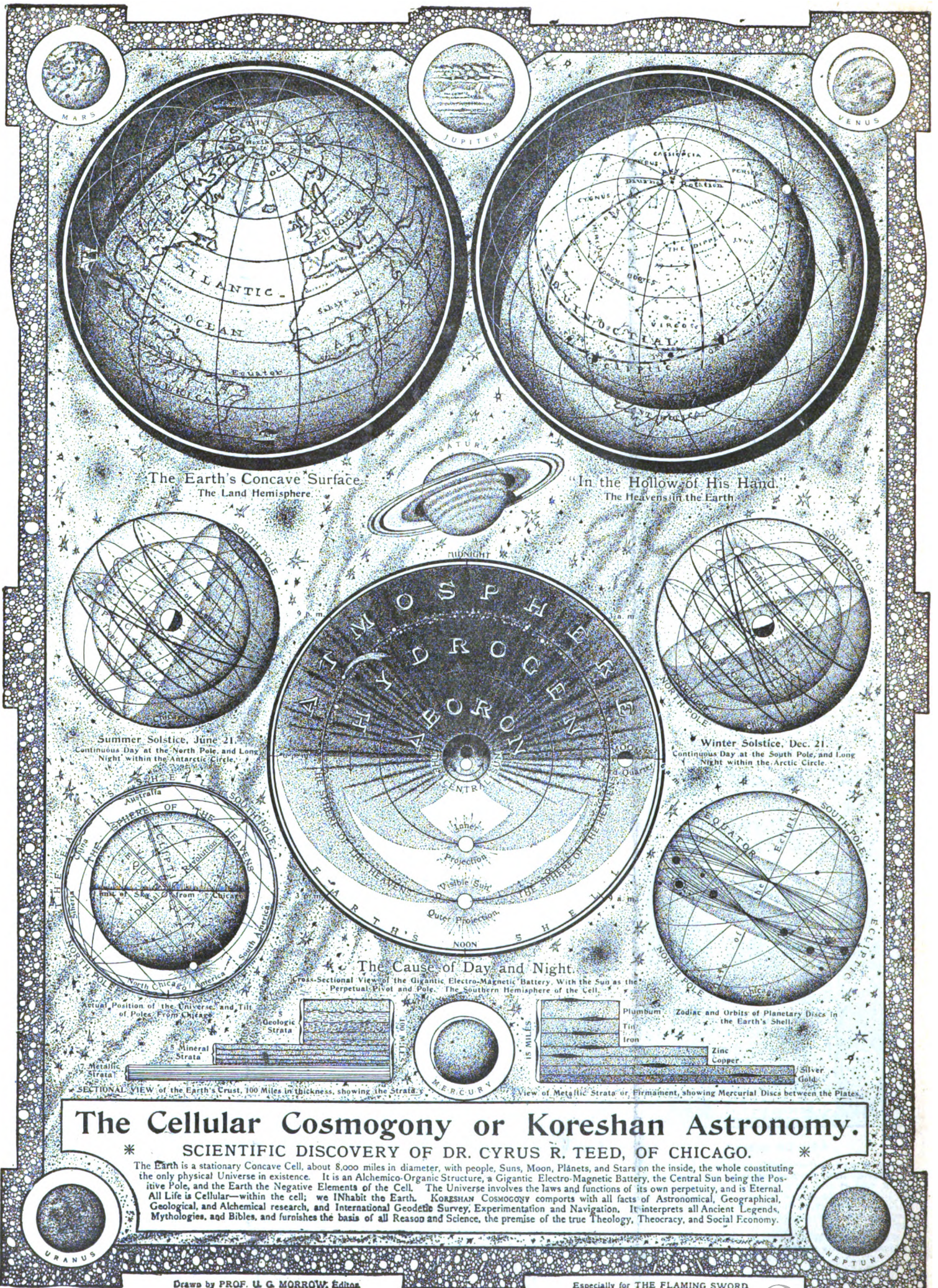
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 732 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill



The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

SPECIAL FEATURES OF THIS ISSUE:

Conflict of Capital and Labor.—The Widening Breach. The Subsidized Press.—Greatest Century of History.—Emancipation of Woman.—Christmas Thoughts.—Editorial Pages.—World's Conversion.



December 21, 1900.

THE CONTENTS

The Great Conflict of "Capital and Labor."

The Widening Breach Between the Classes;
Mistakes of a Labor Agitator; the Im-
pending Revolution and Com-
ing Commonwealth.

A Question for the Adventists.

Troubles of the Subsidized Press.

The Femininity of Deity.

KORESH.

The Great Divide Between the Ages.

Prof. U. G. Morrow.

The Emancipation of Woman.

Berthaldine, Matrona.

In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office as
Second Class Matter.

The Flaming Sword,

Issued every Friday.

\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the evils and fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the **SWORD** is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, **KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 5.

CHICAGO, ILL., DECEMBER 21, 1900. A. K. 61.

Whole No. 420

The Great Conflict of "Capital and Labor."

The Widening Breach Between the Classes; Mistakes of a Labor Agitator; the Impending Revolution and Coming Industrial Commonwealth.

THE NATIONAL CIVIC FEDERATION has opened its conference for the discussion of the question of arbitration, in the settlement of differences between "capital and labor." At the close of Chairman MacVeagh's opening address, we find this remarkable statement:

Wherever we look we find the evidences that there are no permanent or deep divisions in our citizenship, and that what lines of demarkation do exist are not growing more, but less, plainly defined. This conference is not therefore engaged exclusively in the alleviation of an immediate strain in the relation between capital and labor. It is in a still larger field than that. It is working for an immediate relief, but along lines that will bring the greater and final relief of a friendly, undivided, and homogeneous industrial commonwealth.

It is impossible for us to comprehend Mr. MacVeagh's meaning. There is no commonwealth that distinguishes between "labor and capital." Industry may be divided, on very general principles, into mental and physical activity; and upon the basis of their union in the fields of industrial pursuits, all capital or accumulation of wealth depends. There is no capital which is not the proximate or remote product of what is now called labor. There is no subject upon which the laboring men of the world require information, and on which they need instruction more than on the question of their rights concerning what they produce. It may do very well for a man in MacVeagh's position in the social and commercial world to talk of a homogeneous industrial commonwealth; but it

would be a difficult matter for him to define intelligibly to the man who sweeps his office, the homogeneity of their relations, and upon what basis he predicates his idea of an approaching social and financial equilibrium. It may be a fortunate circumstance for existing or coming generations, that the majority have the right to rule here in America, though at present that right is usurped through the public indifference and the administration of our commercial and financial pirates to own and control the world, including the industrial masses.

The divisions of our citizenship are growing deeper, the breach which divides what are falsely called *capital and labor* is broader, and the social demarkation between the rich and the poor augments with the progress of the world toward the final crisis of social, political, and commercial revolution. Arbitration will no more settle—either immediately or mediately—the differences between the contestants, than the peace conference at The Hague settled the question of international differences. We took the whole matter of that conference as a sure indication of a bloody sequel. To us it amounted to a prophetic declaration of the turmoil to follow; and the effort to solve the "capital and labor question" upon the basis of a soporific administered by the rich to the poor, will not allay the difficulty nor eradicate the disease.

There is no "strain between capital and labor;"

the strain is between capital and capital. It is between the capital which is in labor, and that which is produced by labor but appropriated through robbery. We are at the hour of which it is declared, they shall cry peace, peace, when there is no peace. There can be no peace in the soul struggling against fate ten or twelve hours a day, in the exhaustion of his physical and mental energies, under the merciless pressure of a robber employer. There is no peace in the soul of him who sees wife and little ones deprived of the necessities, to say nothing of the comforts and luxuries, while under his constant observation are those who are enjoying the luxuries which the toil of his hand and mind have produced and provided, and who at the same time these differences in financial footing exist, say with consummate effrontery: "There are no permanent or deep divisions in our citizenship, and that what lines of demarkation do exist are not growing more, but less, plainly defined."

Does chairman MacVeagh of the Civic Federation Conference represent the class which is aiding to "bring the greater and final relief of a friendly, undivided, and homogeneous industrial commonwealth"? If so, will he please inform the public upon what grounds he expects to maintain the social and financial differences which now exist and are broadening every day, and which he helps to support, and at the same time develop that "homogeneous industrial commonwealth"?

There is no question about the coming of the industrial commonwealth; but it will not come until the revolution provides the way. There can be no doubt of the time to come when the industrious shall enjoy the fruits and products of their industry; but it will be when the industrial masses shall have grown to comprehend the law of rights, and through quiet and uniform conviction—moved by a supremely potent influence of love, not hate, which now actuates the soul of the men who smart and chafe under the galling supremacy of boasted capital—shall adjust all the utilities of life according to the laws of equitable relationship.

The industrial commonwealth will come through the creation of the divine Empire, after the revolution, and when the human soul shall have been revolutionized through a new awakening. It will come when the spirit of man shall have become the Spirit of God, and when those who are now rich will so love the neighbor as to place their riches in the treasury of the great Commonwealth. It will come when the communistic life planted in the beginning of the age shall have matured into the fruition of the kingdom of righteousness in the earth. It will come when the baptism of fire which the world awaits, shall have swept away the dross of the degenerate accumulations of a dispensation, and when God himself shall again make his abode in the outer courts of his Temple—the Arch-Natural humanity.

A Question for the Adventists.

WILL THE ADVENT organ, *The Last Days*, tell us when the Lord was eaten? The Lord has shown the law of the resurrection. The earth brings forth the blade, then the ear, and finally the full corn in the ear. The good seed are the children of the kingdom; the field is the world, and the harvest is the end of the world (the end of the age). According to the modern Christian belief, the Holy Ghost is God. According to the declaration of the *Scriptures*, the Holy Ghost (Spirit) is God. According to the *Scriptures*, the Word is God. Now the Holy Spirit was sown or planted in the race (church) as the Word of God; therefore the Word was sown or planted, therefore God was planted. The Son of God was God—so the church claims; the Son of God is the fulness of the Godhead bodily, therefore the Holy Spirit was in him; the Holy Spirit was he.

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (at the end of the dispensation). What fool of

an Adventist, who pretends to believe in the Bible and the declarations of the Lord Jesus, the Son and Christ of God, will assume to deny that the Lord was eaten [appropriated], as he declared he would be? The Lord's flesh and blood were appropriated by the church in the reception of the Holy Spirit, which was the Lord himself. Thus the Lord was planted in the race, and from that planting—in the process of regeneration (reproduction)—he will come again just as he declared he would.

The so called Advent church has set the time for the Lord to come, about fifty times in the last sixty years. These prophecies of the Lord's coming are false predictions made by false prophets. We do not know of better evidence of a false prophet, than the nonfulfillment of his repeated predictions. We say again that Mr. Miller did not state the manner of the Lord's coming, but his arrival in 1839. He told the truth; he uttered the midnight cry, and was the truest of all Advent prophets.



The Lord Christ was sacrificed that his life should descend into humanity, that by it man's corrupt

nature should be transformed to the incorruptible, immortal quality of the life of the Lord.

Troubles of the Subsidized Press.

Newspapers which Clamored for Continued Republican Policies Complain of Prodgal Extravagance and Unbridled Debauchery in Public Funds.

THE REPUBLICAN Chicago dailies, after warring to the knife for the continuation of a republican administration, are groaning over the results of their previous frantic efforts. The single standard, the avenues of commerce, ship subsidies, and the enslavement of the masses are all involved in the influence of the money power upon the Congress of the United States. Mark Hanna is the head of the republican party. He loves the people in proportion to their influence at the polls. He will exert his influence in the direction of controlling the wealth of the world for the millionaires; he lives for nothing else, and nothing more nor less can be expected of him. What is the bagatelle of \$9,000,000 a year, and why should the great millionaire dailies make a fuss over what they have labored so assiduously to accomplish? A ship subsidy of \$9,000,000 a year makes no draft upon the money powers of the world. It is merely an additional link in the chain of that human bondage and destiny which reduces the great mass of the people to abject slavery. The people have shown that they wish the money of the world to be reduced to its smallest possible dimensions; that they desire this money power to remain in the hands of the bloated bondholders. The people have endorsed the trust, and whatsoever the trust may perform during the next four years.

"The subsidy bill," says the *Chicago Record*, "hints very strongly of a determination on the part of the republican leaders to abuse their power to the end of inaugurating a period of prodigal extravagance and unbridled debauchery in public funds: [The *Record* ought never to talk that way, after the benefits derived from the hundred million dollars' New York City tax:]

it is time for the leaders of the party to stop short in their progress and consider soberly how the party will stand before the nation if it thus abuses the trust which the people have reposed in it." Has any one ever doubted the purpose of the leader of the republican party to compel the people to augment the accumulation of the millions through which that party perpetuates its power? Can there be a question that the people are to be enslaved in the greatest bondage ever instituted in the history of this or any other nation?

The republican party has demonstrated the fact that it prefers to make money of gold, which has no monetary value except by virtue of the stamp of endorsement, and to place this watered stock in the power of the bankers of the world, thus depriving the people of the right to create money which may remain in their own hands. It has favored the great commercial robbers in the past; why should we expect that the party which has endorsed the gigantic steals of the past forty years, should become suddenly honest after this last enthusiastic endorsement? In the next four years some lessons will have been learned. The gold power will have had an opportunity to demonstrate its character, and Wall street will have dictated its terms to the asses who have sacrificed their liberties.

We are not complaining. We have advertised a crash to be brought about through the exaltation of the gold power to pre-eminence in the world, and we have the satisfaction of knowing that as the new dispensation is to be ushered in through revolution; and as that revolution is the battle of Gog and Magog; and as Gog is the money power, that the limit is reached in which the prophecy of the destruction of the old church and state is to be fulfilled.

The Femininity of Deity.

IN *The Life*, of November 28, 1900, we read: "The 'divine feminine' is no better than the divine masculine, if there are such distinctions in the Godhead; and there are more men who have more of the divine feminine in their make up than many women. Let us be done with sexing God. There is no distinction of sex in virtue or principle." All of which goes to show that the author of the statement is entirely ignorant of the subject in question. If God is not biune in sex, he is not the author of sex in Nature. The Bible expressly declares the bisexuality of Deity, and virtue is sexed. Wisdom is feminine, as language in its very nature determines; while love is masculine, as determined by the same law. Electricity, even, is bisexual. One current—electricity

flows by inverse currents—forms a sheath, it being feminine; the other forms a point or apex (masculine), and flows interiorly to the sheath. It does not follow, however, that either one is better than the other.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The Lamb of God is God the Lord. John said: "He that hath the Bride [in him] is the bridegroom." This is not a figure of speech. It sets forth the facts as they obtain in the character of Deity. God made man after his image and likeness; he made him male and female, like himself; hence it will not be wise to ignore or contradict facts and principles. It is better to *know* the truth, even though it may upset preconceived opinions.

The Great Divide Between the Ages.

The Wonders of a Hundred Years ; Progress of the Old Century, and the Possibilities of the New ; the Dawn of Empire and Universal Peace.

PROF. U. G. MORROW.

GREAT EPOCHS mark the periods of human history; with the rolling of the centuries, humanity passes from generation to generation along lines where great forces are at work, where events of stupendous import occur. There are central lines of progress of peoples and nations, through which flows the great stream of life which moves the world; it is the hidden power of Deity, the undercurrents of progress, the threads of destiny. The science of history reveals the fact that events of world-wide interest express forces which are making for a common great climax; that war and revolution, which indicate that the great Cause is continuing the struggle for the mastery, are factors of progress; and that the rise and fall of nations are but the rhythmic flow and ebb of the tides on the sea of humanity. There are reasons why there is no monotony in the universe; there could be no progress without change, and change makes the events of centuries, eras, and ages.

It is a great thing to stand between the centuries; to look back over the past; to look forward and contemplate the future. The most wonderful century of all history has receded into the past; the time has elapsed, but that which the century developed and expressed is here, ready to achieve still greater things. Go back a hundred years, when the great cities of America were but towns and villages; when there were no railroads nor steamships; no telegraphs nor telephones; no electric lights nor appliances; when great inventions were few, and when the people did not dream of the great possibilities of the nineteenth century. Compare the world a century ago with the world of the present, with its accelerating forces, its marvels, and achievements; and see progress unparalleled, and the swift march of things to a great climax.

The world has been startled at the rapid growth of the American nation. Nothing in history is of greater import to humanity than the ascendancy of the West. Europe belongs to the period of medievalism; the continental powers of today are but remnants of that which has been—fragments of the Latin empire which centered about the Eternal City. America is the land of destiny; during the past century the United States has risen from the state of mere freed colonies to a gigantic world-power. It began with thirteen states along the Atlantic coast, but in 1900 it counts forty-five states, and a number of territories and colonies; the eagle has grown, and the shadow of his wings covers half the globe!

The nineteenth century is not the century of Washington, for he passed away at the close of 1799; but it is the century of the development of his country. Wash-

ington as a centenary city is equal to many European capitals which have stood for 500 years; and New York's 200 years rival London's 1,000. At the beginning of the century there was no Chicago; where now there is a city of 2,000,000 inhabitants, there was then but an impassable swamp by the Lake shore. We have passed through a period of great things, a century of marvels. It is the century of Napoleon and of Lincoln—the century which will stand out conspicuously in the background of views of the past from the standpoint of the new world, because the century is marked by the coming of KORESH, the great anthropotic Sun, who put on the robes of authority when the temporal power of papacy was destroyed in 1870. It was the time of the founding of the great Koreshan System, through which the world passes from the last century of darkness to the first century of the age of Light.

The facts of the development of the world during the nineteenth century are sufficient to show that the Koreshan picture of the world's future is not an idle dream. Let the progress of the world continue at its present ratio, and what marvels will be manifest before the close of the twentieth century! KORESH plans the greatest maritime city of the world, with its golden domes and glittering temples; with its perfect system of order, and with its millions of inhabitants and institutions for the development and blessing of humanity. Chicago, in a haphazard way, has developed in fifty years; but its development is but a shadow of the growth and glory of the New Jerusalem. The site of the CITY OF KORESH was selected in January, 1894, and the center of the great Temple located; but before the end of the new century, the nations will point to the Capitol of the world in recognition of the purpose and the power of its Founder!

It is a great thing to stand between the centuries; it is a greater thing to stand on the great divide between the ages! The great forces which have impulsed peoples and made history are focalizing in a climax. We have reached the end of the old dispensation of Christianity, because the life of the age becomes involved in its seed; we are nearing the culmination. A new volume of history is beginning, written by a new Hand upon the scroll of human evolution; the Messiah has come again to sit in judgment over church and state, to destroy the old, to build the new. The Koreshan dispensation is at hand—it is just beyond the world's greatest revolution, the revolution which the new century brings, there volution which veils the glories of universal peace, of the coming Empire, which will center about the Eternal City of the Golden Age!



Human happiness is a possible attainment, to which all men and women have the right to aspire.

The Emancipation of Woman.

Woman's Degradation Under the Curse; the Desecration of Sacred Functions; Her Restoration to Purity and Power by Koreshanity.

BERTHALDINE, MATRONA.

AN EXCHANGE of THE FLAMING SWORD, bearing the name *Lucifer, the Light-Bearer*, has seen fit to communicate to its readers some facts and some opinions relating to the science of Koreshanity and its Founder. Koreshan Universology is being published to the world for its enlightenment, and for the salvation of all who will apply the truth it teaches to life. Universology means what the name implies, that is, the science of the universe; and it includes all there is of science. By it the universe is revealed to be such a systematically organized structure, that a part of it cannot be thoroughly known without a thorough knowledge of the whole. A knowledge of the whole necessitates the knowledge of its form and functions, origin and destiny. For believing that KORESH, the Founder of Koreshan Universology, possesses this knowledge, Koreshans are prepared to give to the world adequate reasons. Intellectual humanity is supposed to be investigative to the end that sometime, somewhere within the universe, some one shall come into possession of the knowledge of the ultimates of truth concerning it, and that such knowledge once possessed will have a use commensurate with all that it involves, and that it can be applied for the reproduction of the ultimates of that Life which is Life indeed—Life that is as Almighty as its inherent Divinity, the known and beloved truth.

We once had the pleasure of presenting to a woman of accredited intellectuality, the premise and general outline of the Koreshan System. She listened to the presentation with a mixture of amazement and intellectual delight; then as she realized what the reception of the science would mean to one accepting it as the prime resource of life, she said: "The concepts of the system are most rational, the premise seems irrefutable, and the deductions logical; but if one should accept such a system as you have presented as *the truth*, one would have to be tied to its Originator, and for that I am not ready. I want my freedom." In other words, she would be one ever learning and never coming to the knowledge of the truth; forgetting that whom the truth makes free is free indeed—free to enjoy the liberties of the Sons of God, and to be thoroughly furnished unto all good works. Freedom is not license to entangle oneself in the meshes of occult mysteries, nor to be absorbed by the delusions of false lights which lead to disaster and destruction. Hence to give men freedom from the prisons of the realms of darkness created by ignorance, Truth—the Almighty, voices the science of herself through anointed prophets,—the dispensational Messiahs, who become eyes for the blind, and Shepherds for the lost sheep. These Messengers of conjunction with the Deity of truth in her progressive involutions, are they through whom the Word of God is communicated, and each universal dispensational order vitalized for the reproduction of its kind.

It is consistent for the opponents of the divine authority given by the anointing of the spirit of truth, to be wise in their own conceit, which, being unfounded upon anything which demonstrates their superiority and established rights to be teachers of men, prepares them for their covering of shame and confusion when the Book of Life shall be opened, to reveal their names omitted by its inrolled wisdom, because they loved darkness rather than light. Divine justice is so operative in the functions of eternal law or love, that the emplacement of men and things in the ultimates of divine order is just where they place themselves by their attainments in the order of law. *Lucifer* sees in the reverent attitude of mind, described as befitting the true Koreshan, in relation to their Prophet, an indication that the subordination of woman to man is inculcated by Koreshanity. He must lack reliable information concerning the teachings of Koreshanity in regard to woman and her relation to man.

The professed disciples of KORESH are about equally divided as to sex, and are united in the belief that reverence for their Prophet is a quality of mind that gives moral exaltation to the character and grace to the manner of each, proportionate to the attainment of it. This reverence is awakened by the intellectual perception of the fact that the divine truth or Word of God is in conjunction with the mind of the Messenger, and is to be spoken by his mouth, that he may become the Savior of men assembled in the Name of him whose Truth and Life constitute their bond of unity. The inculcation of reverence for the Prophet or Eye of God, who perceives and teaches the ultimates of truth, leads our critic to promise the public an article on "The Subordination of Woman to Man," inculcated by Koreshanity. Koreshan women desire that he shall communicate to his readers only the genuine instructions of Koreshanity, embodied in our doctrines and in the Constitution of our social orders. We will presume he aspires to be just; therefore, let him reiterate our declaration, that it is the high and holy prerogative of the disciples of KORESH to herald to a wicked and adulterous generation—by which woman is made the legitimate slave of man, and man the slave of his own lusts—the Advent of a Man, now the subordinate of a divine spiritual woman,—the Church Triumphant in the heavens,—who, in deference to her profound constructive potencies, is destined to restore to him the image and likeness of the Son of God, and to crown and clothe him with her glory and honor.

This woman's name is Wisdom in the realm of celestial being, Faith in the realm of the spiritual, and Truth in that of the natural; and Her science is the supreme need of the hour. Possessing it, the Man being heralded by Koreshanity, recognizing the divine femininity of the divine origin of all things to be their

constructive potency, signs himself in her presence, "the Servant of the Most High," with a reverence equally becoming in his following. Furthermore, Koreshans are pleased to declare that this "Servant of the Most High" is pre-eminently worthy the reverence of all women, fallen as they are from the divine femininity, in that he has given to the world the science of their being as women, and of their origin and destiny in Deity, to the end that they may regain the image and likeness of the divine Motherhood. To effect this grand ultimate of woman's destiny, a social order has been instituted, representative of the united functions of church and state, in which the political and ecclesiastical rights of men and women are equal, and of which the Pre-eminent executive head is permanently feminine during the long cycle of the matriculation of the Sons of God.

Every Koreshan woman is granted by the constitution of the Koreshan Unity, the right to her own body; and no sex unions are by it legitimized, save for the God-ordained purpose of the propagation of the species, in obedience to the laws of perfecting the animal life of God. Lust for woman is demonstrated by Koreshanity to be criminal; and in sex commerce is that quality of the love of money denominated "the root of all evil." The function of motherhood is declared to be too sacred ever to be sacrificed for the satisfaction of lust. Furthermore, Koreshan women receiving the science of their divine origin, are by it led to return to it by the science of the potency of the conservation of all their constructive energies to that end; and are also led to retire from the old social orders to the new order of the Church Triumphant, that they may—in the sphere of its chastity—do works meet for repentance, and become characterized by that Godliness of moral purity profitable to themselves and the world awaiting salvation from sin. Thus do they furnish to the truth now radiating from its Messenger, a psychic potency by which he can reorganize a world in the order of the divine Kingdom to be established in earth. There have been no women in any age, since the decline of the prehistoric Golden Age, called to a mission so high and so holy as that to which Koreshan women are now called. It is a mission which involves the severing of all mortal ties, that by an immortal unity this world may be made to know, and be born again of its Father-Mother Deity.

The holy Seed of the Koreshan order once enunciated these statements: "He that loveth father or mother more than me is not worthy of me: and he that

loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. * * And he that loseth his life for my sake shall find it." The sacrifice of mortal life with all of its familiar loves, is demanded by the eternal laws of immortality and eternal life. These laws are being restored to their legitimate abiding place—the human heart of the great temple of humanity to be purified and glorified by their application; they are to be written upon the hearts of men by the pen of the Flaming Sword—the theocrasis of God's one true Prophet—now defying the priests of Baal. Then will men and women keep the law; they will live as the Christ lived nineteen hundred years ago, who will live again with the Brotherhood of the order of Melchizedek, whose Holy of Holies will be the divine Motherhood of their Godhood—true women restored to the image and likeness of their divine origin.

The day is not distant when not alone a little group of disciples, scorned by a surrounding social order too ignorant and corrupt to esteem them, but when millions of God-redeemed followers will recognize the Hero of Koreshanity, whose science called them out of darkness into its marvelous light, to become to a new world true Lucifers, or light-bearers, bearing the light of the Son of the morning, the Morning Star of God's reformation in the image and likeness of that Son of man who was the Son of God. Koreshanity is the divinely appointed emancipator of both man and woman from the potencies of the three curses under which they exist, suffering the ultimates of the three concomitant woes—the curse upon the man, the activities of which we see in the woes of the degraded industrial orders; the curse upon the woman, visible in her prolific offspring, bred for sin, sickness, and death; and the curse upon the serpent, symbol of commercial wisdom, manifest in the vices of ignorance of the laws of each domain of commerce.

When our critic can project for the world's enlightenment a scientific system of organic unity, built upon the rock of a demonstrated premise, eternal in its nature, and can offer to woman a loftier destiny than that of the Motherhood of the divine life of that system to be expressed by the living temple of God's humanity, Koreshan women may turn aside to do him reverence, and, as on the morn of her Lord's resurrection, be first to discover and first to say "Rabboni," first to voice the glad tidings to a waiting world, that the Christ has risen indeed!



When the Holy Spirit was shed upon the church, its influence actuated all who received it, to sell their vidual possessions and bring the price of what they sold to the common treasury. The day had not then arrived for the establishment of an orderly kingdom of uses, or such an industrial system as to insure per-

manency of equitable adjustment in the uses and commodities of life. The time is now ripe, however, for the initiation of such a movement; a nucleus is already established which shall, in future generations, be looked to as the beginning of the fulfilment of all human hopes, and the basis for the consummation of human destiny.

In the Editorial Perspective.

THE EDITOR.

CHRISTMAS is the great day of Christendom, because it is the anniversary of the birth of the Founder of the primitive Christian system. The day on which the Christ was born marks the beginning of a new era, a new dispensation of progress; and today, the entire civilized world dates its coins, legal documents, and publications, 1900 years since the coming of the Messiah. The evidences that Jesus lived are many, and are too palpable to be successfully denied. The great effects we observe in civilization bear the stamp of a powerful Cause. A myth could not perpetuate its memory for an age; only the Man with noble character, with the spirit of self sacrifice and of brotherhood, and with the scepter of power in his hand, can rule the world supremely above the combined power of the kings and emperors of the age! There is no such thing in history where a stupendous fraud foisted upon the people ever stood the test of a dispensation. That which began the Christian dispensation was a *power*: Jesus was a Man, not a myth. His name has come down to us; the day on which he was born is still celebrated; the history of his work is written in the volumes of the Christian Scriptures; Pliny plead for the disciples of the Christ in Rome, and Tacitus mentions the sect and the persecutions which they endured; the church which Jesus founded, though now in apostasy, is still standing as a tangible evidence of the existence of its Founder. Critics may deny that Jesus was a man; but there are the facts, the evidences that he lived—facts as palpable and indisputable as that Napoleon, Washington, Cromwell, Alexander the Great, Homer, and Cicero lived and made history. The facts prove that Jesus not only lived, but that he was a man of extraordinary character, that he was martyred, and that he lived again to impulse the minds of his following. There is Buddhism in the world today, because there was a Buddha centuries ago; Mohammedanism points to the fact that the man, Mohammed the prophet, lived and taught the Arabs; and there is Christianity today, because there was a Christ in Palestine, in Jerusalem. The tragedy of the Messiah culminated in the destruction of the Jewish capital and nation, the facts of which no historian has ever attempted to deny. The evidences of the existence of the Christ are sufficient to teach the Christian as well as the skeptic, many lessons; from them the agnostic may learn that the Man lived, and from them the Christian may learn that that Man, though born of a woman, was the Almighty Jehovah! It seems to us strange that after an age of familiarity with the facts of the conception, birth, development, ministry, martyrdom, and resurrection of the Messiah, that the Christian church should fail to comprehend the greater Messianic law—the law of the periodic manifestation of Deity in humanity. There are the facts as plain as day: The God man was born from the human race; he was the resurrection from the mortal world; the reincarnation of the dead; the Seed of human salvation; the fulness of the Godhead bodily—and these facts, if they mean anything at all, mean that in the Lord's coming again he will appear as a *Man among men*, the tangible Messiah, the Messenger of Truth, the Conqueror of death, the Savior of the world!

Every person conversant with theosophy knows that its theory of cosmogony or creation is allied with the modern conception of astronomy. The theosophist endeavors to demonstrate his conclusions by the expressed opinions of men engaged in promulgating the vagaries of nineteenth century science. But for the popular idea of astronomy, who would

think of conceiving that the universe is infinite; that God fills all space, and that the progress of life is from planet to planet? Karma is to theosophy what gravitation is to the Newtonian system of astronomy; it is a name which is applied to all things mysterious. The astral light of theosophy corresponds to the astronomer's luminiferous ether; and according to both theosophy and astronomy, the universe is illimitable, its origin a mystery, and its destiny beyond the grasp of man. All systems that take for their bases any department of modern fallacious science, must necessarily fall when the premise is overthrown. How little would remain of theosophy and associated fallacies, if the popular system of astronomy were instantly destroyed! Madame Blavatsky trembled because of the insecurity of the "scientific" foundation of the occult system which she presumed to originate. "And the system of those two princes of science [Copernicus and Galileo]—a system which has revolutionized the whole world—how long will it be allowed to remain as a complete and undisturbed whole? Is it so that even three centuries and a half have not sufficed the men of exact science to construct one theory that not a single university professor would dare to challenge? And these quarreling hypothesisists still arraign as ignorant and superstitious those giant intellects of the past, who handled natural forces like world-building Titans, and raised mortality to an eminence where it allied itself with the gods! Strange fate of a century boasting to have elevated exact science to its apex of fame, and now invited to go back and begin its ABC of learning again!" It is even so; and with the scientists, who are agnostics, must go also those who have been nourished by their pabulum of fallacy!

Prof. Goldwin Smith, in viewing the relation and progress of science and religion, concludes that Christianity is already far advanced in the processes of decay and ultimate extinction. He believes that scientific and destructive criticisms have made every dogma of Christianity untenable—even that of the personal Deity. It does not require the sharpest intellect to perceive that the church is failing, nor that modern science is not in harmony with the idea of the personal Deity; but we should judge that it would require a shrewder mind than that of Prof. Smith, to show how modern science *demonstrates* that the idea of the personal God is untenable. Let us see what estimate he places upon science itself: "Towards what bourne, then, is thought, critical and scientific, apparently tending? It is apparently tending to the belief, from which our inmost nature recoils, in a universe without guidance or plan, the relation of man to which can never be known"! Again, "In the universe revealed by science, blind chance, in the form of evolution, rather than any determining authority, seems to reign." Of course this is all very consoling to the truthseeker; it is the voice of the agnostic, who knows that so called science is a mass of uncertain and unproven hypotheses! The possibility of the solution of the great problems of the universe is evident from the fact that the hope of solution is instinctive in the human heart—so much that the Professor himself admits that *our inmost nature recoils* against the conclusions of agnosticism! Let the world flounder in the meshes of modern "scientific" delusions until it is willing to exchange the uncertainties of fallible fallacies for the certainties of the infallible Truth of Koreshan Science, which demonstrates the personality and humanity of Deity.

The army canteen is an institution of the Government to

supply the soldiers with intoxicants. It is a Government saloon, which follows the army wherever it goes; it is in the fort, in the field, in the camp, and in the line of march. It is to the soldier what the saloon is to men, young and old, at home; it debauches the man, destroys brain power, and deadens the moral sense. The House of Representatives opposes the canteen, and in a bill relating to the reorganization of the army, the House inserted an anti canteen clause, looking to the abolition of this curse. The canteen is sustained by the Government, and its officials favor the institution. The secretary of war is spending hours before the Senate committee on military affairs, urging its members to vote for the retention of the canteen, holding that the "canteen or post exchange is an *important factor* in army life, from a *social point of view*." It is not very surprising that government representatives should oppose the House bill; the whiskey trust is sufficiently powerful to organize an effective lobby for the purpose of urging legislation in its favor. However, it is surprising to some minds that representatives of the greatest sects of Christendom should appear before the Senate committee on the same mission as that of the secretary of war! Archbishop Ireland and Bishop McGoldrick have made vigorous claims at Washington, concerning the great and lasting good that is being done by the canteen—that "it is in the interest of *sobriety and good morals in the army*." The church and the state join hands in the canteen curse; the government supplies the liquid fire, and the church furnishes the men to drink it, while the new century begins—and war continues!

Ruskin said that "Labor without art is brutality." There is plenty of both labor and brutality in the modern civilized world; labor, because performance of use is a drudgery under the competitive system; brutality, because it is in the head and heart of the human kind. One has only to become cognizant of the facts of human depravity, to reach the conclusion that not only strains of savage blood course the veins of the civilized, but that the blood of the modern world is the blood of barbarism! The following demonstrate the character of civilization as it obtains at the beginning of the twentieth century: The unhappiness of the modern home; the demand for satisfaction of appetites and gratification of passions; the deaths and injuries resulting from college games; lack of refinement and general brutal disregard of the welfare of the neighbor; general dissipation and debauch; grinding monopolies and strike riots; robbery—both public and private; general dishonesty and hypocrisy; the world-wide business of making drunkards and criminals; the superstitions of Christendom; and the warfare of Christian nations. It would be doing the peoples of China and India a gross injustice to say that we found these evidences of barbarity within their borders—we find them rather, in the circle of the so called enlightened civilization of Europe and America!

Dr. Peebles reviews the hope of the Adventists, grows enthusiastic over the fact that the Lord is coming again, and suggests that if the Lord should come in the common atmosphere with a retinue of angels in the clouds, he would be as much of a stranger in appearance as Plato, Socrates, or Alfred the Great; and suggests further, that he should be very much rejoiced to see Jesus come again in the flesh. The question of recognition of the Christ is one of great moment; the Messiah comes, and thousands do not know him. The Jewish church was still looking for another, while the One was present; and that One suffered martyrdom at the hands of those whom the priests blessed and the prophets taught. The credentials of the Messiah are the marks of authority which come with him; they

are not what the people have feigned to make for him—not what they have dreamed that he has. Look for a *modern Man*—one who has come down through the age with the human stream, taking on the world's corruptions while being fitted to redeem humanity from its evils. Koreshanity proclaims the fact of the presence of the Messiah, the God of truth, the Lord of wisdom!

Ian Maclaren (Rev. John Watson), a representative orthodox clergyman, says: "One fears that the blight of the commonplace is settling upon the church, which ought to be an overflowing fountain of enthusiasm and the home of spiritual romance." This is putting a startling fact concerning the collapse of the church in too mild a form; it is the expression of one not awake to the fact that the church craft nears the terrible Niagara; it is now in the rapids, where the rifling rocks tear barks asunder in the inevitable drift. The wide-awake know that the consequences of an age of apostasy are settling upon the church which, instead of being a mere shell, a corpse, should be a body teeming with life! The church has lost its power and its purity; it has perverted its spirit and desecrated its temples. Its condition is corrupt, and its relations competitive; it is broken down, and crumbling to pieces; and with it, the old state passes away to give place to the institutions of the new order.

Darwin wrote of the "Descent of Man." That man has fallen from the altitude of perfection is obvious—the fact that degeneracy prevails is proof that man has been, and is susceptible of being, regenerated. Darwin endeavored to do one of two things: To lower man to the level of the baboon, or to elevate the baboon to the plane of humanity—at least he brought the planes so nearly together that only a "missing link" is necessary to complete his chain of evolution. It appears that the border line between the animal and human kingdoms has been obliterated at Grenoble, France, where the whole town population recently attended the funeral of a chimpanzee, and erected a bronze statue in honor of the animal!

The highest conception that the immortality faddists have of immortality, is the mere continued existence of the mortal, dual state. A corpuscle in the plant is visible, divided; we may isolate it, and preserve it indefinitely, but it would still be visible—mortal. The attainment of that degree of immortality which obtains in the plant is in reaching the seed, the state of biunity—male and female in one form. To put on immortality is to experience a radical anatomical transformation, the processes of birth into a new natural kingdom, of the character of which modern theorists have no conception.

Maurice Maeterlinck, a Belgian author and philosopher, says that "an absolutely just man can hardly be found under the present system; if there were such a man he would certainly be in danger of being taken for a crank and of being treated as such." There now! that explains why Jesus was persecuted, and why the Founder of Koreshanity is vilified by the modern pulpit and press. All the people are not all right on all questions all the time; but they can always agree upon who is the *good man*, because they unanimously treat him as the devil!

If it is impossible for man to know God and his universe of creation, it is equally impossible for God to reveal himself and the knowledge of his creation to man. We hold that that which man is incapable of comprehending, that which is not susceptible of being revealed, does not exist. God and his universe are limited and knowable; his manifestations are finite and tangible; and his truth is definite and comprehensible. It

is possible for man to know all that God knows, else no man can become the offspring of Deity and of the universe.

"The church moves forward to the scenes of the twentieth century." That is nothing; the criminal moves forward to the scenes of the scaffold. The Jewish church moved briskly into the first century of the Christian era—moved to its doom! The Christian church enters the twentieth century with all its corruptions; it enters the judgment. The church was safer on the eighteen side of the century mark; the pivotal year of 1900 brings accelerated motion and hastens the consummation.

There is no equality in the world: none in riches nor in poverty; none in intellectual strength and moral worth; none in rewards and punishments; none in rights and wrongs of man. The idea of equality is a democratic dream never to be fulfilled, because equality is impossible—there are no two thoughts, no two brain cells, no two men, no two stars, exactly alike and equal in every particular.

The newspapers announce that Prof. Chamberlain, of the University of Chicago, has published a "working hypothesis" concerning the sun's motion in space, for the purpose of accounting for pre historic glaciers. Men who are not able to perform rational mental work, always resort to hypotheses to do the work for them—hence, the kind of rubbish which fills the text books!

If it were true that "life is that intelligent essence of divinity diffused throughout all space, and infused in everything both animate and inanimate," life would certainly be the same wherever manifest; from which it would follow that Darwin was as rational as a baboon, and the clergyman as wise as a vulture!

Koreshanity does not hope to succeed by mere agitation of the masses; it will develop from a specific Head and radical nucleus at an accelerated ratio of progress, until it sweeps every evil from the face of the earth! The coming kingdom is the great monopoly of righteousness, the gigantic trust of the Gods.

People talk of the closing of the century, and yet imagine that time moves in straight lines. The century closes when its circle of a hundred years is completed; an age closes when the

cycle rounds out the perfect cell. Even the hours are circles—especially on the clock face!

If modern science were true—that is, if it were knowledge, there would be no agnostics; the fact that there are hundreds of thousands of avowed agnostics in the world today, constitutes a startling evidence that modern hypotheses have never been proven to be true!

The American flag represents the rulers and the ruled; the stars are worn in the crowns of the money kings, while the stripes are borne on the backs of the money slaves!

Blackstone is authority on law at the close of the dark ages; but the light of the law of the new era will proceed from the White Stone of Koreshanity.

The Administration touched upon the question of subsidizing American ships; and it is now waiting for the storm of opposition to subside!

Contestants at the beginning of the battle of life and death, two may be; but at the end of the conflict one is Victor, and the other vanquished.

The clergyman points to things which he cannot understand to prove that God is incomprehensible!

The direction of God's walk in humanity is indicated by the steps of universal progress.

Men who are full of themselves have no room for broad conceptions of the universe of life.

No man who understands a single fact thoroughly can possibly be an agnostic.

The Chicago labor conference: The mountain labored and brought forth—rats!

When the Ancient of Days comes, the world grows young again.

Persons who pose for artists are not always model characters.

Christmas is afflicted with old age.

Truth is divined by man refined.

Editorial Discussions and Miscellany.

THE EDITOR.

How Koreshanity will Convert the World.

EDITOR FLAMING SWORD:—After a year's perusal of THE FLAMING SWORD I am not, by any means, fully convinced that all claims and theories of KORESH are absolutely correct. I am willing to admit that this may be because I have not sense enough to thoroughly understand his doctrines; one needs to have a good education in the various sciences to intelligently follow and comprehend his writings. About the only thing that causes me to think that the Koreshan System may be correct, is the mechanical proof you give of the earth's form. I can find no loop-hole of escape from it. I am not prejudiced in the least, and would gladly believe the entire System if I could; and no doubt there are others who feel the same way.

It puzzles me to know how KORESH intends to get all this motley array of humanity—as varied in action, thought, and desire as is the movement of colors in the kaleidoscope—to unite in harmony on his System, and, greater still, how he expects to get them to live up to its teachings. It seems to me like putting all the beasts of the world into one pen and expecting them to be friends. There are millions of people today who have never heard of the Christ and the religion he founded, and it is now 1900 years old. How, then, does KORESH expect to convert the world in a generation or two? He has so far claimed that Koreshanity is to supplant Christianity; but what about Mohammedanism and Buddhism and the other great religions? Unless they fall also, and the members become Koreshans in thought and action,

where does the brotherhood of mankind come in?

There have not been many converts made for the length of time that KORESH has been expounding his System. This may be partly because it goes too much against the grain of modern thought, and partly because the learned articles on paper are not as effective in making converts as deeds. Deeds speak louder than words. The claims of KORESH are perhaps no more startling than were those of the Christ in his day; yet, according to the Bible, in less than three years he had followers by the thousands, notwithstanding the fact that he had no such things as the modern mail system and printing-press with which to spread his gospel throughout the world.—Wm. B., Orange, Tex.

The multitudes followed Jesus previous to his martyrdom, because he cured their diseases free of charge, and supplied them with food. He had no large following during these years; to only a select few did he teach his radical doctrines, and he cautioned them not to reveal the fact that he was the Christ until he should rise from the dead. It was not His purpose to publicly promulgate his claims in plain terms, but only in such a way that those who were prepared to recognize might be enabled to do so. At the time of His crucifixion, his disciples were few—numbering little more than 500 persons. If Jesus had remained in the flesh, and had taught his doctrines by every possible means of publication of his doctrines, he would not have become the exalted character in humanity that he is today. He employed another factor, through which his system rapidly spread; it was not that of performing miracles, but that of projecting himself into his following!

In the winter of the world's discontent, one may look about him at the decay; the corrupt institutions of the world; the depravity of the human heart; at the stubble and the dead wood; at the mental deadness and moral rottenness, and ask, How are you going to make perfection out of all this stuff? What benefit will it be to gather up all this stuff and endeavor to construct from it a system of human society? Notwithstanding the fact that such a course would be the most obviously ridiculous thing to do, it is the method employed by all modern so called reformers. They cannot hope for success; and if one loses sight of *the great factor*, the secret of which is in the possession of the Koreshan Scientist, it is not surprising that the question as to how Koreshanity expects to become successful, is puzzling.

The secret of life is in the seed; the seed contains the potencies of life, and when planted in the soil may build up a new structure. Jesus sowed the seed of divine life in his following, and a vigorous church was the result; he was in it; he impelled the thousands and the millions, and moved them in harmony; he destroyed discord; he produced an organic body which has moved the world. What Jesus was to philosophy, Koresh is to science—that is, divine truth is now scientific. We are now preparing the soil; and the time is at hand when the scientific Head of the Koreshan System will become, through processes of theocrasis, the mighty power, the life-giving potency, the accelerating and irresistible force which will be felt throughout the world.

When the great consummation comes; when the revolution has thrown down all existing systems of evil and fallacy; when through revolution the world is prepared to receive the truth; when the immortal Men in the flesh walk the earth; when corresponding changes occur in the physical cosmos and astronomical phenomena, there will be no minds that will resist the flowing, swelling tide of life and truth which, as a great wave, will sweep the world!

There will be 144,000 immortal Sons of God; they will be members of the divine Brotherhood; but below them there will be all the grades of humanity in the commonwealth and the commonwealth of life; and during the ages of light to come, every man will reach the plane of his aspirations, and salvation from the curse will be universal. We are approaching the end; ages of progress have prepared the world for rapid acceleration when the signal is given, when the Messiah performs his functions, and his disciples their work of establishing the New Order.

* * *

Public vs. Private Monopoly.

Use and Abuse of Public Utilities; Private Concerns Should not Conduct the Business of Nations!

Wrong always reacts upon the wrong doer. When the extortion of the railroad and the greed of the usurer have changed homes of independent farmers into quarters for poor tenants, they will have permanently destroyed or crippled their hope of future gains. Vastly less of merchandise, machinery, stock, everything that a well-to-do people consumes in vast quantities, and that constitutes the security of the usurer, will be required in the country. Shallow political economists will cry "overproduction," and want more "protection against the pauper labor of Europe."

Editors of so called religious papers, who know something about religion of some kind, but nothing about the causes that produce economic effects; college presidents and officers and boards of trust, who are holding out their hands for donations to the men who are rich and increased in goods from the proceeds of monopoly in its various forms, whether of money, transportation, corn or cotton, coal or oil, or the thousand things men corner for gain; doctors of divinity and ministers, often themselves educated by the so called charity of men who have grown rich by plundering under the forms of law, who now seek to compound the matter with conscience by donating a part of their pelf to educate men to teach that their practices are right and consistent with love to God and man, all these—in addition to the secular press and secular teachers of every kind, with some noble exceptions, who seldom or never have any-

thing to say against the man who takes usury, however much he takes advantage of the necessities of his victim, who may be by profession his brother Christian—censure and reproach the man who, after struggling for years, falls under his burden of debt, that is always growing by usury.

One would think from their talk that it was all right for men to lend money, but very wrong for others to borrow, unless they were rich enough not to need to do so at all. If it is wrong for poor people to borrow, it must be wrong for rich people to lend to them. If poor people did not borrow, the occupation of the usurer would speedily come to an end.

But we are told that railroad stocks are owned as investments by a large number of poor people, and often constitute the entire means of support of people who would otherwise be helpless. These are the "gnats" that the big spiders prey upon by the way of express or fast freight lines, sleeping-car companies, dining-car companies, and other rings composed of large stockholders and high officials who absorb the lion's share of a road's earnings, and deceive the public as to the real extent of the extortion practised upon them. In the end, such investors, instead of being benefited, are usually skinned out of the whole or a large part of their money invested.

While riding on the cars in the state of Iowa, I was obliged to listen to the conversation of a prominent railroad man and high bank official, who described in glowing terms the way the banks, including his own, by means of similar inner rings of the principal officers, organized into a loan and trust company, whose officers, being also the bank officers, borrowed most of the bank's money of themselves at a low rate of interest and re-let it to the dear public at a very high rate of interest, thus fleecing both the bank and the poor people who were stockholders, and the people who had to borrow. The bank reports showed that their rate of interest was reasonable, and the dividends to ordinary stockholders did not seem large, and *quid nuncs* who never see below the surface, could say banks are very reasonable in their charges and cannot be, as fanatics charge, great means of oppression; but the poor people who were unmercifully skinned seldom are heard in the ordinary papers, and their sufferings pass unnoticed and unknown by the mass of men.

Railroads, telegraphs, and telephones are not like ordinary private property, but are in their very nature public interests. No owner of other private property can have other men's property or that which belongs to the public, condemned and take it for its own use. A public highway is opened, and private property taken for it on the ground that it belongs to the public at large and on no other ground, and yet land belonging to a private owner is taken for a railroad, and its owner is informed that the railroad is

exclusively a private road, although it may damage his property far more than the public highway that generally runs on government lines.

By private and corporate donations to build them, and subsidies and land grants from government, they have cost the country one way or another probably about as much as their present value. In steals of one kind and another the public is made to pay for them over again every few years, and yet they are exclusively owned by private companies. They buy legislatures, choose governors and judges, manage parties by means of political lawyers heavily salaried for that purpose, and scoff at justice.

If government is under obligation to protect the property interests of its subjects, and in some cases even their lives, it cannot long choose but own the railroads and telegraph and telephone lines; control in any other way is impossible. As in the case of a post-office, government can mete out equal and exact justice to all without which it fails entirely to perform its proper functions.

Some of the more obvious benefits of government control are:

1. Freedom from the loss and danger to the public and to the employe, of strikes.
2. Freedom from the great inconvenience and cost of transfers from one road to another.
3. Greatly lessened expense for heavily salaried officers for so many different roads. Often these salaries are far higher than the salary of any government officer except the President of the United States.
4. Exemption from the loss and trouble of roads in bankruptcy.
5. If rightly managed, freedom from the load of usury that breaks down first the roads and then their patrons.
6. Exemption from the moral corruption and material loss of stock-watering, railroad-wrecking, and the deadly influence of the vast fortunes thus obtained.
7. Freedom from unjust discriminations that are fast increasing the numbers of the very rich and the very poor.
8. Freedom from the deadly example of a power in the state that is above the state, and that defies its laws and tramples them under its feet.

To be free from all these, the state and the citizens could afford to pay even more than the present high rates of transportation, but, in all probability would not have to pay more than half so much.—From "National Suicide," by Prof. O. F. L'Amoreaux.

* * *

Excessive Cost and Waste.

Gotham's Enormous Tax Budget Amounts to One Fourth Entire Annual Cost of the British Empire!

The New York City tax budget for 1901 is ONE HUNDRED MILLION DOLLARS! This means that every man, woman, and child in the city will be taxed at the rate of thirty dollars per head for the support of certain branches of the municipal government for the year.

One hundred million dollars! This is double the cost of the government of Mexico, with its 15,000,000 inhabitants, including the cost of Mexico's army and navy. It is almost a third of the cost of the government of the German empire, including the support of that country's immense army, its great navy, and its railroads, and the interest on its debt; and Germany has a population of 52,000,000.

It is a quarter as great as the cost of the government of the United Kingdom of Great Britain and Ireland, including its army, its gigantic navy, and the interest on its debt; and the United Kingdom's population is in the neighborhood of 40,000,000. France's burden of taxation is crushing that wealthy nation of 40,000,000 of inhabitants, with its great army and navy, and the interest on its colossal debt—the largest that any country in the world carries—yet New York City's government costs a sixth as much as that of France.

The expenditure of the government of the United States in 1860, when the country's population was 31,000,000, was \$63,000,000, or not very much more than half of the yearly cost of the support of the government of New York City at the present time. The cost of the United States government in the present year, when the country's population is in excess of 76,000,000, will be but little more than five times as great as that of the city of New York, although the United States at this moment is supporting an army of 100,000 men, is building a big navy, has just been engaged in a war in China, and has been participating in one in the Philippines for almost two years.

This one hundred million dollars represents the earnings of a quarter of a million wage-workers for a year. At five dollars per week for each individual it would keep nearly 400,000 persons a year, and the average cost of living in this country is considerably less than five dollars per

Koresh at Washington.
DR. CYRUS R. TEED left Chicago Dec. 20, on a tour of promulgation of Koreshanism; and may be addressed at Washington, D. C. (General Delivery) until further notice.

week for each person. The value of the gold and silver produced in this country in 1890 was but \$99,000,000; of anthracite coal but \$66,000,000, and of iron-ore but \$33,251,000. The taxes of the people of New York City are greater per year than the value of the country's production of gold and silver, one third more than the value of the entire amount of anthracite coal, and three times as great as the value of the iron-ore mined in the country in 1890.

One hundred million dollars! This is in excess of five times the cost of carrying on the government of the imperial state of New York, with a population considerably more than 7,000,000. Excluding the State's income from indirect taxation, it is ten times as great as the commonwealth's tax levy for the present year. The state maintains 638 miles of canals, numerous normal schools, charitable institutions, asylums for the insane and other wards of the community, reformatories, prisons, courts, and also bears a large share of the cost of the national guard. All these items, as well as a considerable percentage of the cost of public schools, improving roads, abolishing grade-crossings, together with the entire expense of carrying on all departments of the State government, are met by a tax-levy not one tenth as large as that of the city of New York, with a population of less than 4,000,000.

Enormous as is this one hundred million dollars that is to be raised by direct taxation, it does not represent the cost of gov-

ernment by Richard Croker for one year. The departments of water-supply and of docks and ferries are supported by their own revenues. The city has other income—not, because of official remissness, as much as it might have—from franchises, rent of markets, and other property, permits, and from a variety of other sources.—EDWARD ERSKINE, in *Leslie's Weekly*.

* * *

The Koreshan Astronomy.

An English Astrological Publication Notices our Challenge to Editors and Outlines the System.

THE FLAMING SWORD offers \$1,000 reward to the editor of any journal that will publish a scientific refutation of the Koreshan Cosmogony, or, what would be its equivalent, a single fact in demonstration of the theory that the Earth is convex, and that we live on its exterior surface, or in support of any other theory of the shape of the world than the universe as a cell with its habitable surface concave. That journal utters this as a basis of its System of Cosmogony:

There is nothing outside of the earth. The planets are mercurial discs passing between the metallic strata of the earth's shell. We see their reflection in the physical heavens; these reflections are the planets that the astronomers talk about. The sun is in the center of the earth, the positive pole of the great galvanic magnetic battery. We see its projection on the upper stratum of our atmosphere, about 1,000 miles distant at noon time.

We make the examination of the thickness of the earth's shell from the known ratios of specific gravity of the substances of which the shell is composed. We know the specific gravity of hydrogen, of the atmosphere, of water, and of each of the primary geologic, mineral, and metallic strata. Having a knowledge of the depth and weight of the atmosphere, the amount of water in the earth, and such like data, we establish a relation of ratios, from which we compute the thickness of each stratum of the shell—the aggregate about 100 miles.

The projected sun moves in a spiral, covering a belt of 47° in the heavens above us. The light from the projection covers one-half of the concave surface. On June 21, the hemisphere of light reaches 23½° above the north pole, and on December 21, 23½° beyond the south pole; the long days of the poles and change of season is thus obtained.

The discovery of the basis of all science, the law of transmutation, and the fact of the concavity of the earth's surface, that the earth is a cell, constitutes the premise of the Koreshan conclusion. A correct premise leads to correct conclusions. The Founder of Koreshanism demonstrates his premise; correct conclusions are inevitable.—SEPHARIAL, in *Coming Events*, London, June, 1900.

* * *

The World's News.

Dec. 12.—Celebration of centennial anniversary of removal of capital of U. S. to Washington City.—Chicago German-Americans raise \$17,500 for poor at charity ball.—Congress orders inquiry into West Point hazing case.—Ship subsidy bill meets with stubborn opposition.—Congress anticipates reduction of war tax.—Irishmen in convention at Dublin

denounce English war policy.—Holland government refuses to take the initiative in aid of the Boers.—Dec. 13.—British flag removed from centennial decorations in House of Representatives, Washington.—Germany and Great Britain block the way to peace terms in China.—It is reported that Germany insolence in China threatens to incite new massacres by the Boxers.—American Federation of Labor in session at Chicago.—Wall street buoyant.—Dec. 14.—Burglars rampant in Chicago.—Bandits blow up an express car at Chicago.—Student at Northwestern University brutally "hazed" by fellow students.—Senate votes to amend Hay-Pauncefote canal bill.—Dreyfus case discussed in French senate.—British meet with Boer resistance in the Transvaal.—Dec. 15.—Storm and cloud-burst wreck buildings in California.—2,000 idle men return to work at Illinois steel mills.—British arms in the Transvaal suffer severe blow in defeat of Gen. Clements's forces by Boers under Gen. Delarey.—Taft commission has orders to limit number of saloons in Manila.—Dec. 16.—Grand jury moves to investigate Chicago city hall scandals.—English forces in Pretoria fear recapture of the city by the Boers.—Bryan announces his plan to edit and publish *The Commoner*, at Lincoln, Neb.—Board of regents of university of California accepts the Hearst plan for buildings.—Powers protest against looting of Pekin by the Germans.—Boer victories anger the English.—Dec. 17.—\$500,000 fire in Cleveland.—German steamer wrecked off Malaga; score of persons drowned.—Civilized mob lynches two Negroes at Rockport, Ind.—Hay-Pauncefote treaty is worded to suit England!—Severe earthquake reported at Santiago, Cuba.—Dr. Joseph Parker, London, imitates Sheldon on Christian daily.—Gen. Brabant's forces (English) attacked by Boers, and 120 surrender to burghers.—Women of Eldorado, Kansas, threaten to lynch a murderer.—Dec. 18.—Rockport, (Ind.) mob lynches another Negro; men unmasked; no opposition by officers; the crime countenanced by citizens of town and county.—U. S. Supreme Court discussing status of American colonies.—England arranges to accept and ratify Hay-Pauncefote treaty, but many secure right of Panama route.—Railroad officials want pooling legalized!

* * *

The Flaming Sword's Exchanges.

Leslie's Weekly.—A novel innovation is made in the gorgeous Christmas number of *Leslie's Weekly*, now on sale. This beautiful issue, which is enclosed in a cover of rare beauty, printed in ten colors, embraces three fine drawings: The Young Musician's Christmas Gift (double page); Fishing for Presents; and The Interrupted Christmas Dinner (a Revolutionary incident)—all these by able artists well known to the public. The pictures are printed on heavy plate paper, suitable for framing. They are not bound but are loose, so that each one can be framed for sitting-room,

parlor, office, or library. The pictures in any art store would bring more than the price of the entire Christmas number of *Leslie's Weekly*, which is 25 cents. If the supply at the news-stand is exhausted, copies can be had by addressing, Publishers Leslie's Weekly, 110 Fifth ave., New York, N. Y.

Saturday Evening Post.—We are pleased with the Christmas number of this popular weekly; it is a special double number in appropriate and artistic colors, finely illustrated, while the pictures in words are just as beautiful. The entire number is replete with things which please people who enjoy Christmas, for in its make-up there is ingenuity manifest and literary ability displayed. It is a high-toned and worthy publication, one of moral excellence and literary taste; it is a journal of culture and refinement. All its departments are interesting, especially the editorial, stories, and contributions; and it comes at the surprisingly low price of 5 cents per copy. Send for one. Curtis Publishing Co., 425 Arch street, Philadelphia, Pa.

The Interpreter.—We are pleased to note the appearance of this neat little 8-page journal, edited by Major Ogden Whitlock, Room 30, Granite Building, Denver, Colo. We commend it to our readers—first, because the Major is interested in Koreshanity; and second, because it manifests some taste and ability. We welcome it. For the present it is free—without subscription price; send your name and give its editor substantial encouragement. We reprinted an article on Koreshan Cosmogony from *The Interpreter*, in the last issue of *THE FLAMING SWORD*. The time is coming when thousands of publications will enter the field of Koreshan Journalism to battle against fallacy!

Prof. Totten's New Book.—We advertise in another column *The Gospel of History*, Prof. Totten's literal, interwoven translation of the four Gospels of the New Testament. This work we will favorably review very shortly. At the present time, we will say that we have a bit of Christmas greeting from Prof. Totten, in which he offers the book during December and until present edition is exhausted, for exactly half price—for \$1.00 (one copy only to one address.) This is a bargain; the Professor calls it a Christmas gift to professed Adventists. Address at once, Our Race Publishing Co., New Haven, Conn.

Cram's Magazine.—This is a monthly journal of history, geography, and topics of the day, a magazine of excellence. California Big Trees is a superbly illustrated article; and *The World's Largest Business House* is a review of the U. S. Post-Office Department and its mail business. The departments of this magazine embrace reviews, editorials, historical sketches, and stories. *Woman and Her World*; *Timothy Thinkabit's Talk*; and *The World's Doings* are full of valuable information. Single copies, 25 cents. Geo. F. Cram, 61-63 Plymouth Place, Chicago, Ill.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-Grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

Umbrella Shawls, Suitable for Young or Old.

These novel wraps for house or outdoor summer evening wear, are hand crocheted by our own people, of Shetland floss,—and are light, airy, and beautiful; made of any color, or any combination of colors.

We also make the new and handsome knotted shoe-string SHOPPING BAG, in black or tan; price, \$2.50. Also a handsome satin HANDKERCHIEF POCKET, price \$1.50. Any one of these three articles will make a very acceptable HOLIDAY GIFT to a friend.

Orders Filled By Mail.

We are prepared to fill all mail orders promptly. Send in your order and assist in the maintenance of our Koreshan Home. Address, Secretary Shawl Industry, 90th st. and Oak ave., Washington Heights, Ill.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts per Annum. Peter Davidson, Louisville, Ga.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.

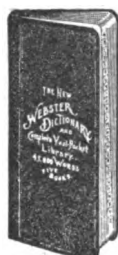


Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5/8x2 5/8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALEM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground; its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven. Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It poposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

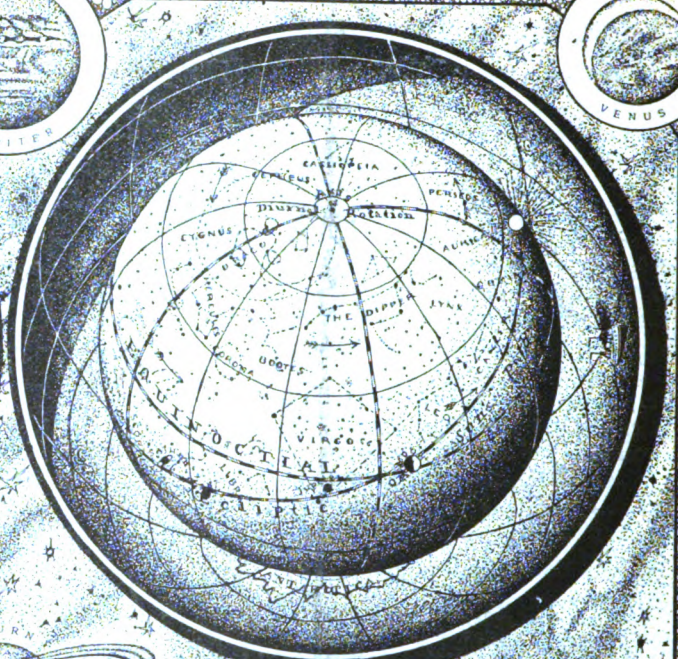
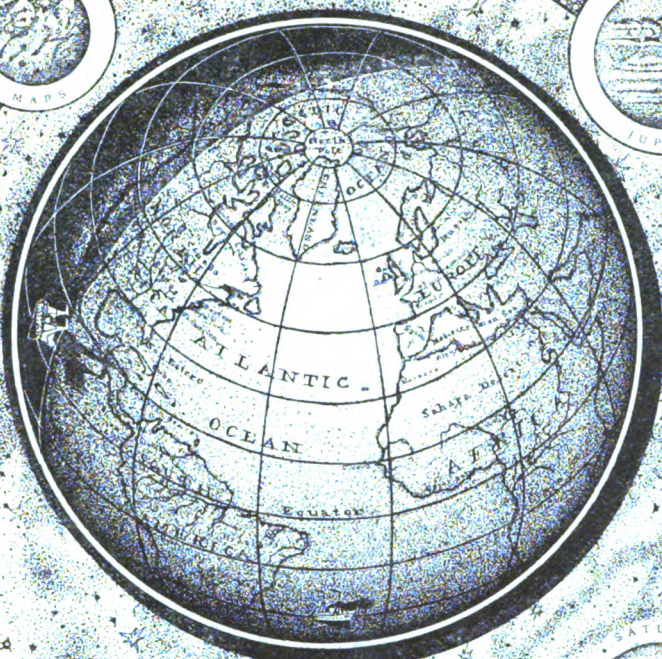
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

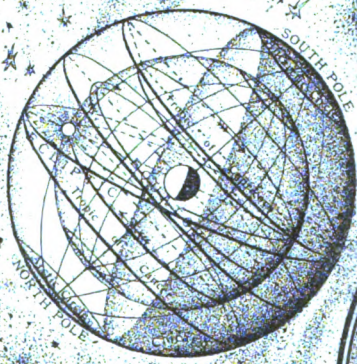
VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.

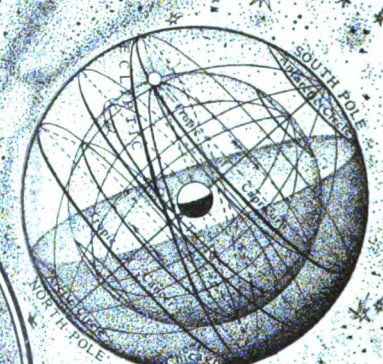


The Earth's Concave Surface.
The Land Hemisphere

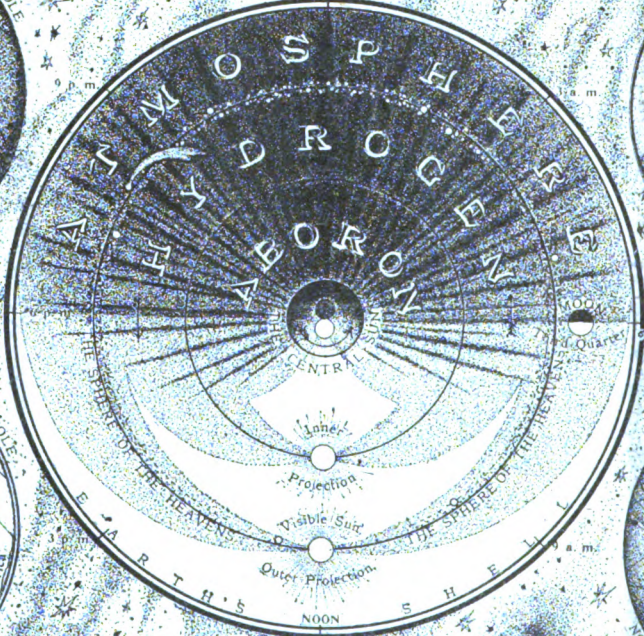
In the Hollow of His Hand.
The Heavens in the Earth



Summer Solstice, June 21.
Continuous Day at the North Pole, and Long
Night within the Antarctic Circle.

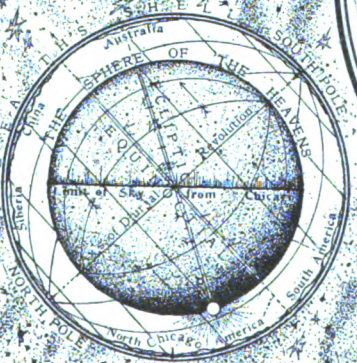


Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.

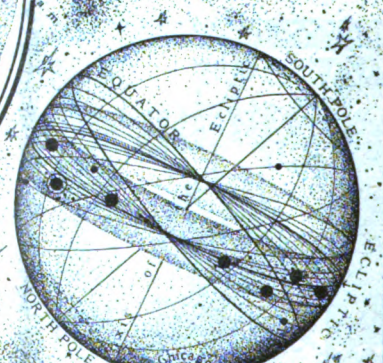


The Cause of Day and Night.

Cross-Sectional View of the Gigantic Electro-Magnetic Battery, with the Sun as the
Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



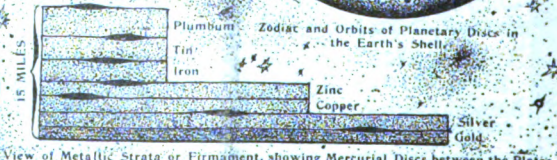
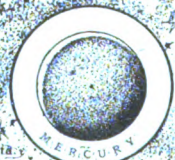
Actual Position of the Universe, and Tilt
of Poles, From Chicago.



Actual Position of the Universe, and Tilt
of Poles, From Chicago.



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.

The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

SPECIAL FEATURES OF THIS ISSUE:

Sacrifice of Mortal Loves.—The Betrayal of America.—The Harvest of Competism.—Startling Phases of Present Issues.—The Belief in Hell.—The Twentieth Century.—Editorial Pages —Modern Miracles.



THE FLAMING SWORD

December 28, 1900.

THE CONTENTS

The Great Sacrifice for the Love of Life.
The Exchange of Mortality for Immortality;
the Severing of Old Ties and the Leav-
ing of All for the Sake of Truth;
the Seeds of Death and
Germs of Life.

The Betrayal of the American Nation.
Reaping the Harvest of Competism.
KORESH

Startling Phases of Present Issues,
Lucie Page Borden.
Out of Darkness into Light.
Amanda T. Potter.

In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.
Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the **SWORD** is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, **KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communist. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 6.

CHICAGO, ILL., DECEMBER 28, 1900. A. K. 61.

Whole No. 421

The Great Sacrifice for the Love of Life.

The Exchange of Mortality for Immortality; the Severing of old Ties and the Leaving of All for the Sake of Truth; the Seeds of Death and Germs of Life.

THE TRUTH AS TRUTH is acceptable to some, but the life which the truth inculcates seems to be hard to acquire. To love God with all the heart is good as a theory, but when it comes to practice, earthly ties are the most binding, and people are not willing to sever one jot or tittle of the relations begotten in sin and the consequences of the operation of segregative forces, for the more enduring affinities which alone can establish the kingdom of heaven. When men so love the Word as to be willing to sacrifice the ties of the sensual flesh,—the ties which so called Christianity regards as sacred,—then will progress be made in the new order of things.

In times of war, there are many no doubt who, actuated by motives of patriotism, are willing to sacrifice home, family, and associations; and great honors are awarded those so imbued with the love of country that they would sacrifice home and life, if necessary, to save the Government from disruption. The love of God is greater than the love of country, and as a theory is so regarded by the church and the world; but practically it is a farce.

In heaven, the ties of Nature are not known. The loves which comprise the fellowship of the kingdom of God are distinct from family or consanguine affiliation, and wrought of principles not to be compared even with the ties of the sensual existence. These last shall be obliterated by the operation of the principles of eternal

life. When a thing of hell has been nurtured in the bosom of the church, and the religious element of man's nature has been indoctrinated into an inherent conviction of its sanctity, if any man dare to touch adversely upon the sacredness of falsely constituted sacraments, like those of marriage and the family institution, he would simply thrust his hand into the fire, knowing the consequences. It is only by laying the axe at the root of the tree, and by so doing strike at the germ of mortality, thus extirpating the seeds of death, that the life of God can be made manifest to the world.

The principles upon which the kingdom of God is to be established, are in direct contrast to those of natural life; and he who wars for the kingdom makes war upon the sacred and holy (?) things of a corrupt church and people. The world is preparing gradually for the change to come. It would not be strange if, after all, the beginnings of the new church were to be found in the outcasts of the earth. "Go out into the highways and hedges, and compel them to come in that my house may be filled," was said because those who were expected to come on invitation had refused.

If there are any to be compelled, it will be such as those who, in their qualities of receptivity, are subject to the operation of the intellectual and spiritual powers of those who preach the new Gospel. A love for this truth—so transcendent as to cause every other consideration to sink into obscurity, especially when

conflicting with the love in question—is the first step toward the accomplishment of the end this truth has in view. There is unquestionably a divine order in process of organic construction, which will be established though all the forces of hell and earth conspire to thwart the purpose and end.

The office to which the few who shall be accounted worthy are chosen, is of sufficient honor to warrant the greatest sacrifices on the part of those who shall constitute the firstfruits of the resurrection. It is a poor general who yields defeat to the first repulse, and they are poor soldiers who will not follow their leader into a renewal of attack because of repulse in the first, second, or third engagement. Whosoever regards earthly ties of more value than this cause, is not worthy of the cause; and whosoever holds the ties engendered by the processes of sin as more sacred than such as can bind men to God, cannot have part in the resurrection to Life. It was said to Jesus: "Thy mother and thy brethren stand without, desiring to speak with thee." "Who is my mother, and who are my brethren?" "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "Whosoever loveth father, mother, brother, sister, husband, and wife more than me is not worthy of me."

Take yourself, with your family ties, back to the time of Jesus. Consider yourself as regarding the family relation to be the most sacred of ties, and then listen to the man—regarded by the populace and mass as a pretender, and by the *literati* as a plebian—who makes the

declaration that a love to him, personally, should stand before and in preference to any earthly tie, no matter how sacred. Can you not imagine it a cause for the wrath of the people, and an aggravation worthy of the fate which came upon the Lord? What was true in that day is preëminently true in this day. The common earthly ties of this material and mortal plane of being, (the ties which belong to mortality, and upon which mortal existence depends,) are filthy rags whose obliteration by the fire and smoke of heavenly influx is "a consummation devoutly to be wished."

Why should Christians wince at the practical application of their own theories? How often have they who desire to awaken the worldling to a sense of his danger, portrayed the divine vengeance as separating husband and wife, parents and children, brothers and sisters, sending some to endless torment, and receiving the elect into habitations of glory! Of course, these Sunderings always result in joy to those who accept the overtures of the gospel, no matter what the fate of those so ruthlessly torn by the hand of divine vengeance from the loves to which they so fondly cling. Here, at least upon the part of the regenerated, a satisfaction is given in superdominance of the new-found joys which utterly annihilate the old affections. This gospel is more humane, though painful, no doubt to those who will not accept. We have transposed time and place as points at which the breaking of ties is to be effected. The coming of the Lord will no doubt be a time of trouble, but the trouble will be to those who reject the everlasting Gospel.

Reaping the Harvest of Competism.

The Evils of Adulterated Christianity and Corrupted Civilization; the Millionaire's Robbery and the Plunderer's Scheme of Abduction; the Coming Retribution.

THE SUPREME OBJECTIVE point of the present commercial impulse, as founded upon the competitive system, is the possession of gold. The supreme effort, founded upon the love of money, is to obtain it at any sacrifice, even of honor and the expectation of righteousness and an immortal future. "With the manipulation of gold," says the modern Shylock, "I can command the honor and the respect of men, and can control the legislative halls of empire throughout the world. I must possess this all-potent medium of power at any and every cost." The love of money, as now cultivated, induces mankind to believe that one kind of robbery is as moral if not as legal as another,—but the illegalized operator must be careful to elude the guardians of public safety. "If the millionaire may institute the robber trust and steal his millions, and thus make slaves of tens of thousands, why may not I," says the brute, driven to desperation,

"compel the robber millionaire to disgorge upon the basis of any proposition my fertile brain may invent or devise?"

The commercial manipulator, unconsciously to himself, is teaching men to become shrewd in the tactics of enterprise, and to make them bold in the pursuits of financial acquisition and in the evasion of moral as well as civil law. Is it anywise astonishing, that schemes for plunder are hatched and executed by cut-throats and banditti, and that they take advantage of the methods of education adopted in the great curricula of modern mercantile, commercial, and financial training? If one millionaire is compelled to disgorge to the tune of \$25,000, let him remember that it is because he taught the lesson and is reaping the legitimate reward of the modern commercial methods.

The financial pirates of the world tell us that gold is *the* god, and they have exalted this god to the courts

of honor. The world is being taught every day of its existence that men are of no account without the power which money gives; and no matter how dishonestly it is obtained, if we manage to evade the clutches of the law, we are not only safe, but highly honorable citizens of the state. This is the competitive system, and it bears its legitimate fruits,—ending in the great curse originally pronounced upon the serpent, now to be fulfilled in the consummate “woe” of that pronouncement. If the love of money is the root of all evil, then the original temptation was in the love of money; and this is the old serpent that beguiled the inceptive Adam. The abominable and hellish competitive system is maturing its fruits; and well has the prophet, looking down through the ages to the present time and to the conditions which competitism has wrought, said: “Go to now, ye rich men, weep and howl for your miseries that shall come upon you.”

The lesson of Cudahy’s \$25,000 will not be lost to the agent on the road. He will see how easy it is to extract a quarter of a hundred thousand dollars. These plunderers who kidnaped the youthful son of the millionaire may be caught, but it will only be a lesson and an incentive to greater skill. When an inventor has racked his brain in the effort to produce a novel and wonderful mechanical device, many will exclaim: “Who can excel this marvel of ingenuity?” But no

sooner is one device wrought, than some genius sets about to eclipse all that has gone before. What more infernal scheme from hell can be devised, more consummate in audacity and brilliant in execution, than the abduction of the Cudahy boy? The mind, under the lessons of the competitive impulse, and as the legitimate inspiration of competitism, will hasten to improve upon the lesson until no man of wealth can safely lay his head upon his pillow, or until haunted by the dreams of his evil genius, he tosses in expiation of his mercenary career.

The world will reap the fruit of its sowing. Humanity is sowing to the wind; it will and ought to reap the whirlwind. It will not accept the warning; it must suffer the penalty. We speak only as the prophet; we do not hate the rich—they know not what they do; they operate in the lines of their education, under the direct influence of an adulterated Christianity, which is responsible for all the abuses of modern commerce. If the prophet speaks evil of this day and generation, he speaks only what is in the hearts of men; not what he would, but what he beholds; hence he is compelled to predict evil, though he be cursed for so doing.

The only hope of the age is in the absolute destruction of the competitive system of production and distribution, and a return to and substitution of the communistic system introduced to the world by the Lord himself.

The Betrayal of the American Nation.

The Original Commonwealth and Government in Contrast with the Rule of the Money Power; the Robber System and the Remedy.

THE PEOPLE of this country own the Commonwealth; at least, that was the original plan of its construction. The plan of its administration, as originally conceived, was that the people, whose voice was the sole *dictum* of the Commonwealth, should rule the nation. They have attempted the administration of their interests through representatives in Congress assembled, but through the general tendency to corruption the people fail to be represented. Our Senate and House of Representatives are packed with conscienceless men, controlled by corrupt party demagogues who have given the people over—body and soul—to the manipulations, not of representatives in Congress; not of representatives of the people, but, if representatives at all, only such because they represent the power of mercenary authority and control by which the people are robbed, not represented.

The so called representatives of the people have lain heavy burdens upon their shoulders, burdens which augment with every succeeding year of political power, and which, though oppressive, are imposed under the

alluring and specious promise of relief. Taxes like mountains are being piled upon the backs of an overburdened populace. What for? Why, to make their burden easy, is the reply of the political shark and trickster,—the wire-pulling organ-grinder who goes about leading by a cord the hoodwinked monkey of his conscienceless political control.

How does taxation help the people? Why, just this way, to be sure. We send our representatives to Congress, and they heap taxes upon us. The rich do not pay taxes, or if they do it is nothing compared to the taxation of the poor. The people are taxed, and the money goes into the treasury of the people. It is thence loaned to the rich at one per cent, and the people hire it back at from 6 to 10 or more per cent interest. It is a very intelligent people, metaphorically speaking, that will meet the burdens thus laid upon them by filling the treasury vaults with hard-earned money, and, through their representatives, loaning it to the financial nabobs at one per cent and then pay these same nabobs ten per cent for what already belongs to

the people! It is a very intelligent community that will keep a party in power which, for nearly forty years, has been promising relief, and then meets those promises with the imposition of heavier burdens!

Does our remedy lie in driving away the well-filled and bloated absorbents of the people's life, and supplying their places with a more hungry swarm with still less conscience than their predecessors? This will not correct the evil. There can be but one remedy and but one method of its application. God and Nature alike—or God through revelation as given us by the prophets, and in the prophetic declarations of the kingdoms of Nature—have promised humanity a kingdom. The Lord Christ, its germinal beginning, is the archetype of the kingdom's greatness. His coming according to the promises of old, is the hope of the world; his baptism, the remedy for a languishing people.

There is no power in heaven nor in earth, short of the Lord's own growth in the human race, with a force of reconciliation sufficient to overcome evil. The Lord Christ, planted in the beginning of the age as the firstfruits of the Tree of Life, the firstfruits of the resurrec-

tion of the dead; the Lord Christ descending into humanity in the beginning of the Christian era; the Lord distributed through his broken body and made a part of the substance, *the substance of the world* he would redeem, must rise again, first in his personality, to lead his people, then, through his people, bringing them into the resurrected life he will unfold.

The world awaits its baptism—a sanctification for which some are prepared as the firstfruits of immortality. The great red dragon, hydra-headed and many horned, manifest in modern Christianity, spiritualism, theosophy, "christian science," socialism, and Adventism, seeks to devour the child of immortality so soon as it is born; but Koreshanity—in its recognition of the unity of the Godhead in a visible, human personality, the unity of God and man in the eternal covenant of God, with the humanity raised in his image and likeness—attests the power of Godliness and the virtue of God's law, and his promise to restore all things. The salvation of the world is in the rapid development of the Koreshan System of Unity, and the substitution of its kingdom for the kingdom of ungodliness.

Startling Phases of Present Issues.

Independence and Dissolution; Forces of Democracy in Conflict; Significance of the American Campaign; Hope of the World Through Koreshanity.

LUCIE PAGE BORDEN.

WHEN PRESIDENT KRUGER of the Transvaal reached Marseilles on the Dutch cruiser Gelderland, November 22, he made his way to his hotel amid cheering throngs of sympathetic people. The French republic welcomed him with characteristic effusion and ardent recognition of the principle for which he has been contending. At the banquet given in his honor, Mr. Kruger declared in his speech that the Boers would never surrender, and that if the two republics lost their independence it would be because all the citizens had been destroyed.

The Boers have been fighting for independence, and the reason they hold out so persistently is because there is no principle for which men are more ready to shed the last drop of their blood—and yet, in the absolute sense of the term, the idea is false and represents a perversion of wisdom. Interdependence not independence is the true law of divine and human relationship. The independent nation, like the independent man, is the one who does not want to hang together (Latin prefix *in*, and dependent, from *de* and *pendere*, to be pendant, to hang) with the rest; who prefers to step outside the bonds of unity.

"But" you ask, "must not a man have the courage of his convictions, assert himself, deliver his own message regardless of the world's opinion?" Certainly, he must dare to oppose the world if need be, but in so doing he does not and cannot become independent of his

fellows, for if he respond to the monitions of the higher self, the interior mind, he is acting not for his own interest nor development, but from the purest love to the neighbor; it may well be that his neighbor misunderstands the motive and condemns the act. Later on, as the latter progresses he will understand, reflect, and approve.

God himself is not independent, but relies upon man to renew the substance of Deific life; moreover, He is bound by the laws of his own being, laws that make for righteousness, for the highest good of the greatest number, and for the perpetuity of the universe. So the man who claims to be independent is pushing himself beyond God; and the term as a term is one that is applicable in its just meaning only to phases of erroneous thought; of course, in common speech, it may be used without respect to its interior sense. When a nation or an individual is obliged to fight for liberty, which is not independence but, like free will, is the liberty or the freedom of the star to pursue its own orbit without tangling up the solar system by trying to get into some other star's orbit, it is always because a tyrannical force is exerted upon it from the outside.

There are two governmental issues before the world today. Republicanism and Imperialism are contending for supremacy, with a force which will test the quality of the two principles and determine which is better suited to the coming phase of social development. The

subject may be discussed in its higher bearings quite apart from any opinion as to the justice of the Boer's quarrel with the Briton. The admiration, excited by the former's courage, must not be allowed to obscure the fact that he is fighting for a governmental form that has served its time and must be superseded by a greater.

In his nomination speech, Mr. Bryan truthfully stated that the election of 1900 was a contest between imperialism and democracy. The result of the contest has proclaimed a victory for the party which upholds the former. While the republicans are exulting in their triumph, they do not suspect that all unwittingly they have incorporated a principle which is destined to destroy their party as relentlessly as the laws of destiny forced (Edipus to slay his own father.

The republican party, whose name represents the form of government in this country, in its financial platform, its practical endorsement of wage slavery, the trust system, and the protective tariff, is in direct opposition to the principles of a righteous Imperialism. Every one of these measures tends toward division and disintegration,—that is, toward independent and tyrannical motion out of the orbit and away from the center, not toward concerted action. Republicanism aims in theory to be an orderly system of government by the people, but in practice it is every man for himself; let the strongest take the spoils.

Imperialism in its divine aspect vests the central power in one head, combining the unity of church and state in the person of the ruler who is the continent of wisdom and love—wisdom to direct and love to serve: "He that is greatest among you, let him be your servant." Every department of the body politic will act harmoniously when it acts in obedience to the supreme impulse from the center.

The same party cannot incorporate unity and division. The triumph of imperialism means the downfall of republicanism, as surely as the day succeeds the night. The republic must go; all existing forms of imperialism must go, because they are but antithetical phases of political life. Nation is warring against nation because the incoming of the new order is preceded by the destruction of the old. A little handful of Boers has vexed and weakened mighty England. Every one of the great powers has its secret fears, its parasitic foes. The French have been looking forward with dread to the closing days of the great Exposition. During its progress, party issues have been put aside by mutual consent, but the republic is hourly menaced by outbreaks from the anti-Semitic and the anti-Protestant factions. Ferdinand Brunetière, editor of the *Revue des Deux Mondes*, wrote not long ago that

science had failed in a signal manner to interpret existence, and the hope of the world must lie in religion—a striking instance of perspicacity.

Koreshan Sociology holds that republicanism is a dead issue. The publicans, as KORESH has pointed out, were the taxgatherers, and re-publicanism is the iron rule of the taxgatherers come again to lay heavy burdens of taxation upon the people. Examine the recent proposal to remove some of the taxes imposed by the War Revenue Act. The plan of the House Ways and Means Committee contemplated, it is said, a reduction of about \$30,000,000 in the revenue. What class of persons will be more directly benefited, and what articles of consumption will be rendered easier of purchase?

The proposal has been to abolish the taxes on bank checks, express receipts, telegrams, insurance policies, and proprietary articles. What relief does this afford the common people? It is not proposed to lessen the tax upon the most necessary commodities. The rise in the price of sugar has netted exactly \$30,000,000 for the trust during the past year, a sum amounting to nearly two dollars a family. It is clear that the great corporations are going to profit most from such a reduction, while the trusts and monopolies rob the people of an equal sum.

Is there a vital germ in the old organism? Is there a true principle embodied in the republic as a political form? It has been repeatedly stated that the government of the Koreshan age will be Imperio-Republico-Regal. As such it will incorporate the true not the degenerate features of republicanism and democracy. In their root meaning, the two words are the same, the former being from the Latin, *populus*, the people; and the latter, meaning the strength of the people, from the Greek. Both refer directly to the common people as a national factor; and the existence of two opposing parties contending over the commonweal as the republican and democratic parties now contend, shows the downfall of the republic as a house divided against itself.

The Imperial system is patterned after the Grand Man, and represents the brain as the controlling center of motion and sensation. The people represent the body to be moved upon by the center, and the coming government as involving a republican element, implies the culture of the people into an obedient response to the monitions of the brain; it implies also a proper recognition and representation of the rights of the people.

The republic is not the acme of political development, but only an accessory feature, an element to be incorporated into the social constitution of the coming age. By the term republicanism, the democratic party is comprehended also in so far as it stands for the evils of competition.



Were it not for the fact that liberty of conscience is maintained and held sacred by the powers of atheism and infidelity, which weigh at least equally, or nearly

so, with the divided or sectarian religions of the age, the hope of a new religion—a rebinding of God and man, could not exist.

Out of Darkness into Light.

AMANDA T. POTTER.

HER PARENTS entertained staunch opinions in favor of universal salvation. They expressed views neither orthodox nor acceptable to their neighbors, concerning the region where some contend, and many more then affected to believe, that God for his pleasure and glorification keeps countless souls in writhing forever, and adds to the number on all suitable opportunities. These opportunities were supposed to be mostly vested in creating from innocent nothingness, with foreknowledge of their doom, myriad souls to eternal damnation. According to one eminent divine of a time but slightly previous, the floors of the inferno were paved with the bones of infants not a span long. We speak of a half century ago. Since then religious sentiment, as changeful as modern science, has modified some of the more objectionable proclivities of its God. It has mostly curtailed him in the matter of baby-roasting, and upon some other negative lines, but has added little to his power and purpose on the score of any efficacious redemptive effort.

Our Girl—the little pitcher with the big ears—was early filled with faith in never-ending bliss to commence at the point where the name, date of birth, and demise should be ornately whittled into the marble, or plainly and simply painted upon the slab of pine. Her play-mates were sure that it was quite wicked to think that everybody would be saved; but “they were all wrong, so they were, cause why, father and mother say there is no such place as hell!” But one day a leaflet of the tract tribe found its way under her eyes. Miss Pitcher pounced upon it, and after some laborious spelling, wrung the meaning from this assemblage of letters: “Hell is a place where God punishes the wicked;” at which she cried out:

“O Mother! O Mother! *there is a hell!*”

“How do you know there is a hell?”

“‘Cause this book says *there is a hell!*”

From practical experience Miss Pitcher already knew that different people spoke different opinions; but a new and upon the whole, a comfortless vista of knowledge opened up when her mother made it clear that different people also wrote different opinions and had them printed. True, she was reassured and serene in the matter of her favorite theology; but the typed page had fallen from the high place where her childish veneration had enthroned it. It never again could be quite the same. Vaguely, life was more confused and difficult.

Disturbing influences uprooted the parental bias planted in the child. It was the opinion of two against the multitude, and our Girl crossed the threshold of womanhood and of an orthodox church almost simultaneously. Observation, thought, and experience ensued, met by words, forms, ceremonies, and lives of emptiness. Then came abandonment of the church, followed by the repudiation of the Book upon which it claimed to be founded; for in this Book she met more

of the un-understandable, than in the sum of the residue of books. But though never in strict sense a Bible student, she understood enough of its spirit of directness and consecution to concede it a deep purpose; and sometimes a midnight awakening was filled with the creepy misgiving: “*What if the Bible, with its warnings of hell, should be true?*”

From church vacuity she turned to and exhausted a prevalent fallacy, and the next scene found her adrift upon a tempestuous sea, with nothing certain but uncertainty. *And then the Interpreter came.* The Bible took its rightful place as a source of divine knowledge, the one and only scientific book extant. The mysteries of the hells and of the heavens stood revealed. To know that the hells natural and spiritual are but so many degrees of discipline through which the unregenerated are passing to regeneration, did not make these schools of preparation called life, more hellish. The knowledge conveyed by the Interpreter gave power to the girl to woman grown, to earlier escape from the meshes which her own undesirableness and ignorance has woven about her.

When she reads: “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven,” she herein discerns that all beings less than God, and so less than righteous, dwell in some degree of hell. She perceives that the history of our Lord through all his embodiments prior to his birth from the Virgin, are so many steps through the hells wherein “learned he obedience by the things which he suffered.” She knows it was of these hells that the Lord, as King David, expressed his knowledge and the conviction of his hope in these words: “Thou wilt not leave my soul in hell.” The remainder of this quotation—“Neither wilt thou suffer thine *Holy One* to see corruption,” she groups as naturally affiliated, with the first four words of this: “*And being made perfect, He became the author of eternal salvation unto all of them that obey him.*”

She considers that the reasonable deduction from the above words, is that the Lord Jesus was once imperfect or unholy; that his holiness was not outwrought in the embodiment which begun its career in the year one, for the message to the Virgin from the angel proclaims that the Christ was born a “*Holy Thing*.” “Sin entered the world, and death by sin;” “This corruptible must put on incorruption;” “Thou wilt not leave my soul in hell;” From these she gathers that sin, death, corruption (corruptible decay following death), and hell are yokefellows; that to escape one of them, one must escape all of them: that they are infernal compatibles, the first three being hinges to the gate of the last.

“When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, death is swallowed up in victory.” This was the triumph of the Lord Christ; this is the path of progress for those who follow Him, and the Woman decided to follow. Now came the hand to hand conflict. There was but one way given by the Lord to those who inquired of him concerning eternal life, and across that way was written: “Keep the commandments.”

In the Editorial Perspective.

THE EDITOR.

THE TWENTIETH CENTURY brings a tidal wave of expectancy; even in the words there is the sound of greatness which surpasses that of other centuries. There is a general feeling that we are nearing the greatest epoch of all history, the beginning of a new era; hundreds of thousands are looking for the millennium, and millions are anticipating an age of universal peace. What a wonderful century will the twentieth be if it fulfils the world's destiny! So strong is the hope that it will—that the world's ideals will be reached during the period of the coming hundred years, that the peoples of civilization delight to hear the quickening tread of time and the majestic march of progress. The great minds of the world are asking, What will the new century bring forth? There is bound to be a great impulse along all the lines of thought and life. The world's spring time is coming; the day is at hand. The verdure of the new world will manifest its virtue; beauty will be seen in bud and bloom, in foliage and flower, in stalk and seed; and the world will breathe the purified atmosphere of a perfected humanity. That which is now will then be in the past; it will be the old, the vanished. We see about us now all the present institutions and conditions of humanity—but the new century will witness a transformation in society and government; in industry and commerce; in religion and science; in literature and journalism; in thought and art; and in human life itself. The glories of the Twentieth Century will be the result of a powerful impulse, of a specific evolution, of a marvelous transformation. The new world will not be the continuation of the old; it will not be the old world with the mere sloughing off of a few present objectionable features. The new will be the manifestation of that which has been in development in the world of unseen life and mind for ages past. The great forces which move humanity must find their Pole and Pivot; their Genius and General; their Lawgiver and Leader, the chosen Man and Messenger, to express into the world of science the truths of life, that the divine energies may bring humanity into realization of all that Science reveals as possible. From the highest to the lowest the Light must proceed and pervade; the waters of life must wash away all that is impure; waves of enthusiasm must thrill the nerves of nations; the stream of life must flow on—currents of vital forces from the great biological battery must flow out in irresistible volt and volume for the blessing of the millions. The marvels of the Twentieth Century will be the achievements of Science. Korshanity holds the key that opens to the world the possibilities of the new century, the new age; it analyzes the past, reads the present, and forecasts the future, for its Science is the prescience of its Prophet. The century of greatness is here; the darkness with which it begins is that which precedes the dawn; the revolution of the old comes before the evolution of the new. The scientific Eye sees the gathering and the bursting of great storm clouds, the growing, the whirling, and the sweeping of a mighty vortex, before the calm of the new Day, before the success of its Science, before the glories of the Golden Age.

The world of art may express the universe of life. There is nothing in life nor death, nothing in heaven nor hell, that may not be revealed by the poet's pen or artist's brush; in the sculptor's clay or singer's voice. There never has been a gem of poetic inspiration, no masterpiece upon the canvas, no marvelous symphony, no thrilling drama, that was not true to Nature, that did not speak the universal language of humanity. All that is in the great human world of effect has been the sub-

ject of human arts. If it is possible to picture mortal passion, it is possible to portray immortal love; if it is possible for the poet to breathe substance from specific mental spheres, the man with the supremest desire, the loftiest aspiration, may come into conjunction with the powers of the Most High. Whatever the true artist may spread in colors; whatever the sculptor may chisel in stone or mold in clay; whatever character may be involved in the drama; whatever may be the subject of rhythmic, orchestral strains; whatever may be made to speak through forms of beauty either in Nature or Art, is but that which man has thought, which man has been, and which man may be. If art may display Nature in symbols; if human passion may be written on the music scale; if storm and calm on the sea of humanity, the mighty billows and the placid pools, may alike run from the painter's brush—if art may be true to humanity, the great world of effect, it may be true to the Creator, the Cause; for God, in his complex experiences through his manifold transformations in his ascent and descent through all kingdoms and planes, is expressed in all that we see, in all that we are, in all that we may be. But art can reveal nothing that is unknowable; it belongs to the world of knowable things. Art reveals God, because He is within reach of the human intellect and in touch with human love!

We are living in an age of excessive waste, of extravagance. There is no economy in any department of modern industry; there is no economy of life itself—life and the substance which maintains it are wasted; an enormous amount of energy is wasted in producing that of which no real use is made. The competitive system makes waste inevitable; and the feeling of personal liberty licenses people to destroy, to waste, not to build up, to conserve. It has been estimated that the people of Chicago alone expend over \$67,000,000 a year for intoxicants—about \$185,000 per day. This money would do wonders if turned into other channels—it would do *all* these: Employ 10,000 men at \$1.50 per day; 2,000 teams at \$4 per day; give 60,000 families \$1 per day; pay the carfare and buy lunches for 250,000 workmen for one year, and suitable clothing for the same number; build 30 school houses; build a million dollar library, and support all the poor of the city in luxury, and have millions of dollars remaining for incidental purposes. To estimate the income of all the saloons of the United States, multiply the enormous aggregate of \$67,000,000 by 35. But Christmas comes in for a moment's consideration of the people's waste. It costs Chicago \$5,000,000 to celebrate a single day. Their Christmas trees, standing side by side, would extend 40 miles; there is a 70-mile line of pie; a 10-mile street full of oranges; their aggregate turkey would weigh as much as a skyscraper; the stockings hung up for Santa Claus hold 10,000 bushels; and the cost of decorations is enormous. If it costs Chicago \$5,000,000 to celebrate Christmas, a nation of 70,000,000 people expends 35 times as much—and how enormous must be Christmas expenses throughout Christendom! At least for one day, Christian spirits cost more than spirits from the distillery!

The modern socialist makes a serious mistake when he supposes that the new era may be a peaceful evolution of the old. It is being held by many modern agitators, that the present heaping up of wealth is directly paving the way for nationalism, for government ownership and control of all business; and the coming of the trust will bless the world in the institution of the people's monopoly. It is impossible that the spirit of greed, the power of oppression, should voluntarily renew

itself in righteousness; despotism will not willingly abdicate the throne in favor of the Goddess of Liberty. However, the trust is the signal of the approaching end. We have almost reached the limit of the evolution of the old order, and it can proceed but little further without a breaking of the shell. In every incubation there must be a collapse of the cell of development for the birth of the new life; there must be a revolution, the birth pangs of the old world. The present tendency to the establishment and conduct of great things on the universal scale, is but the *shadow* of the order that is coming—it is not a part of that which will be realized; it is but the dark reflex of that for which the world has waited, and that which the world will welcome. The greatest institutions of the ages have come from the hands of great men. Heroes are a necessity. Heroes are never democratic; but Nature has produced them, and nations have used them. They have headed great reforms and moved the hearts of millions. Let the modern reformers look for the Leader and the Teacher; the war-maker and the peace-maker; the destroyer and the builder—the Hero who must stand in the breach between the dangerous factions of the whirling vortex. The world must be revolutionized by the Pivot of power; it must be calmed by the Prophet of Peace!

The relation of center and circumference is so natural, so obvious, that it is strange that the human mind should ever conceive that the universe could exist without central nucleus and tangible shell. People of all ages have known of the circle and the sphere; they are so familiar, and their principles so universal in life, and thought, and Nature, that language itself is but the expression of the activities which relate the seed and plant, acorn and oak, sun and shell, Messiah and men. The idea of one great central sun has been entertained by all the world's great teachers, and by the people of all nations and ages. All great civilizations have taught that God is the great Sun of humanity, and that his truth is the light which shines out from the great Center to the circumference of the human world. Correspondingly, there must be a central sun of the physical cosmos, with its necessary material, tangible environ or crust. The ancients knew that the universe is enclosed in a shell, the cell walls of which constitute the great firmament of Nature. The principles of language, of law, and of life, force the conception of the Cellular Cosmogony. There is no other explanation of the great system of existence; no other system can corroborate its conclusions by the very roots and foundations of language itself. There is an awful lack in all other conceptions, because they are not true. Religion and reason, logic and law, demand that the ultimate form of truth shall be premised upon the scientific foundation of the cellular world; the great System has come, and in succeeding ages the entire world of humanity—with its government, society, and commerce—will be molded and renewed after this conception of the form of the cosmos and the processes of its creation.

History cannot be explained from any other standpoint than that of the science of human progress in re embodiment. According to the usual conception there could be no progress; there would be a continual coming of raw material, which would but touch the circumference of the great wheel of life and fly off as a tangent, not remaining in the crucible of human activity long enough to give character to an age! When substances are refined they pass from raw material to finished product. Humanity progresses because from age to age the *one humanity* is here. If there are refined characters, they are such because experience in thousands of embodiments has eliminated the coarse and the crude. If there are nations more enlightened and civilized than others, they are so because they are made up of people who have been all that the people of lower planes have

been; their substance has been in other strata, in other fields and relations. The nations of humanity go down the stream of time together; in the progress of peoples, men come back from the spiritual world to the natural, because mind and matter co-ordinate and progress at the same rate, for the reason that progress is *in* the activities, the interdependent relation existing between the two states. History is the record of events of the one and only humanity that has ever been. One generation passes into the succeeding generation; the natural humanity of one age is the embodiment of humanity of the age preceding. The catastrophe of death breaks the continuity of life, of mind, of memory; but the people who are here now are the ones who made history through all the ages; because they participated in the events of the past, they are able to record their actions in the events of the world today.

The mystery of the seed is the mystery of life, because all life is propagated through its seed. But for the co ordinate activities of involution and evolution, there could be no dispensation, no ages, no cycles. One dispensation succeeds another, because the *seed* of the dispensation is planted to produce another period of progress. This is in accordance with the meaning of the word succeed—it is from *sub*, under, and *cedere*, to go; the seed goes away under the soil to perform its functions of perpetuity. Space extends from the center to the circumference of the physical cosmos; and correspondingly, the time of a dispensation extends from seed to harvest, from the sowing of the Man till the resurrection. Jesus was the promised Seed to be sown; *he came to go away*. He said if he went not away he could be of no benefit to his disciples; he went away as the seed goes, that another dispensation might succeed the one from which he was generated; that another Man might succeed (sub seed) him in his supreme office of Messiah and Shepherd, in the true order of the Messianic and Apostolic succession. The seed intercedes; it goes between the substance of the soil and the life of the plant; it is the mediator between the kingdoms, it saves, it elevates. Jesus made intercession for his people, because he was the inter *seed*-er, the seed of conjunction, the seed in them. The seed must go away; it goes out into outer darkness; it falls; it descends into death. That which took the Seed away is the dragon—the power to drag on the life to the end of the cycle of development; it is that system of commerce of life which produces the stalk to die and the Seed to live.

There are golden opportunities in defeat which, if embraced, may lead to victory; there are golden opportunities in success which, if neglected, may lead to ruin. The hope of democracy is in the first; the disappointment of republicanism is in the second. The present success of the republican party is intoxicating the leaders; the fact that the present administration has responded to the throbbing pulse of patriotism in times of war, does not guarantee unqualified endorsement of every act of a second term. If straws show which way the wind blows, giant oaks may soon bend to indicate the direction of the storm. In the great game of nations, the United States must not play the stakes into the hands of England. To win may be unfortunate where winning makes one less watchful and more careless; the success of the republican party means the staking of America's wealth in the wager of the powers; and the honor of rogues demands payment of blood. The acts of Congress may become the bases of new issues; there is the ship subsidy; the Nicaragua canal; the colonial policy, and the question of the Constitution and the flag. The future of democracy depends upon the improvement of opportunities which jubilant republicanism neglects; but if it would succeed, and succeed for the blessing of the multitude, let democracy become the party of

reform, and rebuke—with the people's voice—the profligacy of the party in power.

Chemistry blinds the intellect concerning the real nature of things; its veil of assumption obscures all. With the idea of the indestructible atom in mind, the physicist is forced to consider matter and energy as belonging to two distinct and independent planes of activity, and that energy is not related to matter except that matter may be operated upon by energy as an extrinsic force. It is held that light is but a mode of motion, not a substance—that it is but the vibration of ether atoms, and that when a ray of light reaches the earth from the sun, it can do no more than set a few atoms of matter in motion; it can add nothing to them, because if the atom is indestructible it is absolutely unchangeable. It has become generally recognized that the earth is specifically related to the sun. The coal that is dug from the hills is black and hard; but it burns, and creates light and heat. The modern scientist calls the substance of coal, "stored up sunshine;" while his theory denies that light is substance, susceptible of being transformed to matter—but coal is matter! The simple solution of the phenomena of Nature is in the principles of Koreshan Alchemy: That matter and energy are correlated and interconvertible; that energy is substance and susceptible of materialization. Coal *is* stored-up sunshine—so is every other material substance with which we come in contact.

The pope closes the holy door between the centuries at the close of the year of jubilee. The ceremonies of opening and closing this door in St. Peter's, Rome, are supposed to occur every twenty-five years; but it is a notable fact that the actual opening at the beginning of the year 1900 was the first since 1825, because events were unfavorable to papacy in 1850 and 1875; after unmistakable indications, inevitable causes took away the papal temporal power in 1870. Tumult prevented the quarter-centennial opening in 1850; and chagrin kept the door closed in 1875; but now, when the papal dominion has narrowed down to the Vatican grounds and churches of Rome, the door has turned on its hinges once more—perhaps for the last time!

There can be no true commonwealth without communism;

and there can be no true and lasting communism without the religious bond of unity. A form of communism is useless without the life. The commerce of the new order must pulsate in unison with the great heart of righteousness; and the circulation of the products must be as free as the blood in the human system. There is no genuine freedom except in organic relations, and there is no organic relation without cohesion of substances, the harmony of parts, and interdependence of all the functions of the body politic. The Science of the new century must construct humanity after the pattern of the great natural form of the cosmos.

"None are hoaxed so badly as are those who hoax themselves with the notion that what they do not see through is a hoax," says one. Of course, the agnostic can never see through the Bible; hence, he believes it is a hoax, and there are many who cannot see through Koreshanity; the above quotation fits their case also. Koreshanity enables one to see through everything; it is to the mind what the X-ray is to physics.

The primitive Christian prepared to live, while the modern Christian prepares to die; Jesus insured the life of his disciples, but in modern times, insurance is placed on death.

THE FLAMING SWORD is the weapon of war and the power of peace; the forerunner of revolution, and the harbinger of happiness.

The foolish servant buried his talents in the earth, and lost all; the eagle buries his talons in the margin of all his income.

Modern astronomical discoveries are made with the telescope; but all true discoveries are made with brains!

Jesus appeared in humanity at the vernal equinox of the great year of Mazzaroth.

The Book of Life is the book of human life.

The earth's shell is materialized sunshine.

The Almighty is the Man of his Word.

Editorial Discussions and Miscellany.

THE EDITOR.

The Messiah and His Miracles.

EDITOR FLAMING SWORD:—If the Bible testimony be true, Jesus did not wait until he was converted to Holy Spirit to show that he was something more than an ordinary man. The loaves and fish miracle, for instance, if performed upon the streets of Chicago, would, to say the least, create considerable excitement. It would be a real act of humanity toward Chicago's hungry hordes, and it would be bread cast upon the waters. One such miracle would cause more people to believe in the teachings of KORESH than a hundred able articles in THE FLAMING SWORD that not one man in a thousand can comprehend, and which does not subdue the hunger of the man who does. The man who is starving today is not interested in the promise of something to eat 20 or 30 years from now. Jesus did not scorn to show his power in deeds. Why should not KORESH do the same?—WM. B., Orange, Tex.

Every teacher of truth begins his movement by specific application and practice

of what he teaches. Jesus introduced his system of communism while he was yet with his disciples; and in doing so, he did more for the benefit of humanity than all his miracles combined. Miracles excited attention; they were necessary in that day and age; but miracles were not the convincing factor, not the power of conversion. Without the truth and its application, miracles would amount to nothing.

With all the miracles performed by Jesus, he was not known outside of Palestine until after he gave impulse to his disciples by going away and *into them* through his baptism. Today, Koreshanity does not wait until the crisis has come, to begin its work. It is the Gospel of Science and of Work, of deed, of application of truth to the most external

affairs of man. The present living of the life in communistic relations, the effective application of truth in actual organic relations, contains the very *germ* of the world's true philanthropy.

Nineteen hundred years ago, miracles were the sign of Messiahship; today they are the sign of the antichrist, because imitators know no better than to copy the methods of nearly two millenniums ago! When that which wrought miracles at the beginning of the age has passed through the Christian dispensation—another long period of experience and progress, it will have left the plane of miracle-working for that of the more practical phases of application of truth; it will come in the intellect, not specifically in the will; it will come as Science, not as philosophy.

Koreshanity does not come to excite mere wonder. The sign of Messiahship at the close of this dispensation is the absolute truth of Science. Miracles cannot possibly enable the mind to comprehend and apply a single principle and law of life; today, they would not even convince the world that Koreshanity is true, for miracles are wrought by hundreds of modern geniuses, healers, and seers. The nineteenth century has been a century of miracles; but whom has it proven to be the Man with the truth? The man who is convinced of the truth of Koreshanity from the basis of comprehension of the great and eternal principles upon which the system rests, possesses the kind of fiber that is necessary to stand the test of the ages.

Men may admire a man and wonder at his work, his miracles; but it is another thing to honor and obey the Man who is himself the greatest miracle of the ages, with the power to redeem the world from the curse in the right way and at the right time. It is better to wait 25 or 30 years for the universal application of a perfect system after it is recognized, than to remain in ignorance that such a system exists. The waiting of a quarter of a century is but a brief waiting compared with the waiting of the world for thousands of years. If Koreshanity presents its gospel in such a way that not one in a thousand can understand it, it commits no greater crime than Nature itself who has produced a humanity that is incapable of comprehending language. If Koreshanity progresses as slowly as it must until the critical hour of triumph, it commits no greater crime than the great tide of forces of the universe of life itself, which has not yet redeemed humanity, though the great horizon of history embraces years which are numbered by the thousands.

Koreshanity is searching for the *few* with fiber, not for the many who have no courage nor moral worth. Jesus taught the multitude in parables; he did not intend that they should understand; for he knew that only those who had progressed up to a certain standard could understand him, no matter how he should express himself. Men who cannot understand Koreshanity as it is now presented, could not comprehend it no matter what may be the character of the language chosen to convey it.

Koreshanity begins at the very root of life, and builds up a System of Science, a system of application of that Science—its Communism, its Socialism, its Industry, its Commerce, its Educational System, its Society, its Church, and its

Government. Of all the systems of the world, Koreshanity *alone* is the one applying its doctrines to life, effectively and successfully, for the establishment of the great Kingdom of Righteousness, for which God Almighty has waited for thousands of years to manifest. If Koreshanity be true, leave the responsibility with its Founder; even now nineteen hundred years after Jesus, the world seeks to be freed from the curse—and another must put his shoulder to the wheel of Progress and move the world!

* * *

The Course of Empire.

The Power of the Russians and the Supremacy of the Anglo-Saxon Peoples.

Even the novice in the world politics must see that for Russia there remains a magnificent destiny. Her area amounts to one sixth of the land surface of the globe, and her white population is nearly 140,000,000, while her resources, mineral, agricultural, and otherwise, are enormous. It is inevitable that such a country should assert itself.

The Titans of the North will soon have planted themselves in China, and ere long they will be in India. They are simply biding their time on the "roof of the world," awaiting the opportunity to descend upon the coveted prize at the southern slope of the Himalayas. When necessary, they can put 1,000,000 men in India: and if it takes 250,000 British soldiers to whip 30,000 Dutch burghers in the Transvaal, how many will it take to beat 1,000,000 Russian regulars in India? When the Bear once puts his paw down on India, it will do the Lion no good to growl. He will simply have to retire and leave the prize with the Bear.

Europe contains but two powers today—Russia and Germany. But Germany cannot long contend against the northern giant. Sooner or later the Russian will break over Germany and plant his standard on the Dardanelles. Said Napoleon at St. Helena: "In a hundred years Europe will be either all republican or all Cossack;" and, with a little extension of the time, it looks as if Napoleon's word was coming to pass. All Asia and all Europe! Such is the future empire of the Slav!

And the Teuton? That is to say, the Germanic, Scandinavian and English speaking peoples. Well, theirs is to be the rest of the world—the two Americas, Australia, Africa, and all the islands of the seas. The ocean will be theirs, and upon its waves they will ride supreme. The commerce of the earth will belong to them, and in their hands will be the purse-strings of the nations.—REV. T. B. GREGORY.

The Primacy of the Anglo-Saxon.

In the time of Charles I., says John Fiske in the *December Atlantic*, there were about 5,000,000 people in the world speaking the language of Shakespeare; at the time of

our first national census there were about 12,000,000, one third of them in the United States; today, there are more than 120,000,000, three fifths of them in the United States; and there are children now going to school who will live to see this vast number trebled. The task of organizing society politically, so that such immense communities might grow up peacefully preserving their liberties and affording ample opportunity for the varied exercise of the human faculties, is a task which baffled the splendid talents of ancient Greece, and in which the success of the Romans was but partial and short-lived. We believe that the men who used the mingled speech of Alfred and of William the Norman have solved the great political problem better than others have solved it. If we except the provinces of the Netherlands, the Swiss cantons, and such tiny city-states as Monaco and San Marino, which retain their ancient institutions, there is not a nation on earth, making any pretense to freedom and civilization, which has not a constitution in great measure copied, within the present century, either from England or from the United States. Thus, whether willingly or not, does the civilized world confess the primacy of the English race in matters political.

* * *

Twentieth Century Woman.

A Woman's View of the Crowning Work of the New Century; Woman as a Factor of World-Reform.

Since the earliest dawn of my intellectual consciousness I have firmly believed in the equality of the sexes in natural endowments. The fact that women have a weaker physique and a smaller brain than men has always appeared to me to be fully offset by the superior fineness and delicacy of their constitution and the enduring quality lent to it by the faith and love and other spiritual attributes which enter so largely into their nature.

A generation ago these facts were less widely recognized than at present. The experience of the last thirty years has done much to correct the old ideas of woman's inferiority, but I do not believe that her real equality will ever be fully recognized until it is seen that not only woman herself is the equal of man, but that the field of labor assigned to her by nature and custom is fully equal in dignity and importance to that occupied by man. That whatever capacity women may develop in commerce, literature, or the professions, it must always be less than that of which she is capable in the management of the domestic side of life and the great moral and spiritual issues therein involved.

It remains, therefore, to demonstrate, and I believe this will be the crowning work of the approaching twentieth century, that the home is not less in importance than the State as the nursery of

citizens, and is the glory of its existence.

The experiments of women, therefore, in the trades and professions I regard as mainly tentative. They serve perhaps the double purpose of demonstrating that woman possesses certain capacities which have not always been acknowledged, and of training these capacities for the grand work which must devolve upon her in increasing measure as the world slowly learns the importance of the work which can be done nowhere else than in the home. Then will come the great struggle for better homes for all classes of society, not only better sanitary and hygienic conditions, but a better moral and religious atmosphere, less of greed and unholy ambition, more of purity and unselfishness, and a better understanding of the scientific truth that both the body and the soul take on their final character to an almost incredible degree from the conditions under which they have their first inception. We shall never cease to have idiots, incompetents, and criminals until women are so protected in their maternity that they cease to bear them, and homes so carefully guarded, even down to the lowest strata of society, that they cease to rear them.

Just so surely as that the world is coming slowly to realize that the supreme glory of a nation is no longer in its territory, its armies, its navies, its commerce, but in the intellectual and moral grandeur of its citizens, so surely will it be recognized in the coming time that the work for which nature has especially fitted woman is the grandest and most excellent work which she can possibly perform, and that it can never be outranked by any achievements of trade, commerce, statecraft, nor diplomacy.—CAROLINE F. CORBIN, in *Chicago Tribune*.

* * *

Goldwin Smith on Religion.

Agnosticism Growing Upon the Church Under the Influence of Modern "Science."

Professor Goldwin Smith's article on the "Genesis and Outlook of Religion," in the latest issue of the *Contemporary Review*, is even more gloomy than his book, "Guesses at the Riddle of Existence." This eminent historian and essayist feels what John Burroughs calls the "cosmic chill" of unbelief, but he is without Burroughs' cheerful faith that mankind can grow accustomed to it. In the *Contemporary* article he rapidly traces the rise and fall of the chief religions of the world's history, concluding with his reasons for believing that Christianity is already far advanced in the process of decay and ultimate extinction. He believes that science and destructive criticism have made every dogma untenable—even that of a personal Deity.

"Toward what bourn, then, is thought, critical and scientific, apparently tending?" he asks. "It is apparently tending

to the belief, from which our inmost nature recoils, in a universe without guidance or plan, the relation of man to which can never be known."

The writer states his conclusions with sadness and with unfeigned fear for the consequences of the change which he believes to be impending. After summing up the good and the evil in the world's religious history he finds the good predominating, and he admits that the departure of the churches, simply as moral and social organizations, would leave a great void in life. Yet observation has convinced him that "the churches, as dogmatic organizations, both in Europe and America, are apparently breaking up." The tone of educated society everywhere is increasingly skeptical. Mr. Smith believes that both the Old and the New Testament have been permanently undermined as books of inspired authority, and that practically nothing remains of them except their ethics. But ethics are not religions and cannot take its place.

Though an agnostic, Goldwin Smith is not one of those who can console himself with any scientific rhapsody over the "majesty of the natural law." He strikes

Koresh at Washington.

DR. CYRUS R. TEED left Chicago Dec. 20, on a tour of promulgation of Koreshanity; and may be addressed at Washington, D. C. (General Delivery) until further notice.

down the rationalist's vague substitute for a personal Deity quite as ruthlessly as he dismisses the claims of inspired revelation. He holds that the word law involves the idea of a lawmaker and when the word is used by a materialist it hides a fallacy. "In the Universe Revealed by Science," he says, "blind chance under the form of evolution, rather than any determining authority, seems to reign." Professor Smith admits that man will not rest in a blank agnosticism such as he has arrived at, yet his only constructive suggestion is that everybody should now look for "rational data" on which to base a new religion.

A grave question is suggested by the increasing number of such utterances. To what extent is Goldwin Smith's pessimism justified by actual loss of belief among the people? It is not a question of theology so much as a question of terrestrial facts. That there has been a marked change in the controlling force of religious ideas during the last century is undeniable. How deep is the change and does the liberal movement necessarily lead to the unlovely goal depicted by Professor Smith?—*Chicago Tribune*.

Notes of Warning!

Modern Extravagance Paving the Way to the Greatest Revolution of the Ages.

Counting permanent and transient guests, it is reckoned that the first-class hotels in New York take care of about 50,000 persons a day. The average cost of entertainment, as estimated by three expert hotel men, is \$6.25 a day. At the Mills hotels—there are two of them—the cost of living, including room and board, is 65 cents a day. The cheap fare houses are magnificent structures,—one cost a million dollars and the other a half million. They are kept scrupulously clean. The beds are spotless and thoroughly comfortable. The food is wholesome and well prepared. The dinners, which cost fifteen cents, are served in courses, and each guest receives more than he can eat.

The 50,000 first-class hotel patrons who now expend \$312,500 a day, could live at hotels like the Mills houses for \$32,500; and \$32,000 is expended for luxury, pure and simple, not for anything that is needed for the benefit of the guests.

The hotels in the United States are the most costly and splendid establishments of the kind in the world. The more magnificent they are made the more profitable they are. The Waldorf-Astoria, which cost \$12,000,000, is a great money-maker. It is filled all the time—summer and winter—though it accommodates 1,500 guests and has 40 public rooms. In this hotel, and in others in New York, the payment of \$75 to \$100 a day for rooms, exclusive of meals, is not at all uncommon.

The cost of furniture alone in the Waldorf-Astoria was \$1,000,000. A New York millionaire, who occupies a suite of rooms at the Waldorf-Astoria, the transient cost of which is \$500 a day, is said to live in greater splendor than any monarch in Europe.

Even the structures devoted to trade and commerce in this country are palatial in their appointments. They are richly ornamented with carvings of brass and marble, and are furnished at a lavish cost. The broker lolls in mahogany chairs and scatters cigar ashes over rugs that cost more than a hewer of wood or a drawer of water could earn in a year.

The desire for these things is growing, and its gratification is becoming more general. What will it lead to and what will be the end of it all? The American schoolboy still declaims courageously about the enervating and corrupting effect of luxury on the ancient Romans, whose profligacy was really pure and simple as compared with the indulgence of modern millionaires. An occasional note of warning, pointing to danger ahead, is heard from the rostrum and the stump, but these admonitions are taken as needless signals of alarm from radical agitators.

The nation is yet too young and strong, it has not gotten far enough away from wholesome beginnings, to show the demoralizing effects of extravagant living,

but is there, in fact, any reason for the hope or the belief that the rage for luxury, which is growing in the United States of America, will, if unchecked, have any other termination here than that which has come to pass in all other lands where it became a passion?—Kansas City Star.

* * *

The World's News.

Dec. 19.—Notorious bandit Red Corbett shot by Chicago policeman.—Rockefeller gives \$1,500,000 to Chicago University.—Chicago shoemakers threaten to strike.—Powers again divided over Chinese affairs.—Kurdistan and Armenia are endeavoring to throw off the Turkish yoke.—Dec. 20.—Central Americans fear that U. S. may endeavor to swallow up the little republics.—Chairman Jones wants to retire from politics.—Millionaire Cudahy's son kidnaped and held for \$25,000 ransom at Omaha; money paid and boy returns.—Labor organizations neutral in telegrapher's strike.—Senate committee on military affairs favors the army canteen.—Boers invading Cape Colony and Natal; British disappointed; the Boers vigorous and determined.—Colombian troops defeat rebels in battle.—Dec. 21.—Money panic threatening in Mexico.—London press denounces Senate amendment to Hay-Pauncefote treaty.—Boers again occupy Colesburg.—Troops suppress a political mob at Vienna.—Senate ratifies canal treaty.—Dec. 22.—Boer war reaches critical stage for British; England asked to send more troops; revolt grows in Cape Colony.—Chicago Negro prayer-meeting ends in a fight.—Powers' demands are signed by Chinese officials.—U. S. purposes fortifying Nicaragua canal.—Dec. 23.—Illinois legislators want to fix death penalty for kidnaping.—Churches ask for \$100,000,000 for missions.—Esterhazy reduced to abject poverty in London.—English war-office talks of resorting to conscription to supply men to fight the Boers.—Dec. 24.—Allied powers agree that \$200,000,000 is sufficient indemnity for China to pay for massacred missionaries.—Street-car strike at Scranton, Pa.—Boers capture Britstown.—Pugilism popular in Cleveland society.—Statistics show England's commerce on decline; enormous increase in America's business.—Hundreds of Negroes in the South preparing to emigrate to Hawaii.—Dec. 25.—Christmas Day!—Christmas packages gorge Chicago post-office.—Pope closes the holy door at St. Peter's.—Berlin press says that England can never conquer the Boers.—Indians threaten to massacre whites in southern Alaska.—Earthquake in Hayti; shocks felt in Cuba.—French press says Cuba will be annexed to U. S.

* * *

The Flaming Sword's Exchanges.

The Arena.—The leading feature of the January Arena, which begins the 25th volume of this well-known review, is a symposium on "christian science," by

four contributors; it is a candid and dispassionate discussion of the merits and demerits of Eddyism. Other interesting articles are: A Problem in Sociology; The Legal Road to Socialism; The Pan-American Exposition, and the first of a series of papers on The Criminal Negro—all these by able writers. The Editorial and review departments are full of interest. 25 cents per copy; \$2.50 per year. Alliance Pub. Co., New York City.

A Familiar Calendar.—The 1901 edition of the Columbia Desk Calendar is being distributed by the American Bicycle Co., Columbia Sales Department, Hartford, Conn. It will be sent to any address upon receipt of five 2-cent stamps. This unique and useful compilation has been issued annually for the last sixteen years, and it has come to be regarded as an indispensable article in many business offices and homes.

The Saturday Evening Post.—Ex-President Cleveland is writing for *The Saturday Evening Post* a series of strong articles which will appear in the magazine during the winter months. Some of the papers will deal with political affairs, and others with the personal problems of young men. They will be Mr. Cleveland's first utterances in any magazine on the questions of the day since he left the White House. Mr. Cleveland's opening paper, which appeared in *The Saturday Evening Post* December 22, discusses in a masterly manner a most important phase of our national politics.

Pan-American Exposition Folder.—The Bureau of Publicity has just issued a very complete booklet descriptive of the Exposition to be held at Buffalo next year; it contains 48 pages, with 121 titles and 82 illustrations. It gives a very comprehensive view of the scope and purpose of the Exposition. The total cost of the Exposition, apart from the exhibits, is over \$10,000,000; of this \$3,000,000 is to be expended on the Midway. The grounds cover 350 acres. It is to be distinctively American, representing the industries and arts of the republics of the great West. No exposition has ever undertaken such an extensive use of sculpture for decorative purposes as this one. The gates open May 1, 1901, continuing for six months. The various publications of the Bureau of Publicity are interesting and exquisitely printed and profusely illustrated.

The Brahnavadin.—This publication has been increased in size, to 84 pages, and is the leading journal of the Vedanta philosophy. The Philosophy of Good and Evil; Classification of the Indian Philosophies; The Vedanta-Sutras; The Vedanta and Fatalism, are interesting articles. Printed and published at Madras, India.

Carter's Monthly.—A magazine of club life, devoted to society, literature, religion, and topics of general interest. Neatly printed; illustrated; edited by a corps of society leaders.—96 Dearborn street, Chicago, Ill.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

Umbrella Shawls, Suitable for Young or Old.

These novel wraps for house or outdoor summer evening wear, are hand crocheted by our own people, of Shetland floss, and are light, airy, and beautiful; made of any color, or any combination of colors.

We also make the new and handsome knotted shoe-string SHOPPING BAG, in black or tan; price, \$2.50. Also a handsome satin HANDKERCHIEF POCKET, price \$1.50. Any one of these three articles will make a very acceptable HOLIDAY GIFT to a friend.

Orders Filled By Mail.

We are prepared to fill all mail orders promptly. Send in your order and assist in the maintenance of our Koreshan Home. Address, Secretary Shawl Industry, 99th st. and Oak ave., Washington Heights, Ill.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Iself—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts per Annum. Peter Davidson, Loudsville, Ga.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX: a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor,
480 Massachusetts Avenue, BOSTON, MASS.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALAM, N. C.

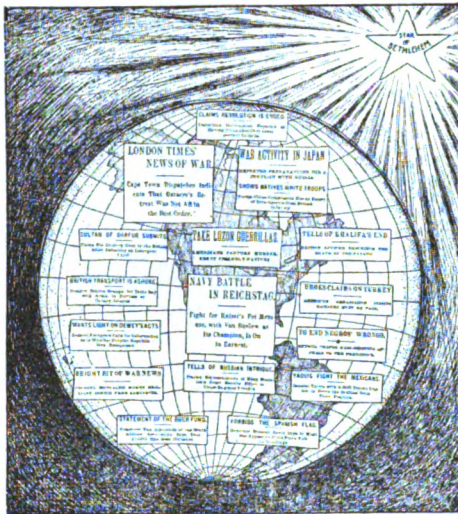
Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.



The World at the Beginning of the Twentieth Century.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity is the...

HOLLOW GLOBE.

The great battles of the Impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."
OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address. Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

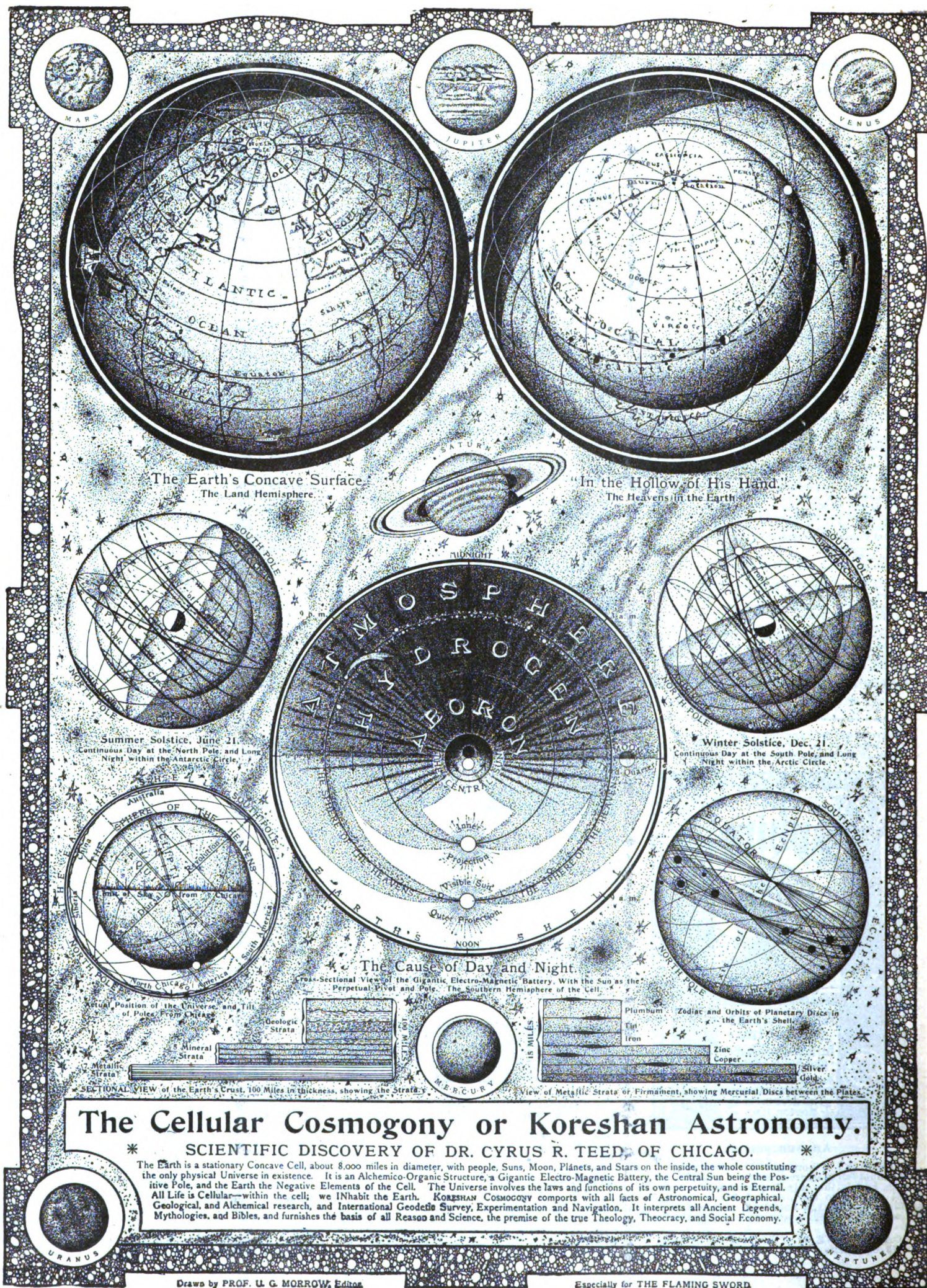
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

Studies in the Apocalypse.—The Commerce of Life.—The Lord's Two-Fold Advent.—Theology of Koreshanity.—Rolling of the Centuries.—Editorial Pages.—Truth of Koreshanity.—Great Incarnation.



The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 7.

CHICAGO, ILL., JANUARY 4, 1901. A. K. 61.

Whole No. 422

The Book of Revelation.

Part XI.

The Laws and Principles of the Commerce of Life; the Great Truth Concerning the Conservation and Appropriation of the Hidden Manna; the Pivotal Man of the New Age.

THROUGH THE MESSENGER OF THE EKKLESIA IN EPHEBUS, WRITE: THESE THINGS, SAYS HE WHO HOLDS THE SEVEN STARS IN HIS RIGHT HAND, HE WHO WALKS IN THE MIDST OF THE GOLDEN LAMP-STANDS; I KNOW THY WORKS, AND THY FATIGUE, AND THY PATIENT ENDURANCE, AND THAT THOU ART NOT ABLE TO TOLERATE THE WICKEDNESS; AND THOU HAST TRIED THOSE WHO DECLARE THEMSELVES APOSTLES, BUT ARE NOT, AND HAST FOUND THEM LIARS; AND THOU HAST PATIENTLY ENDURED AND HAST SUFFERED, AND THOU HAST NOT BEEN UNWILLING.—REV. ii: 1-3. (From the Original Greek.)

“**T**HROUGH THE MESSENGER of the congregation in Ephesus, write,” is signified to commit to posterity the restraints, liberties, adjustments, and appropriations of commerce. It cannot be known what the restraints, liberties, adjustments, and appropriations of commerce are, until the central principle of commerce is scientifically comprehended. Commerce is the intertransportation of the things which are conducive to life, and their economical and equitable distribution for appropriation. This law is equally operative on all planes of activity. There are three primary planes of commercial activity on the material side of existence. As the propagative center is the pivot on which life itself turns, we will first consider the relation which this pivot of being sustains both to the descent and ascent of human development.

The uses of the sperm and germ of reproductive life are manifold, as may be observed through the law of correspondential analogy. The sex function is usually regarded as specifically designed for sensual gratification; at least, the common prostitution of this function would lead one to suppose that it is intended primarily for self-gratification—incidentally, for the accidental propagation of offspring. The interchange of the life forces of the two sexes, in the union of the sperm and germ of procreation, is called commerce on the sex plane of active life. Through correspondential analogy, we may locate the heart, source, and central function of life on all other planes.

There are two prime uses of the functions of the sex centers; the first use is the propagation of offspring,—considering the function on the purely material plane,—and not for the gratification of sensual desire. This belongs exclusively to the animal, and to man only as he retains and lives in his animal nature. Children produced as accidental products of the pleasurable gratification of the sex sense, are the fruit of the lowest elements and principles of the human organism and mentality. We do not pretend to say that strong characters may not be produced on this plane; but they are gross, and if at all spiritually inclined, their spirituality is of the diabolic kind, not of the divine order. The second use of the potencies

and energies of the centers of sex resource,—through their conservation and appropriation,—is to feed and sustain, in perpetual vigor, the physique and the mental organism. The waste of sex energy, in both the male and female, produces collapse of the brain cells and the gradual but certain disintegration of the brain, as the foundation of mental and physical energy—potential and kinetic.

The restraints of commerce on the sex plane of human activity consist, first, of a scientific comprehension of the purpose of restraint; secondly, the power to so control the mind in relation to the functions of reproduction, as to be able to absorb and appropriate the vital fluids. Restraint, to be effectual, must not be direct. Direct effort is of such a nature as to create resistance, and if persisted in becomes overpowering to oneself. The law of substitution must be brought actively into operation. One should always avoid the attempt of abstracting the mind, or of turning it in upon itself, without a conscious knowledge of how to direct the thought. "Resist not evil, but overcome evil with good," is a fair presentation of the thought we here wish to convey.

Overcome an evil love or tendency by cultivating an opposite one. To learn the theory is not enough; the results come by persistent and determinate practice. No person can become a musician by learning the theory of music merely, but by cultivation through practice. The only danger lies in wrong practice, therefore the necessity for the application of scientific principles to begin with. As in music or any accomplishment, so it is in the purpose to rise out of the animal into the plane of a moral consciousness. Man is a tree, and like all other trees, culminates his life in the germ of reproduction. This germ may be transmitted through the law of propagation, or it may be conserved and appropriated for the perpetuity of the existent life. The seed of the human tree is the hidden manna; it is the vital fluid, the secret essence, the veritable resource of immortality. It is for this reason it is said: "To him that overcometh I will give to eat of the hidden manna."

We wish to emphasize the great truth, that just so sure as man transmits his life through sensual propagation, so absolutely sure is it that he will die; but "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." And for the same reason it is said, they who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. But this doctrine is only for such as are ripe enough to receive it. These will constitute the firstfruits of the resurrection, the first-born from the dead. Jesus the Lord said: "A new commandment I give unto you, that ye love one another;" but we now say, in addition to this commandment, per-

form the uses of life to the neighbor, upon the basis of a scientific application of the principles of use according to the genius of the age, and the people of the new dispensation who shall constitute the firstfruits of the resurrection.

It will be observed, that to restrain the passions there should be substituted a higher and divine love, and that such a love must supersede the sensual affection. And further, it will be noticed that by such restraint the essences of the interior life are conserved for a more perfect use. In presenting a revelation of this *once* secret but now *naked* doctrine, we will draw a contrast between the esoteric philosophies of the day, originating in the Oriental traditions and degenerate religions of recidivating ages. All of the modern phases of thought—each of which is only a fragment of an effete Oriental propaganda, such as christian science, falsely so called—teach the false principle that to obtain power one must turn the mind within. "God is in man, and man is in God," and "that to find God you must look within." Contrast this statement with the doctrine of the Lord: "I am the good Shepherd, and the sheep hear my voice and will follow me."

The Lord was external, tangible, and visible. He was supreme, and did not hesitate to affirm it. He was *the* Truth, and was not ashamed to confess and declare it. The disciples did not look within for the resources of salvation; they looked to the individual Redeemer. They did one thing, however, in the exaltation of their love to their Lord and God—they found a controlling substitute for their sensual tendencies, and were not only able to conserve their interior essences, but to direct them to the store-house of their affections, and also to create a pole of generation in which the potential energy of their desires should be transformed to the kinetic energy of their baptism. They drew upon their esoteric forces by creating an exoteric vortex, which resulted in the theocrasis—the dematerialization of the Son of God—and their own baptism. This law is eternal.

The new age will be ushered in through the directing potentiality of one revolutionary character. The new age, like the preceding ones, will originate in and proceed from the pivot. The Lord was not *a* master; mahatmas cannot be compared with Him; he was *the* Master, the Son of God. He was the only heir to the throne of God, and when absorbed, he became the pivot of the invisible anthropostic cosmos. He is the astral nucleus of the universe. The forces of the interior life of men and women cannot be utilized through vidual concentration and esoteric resort, but all viduals—to find their life—must turn their thoughts exoterically to the Messianic personality of this, the new dispensation. This means to first turn their thoughts outward, and not within.

The restraints of the passions through the new sub-

stitution, by relinquishing the old liberty, inaugurates and ensures a new vitalizing liberty. It is the sacrifice of the old and devitalizing false liberty, bringing the subjects of this sacrifice under subjection for a little time and for essential discipline, that they may awaken into the liberty of immortal life and the Sons of God. After liberty comes adjustment. The adjustments of commerce are to be made on the lines of a scientific astrological recourse, or rather upon the basis of a soli-stellar anthroposophy. In the firstfruits of the new dispensation, there will be no external exercise of the function of sex. They are biune beings, made so through transformation, by virtue of the restraints above defined. This supreme adjustment comes through the primary application of restraint.

In the consideration of appropriation, which follows in order after the creation of the biunities (here let us emphasize the distinction of biunity and duality), we will define the relation of these men-children, full grown, men-grown infants, the beginnings of the new creation in external and visible manifestation, to the interior and invisible fathers. It may thence be seen how Elijah the prophet will turn the heart of the fathers to the children, and the hearts of the children to the fathers. The appropriation consists of the final universal conflagration, which will spread from the theocrasis of the center to the tens of thousands who shall be consumed by the brightness of His coming.

There will come a general adjustment of society into a common fellowship. Societies or churches (congregations) will be gathered into communistic groups, to be finally consumed by the fires of absorption. This will be a longed-for, delightful experience, a consummation devoutly to be wished. This is the burning up of the world, the electro-magnetic disintegration of the prepared humanity; and to such as oppose this consummation it will be the great and dreadful day of the Lord, referred to in Malachi iv: 5.

He who holds the seven stars in his right hand, is the resurrected Lord. The seven stars are the seven Messianic manifestations. Jesus, the Lord, was the sixth in order. He held in his resurrection, the preceding five. In returning, which is his arising in the new Name, he will infold the seven, but he will be the eighth, for he will burn up to sacrifice, to waste, which is perdition. Perdition is from *perdere*, to waste. This is the antitypical high priest of Levi; that is, the high priest of conjunction. Elijah the Prophet, the Messenger of the Covenant, holds the seven primary stepping-stones to the Temple of supreme Righteousness, and he is the builder of the Temple. Who "saith of Cyrus [Koresh], He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem [the New Jerusalem],

thou shalt be built; and to the Temple, thy foundation shalt be laid."

The right hand is the hand of authority. It is the external, and therefore the ultimate, because all things come into power in ultimates, in externals. The tree cannot reproduce another tree from its body nor its spirit, but only from its matured, literal, natural seed. In the right hand, is in external, visible, and tangible manifestation. He walks in the midst of the golden Lamp-stands. The Lord walks by the transmission of his Spirit. God walked in the *ruach* (spirit, cool of the day), in the Garden of Eden. Jesus walked in the Garden of God in the beginning of the Christian age, through the operation of the Holy Spirit. This was the pneuma (spirit) in Greek, but *ruach* in Hebrew. To walk in this higher sense, is to go forth in the operation of the Spirit. In this way, the Lord walks in the midst of the seven churches, taking the church of Ephesus as the first manifestation.

"I know thy works, and thy isolation, and thy patient endurance." The angel which brought the message to John, from the Lord, could look down through the age and see what the conditions were which were to be endured, first by the lone Messenger, and then by those who should come into the first conditions of the resurrection. These works are not perfect, but the *desire* is commendable, and therefore its people are blessed with encouragement. There is a determination to overcome, as foreshadowed in the declaration: "Thou art not able to tolerate wickedness;" and by works accompanied by faith, wickedness (sin) will be overcome, first in the personality of the Messenger, thence, through him, sin in the church in its external aggregation.

"And thou hast tried those who declare themselves apostles [teachers, sent], but are not." This refers to all that power of antichrist in which there is an attempt to set up religions independently of the true and only Messiah, and to those who oppose his science and his authorization. They are liars, and are not to be believed.

"Thou hast patiently endured, and hast suffered, and thou hast not been unwilling." All the churches are first involved in the Messenger of the Covenant. In him is the New Jerusalem. Through him, the New Jerusalem will descend into the external manifestation of the seven churches—the order of Melchizedek. Therefore, what is said to the church of Ephesus, is said to the conditions and character of the one in whom the seven churches exist, before their externalization in their universal form. God encourages his Messenger, that he may not fall under the great burden of his life, when every man's hand is against him, and when his hand (his doctrine of life) is against every man.

The Problem of the Lord's Coming.

The Solution Found in the Two-Fold Advent; the Manifestation of the Man, and the Outpouring of the Holy Spirit; the "Man of Sin" and His Mission.

THE COMING OF THE LORD in the end of the age, is usually referred to by the church as the Lord's second coming. Koreshans take a different view of it. The Lord came twice in the beginning of the Christian age; he therefore came the second time, and it is said of him that he will come *again* the second time. If He comes again the second time, the inference is that he came *once* the second time. Jesus came first in his person; he came the second time by the outpouring of the Holy Spirit. He will come again the first time through the theocrasis of the Man whom he has chosen, and by this will consummate the baptism through which he will bring forth his children—the Sons of God. The coming of the Sons of God, or the coming of the children of the resurrection, will constitute the second coming.

It is seen, then, that there are two comings in this the end of the age, as well as two comings in the beginning of the age, dispensation, or *aion* (world). There are also two methods of his coming in the end of the age. He first comes as a *thief* in the night. The uninitiated will hardly get the force of this statement, as referring to the coming of the Lord in his first and *personal* coming. Everybody knows that a thief comes to steal, and that when discreet, he comes unobserved. But does the Lord come to steal? According to the Scriptures, there comes a time when shall be taken from a man what he seemeth to have,—that which, though in his possession, does not belong to him, and it will be given to the one who has. It might so happen that to accomplish this, the Lord would be compelled to enter upon his possessions as a thief. This, however, will be better appreciated later in the day. "Be ye therefore as wise as serpents and as harmless as doves."

There can be no question that the Lord comes as (not like) a thief in the night, and that the kingdom of God cometh without observation. Does this conflict with the other Biblical statement: that "they shall see the Son of man coming in the clouds of heaven, with power and great glory," and that "every eye shall see him"? Of course it does, unless He has two comings; his first one as a thief in the night, his second one in the clouds of heaven; that is, in the literal Word, or the literal manifestation of the Sons of God.

The "man of sin" must be revealed first. The "man of sin" is he who took upon himself the sins of the world; he was made to be sin, therefore the coming of the Son of man is the coming and revelation of the "man of sin." The Lord Christ did this after his resurrection, by breaking his body through his theocrasis (translation) and distributing it as Holy Spirit for the

appropriation of his apostles and disciples. By breaking His body and disseminating it through the descent of the Spirit, the Lord began his descent into the hells of the sensual and sinful humanity, and thus began to be sinful flesh. Through this the Son of God, who was without sin, transformed himself to sin, and comes forth in a sinful man—born in sin and shapen in iniquity. He therefore literally comes as a thief, and he comes to steal. When he comes, he will be the *Sign* of the Lord's coming. None are able to see this Sign but those gifted in divine prescience, or the discernment of rational thought, and who are ready to be instructed by this Sign in the principles of the kingdom. It would almost seem too bad that the Lord should come to his own and his own should receive him not, and that he should thus be compelled to steal that which belongs to him for the use of his people. This, however, is the Lord's plan.

"Then shall ye see the *sign* of the Son of man in heaven." The sign of the Son of man precedes the coming of the Son of man in the clouds of heaven. This sign is Elijah the Prophet; he will precede the coming of the Son of man. The coming of the Son of man in the clouds of heaven, is the manifestation of the harvest after the baptism; it is the fruit of the Tree of Life, the Sons of God who come forth by reincarnation as the product of the planting of Christ the Lord.

The Seed was sown in the beginning of the age, and the fruit will come in the end of the age; but before the fruit can set, the anther, by its pollen, must vivify again the ovary of the plant. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And unto her it was granted that she should be arrayed in fine linen clean and white." Linen is the righteousness of saints. "Christ is our righteousness;" he is therefore the fine linen.

Is the Bride, the wife of God, clothed in fine linen, that is, Christ's righteousness (wholeness, perfection), and not made free from the filth of sensual corruption? There can be no salvation except through the purification of the desires of the flesh. By such purification, the corruptible flesh may and will be transformed to the incorruptible flesh, and the mortal (dying) flesh transformed to the immortal (undying) flesh.

"Behold, I will send my Messenger." "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The Theology of Koreshanity.

The Science of the Propagation of the Life of God and Man; Corroborated by the Bible and Demonstrated by the Laws of Nature.

BERTHALDINE, MATRONA.

GOD IS ONE IN PERSON, possessing a triunity of attributes—Fatherhood, Motherhood, and Sonship. In these three attributes reside the propagative principles of the “divine nature, the creative power and function of everlasting perpetuity.” In these statements is embodied the first of the fundamental principles of the Koreshan Ecclesia, the Assembly of the New Covenant. The tri-personality of Deity, a fundamental dogma of antichristian orthodoxy, is a fallacy destined to lose its power by the united and destructive testimonies of the exact science of Koreshan Cosmology, and the scientific interpretation of the Scriptures of inspired prophets and apostles—known during the Christian era as the Bible. We read in the Scriptures concerning the Father, the Son, and the Holy Ghost; but these three are in ultimates revealed as attributes of one perfect being, known to primitive Christians as the Lord Jesus, the Christ or Messiah, the Lion of the tribe of Judah, the legitimate King of the Jews.

The Apostle to the Gentiles declared Him to be “the image of the invisible God, the first-born of every creature,” by whom “were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.” It is declared that “He is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.” The Apostle John testifies concerning this involution of universal being: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.” “And the Word was made flesh and dwelt among us.” The prophet Isaiah testified concerning the coming of this embodied fulness of the Godhead in these words: “Unto us a child is born, unto us a son is given: the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.” The Lord Jehovah—“the beginning” in whom, by whom, and from whom the Deific spirit of the universe creates and preserves all things—was born into the world a helpless infant, to become the fulness of the Godhead bodily.

From the divine standpoint of science, the human Divinity to whom we refer was externally the manifest generation or Son of an inherent biune Deity, the Father-Mother God. Jesus, the involved or personal form of Deity, recognized no father but the inherent one, with whom he declared his conjunctive unity in the celestial degree. He confessed no motherhood but that of the Bride within him—the spirit of his church to be, which should reproduce his image and likeness when animated

by the vitalizing and gestative potencies of the externalized Fatherhood and Motherhood which he, the Son, should attain in his progressive evolution from external sonship. The evolution of the holy (*whole* or *biune*) seed—the Son of God, ultimating in the harvest reproduction and multiplication of that seed—the Prophet of Koreshanity sometimes illustrates, somewhat in this way: Take as an example of a biune seed that of the common pumpkin; the male and female potencies of the vine, with its fruit, inhere in its form—the form making of the seed a triunity.

When planted, a vine is produced, bearing in its blossoms the dual forms of its male and female potencies, to be reproduced in the biunity of the triune seed—the ultimate of the vine’s most progressive energies, and the creator and preserver of its kind. When the expressed femininity of the plant is vitalized by the forces of its masculinity, the pumpkin is reproduced, revealing as a fruit the golden glory of the constructive potencies which in the order of law environ the holy triunity, the seed, representing the prophet, priest, and king of its kind.

The Lord Jesus—fulness of the Godhead bodily, the holy Seed, the universe in its least form—transmuted himself to the spiritual energies of divine Father-Motherhood, and became a manifest spiritual vine in earth, from least to greatest form. His reproductive potencies have now become a spiritual harvest of constructive forces focalized in one form—the Pole Star of human destiny, the center of universal Fatherhood, the Sign of the coming of the Son of man with power and great glory. To those who have eyes to see, “the Sign of the Son of man in heaven” is clearly visible; they may also perceive the sphere from which he is to be reproduced in the image and likeness of the Son of God, whose Abrahamic principle the Sign now represents. God dwells in the generation of the righteous, that is, in those Messengers of God’s covenants with men, who *know* in order to fulfil or keep the laws of the progressive evolutions and involutions of the divine creative and preserving potencies.

Deity is primarily spirit, secondarily matter; or the reverse, according to the standpoint of the divine estimate of the relations of the terminals of dispensations to center and circumferences of being. The supreme Deity,—being the involution of all things, or the universe in its least form,—in dissolving his form to become the regenerating energy of his environing universe, precipitates forces which revitalize everything after its kind; so there is a sense in which we can say God is in everything; he is in the tree only as the vitality of the tree—body, soul, and spirit; he is in the animal as animal vitality; but in the ultimate of his universal being—in *man*, his personal image and likeness perfected—he is in the fulness of His holiness and

power; and the most exalted and the most profound confession of Deity is the confession of the divine-human, his holy Name or personality.

God's name is made holy to men by the obedience of his perfected Name to the law of the cross, by which the Son of man, as the Son of God, goes to the Father, or attains the recognition of universal Fatherhood or Deity by impregnating and quickening humanity for its reproduction in his own image and likeness of divine Sonship. When he finally comes forth from the race which he has vitalized, he is its lawgiver and sin-bearer, its Father-Mother Deity, crucified in mortal form; and we look upon the one bruised for our iniquities, wounded for our transgressions, a "man of sin," a high priest of the order of Levi, touched with the feeling of all our infirmities. The science of the law which he exalts to condemn sin in the flesh, awakens those who have slept—the dead in Christ, to recognize him as the promised Sign of the coming of the Son of man, the image and likeness of God.

Those to whom it is given to know the secret of his presence by the science of the law and the prophets, call upon his Name and proclaim him as the "desire of all nations." "Faith, the substance of things hoped for, the evidence of things not seen"—the faith which works by love, is awakened in humanity to substantiate all the promises of God, by doing works meet for repentance, and revealing the all-conquering power of the love of Deity in and for humanity; and the resurrection of a church loyal to God's humanity, calls into being all the Motherhood of Deity, to ultimate in the manifestation of the Lord our Righteousness as the Motherhood of God, fulfilling the prophecy: "She shall be called the Lord our Righteousness."

We need no trinity of incomprehensible persons to reveal the attributes of the Lord God of Israel, the Savior. The confessed father of antichristian orthodoxy is a spirit, an infinite or unfinished non-entity, "without body or parts," everywhere, but located nowhere in his illimitable universe—a formless void. The father of modern orthodoxy is supposed to have a son just as old as himself, the two being co-eternal; and the chief business of the son seems to be to appease the wrath of the father, make diplomatic schemes to support his throne, and help him to repair the damages of his blunders in creation. There is also an unaccounted for third party of the trinity, according to orthodoxy—a kind of nondescript, who is of the same age as the son and the father, and who is said to be "influential" with the enthroned father and his rebellious subjects.

Antichristian orthodoxy offers some very troublesome problems for rational minds to endeavor to

settle. There is the Son of God, with flesh and bones, ascending to that unlocated throne of the father (who is "everywhere" and without body or parts), to sit down at his right hand; then there are the three persons of the trinity sitting upon three thrones in the unlocated center of the illimitable universe; and these three are supposed to be taking an active interest in our mundane affairs, and millions of earth inhabitants are educated to indite petitions to them quite contradictory in character of sentiment. We might instance the petitions of the Boer and the British—both good fighting trinitarians in an unlimited universe with unnumbered worlds to fight over and conquer. Marriages being made in heaven,—according to trinitarian priests,—it might help the peace of such a universe to assign each pair united in the holy bonds of matrimony (by a priestly formula patterned after "the curse" upon the woman recorded in Scripture) to one of the unnumbered worlds, there to reproduce every variety and species of their corruptible mortal forms, without let or hindrance, till the uncalendared day of doom! There are so many varieties of antichristian deities, orthodox and in "good and regular standing" in modern Christendom, that we cannot consider them all. The public is referred to views of them recorded in the commentaries of theological libraries, owned by the prophets of Baal.

The mission of THE FLAMING SWORD is to offer to the world thoroughly rational and scientific views of a modern Hero, bearing the credentials of the law and the prophets, and well equipped with the practical science of law to attain the life of God in the flesh, and how to translate the kingdom of heaven to earth and the earth to the kingdom of heaven. The Lord has descended to the planes of the hells, and the hells are to *feel* his presence; for they are to be dashed in pieces as a potter's vessel, and to be reformed and ruled with a rod of iron, till every knee shall bow and every tongue confess the Lord Jesus, the Seed and Savior of the humanity of God. On the basis of the hells brought into the divine order of the kingdom of the Gods, the Messiah now awaiting the world's recognition by the light of the Science of Universology, will create new heavens and a new earth. By this we mean a new church and a new state—a new state of industrial order; a new church with a new system of equitable distribution of the products of industry, united in social relations that will finally reveal the Fatherhood of God and the brotherhood of man by producing from the heavens within humanity, the Mother of all living, the God's—the Sons of God in whose moral and intellectual natures the Father's name is written.



When a people is manifest who not only desire the Lord's coming, but who are also willing to hear the doctrine when presented, because the doctrine finds agreement with the desire for it, then the wheat is

ready to harvest. It is time to put in the sickle (the divine declaration); that is, to advance the truth, for the truth does the reaping. Then will come the organization of the concrete body.

In the Editorial Perspective.

THE EDITOR.

WITH THE ROLLING OF THE CENTURIES, history is written on the scroll of human evolution by a hidden Hand which impulses humanity from age to age, and perpetuates the universe from cycle to cycle; it is the power that makes history and fulfils destiny. Whatever that power is—by whatever name it may be known, it is that which creates and controls all; it is that which is eternal—that which is true to the great purpose of existence; it is as real as the great world of Nature. The existence of the universe cannot be called into question; the stupendous effect is a stupendous fact, hourly witnessing, in the most unmistakable terms of expression, the existence of a supreme Being who is inseparably connected with this marvelous world of activity and life. When the mind rationally contemplates the eternal round of the ages; when it connects, link by link, the great chain of human life and the trend of human events from the distant horizon of human history to the very gateway of the New Era, to the very flood tide of the great human sea, it cannot escape the conclusion that something guides and guards the central line of life, the forward march of progress, the course of civilization. Stationed along the ecliptic of human progress and development, we see the great civilizations of the past—each with its central religious conception, and its moral and intellectual impulses; these civilizations have embraced nations which clustered about a controlling nucleus. Something passes from people to people, from race to race, in the line of progress—*something* operates in humanity to throb hearts and thrill nerves, to illumine minds and lavish life; whatever that is, it has been, and is, bound up in the affairs of man. The power that makes man and moves through specific channels of progress; that is in war and peace; that is in national greatness and decline; that makes events; that rolls the centuries, and turns the gates of ages upon their hinges, is Deity! The modern mind looks for God in the mineral kingdom; in space; in other worlds; in the realms of the "infinite;" but Koreshan Science reveals the great fact that the mysteries and marvels of that Almighty power which controls all are in the field of human activity—that that Power has his throne in the world of man! The problem of human life can be solved from no other standpoint. There is no other way to fulfil destiny than through the unity of Cause and effect; there is no other way to perpetuate the universe than by operating in and through the highest kingdom; there is no other way to rejuvenate and renew the world of man than through processes of periodic involution of the human world—through the manifestation of Deity in personality, the Seed and Savior of divine and human life. Evolution and involution are the two great co-ordinate factors of the progress of humanity, of the propagation of life, of the perpetuity of the universe; the indisputable primary evolution is humanity,—and the highest and inevitable involution of all is Man!

The modern world boasts of progress, while it forgets the wonders of the ancients. The idea that a while ago the universe began; that man has risen in the scale of being from a state of barbarity; and that the ancients were unskilled and unlearned, has played havoc with appreciation of the greatness of the past. There have been greater civilizations in past ages than that which exists today. Ancient Egypt bloomed forth in national greatness and manifested the fruits of culture and of peace. Great empires have existed in times when peoples were units in mind and purpose—there were Babylon, Medo Persia, Greece, and Rome, the greatness and wealth of which are not surpassed today by either the English, the Russian, or the

American nation. With these great civilizations have existed all that makes people great—religions, philosophies, industries, arts, and schools. Savages did not construct the Great Pyramid of Gizeh, nor carve the Sphinx of Egypt—the wonders of the Nile valley. There are stones in that Pyramid which modern engineers cannot devise plans to remove; and there is in it workmanship displayed which cannot be excelled today! Barbarians did not build Solomon's temple at Jerusalem; there are no buildings constructed today that equal it—none so beautiful, none so costly. The modern mind discounts the wealth of the Hebrews and the greatness of Solomon's kingdom; the glory of his dominion has faded away, and false conceptions have destroyed the memories of its wonders. Solomon was the typical Shiloh; he brought the typical peace that came after the wars of David. The kingdom was a type of the new Kingdom, and its wealth foreshadowed the wealth of the new age. From the *Star of the Magi*, we glean a few items of a computation made by Villapando, concerning the cost of Solomon's temple: The gold, silver, and bronze used in its construction amounted to over \$34,000,000, while the jewels and finished work exceeded this amount. The golden vessels, according to Josephus, approximated nearly \$3,000,000,000, and the silver vessels nearly \$25,000,000,000. The regalia and robes of the priests and attendants cost \$10,000,000; the trumpets \$1,000,000, and musical instruments \$250,000. The construction of the temple cost nearly \$320,000,000, while the cost of the material is estimated to have been nearly \$25,000,000,000—the total cost of the entire temple and its furnishings being nearly \$84,000,000,000, or about \$20,000,000,000 in excess of the total wealth of the United States of America!

The great mind of Abraham was a stupendous factor of human progress; it was a force which began in one man, and which has come down through the centuries; and through it, that one man has stamped his character upon the civilized world. The Hebrew race is a wonder; it rose to national greatness and glory under the leadership of powerful mentalities; and a semblance of the Hebrew economy is found in the economy of the nations. Somehow, the world cannot escape the conclusion that the Jewish people have made their superior mark in the world of man—a mark more indelible than any other ever made in history. Dr. Abbott observes that "we are more intimately connected with the Hebrew than any other people. In our literature more references are to be found to the literature of the Hebrews than to the literature of the Romans or Greeks." Why is civilization so inseparably linked with the life, law, and language of this people? There would be nothing of Shakespeare if there were taken from it that which has grown out of the moral and religious impulse which has moved the world during two dispensations from Abraham of Chaldea. There would have been no Milton if there had been no Bible; no Dante but for the Hebrew and Christian Scriptures. Abraham passed into his posterity and lived as the millions; in the evolution of himself, he became all that the Jewish people were and are—and more, he crowned himself in the majesty of the perfected manhood of the personality of Jesus the Messiah—in the involution of life refined, in love revealed, in law fulfilled, and in language spoken as the Word. The Jews were the people of destiny; they have made history. They were stationed on the ecliptic of human progress, and through them the great mind of Deity moved as the Sign which passes through the anthropostic constellations. Through that channel the forces of destiny have operated to produce a great

consummation; from that line have been expressed the great Hebrew and Christian civilizations; and the extension of that line will bring the civilization of the Golden Age.

In greeting the new century, the American press points to western imperialism. It is with a feeling of national pride that the optimist reviews the century's growth of the republic. There has been sufficient progress to justify optimistic predictions of unparalleled progress in the future; and there is also a sufficient number of gigantic and alarming evils and evidences of world-wide corruption and depravity, to justify the pessimist in his predictions of ruin. Outside of Koreshanity, these evidences are not harmonized. There is to be a revolution as well as a resurrection—the forces of destiny must pass through some awful fires! Before us there is darkness, as well as dawn; chaos, as well as the coming Kingdom; night, as well as the New Era. We are in the transition period; thrones must totter and kingdoms fall; wreck and ruin of the old must precede the building of the new. Not many minds thought ten years ago that a phase of imperialism would be popular in America at the beginning of the twentieth century; the masses did not dream that the daily press, in giving the course of the dawn of the new year of 1901 around the world from the 180th meridian, would contain anything like this: "Progress of the twentieth century in United States dominions: First dawn, Semisopochnoi Island, Aleutian group; Wake Island; Guam; Philippines; Porto Rico; Calais, Me.; Cuba; the United States; Hawaii; Island of Attu." The wings of the Eagle grow, and who shall clip his feathers?

Great Britain is feeling the effect, both financially and morally, of its rash resolve to conquer the Boers; even among the English subjects there are those who are feeling that the war waged is an unrighteous one, a crime against humanity. The world applauds the bravery of the Boers; and it does not rejoice at reports of British successes. 250,000 imperial troops are having serious trouble with less than 20,000 Burghers in the field; and the dashing, daring, and determined spirit of the generals of the Boer republics commands the admiration of the nations. The war "ended" some months ago—according to British reports; but the Boers have reorganized their forces, and have recently begun activities on a scale large enough to surprise the English war office. England could not stand the strain of many such wars of injustice; and it remains to be seen how much longer she can stand the strain of this one. The American forces in the war of the Revolution were not so well equipped as the Boers are now; and England was not more determined to conquer the Americans than she is now to crush the Burghers—and a handful of American colonists defeated the purposes of an empire. The beginning of the twentieth century witnesses the bloody spectacle in South Africa; victory over the Boers would not cause the imperial government to rise in the scale of civilization; but it is possible that the struggle may contribute largely to England's ultimate ruin!

After humanity has struggled for dispensations for knowledge; after realizing that what fragments of practical knowledge have come into the possession of the people through laborious research covering centuries of time, have contributed to the progress of the world, there are people who, upon learning that Koreshanity is the uncovering, the revelation, of all truth of all things, ignorantly ask, Of what benefit will it all be to humanity? Scientific knowledge is mental light; it will shine into all departments of human relations, and direct the steps and rule the conduct of men. Science will revolutionize human thought, destroy the old institutions, and open the door to new opportunities and greater possibilities. Where now men feel and grope, where now men plod and hope, they will, through

application of scientific law, stand erect and walk in new ways in realization of the rewards of light and life! Humanity has looked forward to the coming of the age of science; all of the activities of the human and physical worlds for ages have been in the direction of the great consummation; Deity has worked and waited for this time, and humanity has groaned under the burdens of the age of darkness. The great hope of the world has not been in vain; Nature is true to herself and to the world of man, and must ultimately manifest her treasures of promise; but she must reach the climax in Man, and execute her highest laws of life and love through his intellect and will.

The church is making its last rally around the flag of failure. The clergy are zealous in stirring up enthusiasm with which to begin the twentieth century; \$100,000,000 are asked by mission boards for the purpose of church extension, that the kind of civilization which curses the modern world may be carried to the interior of nations, of which they have as yet but touched the borders. There is nothing in the turning of the centuries to inspire Christendom; the history of the church for the past 500 years is sufficient to demonstrate the fact that its determination in lines of apostasy is too strong to admit of reformation; the church is too dead to admit of resurrection. The church has made civilization what it is; it has filled the nations with corruption; it has cursed the world with false commerce. It has waged war, it has not brought peace; it has promulgated fallacy, it does not contain the truth. It is but the old garment of the dispensation, and it cannot weave the new. It has reached the limit of its evolution, and is breaking up; it has seen its best days, and must now pass away. It preaches judgment, and enters it; it pictures hell, because it reflects itself. The dooms-day of the church is at hand; it has made itself Babylon, and the signs of the times declare that it is falling! The old church and state must give place to the institutions of the New Era: the revival of religion is in the coming of the Messiah, the coming of the new Kingdom.

The idea that the universe is eternal is suggested outside of Koreshanity by a few such minds as Haeckel and Huxley; it is welcomed by all classes of agnostics, and especially by higher critics because it is opposed to the common Christian idea that the universe first came into existence about 6,000 years ago. When an agnostic finds something that will serve as a basis of an argument against the popular conclusions of the world's creation, he does not hesitate to use it, regardless of the consequences. The logical mind, however, is distinctly aware of the fact that if the universe is eternal it was not created, according to the usual conception of creation, either by a universal force which men call the infinite god, or by a universal force which men call evolution. If the universe is eternal, man as a part of it has always existed; consequently, he never grew out of any other kind of protoplasm than that which is produced in humanity today. Koreshanity demonstrates the eternity of the universe; and this scientific conclusion destroys every fallacious conception of cosmogony; it dissipates the nebular hypothesis as an absurdity on a par with the theories of the theologians. The facts which overthrow ignorant interpretations of the Bible, overthrow also ignorant interpretations of Nature; Christianity and modern science go down together, for they are equally irrational and absurd!

The powers are not satisfied with making war upon China, with demanding the punishment of the leaders of the massacres, with the payment of indemnity in accordance with terms of peace. The treasures of the Chinese capital must be looted to satisfy greed. Civilization has not yet progressed far enough to prevent outrages; Christian savages must commit atrocities—

they must defile Chinese women; teach the natives tricks of dishonesty; force upon China the evils which curse at home; wreck works of art; and destroy old landmarks of Chinese science and civilization. The famous astronomical observatory at Pekin is now emptied of astronomical apparatus and records which were the result of the work of centuries. The observatory tower is stripped of its instruments. The great celestial globe; the large bronze azimuth; the special transit instrument; the magnificent sun dial; the planispheres, and other apparatus of Chinese invention and construction—the pride of China, useful in celestial research in the hands of royal astronomers—have been removed and shipped to Berlin and Paris. These were not purchased, they were not presented to the European powers; they were stolen by Christian commanders!

Modern evolutionists have yet to learn that cause and effect are equal, and that cause puts forth no more than that which it contains. The acorn is as complex as the oak—it contains all that it is possible for the oak to be. It is said that materialism holds to the universality and invariableness of law; and yet we find such expressions as this: "Materialism teaches that in the history of this world there has been an evolution from the simple to the complex, from the special to the general, from the homogeneous to the heterogeneous." We would suggest that minds which cannot comprehend the definite vocabulary of Koreshanity, may perhaps find some consolation in endeavoring to mentally digest, in accordance with the principles of chemistry, what is expressed in the above "gem of modern science."

The effort of the pulpit and press to suppress a few forms of vice in the great cities, is a futile effort to stop the tide of sensualism, to sweep back the breakers with a broom. If dams are built across the stream, a greater volume of force is heaped

up, and the polluted waters overflow the banks and break out in unexpected quarters. The best and only effective method is to purify the stream of life, to begin at the source, the secret spring, the heart and root of all evil—but the police and the priesthood, the press and the people, are ignorant of the processes!

The twentieth century is the century of Koreshanity's success in the deliverance of the world from the curse. The great victories of the new century, the wonders of the new age, will be achieved through the application of scientific knowledge. Knowledge is power! Science will accomplish the great resurrection, establish the universal empire, and fulfil the desire of all nations.

The idea that there is no evil, disarms its advocates, and paves the way to defeat. It is an opiate which deadens the senses, kills courage, and creates apathy. It is a delusion which denies the existence of terrible realities which must be swept away by the greatest conflict of the ages!

It is said that money is capital. Man neither eats nor wears money; he does not use it as an ornament; it is not an article of industry or commerce; it is neither wealth nor a semblance of it. But money *is* capital—the capital fraud!

The Almighty writes history on the scroll of human evolution; it is his story of his own humanity.

Communism without the Christ is a shell without the kernel, a body without life.

The Pan American exposition suggests the coming of the Pan-American Empire.

There is no capital but labor and its products.

Happy New Year!

Editorial Discussions and Miscellany.

THE EDITOR.

Koreshanity's Scientific Basis.

EDITOR FLAMING SWORD:—I appreciate the new and original ideas which I have gained from THE FLAMING SWORD; and I will say that in the Koreshan Literature I find much that is good and acceptable—so that on the one hand, I cannot altogether reject it, and on the other hand, I cannot altogether accept it. I would like to know, if possible, what Koreshanity teaches—what it offers and exacts, both before and after this life; but I never will, I suppose—for after years of reading, it is evident that long before my present rate of progress will bring me to that much-desired end, my "three score and ten" will be up, and I will drop into the grave—and then what? I do not know; and just now it seems to me that no one else does—only this, I do know that time is passing, and so am I—simply drifting.—G. J. B., Joplin, Mo.

Destiny is not reached by drifting; but the case of one who now drifts is not hopeless. The ability to perceive the Truth is not acquired through the experiences of one embodiment, but through a line of progress extending through the centuries. It does not require a superior education in lines of modern learning to understand the Koreshan System; not

many of the so called educated minds of today are to be included in the powerful nucleus of the New Society; and not all of the uneducated are to be excluded. Those who love righteousness and desire to live; those who are willing to learn and to sacrifice all ties and to overcome all obstacles and sensual tendencies; those who possess courage and character, and fiber to fight the elements of death, are the ones who now stand at the door of golden opportunities. What does Koreshanity offer to such? The rewards of life and love through obedience to law—immortality in the flesh, the great resurrection into the new natural kingdom now about to be manifest in the earth.

What does Koreshanity offer to those who cannot at this time grasp its truth? The world will move on, and the people with it. The dying ones will reappear, re-embodied, when the conditions of society are better than now; when scientific truth is being let down to other planes than those from which the central nucleus is gathered—and then every man will be

saved to the extent of his aspirations. Salvation, in all the degrees in which it will come to humanity, will be *universal* during the great Age which Koreshanity brings, because the order of the new Kingdom will prevail throughout the world, the hells will be conquered, and humanity will be rejuvenated through the influence of the vital forces of the Immortals.

We are living in a time which corresponds to that before the martyrdom of Jesus—then there were few who could grasp the import of the teachings of the Messiah; but within a few years there came a mighty baptism, and 3,000 were stimulated in one day to accept the message of the Apostles; then 5,000; then the hundreds of thousands, under the ministration of the primitive church. We are nearing the culmination of the old dispensation; when it ends, the door of opportunity to come into the divine Fellowship is not closed—rather, the door is opened wide, and thousands—hundreds of thousands, who cannot now see the

truth of Koreshanity will be made to feel the new influence, and be drawn toward the now forming nucleus.

But somebody must accept the truth now, and sacrifice in the early stages of the founding of the New Order; such, of course, will come into the greatest rewards and highest places of trust. It is not best to defer acceptance of Koreshanity until waves of enthusiasm attract the thousands. Let expectation and desire be in harmony. If one expects and desires to live and not die; if one works to live—begins the work of conquering *now*, he will reach higher and grasp the greatest and most glorious reward.

Begin the application of what truth you perceive in Koreshanity. The entire System is scientific; it is consistent and harmonious with itself. If one can see that any part of it is true, it should be sufficient encouragement, sufficient evidence that it is altogether true,—the expression of a Man of integrity, without the recognition of whom, either now or ultimately, no real progress can be made in either comprehension or application of the Truth he reveals.

* * *

The Incarnation of Deity.

A New York Clergyman Admits that the Bible Unequivocally Declares the Gospel of the God-Man.

One of the marvelous things about the collection of writings which we call the Bible, is the unity of thought which pervades them all. Sixty-six books, but only one dominating thought. More than forty different writers, yet only one controlling purpose. Patriarchs, prophets, seers, kings, peasants, herdsmen, fishermen, learned scholars, and unschooled working men write these books, yet all hold in mind, one thought and one person. From Genesis to Revelation the one thought is the salvation of man, the one Person is the Son of man, our Saviour.

This season of the year invites us to a special consideration of His wonderful personality. Study of the Scriptures shows us that He is spoken of in language which cannot be fairly interpreted except on the supposition that He possessed a two-fold nature. [Dr. Hull is between two fires—popular theological fallacy and the Bible. The humanity of Jesus was divine; his flesh was holy and immortal; he did not possess two natures.—EDITOR FLAMING SWORD.] He was man; absolutely, literally, really man. He was more than [mortal] man; *He was God. He was Deity in humanity! He was God incarnate!* Fittingly we may inquire: What was the incarnation?

The Mystery of Life Baffles Modern Science

The naturalist studying the simple structure of the lowest organisms, where there are a uniform texture and but one organ performing the offices of brain, heart, lungs, and stomach, has little to perplex him. When, however, he comes to the study of the complex anatomy of man he finds difficulty upon difficulty. *The life-long labors of thousands of scientists have*

not yet sufficed to explain the wonders of our own organism. Our very life, conscious of it as we are, has to this day eluded any satisfactory scientific definition. How much more, then, shall we be perplexed, when we contemplate human life in combination with divine life! * *

Two extreme views have been held of the person of Christ that still survive in modified form, one holding that Christ was only a man in close relation to Deity, thus emphasizing His humanity; the other holding that the body was human, but the soul was divine. This latter view in one of its forms was advocated, in his later years, by the most famous preacher Brooklyn ever knew. Both these views were advocated in the early ages of the church. Both were condemned by the church in councils held more than fourteen centuries ago. It is needless for us [the clergymen] to attempt to explain or to clarify thought on matters so abstruse. Let us rather stand fast by the declarations of the Scripture. By these declarations Jesus is a real man. He is touched in all points with the feeling of our infirmities. He was subject to all the temptations, trials, wants, and sufferings of humanity. His whole life was a real human life. He lived as a man lives, he died as a man dies. In only one respect did his human life differ from ours; He was absolutely without sin.

Jesus Claimed to be God Almighty.

Jesus was more than [mortal] man. *He was God!* The first chapter of John has no meaning except as it sets out to declare this fact. No wonder that infidelity sought and still seeks to discredit this gospel of the beloved disciple! He teaches us by the record of the words of Jesus himself that he claimed to be equal with the Father. *Yes, he claimed to be the Father.* Listen to his reply to Philip. The disciple says: "Lord, show us the Father and it sufficeth us." Jesus said: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, show us the Father? Believest thou not that I am in the Father and the Father in me?" We hold that in Jesus there dwelt the "fulness of the Godhead bodily." Thus held Paul, saying to Timothy: "God was manifest in the flesh, justified in spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

We may very profitably consider what this incarnation teaches. Certainly, since Jesus is *both God and man*, we learn that our faculties and our moral nature are similar to God's. In other words, the incarnation shows man's kinship to God. Let who will trace their descent back, through the varied forms of animal life, to the speck of formless jelly. With the Apostle Luke we prefer to go back to Adam and say: "Adam, which was the Son of God." Abate not one jot or tittle of your high descent, ye redeemed ones. Our redemption is possible because of our relationship to

Him who in the beginning breathed into us the breath of life.

The incarnation teaches further, that God adheres to his purpose to fit us to dwell with him. Our deprived moral nature separated us from the absolutely Holy One. With that nature there could be nothing but separation from Him who is the source of all blessedness. But the incarnation is God stooping down to lift us up from the awful depth to which we had fallen. The incarnation expects atonement. Bethlehem is the prophecy of Calvary. Bethlehem's midnight glory and the praising angels are the prelude to the awful blackness of Calvary's atoning sacrifice and the forsaken cry. Calvary's quaking earth then resolves itself into the broken tomb and the ascension mount, with the ravishing glories of that coming for which we wait, when heaven's radiant hosts, surrounding the exalted Jesus, shall come with Him to judgment, saying: "Blessing and honor and glory and power be unto Him that sitteth upon the throne," for he is "King of kings and Lord of lords." —DR. R. B. HULL, in Brooklyn Eagle.

* * *

The Flaming Sword.

A Chicago Magazine's Review of Koreshanity and its Publications.

Many of our readers have heard of the Koreshanity creed, of which the prophet KORESH, commonly known as CYRUS R. TEED, is the Founder. KORESH claims to be the forerunner of several thousand Sons of God, who will shortly inherit the earth. His somewhat original philosophy is claimed by him to furnish an explanation of all things in the heavens above, the earth beneath, and the waters under the earth. His views are sufficiently radical and startling to suit the most abnormal taste. Among other original views which he springs upon the unsuspecting public, his doctrine of the "Inside Theory of the earth," also known as the "Cellular Cosmogony," is especially noticeable. KORESH takes issue with the astronomers and other scientists, and holds that we live on the inside of the earth, and that the entire universe is an immense cell, with the sun and stars in the middle, and the earth forming the outside shell, upon the inside of which we live.

KORESH evidently agrees with the conclusions of Aaron Burr, who defined the word law as "that which is boldly asserted and plausibly maintained." He boldly asserts and plausibly maintains some of the most remarkable theories that ever emanated from the brain of man. As usual with these latter-day prophets, he has a large and rapidly growing following, who regard him as a divine Messenger. In common with most of the founders of the new sects, KORESH is a fluent speaker and has an unusual amount of self-confidence and self-assertion.

He publishes the organ of his sect, which journal is aptly styled THE FLAMING SWORD. It is a queer sheet, but is edited with an air of earnestness which is likely to make an impression upon the reader of a certain class. At the head of its editorial page it is announced that it is published

under the auspices of KORESH, the Founder of the Koresban System, and VICTORIA GRATIA, Pre-Eminent of the Koresban Unity. In its list of prominent contributors, we find the name of Amanda T. Potter, and one whose title is given as Astro-Vigilus. Just what an Astro-Vigilus is, we do not know, but presume that the office indicated by the name is that of official star-gazer to his reverence—KORESH.

THE FLAMING SWORD is published by the Guiding Star Publishing House, No. 314 W. Sixty-third street, Chicago, Ill. We presume that the publishers will send a sample copy, if the request is accompanied with a stamp. As a curiosity, THE FLAMING SWORD is a success, and will undoubtedly interest you in the direction of opening your eyes to the existence of some of "the queer things going on" in this year of enlightenment, A. D. 1900.—*Suggestion* (Parkin's Magazine), Chicago, Ill.

* * *

The Curse of Competition.

Hon. A. M. Dewey, of the U. S. Department of Labor, Opposes the Present System of Industry and Commerce.

Grant every other reform sought today, and leave the competitive system, and the people will still be in economic slavery, as they surely are today. The cry against the trusts is folly. They eliminate wasted industrial energy from the scheme of production and distribution. The department store is the labor-saving machine of commerce.

Show the people that the co-operative system of industry will promote the cause of humanity—that it will stop strikes and lockouts by removing the cause of such disturbances; that it will lessen the criminal forces by removing the incentive to crime, that it will close the saloon as the place of debauchery and drunken revelry by creating within the individual a higher respect for himself, thus promoting temperance and sobriety; that it will make every man a better citizen, and every citizen a better man, and I believe there are few people who would not assist in the effort to bring about the desired change.

Under the spur of selfish interest, the efforts of the common people are fast being taken away. It was Lord Byron who said: "A thousand years scarce serve to form a state; an hour may lay it in the dust." It should be the duty of every good citizen to do his part to avert such an ending for the fairest republic on earth. I would save the nation and the nation's people from disaster, and I would do that, too, beneath the sheltering folds of our own emblem of civil and religious liberty—the Stars and Stripes. If we are citizens, let us also be men; if we are men let us be men in the truest sense of the word. We can be if we will.

The competitive system annuls the efforts of the church and all the fraternal brotherhoods to promote the cause of justice and universal brotherhood among the people. And there can be no end to that system but anarchy and blood. But with national co-operation in industry, there

is removed every incentive to wrong one's fellows, and the end must be the realization of the hopes of the true disciples of the Carpenter of Nazareth, and all of those who have espoused the cause of human progress, justice, charity, and brotherly love.

The conflict for the supremacy of right over wrong, for exact justice to all people, over the insatiate greed of the individual master, is already on, and the man who cannot see it is surely blinded by selfish interests and his fancied security under the inhuman competitive system. But it does not require the prophetic foresight of a Daniel to see in the signs of the times the dawning of a brighter day for the sons of toil.—HON. A. M. DEWEY.

* * *

The Great Dragon.

The Comedy of the Powers and Tragedy of the Chinese Empire.

There was once an old dragon who lived all by himself, and enjoyed his own society immensely, and cultivated the fad of having everything about him yellow. There was no one to question his taste in colors, until one day he was visited by a

Koresh at Washington.

DR. CYRUS R. TEED left Chicago Dec. 20, on a tour of promulgation of Koreshanity; and may be addressed at Washington, D. C. (General Delivery) until further notice.

cinnamon bear, a tame lion, a trick elephant, and some other animals who had traveled with a circus and called themselves "civilized." They insisted that he ought to wear a red necktie and cock his hat on one side of his head the way they did, and smoke cigarettes. To this last he offered strenuous objections, but they whipped out their revolvers and made him smoke their "dope," until he got under its influence and rather liked it.

They argued with him about God, and told him he must say some words and go through some performances that they would teach him, or he would be eternally damned. They all had different words and forms to teach him, and quarreled among themselves, and as he took no interest in their controversies, they called him an ignorant old heathen.

They told him he had no enterprise, and they proposed to build a railroad through his garden, and to erect factories with greasy machinery and disagreeable noise and suffocating smoke, in place of some of his flower beds. They told him it was a shame to live in such a lazy manner, and that he ought to borrow money and

buy a lot of things he didn't want, and pay interest and rent, so that he would be obliged to cultivate habits of industry and thrift.

They offered him money—yellow money, too!—on first mortgage security, at six per cent interest. Then they sat down on his front porch and talked about dividing up the place into town lots, and quarreled among themselves as to which should get the biggest slice. As a result, the silly old dragon lost his temper, and went to thrashing his tail right and left, doing considerable damage to "foreign interests." Of course, he must be punished for his ill temper and discourteous manners, and made to pay an "indemnity"—which is just as good for the purpose of establishing a claim to his place, as getting him to borrow money.—*The Straight Edge*.

* * *

THE PERFECT MAN.

When the perfect man is come,
Earth and heaven shall be his home.
With material senses fine
He shall dwell in space and time,
And shall be a separate part
Of great Nature's Mother-Heart.
In his veins the Sun shall glow;
In his pulse the Earth-life flow.

All that lives and all that feels
Utter to his heart appeals;
Speaking in a separate tongue,
Voicing Wisdom ever young.
His great sympathy shall flow
Through all forms of life below;
Flowers and birds shall talk to him,
And the stars that overswim
Through their Heaven-revealing eyes
Utter speech of Paradise.

Largely gifted, largely blest,
Of the world and sky possessed,
He shall be great Nature's heir—
Lord of Earth and Sea and Air;
Like a benediction dwell,
Doing all things wise and well.

There shall be no sickness then;
Health shall weave her anadem;
Music fall from heaven like rain;
Birth be free from mother-pain.
Earth that now in wide extremes
Fever flushed or frozen seems,
Like the human soul shall be—
Modulated harmony.

—"Epic of the Starry Heavens."

Four Classes of People

In this competitive age, there are four kinds of people: the unemployed (the dangerous parasites in power); the disemployed, or those who want to work and are unable to get it; the misemployed, or those who are employed on works of destruction, or in occupations injurious to the interests of society; and the employed, or those who work long hours for a small wage, in producing utilities for a capitalistic master-class to reap profit therefrom. And from the sweat and toil and blood of the employed class, the other three classes of the disemployed, the misemployed, and the unemployed, reap their subsistence.—*The Toiler*.

The World's News.

Dec. 26.—Chicago scientists are booming salt as the newly discovered elixir of life.—Robbers and confidence men terrorize citizens of Chicago.—Senator Pettigrew opposes ship subsidy bill.—Massacre of 1,500 Chinese reformers reported in province of Pechili.—Boer activities alarm London.—6,000 Turkish soldiers attempt the crushing of the Albanian peasant rebellion.—**Dec. 27.**—Hodcarrier's union of 3,500 members, withdraws from Chicago building trades council.—Dr. Herron announces his founding of a new system of religion.—30,000 lepers are reported in the Philippines.—21 Catholics massacred by Boxers in northern China.—Boers surprise and capture a squadron of yeomanry near Britstown.—Bryan says that democracy must stick to silver and anti-imperialism.—Big iron firm at Philadelphia is bankrupt.—**Dec. 28.**—Liquor reported sold to natives at Pango-Pango.—London rowdies threaten Dowie with vitriol.—49 children drowned while skating near What Cheer, Ia.—American army scandal reported in China.—Dr. Loeb addresses naturalists at Chicago, on subject of "artificial parthenogenesis."—Fresh Boxer outbreaks threatening.—Boers are breaking through British lines into Cape Colony.—Antwerp dock strike continues.—**Dec. 29.**—British isles swept by storm; many ships sunk and lives lost.—Chicago grand jury indicts 14 gambling-house and dive keepers.—Robber steals mail pouch containing \$100,000 at Wyandotte, Mich.—**Dec. 30.**—13 brokerage houses swallowed up in vortex of the \$50,000,000 London financial failure; a number of aristocrats ruined.—Famine threatens in China; cannibalism reported; human flesh sold in meat markets in province of Shansi.—Sultan orders a warship from Germany.—Kidnapers again threaten the Cudahy family.—European insurance companies refuse to insure monarchs.—England despondent over defeats in South Africa.—Chicago reports enormous trade in holiday goods.—**Dec. 31.**—Gen. Botha, Boer commander, captures 250 and kills 50 English troops, in eastern Transvaal; bloody battle reported; Boers entering Cape Colony, and playing havoc with British lines—Miles and Alger engage in a dispute over army scandal.—China accepts power's terms of peace; further negotiations pending.—Rebels gaining ground in Colombia.—Many insurgents captured in Philippines.—**Jan. 1, 1901.**—Happy New Year!—Powers declare an armistice in China.—Kruger asks Queen of Holland to petition Kaiser and Czar for the peace of Transvaal.—Prof. De Partens, Russian delegate to peace conference, laments the world's wars; says peace hangs in a balance, and fears a gigantic war in the future.

* * *

The Flaming Sword's Exchanges.

The American Review of Reviews.—The January number has a great variety and extraordinary alertness and timeliness; it contains a number of important and carefully written articles concerning people, important questions of the hour and society, and government in prospect. The Editor's special reviews of current events—The Progress of the World—is full of interest. The number is full of portraits and illustrations, numbering about 150.

The Leading Articles of the Month is a department containing matter condensed from other periodicals, and presents many topics of especial moment. The Review of Reviews closes its tenth year; from the outset it met with unprecedented favor from thinking and reading people of the United States; and it is now the leading review of the world. This publication must be distinguished from the English Review of Reviews, edited by W. T. Stead, of London; they are totally separate publications, the one published in New York, and edited by Dr. Albert Shaw, is undoubtedly the most distinctively American monthly published in this country.

Frank Leslie's Popular Monthly.—We are glad to note immense improvement in this monthly. Human interest is its keynote; all its stories and articles follow closely to lines of genuine human experience. The January number comes to us with its cover adorned with a beautiful reproduction of Trumbull's famous painting, "The Declaration of Independence." It contains an important article on the recent Cuban convention, fully illustrated; also a fine illustrated description of the making of locomotives. It contains an unusual number of excellent short stories. It appears in beautiful form, and its illustrations show the best results yet achieved by ten-cent magazines. 141-147 Fifth avenue, New York City.

The Cosmopolitan.—Perhaps the most interesting article in the January number is The Paris Press, by Emil Friend, which portrays the editorial peculiarities of the press representatives of the nation, as well as the character of the French people. Another, Americanisms Once More, deals with the peculiarities of the language of Americans. Some Chinese Oddities is finely illustrated, as also is Beauty on the Paris Stage. The fiction this month is excellent, and the whole number is fine. The Cosmopolitan is one of the leading 10-cent magazines. Irvington, N. Y.

Leslie's Weekly.—The current issue contains a number of messages of the nineteenth to the twentieth century, from the pen of well-known Americans; their contributions are thoughtful and pertinent, and the illustrations are timely—one showing an impressive watch-night service. A page is devoted to sketchy illustrations of the bright side of the Boer war, and another to lively scenes at the immigration depot, New York. A timely article appears, Why Churches Decline. 10 cents per copy, at news-stands, or from 110 Fifth avenue, New York City.

Mind.—Dr. J. M. Saunders contributes a good article, the Social Influence of the Fine Arts; and another is The World We Live In, written from the standpoint of new thought mental science. Religious Training in Public Schools looks to reform in educational methods. The editorial and review departments are interesting. 20 cents per copy. Alliance Publishing Co., Life Building, New York.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

Umbrella Shawls, Suitable for Young or Old.

These novel wraps for house or outdoor summer evening wear, are hand crocheted by our own people, of Shetland floss,—and are light, airy, and beautiful; made of any color, or any combination of colors.

We also make the new and handsome knotted shoe-string SHOPPING BAG, in black or tan; price, \$2.50. Also a handsome satin HANDKERCHIEF POCKET, price \$1.50. Any one of these three articles will make a very acceptable HOLIDAY GIFT to a friend.

Orders Filled By Mail.

We are prepared to fill all mail orders promptly. Send in your order and assist in the maintenance of our Koreshan Home. Address, Secretary Shawl Industry, 99th st. and Oak ave., Washington Heights, Ill.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts per Annum. Peter Davidson, Louisville, Ga.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5/8x2 5/8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo. with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALOM, N. C.

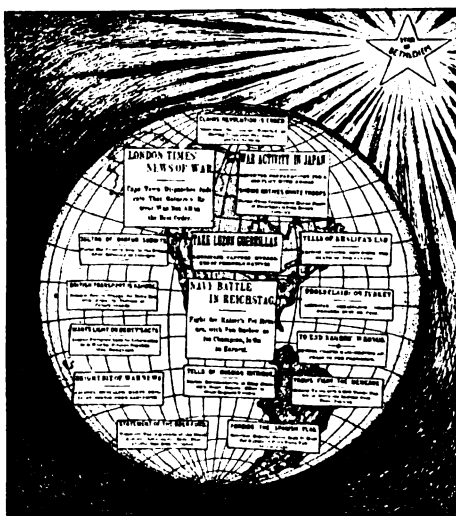
Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.



The World at the Beginning of the Twentieth Century.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground; its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR PACE PUBL. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 60 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

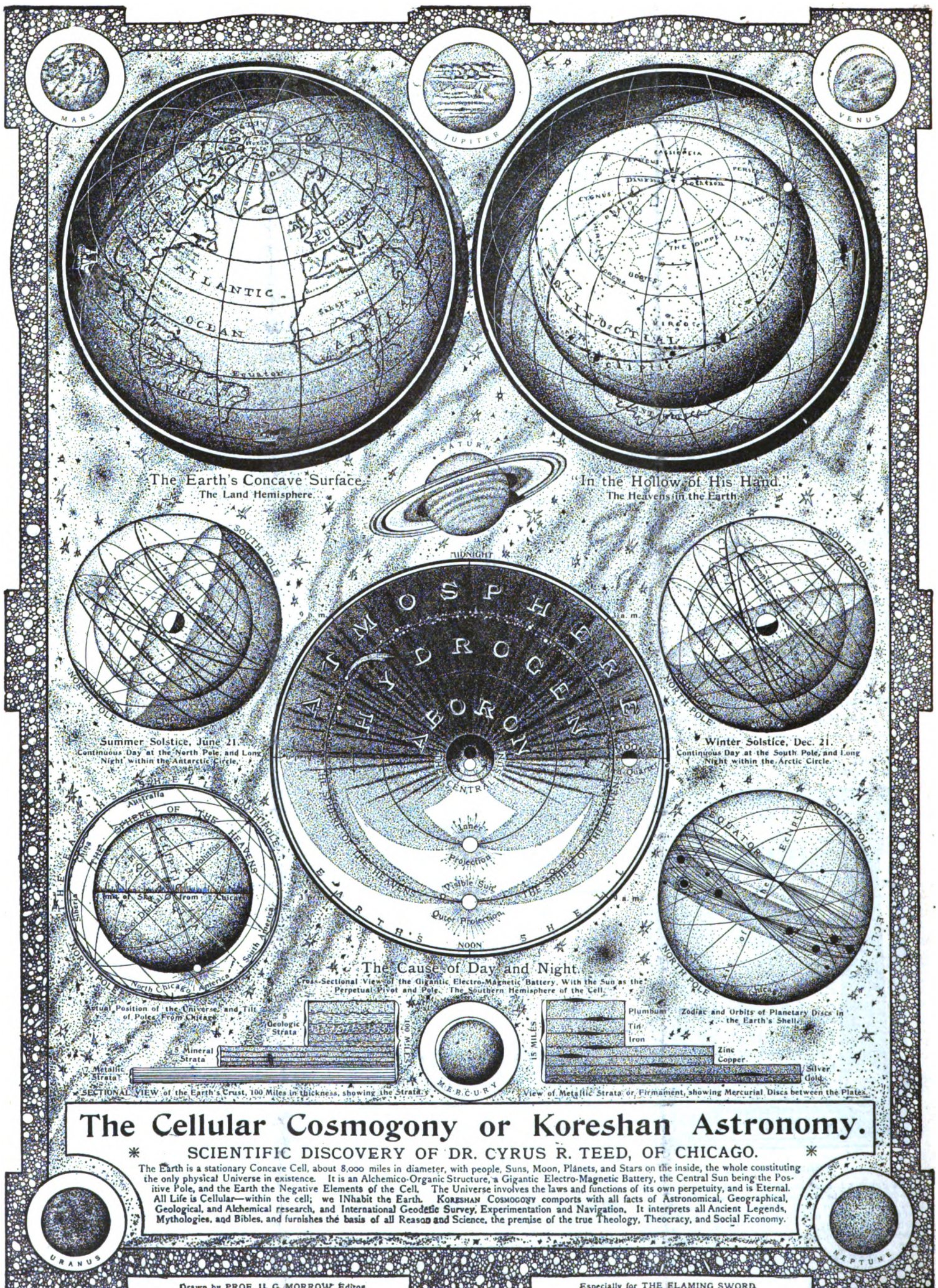
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

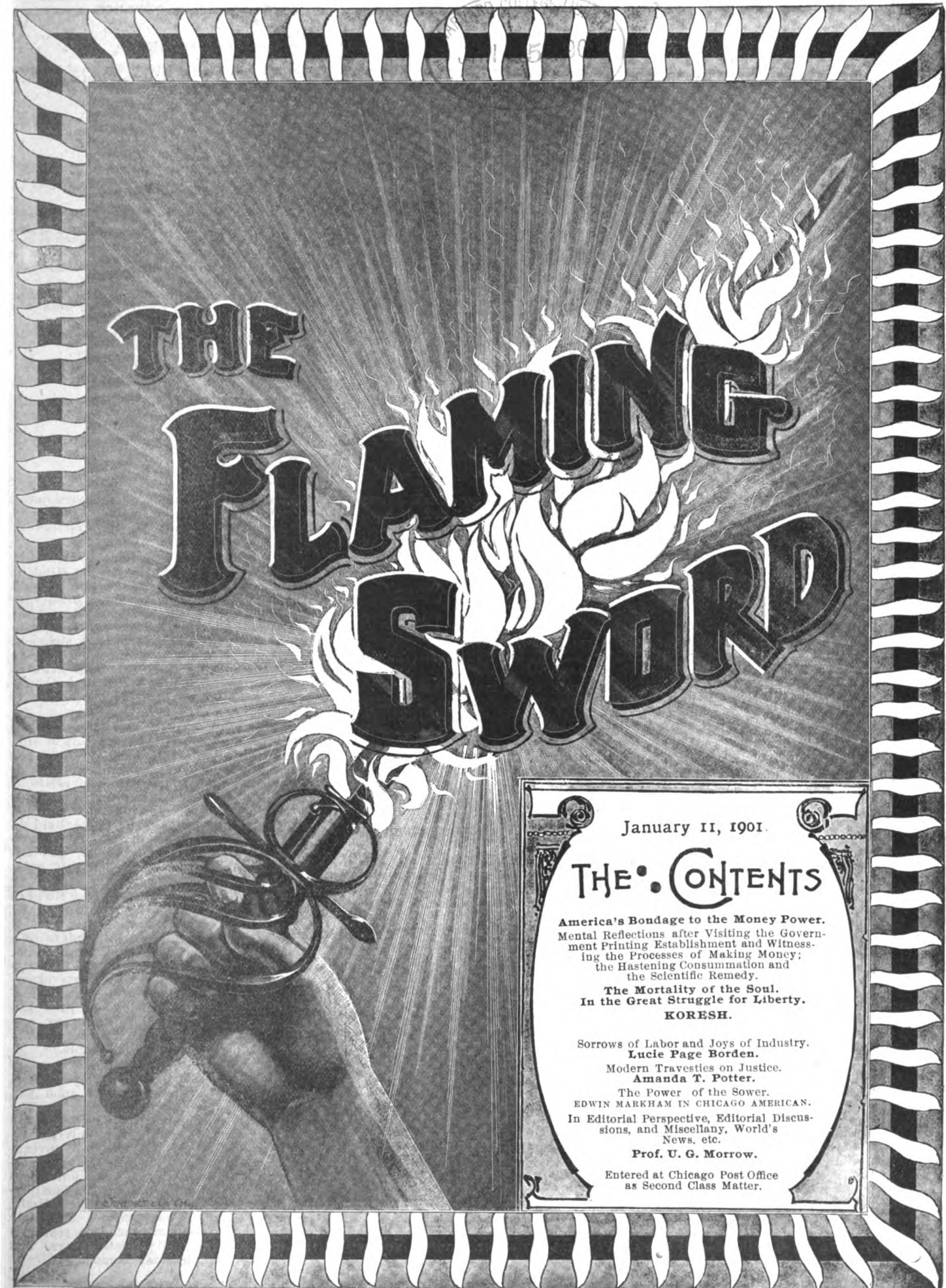
VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



SPECIAL FEATURES OF THIS ISSUE:

America's Bondage to the Money Power.—In the Struggle for Liberty.—Labor and Industry.—Travesties on Justice.—Making of Nations.—Editorial Pages.—Existence of Evil.—20th Century Socialism.



January 11, 1901.

THE CONTENTS

America's Bondage to the Money Power.
Mental Reflections after Visiting the Government Printing Establishment and Witnessing the Processes of Making Money; the Hastening Consummation and the Scientific Remedy.

The Mortality of the Soul.
In the Great Struggle for Liberty.
KORESH.

Sorrows of Labor and Joys of Industry.
Lucie Page Borden.
Modern Travesties on Justice.
Amanda T. Potter.

The Power of the Sower.
EDWIN MARKHAM IN CHICAGO AMERICAN.
In Editorial Perspective, Editorial Discussions, and Miscellany, World's News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 8.

CHICAGO, ILL., JANUARY 11, 1901. A. K. 61.

Whole No. 423

America's Bondage to the Money Power.

Mental Reflections after Visiting the Government Printing Establishment and Witnessing the Processes of Making Paper Money; the Hastening Consummation and the Scientific Remedy.

WE WERE PERMITTED recently to observe the various processes through which the paper passes in the creation of the paper money of the Government. As we observed the process, our brain was active on many lines of thought. We considered how easy it was to multiply to five, ten, twenty, fifty, one hundred, five hundred, and one thousand dollar bills, and that these notes would pass current anywhere that the nation making them had credit. We thought if the Republic of the United States of America were a commonwealth in fact as well as in name, how easy it would be to so provide as to supply to all the people throughout our vast domain, the necessities, comforts, and luxuries of life, through the distribution of this medium of the exchange of the products of industry and commerce. What, after all, is the object of this creation, upon which there are employed hundreds of young men and women, four hundred being employed in one room? This question would obtrude, and the answer was, to facilitate exchanges. What is behind all these four hundred millions of dollars?—for we were told that in one room that was pointed out to us, there were four hundred million dollars of this paper money. The query led us into a cursory inspection of the monetary system of the American Government.

The first easy proposition resided in the fact that this paper was valuable, not from its intrinsic worth,

but from the fact that the authority making the issue had a credit primarily founded upon the vast mineral, agricultural, industrial, commercial, and other resources of our country; it was the promise to pay, signed by eighty millions of industrial people, or signed by their representatives. It resided in the fact that eighty millions of people would guarantee the delivery of the products of their toil to other millions of people who had use for our productions. While this seems an easy proposition, the monetary system of the Government and of the world is much more complicated than this easy proposition indicates.

What would be easier, we thought, than for the Government to issue this money directly to the people, with as little security from them as bank depositors received from the banks wherein they deposited their money? Could not the people trust themselves—if they could find any one honest enough to represent them—as well as the people could trust the bankers? What more is needed, we continued to query, than the security founded upon our vast resources and the integrity of eighty millions of population? For some reason, the industrial and commercial resources of the country are not sufficient to secure the delivery of the goods which this paper represents. In addition to this guarantee, the people of this "commonwealth" must hold in reserve gold enough to meet the payment of interest on

its issues, because the money is not issued to the people, but to the bankers of whom the gold is borrowed for which we have issued bonds upon which we are paying interest.

The people of the United States, whose paper would be a complete guarantee for the delivery of any and all goods, and the security of all imports entrusted to them, purchase gold—which has comparatively little commercial value—and endorse the stamps of other governments by their own stamp, thus placing a valuation upon what would be almost worthless without the stamp. We not only promise to pay the interest in gold—the gold which we borrow, but we promise to pay the principal in the gold which we borrowed but have never possessed. We must reiterate what we have a thousand times repeated—the verity that gold is valuable as money because of the stamps of the governments of the world.

Why do we as a nominal commonwealth, take this roundabout way of exchanging our own with the world's products? We do it because the rich banker class controls our legislation in its own interests, as against the interests of the masses of the people. When will the masses learn that they own the government? When will they learn the great lesson, that in forty years of legislation there has not been enacted one law in their interests, but that every act of legislation is in the interests of the rich and not of the poor? We are a great country; we have asserted our dominance over the commercial interests of the world; we have a great navy, and have demonstrated to the powers of the world that we exercise a controlling force; we have made the bankers of the world rich through our supreme benevolence; why may we not now perform a little legislation in our own behalf? We can give one reason why there will be no legislation in behalf of the people,—it is because the halls of legislation are under the control of the money power, and there is but one power in the universe that can meet and overthrow it; that is the power of God.

We have placed ourselves in the hands of the money power of the world, in the grip of the modern Shylock; and the grip will continue until the crack of the doom that awaits the world. We are as completely under the bondage of the money power, as were the children of Israel under their Egyptian bondage. That was a great oppression, and one difficult to bear, but this bondage caps the climax; this is the consummation; now will Issachar know that he is a strong ass couching down between two burdens; the burden of taxation, including the interest on bonds, and the burden of the robber employer.

Has the world discovered the remedy for the evil of the times upon which we have fallen, and the curse of our present legislative methods? Would we have been

benefited by the accession to power of the democratic party? Would an increase of our money,—still in the hands of the corporate thief and bloated bondholder,—through the reestablishment of bimetallism, have settled the difficulty? It might have deferred the evil day, but it could not have solved the problem. Would the election of Mr. Bryan have given to the nation the meed which would clothe, feed, shelter, and afford comfort and luxury to the creator of the riches of the world? Not by any means. It was a blessed thing for this nation that the gold power gained the victory; a boon that only the future can disclose. We boast of our prosperity as a nation, but where is that prosperity experienced? Are the creators of this enormous wealth of which we boast, benefited by the prosperity of the nation, or is our satisfaction derived in our exercise of the injunction, that in honor we ought to prefer one another? The common people will never reap the reward of their labors while the competitive system endures.

Koreshanity offers the only remedy; the solution of the problem is already reached. Would we transform the world on the basis of any social movement now in progress? Will a socialism without religion, or a so called Christian socialism, build the kingdom of the future? Koreshanity comes to the world with a thoroughly organized system of social government. The basis of this kingdom is grounded in the deepest principle of the human soul; namely, the religious force, which constitutes the most sacred bond of obligation and organic power. It may be said, "We have had too much religion already;" but the greatest difficulty resides in the fact that it has not been the correct religion since the decline of the church into paganism.

We do not advocate a return to primitive Christianity, and to the religion of philosophy which then obtained and which was suited to the genius of the age and of the people; the religion of this age is purely scientific. It is the religion which first cements the bond of our fellowship with God, thence our fellowship with one another. It is a religion that will pervade the very outer courts of the human fabric, and will adjust all human relations on the principles of equity. It is the religion which springs from the very fountainhead of human existence, and has its root in the laws of reproductive life. It will come through a new baptism, through a spirit which transforms the character of the heart and soul of man.

It is worse than useless for the world to expect any reformation on any other ground than that of a spiritual metamorphosis which will inspire the soul with a deeper love than the love of money. The baptism will come through Koreshanity, as the final channel of the communication of the vital fluid of a new life. The Koreshan System is the only one which has the power of scientific organic unity.

The Mortality of the Soul.

"THE SOUL that sinneth it shall die." Can the soul die? If it can, then it is not undying; immortal means undying. If the soul can die, is it immortal? If it cannot die, is it mortal? Is it not about time that the world did its own thinking? How long will the human mind remain sluggish, and permit clerical numbskulls to lullaby it into false sentiments and false hopes?

"None hath immortality but God." There is but one *life*; that life is God. Man does not possess it until the resurrection of the dead, when the fruit matures that was planted by the Lord Christ in the beginning of the age. Man has an identity, but it is a mortal one; he has a corresponding mortal spirit. In each embodiment he fulfils an earthly career, which terminates in the corruptible dissolution of the body. The spirit of that embodiment goes into the spirit world, and passes through a career which also terminates when the spirit disintegrates and again descends into the flesh, formulating another body. The identity is lost when the spirit dies.

The organic grade of every spirit and mould is carried along through the ages, when, in the fulness of time, the cumulative thought is aggregated, re-organized, and clothed with its final body in the resurrection or reincarnation; this being the body which God has given it from himself, as the product of the planting of the Lord's glorious body in the race or church which received it. It is then reproduced in the image and likeness of God; it then becomes a living soul; it is then immortal; it can no longer die. Man thus becomes a living soul.

"God said, let us make man in our image and after our likeness: * * * and breathed into his nostrils the breath of lives; and man [spirit, angel,—sometimes called soul,—and body] became a living soul." The soul made alive by the power of the Lord Christ is immortal; the soul under the power and bondage of death is mortal. This is the doctrine taught in the Bible; and the man who will give it consideration without bias, from a Biblical point of view, and cannot understand it, has but little of the progressive spirit, and his case is hopeless.

In the Great Struggle for Liberty.

Origin of Impulses which have Given Character to America; the Conflict of Church and Modern Science; the Founding of the New Religion.

THE SPECIAL IMPULSION from the old world into the new, which has given character to the Government of the United States, and has had more to do with shaping the destiny of this nation than any other, was the religious persecution of the papal church. No man who lays any claim whatsoever to a knowledge of the ecclesiastical and secular history of Europe for the past four hundred years, can deny the fact that the bias or trend of the human mind toward the degree of liberty which we have attained, has been shaped through human purpose to emancipate itself from the thralldom of priestcraft and clerical jugglery, which for twelve hundred years dominated the affairs of men.

A careful examination into the real animus and progress of what the new world calls liberty, will reveal the fact that not so much is due to the Protestant church—even for the right we possess to direct the destiny of the human soul and give it amplitude of scope in which to expand its powers of flight into the realm of prescient circumspection, that by the exercise of reason it might find out God, a discovery left to the untrammelled and progressive intellect of the ripening age—as to the infidel and irreligious, but perhaps moral, determination of human thought.

Since the so called reformation, when the outward

march of the religious nature sought to divest itself of the authority of misguided and misleading ecclesiasticism, there sprang also, apparently from the same tree, having its origin in the same root, another phase of progressive effort; and while both struggled for delivery, the birth brought forth, not religious liberty, but another phase of religious persecution; and the salvation of secular liberty was not in the hand of the church, but in the hand of the infidel, who was ever to be found in the van of scientific, not religious research.

Step by step, the various phases of so called science and political economy have fought their way against the opposition of the church; and step by step, the church of so called inspiration has been compelled to yield interpretations of Nature and Scripture to the march of intellect and reason. The intellect may be as cold as the church has been cruel, and the reason may have been founded upon an utterly false premise; yet, notwithstanding this, the church has adopted the conclusions of the infidel and the atheist, because, with all its pretended inspiration, modern reason has fought its battle and is victorious over church in the conflict.

The church fought its battle for supremacy in Europe—and lost the fight. It will rally for another

conflict on this continent, and it will here also meet defeat. From the final contest there will arise another faith, founded upon another exposition of the cosmic function and form; and in this new manifestation and truly progressive order—born of liberty—religion and science will again walk hand in hand, and reconciliation, replete with God's fulness, will acclaim the redundant glorification of the approaching jubilee.

Let antagonistic sects and religions fight their battles, while each one struggles for supremacy; let political parties contend for political preferment and the

spoils of office; let "capital and labor" compete for the loaves and fishes of the competitive system of activity; let Nationalism, with all the other forms and manifestations of atheism, attempt organic unity; but above all, let the world make way for the rider on the White Horse, upon whose vesture is written the name, "King of kings," and upon whose thigh is written, "Lord of lords;" for despite all opposition, this Rider will lead to victory and supremacy, and the universe will bow its knee to the Christ of God, the personal Immanuel, *God with us*.

Sorrows of Labor and Joys of Industry.

The Age of Bondage Under the Curse; the Great Competitive Conflict and its Consequences; the Coming Era of Deliverance and Recreation.

LUCIE PAGE BORDEN.

ACCORDING TO THE BIBLE, the curse of labor was imposed upon man in consequence of the fall. What was the fall? It was the voluntary descent of the divine life from its own plane into that of sinful human life, in response to the aspirations of those who looked up for a Saviour. Moved by tender love, albeit constrained by a gracious law, immortal man, perfect, biune, living in the joyous freedom of the covenant relation that placed him above the schoolmaster—the Decalogue, fell as good seed into waiting hearts. The seed that is sown must die ere it be quickened; so the sinless became the sinful.

Labor is irksome toil; so long as man is under the law he labors to keep the commandments. He is angry with his brother, and wrath prompts the murderous impulse; a flood of material desires sweeps away his best resolves and, will dethroning reason, he covets wealth and beauty that surround another. The toilsome effort to resist temptation is labor in a moral sense, and on the material plane of outer life and relations it has its correspondence in the constant necessity for overwork imposed by the enormous difficulties of making even the poorest living. The laborer must eat bread in the sweat of his brow until the curse be lifted.

The term labor comes from a verb that means to totter, to be about to fall. As soon as man comes under the conditions that require labor, he has fallen from the higher spiritual state into one of servitude to lower needs. To labor for the meat that perishes, to be obliged to struggle day by day in order to provide food, clothing, and shelter for the body while the intellectual faculties are given no opportunity for development—this is indeed a curse. What shall lift it in fulfilment of the comforting words, "There shall be no more curse"?

The operation of the great law of transmutation is the hope of the world. No wonder the ancient alchemists sought for it diligently all through the ages that are called dark, when at least a tradition of it remained, and some still believed in the possibility of changing the base and despised to the worthy and esteemed. The

law of transmutation will change labor to industry, and industry is the reverse of labor as shown by its root meaning, *to stand*, whereas labor, as just stated, involves the idea of falling. Industry is joy, labor is sorrow; industry is recreative, because whatsoever form of work is performed with delight, tends toward the normal adjustment of body, soul, and spirit, establishing them in relations of harmony. Joy causes the brain cells to expand and generate a larger flow of cerebral fluid upon which health depends. Any person who feels that his work is valuable to the whole community, rather than to himself alone; who is not obliged to pursue that specific industry more than five hours per day; who knows that in kind as well as in amount, it is best suited to call out his highest possibilities, must be happy. Under the Koreshan régime, such happiness will be a practical reality for every citizen.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the voice of divine love that speaks in tender accents. To come unto the Lord is to come into his character and attributes, to become like him a Son of God, the possessor of immortal life. There is no other form of rest for those that labor, contending with the forces of sin, both subjective and objective—in the heart and in the difficulties of material existence.

The law of transmutation is the hope of the world. For nineteen hundred years humanity has labored and sorrowed, the flesh lusting against the spirit, and the spirit against the flesh, waiting for the redemption of the body. The intellect has been a slave, compelled to serve the bodily desires. Those who have heaped up wealth to gratify every fancy, have instituted wage slavery in a collective form, so that the condition of the body social is a perfect reflection of the condition of the individual body. But we have a glorious hope. The divine alchemy will change these mortal bodies into the likeness of the glorified body of the Lord. At the same time, the body social will be redeemed from the curse of labor.

"Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no work."

The Koreshan age, which is also the return of the fabled age of gold, is the great Sabbath or rest of the Lord. For six days, through the declining years of the cycle, man has labored in heaviness and sorrow. During the Koreshan age he will do no work; he will cease to labor, but he will perform uses to the neighbor and enjoy the exercise and the products of a healthful industry. He will stand erect, not bowed with miserable drudgery and prematurely old, like "the man with the hoe." The rightful application of labor-saving machinery will guard him from the most disagreeable tasks, which all desire to shun, and the reign of order will ensure the highest degree of intelligence and civilization.

The pity which the wage slaves of the competitive system inspire in those who honestly consider their sad estate, is also excited by the toilsome labors of latter day men of science. Their strength is indeed labor and sorrow, soon cut off by the Sword of truth. Some of them have devoted twenty-five years to the observation of certain lower forms of animal and vegetable life.

They have gone out with lanterns to grovel in the night for earth-worms; they have shut themselves in cages in the isolation of African forests in order to acquire the dialect of monkeys. Their efforts have resulted mainly in unjustifiable theories and hypotheses. But while they have labored to collate facts in the circumference, another mind has grasped with ease the central principle of being—the Messianic law. While they have experimented with earth-worms and monkeys, Koresh has apprehended the secret of immortal life.

Statistics prove that the suicidal mania is increasing at an alarming rate. The war between "labor and capital" is a conspicuous example of this phase of decadency. In a last analysis, labor is capital and capital is labor. They are destined to destroy each other, then the Koreshan industrial system will come to the front. In the same manner, those whom the world honors as scientists are destroying each other in a warfare of chaotic and conflicting theories. Memorizing facts is labor; apprehending central principles is a delight. The mind is led on from one to another with ever-increasing surprise and joy. In education, as in sociology, the distinction between labor and industry holds good.

Modern Travesties on Justice.

Relations of Present Humanity in Keeping with its States of Development; False Theories and Imperfect Ideals; Woman's Future in the Work of Construction.

AMANDA T. POTTER.

JUSTICE as idealized by even the most superior type of the sensual race, is farcical; because, as indigent to the soil of its nativity, it cannot surpass its source. The effect cannot exceed the cause. When effect outstretches sensual human confines, it is referable to the great First Cause, who stoops to metamorphose human ineffectiveness. The monarchical, the democratic, the tribal, and the family relation evolves involved principles strictly in keeping with the status of development, and the principle called justice falls as far short of the genuine, as those exercising it fall short of the Deific manifestation. And this is not all: There must always be a painfully wide interval between this imperfect ideal, this lame theory, and the practical application of it.

This last returns the pathetic picture of Maurice Maeterlinck philosophizing over his twain attitudes—the one of his admiration as fully under Deific ban as is the one of his reprobation: He depicts the fireside life conducted in noble, simple, true, honest, charitable, blameless fashion, while the exact opposite is practised where foot and pavement meet. We say pathetic, because it speaks a strong soul crying in the darkness; pathetic because all the context shows that he desires beyond his light, but does not dream that a factor of the basis of his injustice to men lies in the picture wherein his hearthstone is the focal point:

Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Men need not dream that they practice justice in their household while they permit a difference between the hither and the thither of their thresholds. They are beset with selfishness. Before they can rest in the peace of exercised equity, they must inhere its basis—supreme love to God, and self-love equaled by love to the neighbor. Justice will not appear until woman, emancipated from bondage to man, is vivified by the male principle through the baptism of the Father spirit. Deity then inhering in her, becomes her impelling power—her head. Through this power she becomes the constructor of the heavenly kingdom in earth.

In woman resides the constructive genius, universal and specific. Men grant her the apex of constructive function in her specific office of sensual motherhood, but fail to follow her in thought to her office in universal motherhood, wherein she materializes God's government in earth. The curse provided that the woman's desire should be unto her husband, and that her husband should rule over her. If the woman's desires were unto God, while a sensual husband controlled her, she would necessarily exist as a sort of Theo-anthropotic mermaid, belonging in part to the sublime atmosphere of the God kingdom, and in part to the sea of human lasciviousness.

While woman is ruled over by man, the one is shorn of her head, and the other of his glory, and neither abides in the Lord: "For the head of the woman is the man;" and "the woman is the glory of the man;" "nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." As they exist today they are two-fleshed; as they are in the Lord, they are one flesh. But woman shall be in the Lord in the day wherein she is called "the Lord our Righteousness." No condition shall be wanting to constitute her the Lord, since he has said: "My glory will I not give to another."

The Power of the Sower.

EDWIN MARKHAM, IN CHICAGO AMERICAN.

SOON will the lonesome cricket by the stone
Begin to hush the night; and lightly blown
Field fragrances will fill the fading blue—
Old furrow-scents that ancient Eden knew.
Soon in the upper twilight will be heard
The winging whisper of a homing bird.

Who is it coming on the slant brown slope,
Touched by the twilight and her mournful hope—
Coming with Hero step, with rhythmic swing,
Where all the bodily motions weave and sing?
The grief of the ground is in him, yet the power
Of the Earth to hide the furrow with the flower.

He is the stone rejected, yet the stone
Whereon is built metropolis and throne.
Out of his toil come all their pompous shows,
Their purple luxury and plush repose!
The grime of this bruised hand keeps tender white
The hands that never labor, day nor night.
His feet that know only the field's rough floors
Send lordly steps down echoing corridors.

Yea, this vicarious toiler at the plow
Gives that fine pallor to my lady's brow.

And idle armies with their boom and blare,
Flinging their foolish glory on the air—
He hides their nakedness, he gives them bed,
And by his alms their hungry mouths are fed.

Not his the lurching of an aimless clod,
For with the august gesture of a god—
A gesture that is question and command—
He hurls the bread of nations from his hand;
And in the passion of the gesture flings
His fierce resentment in the face of kings.

This is the Earth-god of the latter day,
Treading with solemn joy the upward way;
Strong to make kind the grudging ground, and strong
To pluck the beard of some world honored wrong—
A lusty god that in some crowning hour
Will hurl Gray Privilege from the place of power.

These are the inevitable steps that make
Unreason tremble and Tradition shake—
This is the World Will climbing to its goal,
The climb of the uncurbable sure soul—
Democracy whose sure insurgent stride
Jars kingdoms in their ultimate stone of pride.

In the Editorial Perspective.

THE EDITOR.

THE MAKING OF NATIONS is in the line of progress; as the centuries come and go, the world witnesses the shifting of boundary lines, the transferring of power, and the moving of great commercial centers. History is the record of the development and deterioration of races; of the construction and fall of kingdoms; of the growth and decay of empires; of the rise and decline of dynasties, and of the waxing and waning of civilizations. From the Orient to the Occident the line of progress extends—the course of empire is westward; it has moved from Babylon to Briton, and Destiny pushes toward the great West across the Atlantic—and even now the two Indies are linked together by the growing power of America. As the world enters the new century, minds speculate as to the future map of the world, since it is evident from the basis of the history of the nineteenth century, that a change in political divisions is inevitable through the expansion of America and the contraction of Europe. Modern conjectures concerning the future geography of the world is founded upon the tendency of the present order of things; but how great factors yet unknown to the world may surprise the modern prophets! Sometimes the dreams of kings prove prophetic. The facts of history have corroborated and fulfilled the prophecies involved in the great dream-image of the king of Babylon and interpreted by the Hebrew prophet; in accordance with the predictions of Daniel, the great empires of Babylon, Medo Persia, Greece, and Rome have risen to the zenith of glory and receded into the dead past, until now many of their cities lie in ruins. If so remarkable a line of prophecies concerning the development and decline of empires has been fulfilled to the letter, there is abundant evidence that the great sequel to the story of these four universal empires remains to be unfolded in the course of the events of the world—the great revolution, the fall of fragmentary governments, and the coming of the Fifth Universal Empire—the

growing of a great power which will snatch the reins of government from the hand of greed, and rule in righteousness. This is as it should be, and, according to prophecy and science, as it will be, for we have reached the extreme and remnant of the Roman power. In Nature we read the records of the universal dominion of the sun. It sweeps across continents and seas; it shines from pole to pole, and its track is in the tropics as it courses from east to west. Its energies fall upon the entire surface of the earth, and as king of the cosmos, it controls the whole. Every atom in the earth and sky—everything from the planes to the planets, from the strata to the stars, is under its universal imperialism. History for the past 2,000 years has been made in Europe; and now Destiny places the responsibility upon America, the home of genuine liberty, the land of the freedom of the Gods. A Hand now unknown to the world, unrecognized by the nations, will wipe out political boundary lines, open a new volume of history, and write the records of Destiny in the glory of the universal dominion of the Sun!

The twentieth century begins with some wild speculations and sensational announcements in the scientific world, in which Lowell, the astronomer; Tesla, the electrician; and Loeb, the chemist and biologist, figure conspicuously; and the daily press stocks up in line of incredible things. The latest "elixir" is common salt, which is promising to lengthen the life of both man and beast; while "artificial parthenogenesis" is supposed to improve on the processes of Nature. Through the Flagstaff observatory telescope, a bright spot is said to have been observed on Mars, faintly flashing what the over-enthusiastic astronomer assumes to be an unparalleled endeavor of the Martians to communicate a message of joy or distress to the inhabitants of the earth. They do wonderful things on this planet—if sensationalists are to be believed. The marvelous canals bespeak at least

vivid imagination of the heads of observatories; and in view of the existence of the great Martian waterways, a heliograph with a reflector *several miles in diameter* should not be astonishing; neither should the existence of an electrical machine capable of generating more electricity than a score of thunder-storms combined, be surprising to the subjects of practiced illusionists! Perhaps a bonfire on Mars, large enough to cover the island of Cuba, might just be faintly visible to the people of the earth—but who could interpret its flashes? Who of the scientists knows but what Mars has been piteously appealing to the earth for a thousand years, knocking incessantly at the other end of electric currents and rays of light—and only now, at the beginning of the twentieth century, have minds conceived of the possibility of receiving messages from the distant planet by means of physical apparatus? The great Tesla has seen fit to be foolish enough to assert that mere electrical disturbances of his apparatus are the result of vibrations from some distant planet—presumably Mars, notwithstanding the fact that he has not yet been able to send a message across the American continent by means of wireless telegraphy! No doubt the world is ready to swallow these “scientific” sensations, licensed by noted men, and announced by the press; but the time is at hand when all such vagaries will be dissipated by the actual truth of the Cellular Cosmos!

The common plea for “applied Christianity” and “applied religion,” is made by minds under the belief that modern Christianity has, as yet, done nothing in the world of practical affairs; hence it is expected that when that which is known as Christianity today is *applied*, practical socialism will result, war will be abolished, and happiness prevail. The trouble is that Christianity as it exists today has been too long applied. The false beliefs of the church are expressed in industry and commerce as well as in life and thought; under its influence, wars have been fought and progress impeded. When the church fell, it fell to the plane of all the corruptions of civilization. Misconception of the mercy of God has given license to the sensualist and the criminal, and to the business man in competition with his neighbor. It is also the loophole of escape for the murderer. The idea that absolution is free for the asking, has led Christendom to disregard law, to lose every sentiment of real love, and to waste the very substances of life. We have come down to the judgment made inevitable by the application of perverted Christianity—down to the time of the application of scientific truth, the principles and laws of order and of equity, the founding of a new religion, which will exert its righteous influence in every plane of life and activity. The church is dead, it cannot be revived; its principles are perverted, and should not be applied. Let the true Socialism come from a new Seed, teeming with life and power, and not from the corrupted form in which the leaven of death has worked for centuries!

If we were to believe all that is claimed for Jesus the Christ, he was a Teacher of every conceivable modern idea. We hear of Him today as the great anarchist; the spiritualist; the great medium; the socialist; the agnostic; the freethinker; the infidel; the revolutionist; the hypnotist; the occultist; the magnetic healer; the champion of the brotherhood of man—every new sect claims him as their special ideal. This reminds us of an old Christian legend which says that Jesus once stood by a fire at night in the street of a village; and as he stood his shadow was cast upon a wall. A disciple traced the outline of the shadow with a piece of charcoal. When day came, the pedestrians stopped to wonder whose shadow it was. According to one, it looked like that of a sailor; according to another,

like that of a baker; while according to others it represented a peddler; a priest; a lawyer; a stone-mason, etc. But one came who looked at the shadow so long that he grew into a form which cast a sun-shadow which exactly fitted the outline, and the people concluded that it must be his own. Jesus, in fact, was a composite character—he was a composite picture of the people of a dispensation; he was truth involved, and life refined; and it is not surprising that today, advocates of mere fragments should find something in their conceptions which seems to resemble what he taught. Hell is a reflex of the heavens; and inspiration from the hells produces counterfeits of the genuine. But it requires another composite Man to fit the shadow of the Christ.

A socialist monthly, *Truth and Freedom*, remarks that “THE FLAMING SWORD questions if the world is not in its second childhood, playing with the Chinese puzzle.” It is certain that the world’s representative minds are not solving the great problems of the hour; they are playing with the great issues, while the world is puerile enough to allow itself to be humbugged with all manner of fallacies, and afflicted with numerous gigantic evils. As to its being in its second childhood, it is a fact that the world is growing old; and as an evidence that it is growing childish, we have but to refer to a remarkable dance and supper given in Cleveland, O., January 5, 1901, at which society appeared in children’s dress. It is reported that “the guests were requested to dress and act like ten-year old children, and they did. * * One young manufacturing magnate brought his wife and petite matron in a baby carriage. Some of the guests brought nurses. Bouillon was passed around in bottles, such as those used for babies’ milk. The parlor was arranged like a nursery, and the ball room was full of toys, which were the cotillion favors. When the guests sat down to supper, the waiters placed bibs about their necks. Bald headed men quarreled over toy drums and smashed them. Bad boys invaded the orchestra stage, took the instruments from the musicians and played them. At one figure of the cotillion, the dancers all skipped ropes.”

The editor of *Leslie’s Weekly*, a journal of world-wide reputation, discusses the question of the decline of the church; and his tone is in keeping with the facts which are disturbing the leaders of decadent Christendom. The gist of the editorial is to the effect that “the admitted decline of the church in its influence and membership is attracting general attention. All great church bodies are suffering from pecuniarily depressing influences.” The causes are attributed to the inroads made by higher criticism; the failure of the churches to adjust themselves to modern conditions, and their lack of interest in and sympathy for the great masses; also to the fact that the church has lost its militant spirit; that it is competing in lines of costly cathedrals, the finest singers, and most expensive chimes; that it lacks the strenuous life; that it does not assert itself; that its members are not distinct from the people in word or deed, and that the church is weak in the face of the gigantic evils both in and out of the organizations. The discussion closes with the following statements and question: “What the church needs is an awakening from the slumber of repose; a leader is needed to sound the battle-cry. Where is the man?” Let the church ask, “Where is the Man?” The rejection of the Man means inevitable judgment—but the lesson of nineteen hundred years ago is not sufficient for the greater Babylon!

Millionaire Carnegie descants on the advantages of capital in its partnership with labor, and asserts that without capital as it is known today, nothing could be built, because “from it comes the first breath of life into matter, previously inert.” In

other words, he considers that without the stealing of the millions from the producers, it would be impossible to execute great plans of construction. Why should a few men hold the wealth of nations in their hands, in order to achieve great things in the world's progress? It is absolutely necessary where thieves control; during the period of wage-slavery, when speculators are crowned kings, when tyrants push the world of industry and commerce, the massing of wealth and the formation of gigantic concerns in the semblance of organic unity, enable men to intensify the focal points of the economic hells, and thus control the whole. The twentieth century will witness the wiping out of this old order of misrule, this forcible partnership of so called capital and labor. Usurpation and drudgery will give place to equity and the performance of use in recreation—and then true capital, the energy of the producer and what he produces, will achieve greater things, move more powerful levers, turn more ponderous machinery, build more beautiful cities, and execute greater plans than the world of "capital and labor" now know!

The new century theme of a New York clergyman is, "The task of the ages is to know the Christ;" and his subject leads him to ask the questions: "Are we destined never to find him? Will he always seem so far from where we stand? Is the movement of the centuries a hunt after a will-o'-the-wisp?" Such questions indicate that the modern church, with its clergy, does not know the object of their inquiry. If the church is far from Him today, it is because the church has fallen; if it does not know the Christ, it is because of the prevailing theological ignorance and the false religious life throughout Christendom. The Jewish people presumed to be able to recognize the Messiah; their teachers considered themselves favored with the knowledge of the law and with the correct interpretation of prophecy; but when the Man of the ages came, they failed in the great task of knowing him, though the great advent movement at the close of the Jewish dispensation indicated that he was in their midst. Just as the Jews looked back to Moses while following the spirits of degeneracy, so the modern Christians look back to Jesus in the attempt to grasp the import of his gospel—and they do not know the Christ, the Messenger of Truth, because they do not desire to know and to do what he teaches and commands!

The Administration concludes—after purchasing millions of dollars' worth of silver at 75 to 80 cents per ounce, and after demonetizing the lunar metal and thus reducing it in value, and wasting the money paid for it originally—that it is good enough for the Filipinos; and the work of producing 45 cent dollars for the barbarians is under way. The special dollars will have a face value of 50 cents; they will be half dollars *in fact*, but the words on the coins will say 100 cents. The silver of which the "dollar" is to be made, is supposed to be worth actually 45 cents, with a 5 cent margin value. How does the government make the extra 5 cents, value? By *fiat*—the same as all other money is made. The quality of silver has not changed since by an act of Congress the metal was made by law to be worth 100 cents on the dollar; but since silver was demonetized, there is a difference of 55 cents on the dollar. Destroy silver money entirely, and the intrinsic value of the metal would be but a few cents an ounce—a demonstration of the fact that neither gold nor silver can logically be taken as a standard of values; the facts of the depreciation in silver refute the arguments of the advocates of the gold standard.

The editor of *The Life* objects to quotations from the Bible and perhaps to scientific facts, in proof of the femininity of Deity. It happens, however, that the Bible agrees with Nature in its story of creation and the history of the Creator. Cause

expresses whatever it contains—no more, no less; in the great world of effect, there is manifestation of sex. There is sex in everything: In the atom and the smallest cell; in the flower and in the seed that is formed; in the electric current and solar ray; in man, and in the cosmos. There can be nothing in the effect that is not in the Cause; a sexless God could produce nothing. God is more than a principle; he is the Creator. A formless sun could never shine; a formless man could never live; and a formless Deity does not exist, because there is no existence without form. It is nonsense to suppose that principles and possibilities inhere in Nature, which are deficient in the perfect God!

The recent convention of the American Secular Union, at Cincinnati, is certainly not encouraging to freethinkers. The church falls, but the agnostics do not build—they cannot construct. They undertake a great movement, while its elements are in discord. Movements without leaders amount to nothing. While Ingersoll lived, thousands flocked about the man and followed him; but now that he is gone, a thousand would lead, and sects are formed. The modern mind has many a lesson to learn along the lines of organic unity. No system has ever succeeded without specific lines of determination. The freethinkers would destroy religion—the element of social cohesion; they repudiate poles and pivots of power, upon the principles of which the very existence of the universe depends. Let everything fail which disregards law, and which militates against the principles of life!

It has been said that the majority of "authors who have found the years beyond seventy to be the best of their lives, have been very social in their habits, and have shared their lives largely with others. Nearly all of them have been engaged in beneficent enterprises which have fixed their minds upon purposes which lift life over petty things and selfish frictions." They have lived over and beyond the ties of family, exchanging mental substances with others in their plane. This is the aim of Koreshan Communism and its commerce of life and thought—to attain to the highest degree of perfection through scientific social relations—the merging of minds into one great Family, the life of which is polarized for purposes of world redemption and universal happiness.

A Chicago *Record* "want ad" cartoon represents the "business universe" by a circle having center and circumference, embracing a map of the earth—and of course, their specialty is the hub from which radii extend to the definite limit. We would suggest to the *Record*, that this is pretty much the way in which we represent a sectional view of the cellular world or hollow globe, with the sun at the center. But for the convenience of placing the wares of advertisers "in the world," or "in the earth," in picture and description, many effective and appropriate illustrations would never be made. Somehow, even the advertiser feels that the Copernican idea of ON-habiting the world is not just the thing!

Some one, in attempting to point out the color vibrations in words and names, suggests that love and hate are both red. It is true that hate seeks to shed blood; and blood was shed in the manifestation of Love 1900 years ago. Hatred is insipient murder; and we say that the murderer is red-handed. The shedding of blood is the result of conflict; the conflict of the forces of love and hate shed the blood of the Messiah at the beginning of the dispensation. Swedenborg says that red signifies good; also in an antithetical sense, evil. If both love and hate, if both good and evil, may be symbolized by red, the conclusion is logical that hate, evil, is just as real and substantial as love, as good.

In the new century's darkness, the cities of America made a display of light at midnight, December 31, 1900, to represent the dawn. The new century is the century of illumination of the world, the century of light. The real day begins with the rising of the Sun; but hades has its fire, and the symbolic glare may be produced where mental darkness prevails; the pyrotechnic display of the coming revolution—while it portends the day, does not even simulate the sun. The twentieth century opens to admit all the evils and corruptions from the sphere of the old; the great battle of the ages must be fought and won ere the world's Light prevails, its peace comes, its day dawns.

Ideas which float and drift are aimless and useless. Light radiates from a center of influx of energies. Science proceeds from a mental focus; there are millions of stars, but only one great central Sun. Winds of fallacy blow here and there, and spirits whisper—whisper to deceive. There are as many different deceptive voices from the world of inspiration, as there are different deceptive voices in the external world. The law of polarity is eternal; yonder sun demonstrates it. The physical world could not exist without the sun; and humanity must ultimately know and recognize its Seed, its Shepherd, its Savior.

The usual mind considers that the Koreshan conception of the earth as a cell narrows the universe down to uncomfortable proportions. A correct conception of the universe is the only one worth entertaining; it takes the universe as it is, and makes possible a larger world of usefulness. The man who lives only for himself narrows the world to the field of his own selfish limits. A selfish world is the smallest one that can possibly exist, no matter how much the imagination exaggerates the extent of space.

The practical phases of wireless telegraphy are sensational-

ly eclipsed by Tesla's incredible and mysterious message from Mars. Before any remarkable success has been achieved in electro-magnetic communication between different points on the earth, it requires a long stretch of the imagination of even the modern scientist to conceive of the possibility of directly communicating with mythical inhabitants of a planet in the sky!

Comets and earthquakes have failed to fulfil the predictions of modern sensational scientific prophets; and an ancient Babylonian tablet has been translated for the purpose of stirring up a little excitement; the tablet is supposed to foretell a flood which will cut a caper in the affairs of humanity when Mercury, Mars, Jupiter, and Saturn congregate in the constellation Capricornus, in December, 1901.

The aim of the Administration is to "regulate the trusts," while the trusts purpose regulating the Administration. The trusts have the money, and senators are subject to special influence when the occasion requires!

Koreshans maintain that the natural form of the government of the cosmos is the true form which should prevail in the world of humanity. This is a scientific conclusion, and it will never be refuted.

The most rapid progress in the study of Koreshanity is made by the true disciples of its Founder.

The hope of Koreshanity in the triumph of truth, is in the fact that it will survive its enemies.

The man who overcomes death is he who understands the truths of life.

The music of modern anthropotic spheres is played on human liars.

The undertaker's work begins when others' work ends.

Editorial Discussions and Miscellany.

THE EDITOR.

The Existence of Evil.

EDITOR FLAMING SWORD:—Why rail against the evils of mankind if they are a necessary factor in the attainment of the final grand result? If, in order to be the All in All, man must pass through the strata of the hells, why call the things which exist in these planes wrong?—A READER.

Evil is necessary, because it is the inevitable result of the activities of life; it is a factor in the universal economy, but it is never good—it is always wrong, because it is opposed to that which is right and good. It is a fact that evil exists; somehow it must be admitted by all minds that if the undesirable prevails, it is the result of eternal law—law which inheres in Being itself. Hell is made up of the wastes of heaven; mortal entities are but the precipitates of divine activities. Deity must, in the economy of life, utilize the wastes of life and renew himself in the planes into which the precipitates are cast, as the seed renews its life or perpetuates its life through death in the soil. If it is necessary for the seed to enter

death, it is also necessary for it to rise out of death through the plant. Death serves its purpose, but it is not life, and evil is not good. That which is perfect, that which is good, is right—up to the standard of divine integrity; that which is imperfect, that which is evil, is of the opposite quality and character.

The mission of Koreshanity is to teach the world to distinguish between the true and the false, between good and evil; to define the laws whereby destiny may be reached in the attainment of immortal life; and to establish the great order of righteousness. THE FLAMING SWORD tells the truth about the present evil world. It does not rail; we hate no one, we entertain no malice—we are not fighting men, but false systems and conditions which stand in the way of the world's welfare and happiness. If we tell the truth about sensualism, about the world's perverted things, we are said to be severe. The surgeon may cauterize a wound, or amputate a limb to save life. Koreshans tell the truth and warn; they tell the truth because they love humanity.

The Heat of the Sun.

EDITOR FLAMING SWORD:—In the morning after sunrise, when the sky is clear, I feel the vital substance or energy, or whatever it is, called heat, on the side of the body toward the point where I see the sun. If the light and heat, which you call the "projected sun," are really up in the sky near the sea of hydrogen, why do we not feel the heat as though it came to us from the direction of the real place of the projected sun, instead of from its apparent position? Or do the rays of heat come to us in curved lines the same as light?—C. B., Salem, O.

We feel the heat of the fire in the stove or grate, as coming from the particular location, because the heat is conducted by processes of radiation and induction. In such cases, the intensity of the heat decreases as to the square of the distance. But heat as heat does not radiate from the sun, as demonstrated by the fact that the higher the altitude the lower the temperature. If heat as heat radiated from the sun, there could be no snow capped mountains, and the heat of the sun would increase in proportion to our altitude.

Light and heat are in unity in the solar

ray; the ray is biune. Light is electric, while heat is magnetic; but the magnetism of the ray is produced in the material substance with which the rays come in contact; in other words, heat is created when the rays enter into conjunction with the body or with the earth. Hence, the heat of the sun warms the sides of bodies which intercept the sun's rays; and at sunrise the rays are horizontal because their downward curvature gives the sun its apparent position on the horizon.

* * *

Unsolved Problems in Science.

Dr. Mueller Describes the Groping of the Scientists; False Premises which Keep Them in Ignorance.

The remarkable progress in all branches of human knowledge, the wonderful discoveries and inventions made during the nineteenth century, have created the impression in the minds of many people that the coming century will bring us much nearer to the solution of the great secrets of creation, if not the solution itself. So many things, it is argued by those sanguinal people, which a century ago would have been considered utterly impossible have become realized during the century, that it is but fair to assume that we shall continue to unravel one mystery of nature after the other until we shall have discovered the ultimate reason of everything; that is, until we have gained full knowledge of the essence and nature of all things in nature.

Their process of reasoning seems logical at first glance, but it leaves out of consideration the highly important factor of our natural limitations which eventually must put a stop to all further progress beyond the limits of our perceptive and reasoning powers. Philosophy has long ago recognized the existence of those limitations. The basis of all our knowledge consists of the results, direct or indirect, of *empirical observations*. By a process of reasoning, natural philosophy has deducted from the result of those observations certain laws which were finally accepted as so called "eternal truths." Kant has subjected pure reason to a thorough and exhaustive criticism, and the conclusions of his masterly work may be summed up in the sentence, there are no eternal truths.

All our empirical knowledge, upon which we have built the structure of "eternal truth," has been arrived at through the medium of our perception. But our perceptive power is subject to constant changes and is gradually developing. The natural consequence is that truths which we evolved from the sum total of our empirical observations ten, twenty, or a hundred years ago, do no longer appear to us as truths from the standpoint of our superior knowledge, acquired by more perfect means of observation and perception. These constant changes necessitate a constant reconstruction of the structure of science. All the elements of

our knowledge are so closely connected with one another, so completely dependent upon one another, that the *slightest shifting of one link* is felt in and materially affects the entire chain.

The great stumbling block in the path of science searching for truth, consists of the fact [assumption] that there is no absolute standard of truth, that no one really knows what is the truth. In fact, everything is truth—but not to every one. There is no absolute, only relative, truth. In that fact lies our limitation. It stands in our way to the solution of the highest and most profound problems as to the source of all things that are, as to the nature of mind and matter, and as to the mutual relations existing between them. The battle royal between monism and dualism is still undecided, and neither victory nor a compromise is possible, because both theories can never be more than relative truths, and there is no way of bridging over the irreconcilable contrasts. Matter may move matter, mind act upon mind. But how can matter act upon the mind, something that occupies space, upon something that does not occupy space?

No theory, however ingenious it may be, can explain to us the mutual relations between mind and matter. We do not even know whether matter really exists, or whether it is not merely a creation of our active mind. We perceive that matter constantly undergoes changes, but we do not know whether those changes actually take place, or whether they are merely the reflection of changes in our perception. The attempt to dispose of matter by putting force or energy in its place is merely an acknowledgment of the impossibility of solving the mystery of matter. It means a change of the problem, but not its solution. The theory of causality may explain the transformation of one motion to another, but it does not lead us to the reason of the motion itself. Even in attempting to solve apparently more tangible problems we soon reach the barrier of our limitations.

Chemistry teaches us that matter consists of various chemical and mechanical combinations of certain primary substance called elements. The study of chemical combinations led to the establishment of the atomic theory. The latter is undoubtedly ingenious and apparently perfectly logical, but if we follow it out in its consequences, we soon find ourselves in a dilemma! If the atom is indivisible it cannot occupy any space, for everything that fills space, no matter how small, can be thought divisible, and must be divisible ad infinitum. But, on the other hand, if the atom is really indivisible and does, therefore, occupy no space, it can never be a part, however small, of matter. $0 \div 0 = 0$ to infinity will always be equal to 0. The total is equal to the sum of its components. Inasmuch as the total, in this case matter, occupies space, that quality must essentially pertain to every part, however small, of the whole. The logical deduction would be that matter is composed of parts which are not matter, a theory which is obviously unsound.

Thus we continue to grope through the labyrinth of mysteries surrounding us, always hopeful, notwithstanding the fact that at every turn the gigantic interrogation point of the "unknowable" stares in our face!—DR. WILHELM MUELLER, German Scientist, in Chicago Tribune.

THE DAWNING CENTURY.

The century dawns. Another hundred years

Have done their wondrous work, closed their accounts,

Folded their tents and slipped into the past.

We will not say those passing years are dead.

The true past does not die. The good still lives.

All that was good or true in all these years Will live and act within the coming century.

No Alexander sighs for greater worlds to win;

No Cesar leads the mighty hosts of Rome; Yet what was great or good in Greece or Rome,

Lives in the lives of nations of today.

The present is the total of the past.

We of this age are heirs to every age That yet has been. And thus equipped with power

From out the centuries, we'll make this last

The best of all that yet have ever been, The boast of all the centuries to be.

We will not sigh for ages past and gone And wish them back, as though misspent or lost.

Old coffers would not hold the present wealth;

Old barns contain the harvest of our fields. Nor will the old forms hold the growing truth

That yearns for utterance from the living lips

That are God's trusted Messengers today.

There are yet greater worlds for us to win Than Alexander ever won. There are Still mightier forces to be led to wars More glorious and to victories more grand Than Cesar's conquering legions ever knew.

The century that hastened to its close Has been majestic in accomplishment— More full of all that makes an era great Than any that have led the line before. And yet we hope for better things from thee,

Thou swiftly coming twentieth century.

New Century, hail! With loving hearts and hands

We welcome thee, and we believe that thou

Hast larger truths in store for seeking minds

And earnest hearts than yet have been revealed.

God guide us through thy gates, and all the way

Along thy swiftly passing years. And may

We, true to all our duties as they come, Behind us leave a legacy, more rich

For future years than our blest heritage From former ones. Again, New Century,

hail!
—REV. D. H. OVERTON, in Brooklyn Eagle

Consolidating World's Governments.

The Century of Greatness Destined to Change Maps and Make the New Empire.

Graphic evidence of one great change which the nineteenth century has brought, is at hand in the comparison of maps of the world as it was 100 years ago and as it is today. Not alone in the exploration and delineation of the great areas which then were blanks on the map, is this impressive. The extension of geographical knowledge is of consequence as another of the noteworthy contributions to the century of science, but it is not first in the lessons of the atlas. Even more important is the distinct tendency to a consolidation of world-government, quite as apparent as the movement toward commercial combinations, which is the theme of constant discussion.

To a degree that would not have been predicted by the most sanguine prophet after the fall of Napoleon, the dominions of the feeble rulers and races—white, black, and yellow—are being absorbed into the empires of their powerful neighbors, near or far. South America remains untouched, guarded by the country which maintains the Monroe doctrine in the western hemisphere against European encroachments. The republics to the southward, however, undergo a chill of apprehension at intervals in the avowed fear that the United States will claim them some day, while protecting them from others. The rest of the world, however, is falling under the sway of a few powers.

Half a dozen nations are so dominant in world affairs that the others hardly need to be named in international dealings. The latter may be prosperous and even strong at home, but they are overtopped by powers which might easily absorb or crush them in such a readjustment as would follow a general war. The Scandinavian kingdoms are fearing the fate of Finland at the hands of Russia. Turkey and China have seen continual reductions of their territory for the aggrandizement of the same power. The union of Spain and Portugal is named as the possible salvation of two weakling nations. One is stripped of its colonies in both hemispheres, the other has remaining a great African domain which seems to be slipping into the hands of Great Britain. Belgium and Holland, commercial nations with large colonial possessions, are not extending their power, and could not fight against a strong enemy. Italy is losing its African influence; Austria-Hungary is threatened with a division and a war in which both would be the losers; Switzerland is guarded by its weakness and the jealousy of its neighbors.

At the same time, the great powers are becoming greater. Russia, Great Britain, France, Germany, and the United States have increased out of all semblance to their extent as it was 100 years ago, with the habit of increase well established and not yet interrupted. All the independent

states of Africa have vanished in the apportionment of the spoils of exploration except Liberia, Morocco, and Abyssinia. Asia is virtually Russia, France, and British, except for China, threatened with partition. Australia is British. The islands of the Pacific are no longer derelict. Within the empires federations are forming. Among the empires are alliances and "agreements." The government "trusts" are organized to reduce competition, and the small competitor in the trade is going out of business. The process offers one of the most picturesque examples of the tendency toward centralization and consolidation of authority "for economy of administration and better regulation of details."—Editorial in *Chicago Record*.

* * *

Twentieth Century Socialism.

Views of a French Socialist Concerning the Coming and Success of the New Society.

The Socialistic movement is co-extensive with the civilized world. It knows no national limits. Where civilization is high, there collectivism is the strongest. The twentieth century will see it in full swing. It will not retrograde. The hands of the economic clock can never be moved back to feudalism. Socialism cannot remain stationary, for it is a vital force. The only possible evolution for it is in an onward and upward course.

Socialism works for concord and peace. It makes generous hearts, and it gives us men of good will. The solidarity of the human race should be the aim of noble minds. Such solidarity enforces the sovereignty of right. Might is not right, and never will be with the people. Solidarity of the race breaks the back of mere brute force. Men should not bend the knee to blind power. Solidarity promotes peace. What can be more noble than a festival of work and peace? Honorable peace is more glorious than the most brilliant war.

The grave and delicate questions of social economy are now all tempered by Socialism. Mechanism and invention are of use only in so far as they improve the position of mankind. We measure the degree of a people's civilization not by mechanical improvements, but by the welfare of the men of toil. This is the highest and noblest standard of measurement.

It is generally laid down that man is the architect of his own fortune. But society must let him have the leisure to work it out. He must not be brutalized by a task beyond his strength. This applies to all nations and races—for sons of different races and citizens of different nationalities belong to the same family. The duty of all is to increase the common patrimony. The legion of unknown toilers must not be forgotten.

In the coming century, the organisms of iron and steel will continue more and more to replace flesh and bone, epidemics will be unknown, distance will still further disappear. Science will keep on multiplying the means she puts at man's disposal.

The greatest service it can render to man is to teach him the material and moral grandeur of union—of solidarity. Where Socialism holds sway, the hatred born of uncultured brains disappears. It vanquishes misery.—M. MILLEBAUD, French Socialist.

* * *

The Century's Bloody Sunset.

W. T. Stead Predicts that the World will be Shaken by Convulsions of War!

The nineteenth century sets in blood. In China, the European nations, in Africa, Great Britain, and in the Philippines the Americans are all doing evil that good may come, with astonishing confidence and intrepidity. The evil is obvious enough. The good still lies in the future. What is plain for all men to see is, that the Chinese factor may dominate the whole problem of the new century. It is rash to prophesy when so much uncertainty prevails as to the data. But unless the closest observers are utterly mistaken, the awakening of China—achieved with so much perverse expenditure of effort and such infliction of hideous suffering—threatens civilization of the West with dangers which have hitherto been simply unthinkable.

Whether from a military or from an economic point of view, the breaching of the dam that has hitherto contained the reservoir of yellow-skinned humanity is one of the most hazardous enterprises to which Europe has ever addressed itself. Until we can ascertain something as to what is to happen in China, no one can hazard an estimate as to what will happen elsewhere.

Greatest War Yet to Come.

What I expect is, that there will be early in the century a tremendous slump in militarism, imperialism, and similar inflated stocks. What I fear is, that before this takes place the world may be shaken by a convulsion of war, the like of which no living man has seen. All the elements abound needed to produce such an explosion. Should it come, mankind in the discipline of suffering may relearn many lessons which it has forgotten in the heyday of its prosperity. It is idle constructing our pretty card castles in a region in which before night the stoutest towers may be shattered by a shock of an earthquake. For the war which all men dread will inevitably be followed by a social cataclysm, the ultimate outcome of which no man can foresee.

I see no way of averting either the war or the cataclysm, if the nations persist in their present course of preferring the expansive extension of their frontiers to the intensive cultivation of the territories already in their own possession. Not in the conquest of new dominion to be policed, but in the conquest of the world by the principles of internationalism and federation embodied in the American Constitution, seems to lie the noblest ambition of the New World in the new century.

Redemption of the Body.

Paul looked forward to the redemption of the body. This is the time for that which he looked forward to. What does this mean? It means that this mortal shall put on immortality. That is to say, the bodies of the elect, or those in whom the saints rise, will be transformed from corrupt flesh to absolutely pure flesh, which will be capable of vanishing without the corruptible process called death. This will involve the victory over death. Chronologist John Collom, in his book, shows that this consummation will be within twenty-three years from this time (1923). Others say about nine years earlier. Immortals do not die, nor do they live forever in the earth in the same body. They go out of the world alive, the same as did Elijah, etc. The elect alone may so go out and in and find pasture. Other than the elect will be correspondingly affected and elevated in state, many to a position akin to angelhood.—*The Interpreter*. Denver, Colo.

* * *

The World's News.

Jan. 2.—Ignatius Donnelly dies suddenly of heart failure, at Minneapolis.—Debut of Ruth Hanna a society event at Cleveland, O.—Earl of Hopetoun inaugurated governor of federated Australian colonies.—President and Mrs. McKinley receive 5,000 guests at White House on New Year's.—One of Cudahy kidnapers arrested in Nebraska.—Assassin of Baron von Ketteler beheaded at Pekin.—Jan. 3.—Lord Roberts arrives in London and is received with honors by the Queen.—Cape Colony Dutch in revolt; guns from warships at Cape Town landed, and martial law is proclaimed in several provinces; Boers invade the territory to south and west.—Secretary Root plans a war College.—Thieves, burglars, and holdups terrorize Chicago citizens.—British steamer wrecked off coast of Newfoundland.—Dun & Co., commercial reporters, estimate failures for 1900 to exceed \$174,000,000, against \$123,000,000 in 1899.—Yerkes builds a \$5,000,000 residence on Fifth avenue, N. Y.—Jan. 4.—England agrees not to interfere with Russia's efforts to grab Manchuria.—Aguinaldo reported dead.—Bishop Ninde dies suddenly at Detroit.—Jan. 5.—Kitchener calls for 5,000 from Cape Colony to resist Boer invasion; gold mines in danger; alarm in Cape Town prevails.—Gage plans a 45-cent dollar for Filipinos.—Senate discusses army bill.—Chinese affairs hanging fire; jealousy of powers and hitches in terms.—Jan. 6.—Tesla claims message from Mars; conservative scientists laugh at the electrician.—Decision of Judge Dunne checks Chicago gas trust.—British situation in South Africa reported critical; conditions the worst since Boer successes on Modder river; Englishmen abandon talk of unconditional surrender of Boers.—French scientists denounce the salt elixir as a fake.—Duke of Saxe-Weimar is dead.—Cardinal Oreglia is candidate for the papal throne.—Jan. 7.—Armour, famous Chicago packer, dies of heart affection.—8 men suffocated at Minneapolis fire.—Bandits busy robbing Chicago elevated railroad stations.—The pope

consecrates the twentieth century in St. Peter's.—Society appears in children's dress at Cleveland, O., and acts like babies; a taking fad which the church may adopt instead of bazaars.—6 cases of smallpox in Chicago.—French press predicts the fall of England.—Jan. 8.—21 Children burned to death during fire in orphan asylum, Rochester, N. Y., and others are injured fatally.—McKinley has the grip.—Startling reports of more Boer successes; Kitchener reports a costly engagement near Lindley; also at Naauppoort; Knox loses 120 men.—50,000 homeless and hungry people tramp the streets of London; 7,000 fed by the salvation army.

* * *

The Flaming Sword's Exchanges.

The Saturday Evening Post.—A number of very interesting articles appear in issue of January 5, among which we may mention; Our Merchant Marine, by Clement A. Griscom, of the American Society of Architects and Marine Engineers; American Diplomats and Court Costumes, by Hon. John W. Foster; Booms in Wall Street, by Henry Clews; and English-China, by Frank G. Carpenter. The number is replete with current history, fiction, and editorial and literary reviews.

The Brooklyn Eagle.—The Monday edition is of special interest, because it contains reports of a number of sermons by New York clergymen, notably Rev. Hillis, of Brooklyn. This department of the Eagle is known as the Eagle Pulpit, and many of our readers who are watching the signs of the times would be interested in the matter which fills two large pages of this daily. The Eagle Company will mail the Monday editions for one year to any address for \$1.

The New Voice.—This vigorous prohibition weekly appears in new dress in issue of January 3, 1901. It is now under the direct editorial management of Mr. Wooley, the prohibition presidential candidate. An interesting article of this issue is How the New Voice is Made, containing views by both pen and camera. \$1.00 per year. 315 Dearborn street, Chicago.

Journal of Magnetism.—Lloyd Jones' monthly magazine of mental and physical culture—first number issued January 1, 1901. 16 pages, illustrated. Contains lessons on correct breathing, cultivation of grace, and the restoration of health. 10 cents per copy; \$1.00 per year. 156 Washington street, Chicago.

Carter's Monthly.—This is a magazine of Chicago club life, ably edited, and finely printed and illustrated. History, literature, and art as well as the topics of the times, are discussed. 10 cents per copy; \$1.00 a year. 69 Dearborn street, Chicago, Ill.

Occult Truths.—An ably edited monthly devoted to occult subjects; opposed to many modern evils. \$1.00 per year. Published by Chas. W. Smiley, 943 Massachusetts ave., Washington, D. C.

Twentieth Century Wraps.

Beautiful Hand-Crocheted UMBRELLA SHAWLS

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purring or edge may be made of the same color as the body of shawl, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular. Prices:—Plain Wraps, \$2.50; silk-edged, \$3.00.

Shopping Bag and Handkerchief Pocket.

We also make the new and handsome knotted shoe-string SHOPPING BAG, in black or tan. Price, \$2.50. Also, a handsome satin HANDKERCHIEF POCKET. Price \$1.50.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.

We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double awing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent Index. Agents Wanted. Address: S. P. Seawell, BENSLEM, N. C.

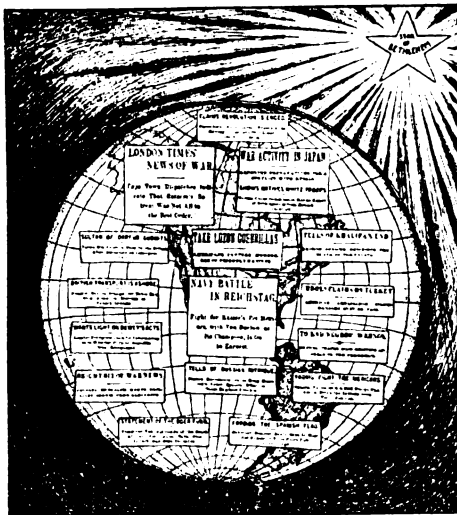
Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.



The World at the Beginning of the Twentieth Century.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 30 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 80 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

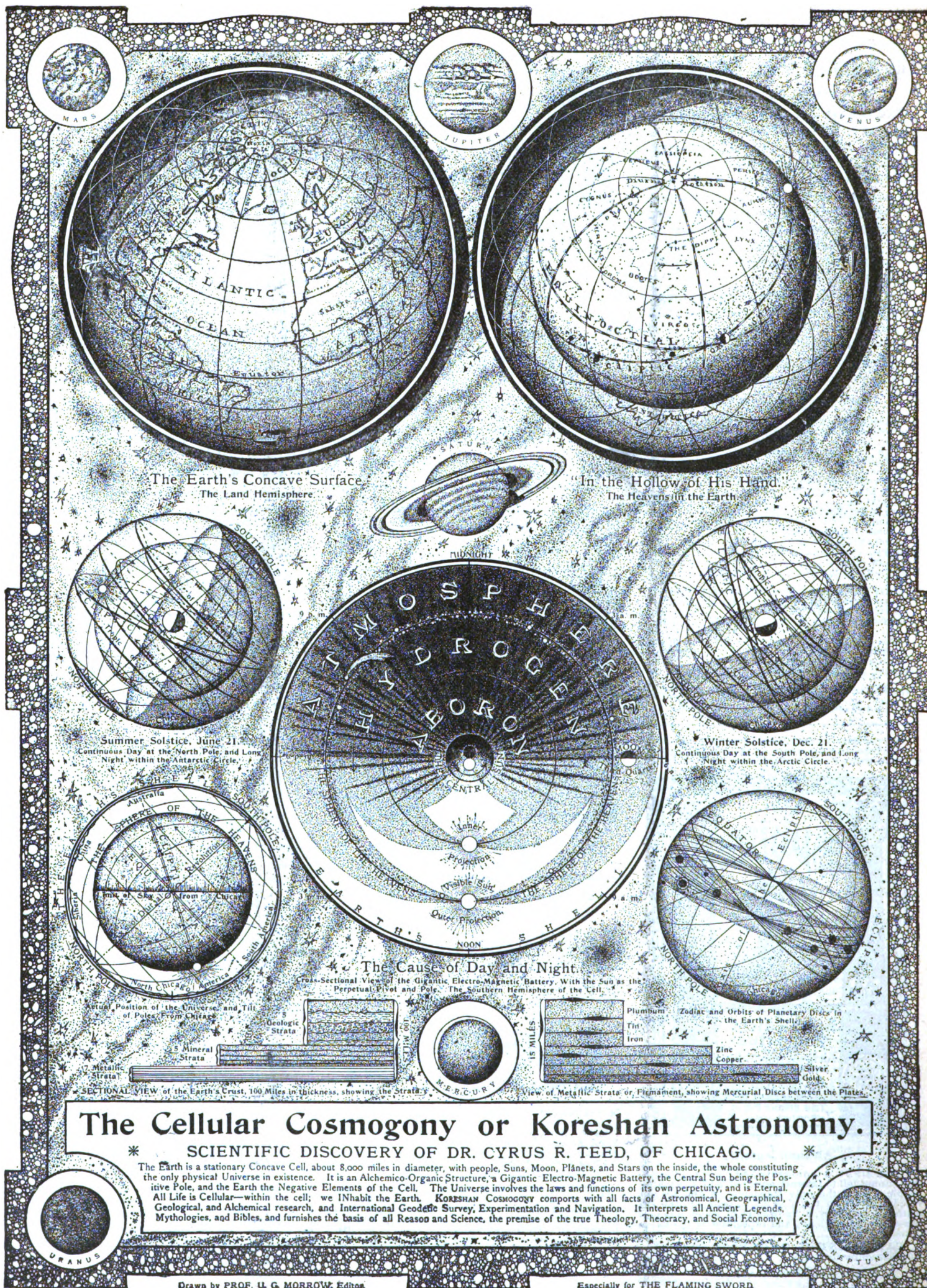
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



SPECIAL FEATURES OF THIS ISSUE:

The Secret of Immortality.—Sowing of the Seed-Man.—Darkening Clouds and Golden Dawn.—Fallacious Ethics.—World's Progress.—Editorial Pages.—Questions and Answers.—Lesson in Sociology.



January 18, 1901.

THE CONTENTS

True and False Conceptions of Immortality.

Numerous Theorists Pretend to Have Discovered the Secret of Immortality in the Flesh After Years of Promulgation of Koreshanism; What Immortality is and What it is Not.

The Coming and the Sowing of the Seed-Man.
KORESH.

Darkening Clouds and the Golden Dawn.
Berthaldine, Matriona.

The World's Fallacious Ethics.
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discussions, and Miscellany, World's News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, PH. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 9.

CHICAGO, ILL., JANUARY 18, 1901. A. K. 61.

Whole No. 424

True and False Conceptions of Immortality.

Numerous Theorists Pretend to Have Discovered the Secret of Immortality in the Flesh After Years of Promulgation of Koreshanity; What Immortality is and What it is Not.

IN THE YEAR '86, we were called to Chicago to attend a "Mental Science" convention, where we attempted to announce our views of the immortality of the body through the application of the laws of the higher physiology. Among the delegates to the convention were some who ridiculed the idea of physical immortality as an absurdity and its attainment as an impossibility, but who, since that time, have pretended to have discovered not only the possibility, but the methods of attainment. We did not find one person at the convention, nor one in Chicago, even, who could conceive of such a thought. The doctrine of immortality in the flesh, the only place where immortality can obtain, was enunciated by us in the year 1870; and from that time to the present, through our various publications, we have kept the subject constantly before the public.

The so called mental scientists, who are a slight modification of the christian scientists, are coming quite generally to discuss the question of immortal life in the body. According to the mental scientist, it is to be accomplished through the power of the will, and along the lines of sensual gratification. The doctrine—as it is presented by some of the mental scientists—appeals to the common sensualist, because life can be obtained without sacrifice, and on those easy-going lines which may involve all the pleasures of the flesh. The attainment of immortal life here in this world, if

believed in, might be made a very attractive theory to many people, for death is not desirable except to comparatively few; but to make it attractive to many, it must include those things which go to make the common pleasures of a mortal existence.

As the Koreshan idea of immortal life in the flesh involves restraint and the conservation of the sex energies, it has not been, so far, a popular theory—nor do we expect it to be. Immortal life in this age belongs only to those who were baptized with the Holy Spirit nineteen hundred years ago; such only will constitute the fruits of this dispensation. No person can hope for immortality who despises the name and character of the Messiah of the Christian dispensation. The person coming now into the desire for immortal life on the correct lines, will rejoice in the name of the Lord Jesus; not only so, but will easily embrace the fact that the Lord is not only the Son of God, but that he is the fullness of the Godhead bodily. We have noticed in our intercourse with those who are advocating physical immortality on the sensual plane, that they are particularly averse to the idea that the Lord, more than any person born into the world, is the Son of God.

Mortality belongs to the adverse side of existence. It is the result not merely of ignorance, but of the love of those things which belong to and make for death. Ignorance is a part of the law of death; but wilful violation of the principles of morality and righteousness

constitutes the greater part: To begin with, the conception that any class of beings will reach immortal life here, and retain that immortality in the flesh, shows the most consummate ignorance of the laws of life and of the meaning of the term. Immortality signifies a transient quality or condition involving, in significance, just what the term itself implies. Immortality means life and death. It does not mean eternal life; it is the means through which eternal life is acquired.

In the alchemico-organic cosmos, there is a succession of cycles determined by the solar, lunar, stellar, and planetary revolutions and precessions. There never was a time when the cosmic laws were inoperative; nor will there ever be a time when they will cease their orders of cyclic revolutions. Related to these cycles of order in the cosmic field of alchemico-organic activity, is the correspondent law of cycles in the progressions and retrogressions of human existence. The universe is eternal; there is a correlation between its physical forms and its functional power. It never had a beginning, and it will never have an ending. It would be impossible for the mind to retrospect the immeasurable distance of the eternal past, or to conceive of a time when this universe will cease to be. Humanity has been the inhabitant of this world—the only physical world in existence—for countless myriads of ages.

If men were to attain to immortal life here as the fruits of evolution, and were to remain in the natural world, there would already have been manifest the fruits of immortal life, as tangible and visible products. Why are there no fruits of immortality here in the world? It is because when the fruits of immortality are ripe, they are gathered into the invisible world, where eternal life exists. Immortality is the preparatory state for eternal being. It is consummated through the severe restraints involved in the ten categories of the law of God, as enunciated through the great lawgiver, Moses. It was through the application of the principles of the law of Moses that the Son of God became one with the Father, and was enabled to sit down in the throne of the consummate glory of the eternal One.

One of the fundamental laws of being, and one upon which the universe depends for its perpetuity, is the law of polarity. The universe has its poles and its axis; the human body is built upon the same plan as that of the physical cosmos. The brain has its positive and negative poles—so has the grand or universal man. The Lord Jesus was the central pole of the universal man, the pivot upon which the dispensation turned. He was the centrally perfected one, the firstfruits of a series of cycles, raised up from humanity and perfected in righteousness through many reëmbodiments, raised up to such a state of perfection as to be able to environ the central and invisible Godhead. As the outward and

visible Lord, the Son of God, he clothed the invisible and spiritual center of the universe. The Lord Jesus, as the centrally perfected man, constituted the pole or Head of the Jewish dispensation; nay, more than this; he was the pole or Head of the entire Zodiacal cycle. He ripened as the firstfruits of immortal life. Why is He not in the world today, if the immortal state is the permanent one in the physical world?

The Lord attained to immortality in the body, and to as permanent immortality as it is possible to attain. When He reached the attainment of immortal life, he left the world without the death of the body; he went where the fruits of immortality will forever go; that is, into the invisible world, where eternal life perpetually obtains. Jesus brought life and immortality to light for the world, attaining to that life in his own personality, but not giving it to the world until the fruition of his planting should mature at the end of the dispensation. He did not leave this world with his physical body. The material body was consumed by an electro-magnetic fire which dissolved the material elements of his form, reducing them to the spiritual force of his being. When He went away he left nothing behind to be buried, for he was burned up and absorbed into the central and invisible consciousness; but in his descending life he went down into the church by the operation of the Holy Spirit, which was the substance of his organic life and the animal life of Deity.

As the Jewish dispensation headed up in the pole of its fruition, so every dispensation will head up in the pole of the perfection of its truth and life. The circumference of the work of the Lord at his visible presence with men nineteen hundred years ago, was the influence he exerted with the spiritual life of men in that age. He did not materially affect the bodies of those who received him as the Holy Spirit, for this reason: the Lord, as the Lamb of God, was the promised Seed, the Seed-man, to be sown for regeneration; that is, reproduction. His dissolution created the seminal essence of the Lord God. This seed was planted in the race, that is, in the church which was raised up to receive it then and there. The Lord God was planted in the church. Now, as it was His body that was planted, so when the fruit comes at the end of the age, it will be the *bodies* of men that are to be redeemed.

The circumference of the Messianic work in this age of the world, will affect the human body to bring it into immortal life. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Immortal life in the body will come to thousands of people now at the end of the age. This will be the product of the planting of the Lord by the effusion of the Holy Spirit at the beginning of the era. As the Lord never accomplished one thing that the devil did not try to counterfeit, so we cannot expect, in

the promulgation of the principles of immortality, but that the devil will be alert and on hand with his spurious doctrine of immortal life.

Let us emphasize the fact that no immortal beings will ever be produced on this earth to remain here forever. When the general fruition of immortality obtains, the immortals will be absorbed into the eternal entities of the conscious beings of the Gods—the kings of the Order of Melchizedek, who are eternal beings, but invisible to the natural eye. This Order constitutes a perfect number; it cannot be increased nor diminished because such a possibility would mar the perfection of the cubical power and perfection of the number. The materialist, educated in the rank and fallacious systems of so called science, cannot comprehend the spiritual doctrine of the eternal truth.

Immortality will not be consummated by any mere act of the will, nor by any mere desire for life. It will come through a knowledge of the science of the ten principles of life found recorded in the twentieth chapter of Exodus. These are ten principles of the higher law which the world and the church have never understood, and which we are constantly told by the church cannot be observed by men. The Lord Jesus kept this law, and

for this reason was made immortal and became the firstfruits of immortal life. There will never be any immortality on any other basis than that of fulfilling these ten principles of life. The first one involves the manifestation of the Messenger of the Covenant, the Messiah of the dispensation, and his recognition by as many as will become the firstfruits of the resurrection; and no matter how much the world may denounce the Scriptures, it is from this source that the confirmation will come of the duly authorized Messianic character for the Aquarian dispensation.

The Scriptures have distinctly defined the line of the Messianic fulfilment. He will come through the posterity of Joseph, and through the divinely declared channel of Ephraim. The Messiah of this age will come of the posterity of Ephraim, absorbed by intermarriage into the nations of Media, Persia, and Assyria. From this infiltration came the Germanic race; from the projection of this race in the Anglo-Saxon, will come the Messiah. He comes in the United States, nor can he possibly come in any other nation or in any other place in the world than in America. He comes as *the* scientist, and he will unfold the true science of immortality as put forth in the Decalogue—the only law of immortal life committed to the world.

The Coming and the Sowing of the Seed-man.

Processes Through which Jesus Planted Himself in the Race; the Harvest is the Resurrection at the End of the Dispensation; Manifestation of the Messenger of the Covenant.

JESUS CAME AS THE SEED-MAN; all who will come into the life of the new church were seeds or germs in him. They were resurrected in Him from the twelve tribes of Israel, and sealed. "Him hath God the Father sealed," for the purpose of being unfolded or opened as the Book of Life. As many as were sealed in Him as the life germs, the firstfruits of the resurrection, had corresponding receptacles prepared to imbibe those germs in the will. These receptacles were the members of the primitive church, who received those seeds as the result of the translation of Jesus. When He was translated his body—which was the paschal Lamb—was dissipated and received (appropriated) by the church. After the union of these two (the germs from Jesus and the natural life) in the will of the disciples of Christ, the process of disintegration began for the purpose of a new and higher recombination, which would be complete at the resurrection of the dissipated seed, the body of Jesus, united with or conjoined to the church, which is made his body by this conjunction.

Every germ in Jesus had its corresponding body (or angel man) in the celestial heavens; as the Apostle says: "Every seed his own body." The planting of the Seed—Jesus Christ, was to raise up into a higher

form of being those who were receptive to the living germs, that at the resurrection, those raised forms might enter into conjunction and become one with the angel man in heaven. For instance; the Apostle John in earth had his special germ in Jesus. That special germ had its own angel man, male and female in one form, in heaven. This germ or seed was planted in John. In the resurrection, John (embodying the Christ germ, now grown to an angel man in him, and which constitutes his soul) reaches a condition fitting him for being united as one to his own soul or life, which is the Lord.

What is true of one disciple is true of all. But how shall those who lived 1900 years ago as the disciples of Christ, and the germs conjoined to them, which were in Christ, come again into the world? Simply by being transmitted through the natural, sensual male will (Babylon), becoming seed in the man, and propagated through the natural process of generation and brought back into natural life by being born into the world. From this it follows that now, as the time has come for the establishment of the new Church, those who lived 1900 years ago, together with the germs that comprised the body of Jesus, are born as natural children, some of them grown to manhood and woman-

The Flaming Sword.

hood. Their resurrection will be the opening of their minds for this illumination, by which they will become one with their own soul or angelhood, which is their interior life. So soon as this conjunction is effected, they will awake into original consciousness and identity, and therefore into immortality, through which they pass to eternal life.

This conjunction will be effected through the Messenger of Conjunction, or the Messenger of the Covenant, which implies the same; he is the *Sign*. The seven churches are "all the tribes of the earth" (new earth), which will mourn for life now that the Sign, the literal Truth of the Word, is manifest. "Then shall all the

tribes of the earth mourn, and they shall see the Son of man coming in the clouds [the literal Word] of heaven with power and great glory" (light); after which the church will come into life. This will be the opening of the Book of Life, sealed on the back side with seven seals—the angels of the seven churches.

On the front side (inside) these seven angels are not seven, but one, and that one is the Lord. The new Church is actually the Lord's body; and when resurrected, the Book of Life is opened, evolved, or unfolded, and constitutes the first-born from the dead, the first-fruits of the resurrection. As this body unfolds its own protective sphere, the powers of earth and hell must give way before it.

Darkening Clouds and the Golden Dawn.

A Review of Unmistakable Signs of the Times; the Vortex of Revolution and the Coming Power of Universal Reformation; the Destiny of America.

BERTHALDINE, MATRONA.

ONE OF THE highly artistic calendars for the year 1901 bears this inscription: "The Golden Age lies not behind us, but before." This statement, which the Koreshan Scientist declares to be absolutely true, is sufficient to inspire the most buoyant optimist with renewed hopes and to heroic efforts. There are, however, the discerning pessimists to meet, who watch the "signs of the times" from their standpoint. For them we ask, What lies between us and the Golden Age? and with divine prescience at command, we answer, revolution!

The iron age is nearing its limit. Its culminating powers forge the rod of iron into every conceivable form of war's destructive weapons. "Without shedding of blood is no remission" of sins, declares the Word of Inspiration; and all written history attests its truth. In the most universal sense, the iron age has been the revelator in its humanity, of the "man of sin," and the reverberator of the thunders of Sinai. Grace alone has saved it from and for destruction. The world's promised great and universal peace is to be had only at the price of universal war, for which the nations are now so skilfully preparing. Armed and equipped for battle, competition will ultimate with the hand of every man lifted against a fellow man. The cause of this hour of darkness and reign of terror has long been located and announced by the Almighty as the "love of money," the "root of all evil" in the mortal heart, which is "deceitful above all things and desperately wicked."

Commerce is the central principle of life; and the falsification of that divine wisdom which should guard its equity, has left it the prey of all the destructive forces of the love of money. Divine wisdom demands the application of that exact justice which inheres in the purpose of Koreshanity: "The equitable exchange of the products of industry, value for value, as determined by quality and amount of applied industry."

The love of money is the supreme passion of the "man of sin;" it is the abomination which makes desolate the humanity which should be the Temple of God. Money of divine creation has but one purpose to serve—that of guard and criterion of all commercial uses.

The Scientific Measure of Values.

The divinely-authorized measure of values is "the staff of life"—the bread products of the human race, represented by wheat. Inspired prescience foretold that in the day of the Lord, "a measure of wheat should be for a denarius"—a penny or day's wage. Since labor, which in the divine order is denominated performance of use, is the only legitimate capital for the production and perpetuity of wealth or weal, it is rational to determine its values in relation to that industry which is preëminent in perpetuating life, and which enables man to perform his various uses. What measure of wheat an average man can produce by a day's labor, with the best resources of the applied science of mechanics, can surely be determined by the applied science of mathematics; and when determined, this measure of wheat should constitute the minimum reward of a man's industry. Science could then determine a scale of remuneration to meet the demand of degrees and qualities of industry. Money as now known is a device of satan; it is the mother of supreme selfishness, and is perpetuated by the children of her greed.

The war of wars which is almost upon us—the great battle of Gog and Magog—originates in greed for commercial power. Its forces will be arrayed in every domain of commerce and under many names; the forces of "capital and labor" will enact scenes of carnage before the very doors of homes, and in every sphere of ruling social orders. What has been called the great reliable middle class, upon which every nation has had to depend as the holder of the balance of power in all differences between necessary rulers and the necessarily ruled, is rapidly diminishing under the monopolistic

sway of plutocracy. A few more combinations of aggregated wealth will cause the precipitation, to the strengthening of the masses, of all the power which the middle class has represented. In its best estate, the middle class has represented the uniting power, or divine love principle; and we are warned to beware the wrath of the Lamb—the wrath of outraged love. The forces from the middle class will educate the masses in the principles of equity and in the science of law and order, and will cause an army to arise as one man against the tyranny of the oppressors—the representatives of the power of fictitious money to create and destroy the value of a man's labor.

Naught can avail at this time to prevent the triumph of righteousness, for its Golden Age is at hand, the era of the equitable distribution of the products of industry. The money power will think to depend upon its hireling military; but it must be remembered that Goliath was beheaded with his own sword. The military forces are drafted from the oppressed classes, and the day is coming when the tie of blood will overcome the mortal's love of money; the love of home and kindred will triumph in the soldier's breast, and the breath of God Almighty will fan its flames till they consume the world that now is, and destroy all that outrages God's humanity. One touch of divine sympathy will make the new world akin!

The False Philanthropy of the Modern World.

Another self-deception is common to the representatives of the reigning fallacy of money; they think to stay the approaching day of doom by the charities of a false philanthropy. They delight to pose as Lord and Lady Bountiful to the humanity they rob of God's image and likeness, by making it the prisoner of poverty, the daughter of ignorance. The charities they offer may alleviate the sufferings which the charitable have caused by their ignorance. The whole human family sits in the darkness of ignorance because it has ignored the Godhead of humanity, the fulfilment of the law by whom its science comes to deliver the world from the sin of ignorance. The false charities of false philanthropy are being offered to men who are beginning to think, because Science is here; and by esoteric and exoteric potencies its Lord is operating to enlighten the minds of men. The object of charity is asking, "Why should I, a man, as much of a man as he from whom I receive my dole, be degraded to the acceptance of such sops as he offers?" "I am a creator," says the awakened thinker, "of the wealth he hoards and doles as suits his generous or miserly nature. His discretion prompts him to take care that his hirelings shall remain torpid from the weariness of long hours of labor, and in the spirit of heaviness from gross food."

To have self-respect, a man must make himself respectable and respected. He must arise, take up his bed, and walk in the integrity of a manhood able to maintain his own rights and those of his fellows by the science of the laws of God. Knowledge is the foundation of power. To live righteously, that is, to maintain the

rights by which every man may attain the image and likeness of Deity, a man must know himself as a man; he must know the laws of his being, his origin, and destiny, and his legitimate relations to his environments. From whom may such knowledge be derived? Who hath wisdom? Surely, the Almighty will not leave himself without a witness at this culminating crisis of human history—this dread termination of the iron age!

The Coming of the Shepherd and the Sign.

"Man's extremity is God's opportunity" to make his Name, his humanity, holy in the throne—the thought of man. To this end, the Sign of the Son of man appears in the heavens to indicate the Messenger of the Gods in earth, who comes to make a new covenant between God and man, and to be to men a Shepherd King, a High Priest, and a prescient Savior. Ages ago, the prescient spirit of truth foretold through the prophets, the rising of the Man of Destiny at this hour to meet man's need of the knowledge of God; the coming of the great Shepherd to gather the sheep once infolded as lambs in the bosom or church of the Lamb of God. These will he nourish as Israel, with the strength of Deity—divine wisdom from the spirit of truth. The foretold King is to arise like David, from among the people, to become an ensign to the Gentiles—the sign of their fulness or completeness in himself. He comes as a BRANCH made righteous by the life of the true Vine, the doctrine or blood, uniting God and man. David, once a man after God's own heart, is to become to a new world God's own heart in verity, from which will issue life from the source of the Water of Life—the science of the law of commercial equity, written in the heart of God's own Being.

The promised Shepherd, the gatherer of Lo Ammi—the lost sheep of the house of Israel, will bring all Israel into the promised land of the Gentiles, the body of their regeneration in God-likeness; he will bring them to their inheritance of the earth that was promised to Abraham—to the unity of the Jew, the Gentile, and the church of God. The Sign appears in the land of Ephraim, the twin-land, the double portion of Joseph; the Sign is the conservator of the earth's measure of wheat, to be given to man to save his life from destruction, and to crown him with the loving kindness of the Lord. The land of the Lord's storehouse is America. In the United States we find the spread eagle—the spread of divine science by the powers of reason; for God is now reasoning with man in this country, and representatively with all men, for all nations are gathered here.

The Bondage and Freedom of Fair Columbia.

The Supreme Court of this land is in the District of Columbia. The word Columbia is the Latin feminine for dove, the symbol of the holy spirit of commercial equity, which the Supreme Court of the United States should guard as the sacred Mother of all living. Is the Supreme Court of the United States the worthy representative of the divine guardianship of the integrity of commercial equity? or does it represent justice blinded by the sins of ignorance and selfishness, to the outrages

practiced upon the whole body of Columbia, the boasted "land of liberty and home of the brave"? Has the District of Columbia become satan's seat? Iniquity is there enthroned, in the seat of the world's commercial power, by Wall street and Lombard street—twin emissaries of the evil power of fictitious money, for the desecration of this land promised to the poor and oppressed of all nations.

It is for the people of this land to declare this sentence of divine equity: that the time of this present evil world shall be no longer; that this land shall be restored to the rightful heir of this world, whose kingdoms belong to our Lord and his anointed King of kings and Lord of lords. The spirit of empire already prevails in America. It has come an unclean spirit from the effete and leprous East; but it has come to stay for the six thousand years of the Golden Age, just beyond the darkness preceding the dawn. It has come as a woman taken in adultery, to be washed and made white in the blood shed for the remission of sins. This blood began to be shed on Calvary, when He who came

not to send peace but a sword, poured out his soul unto death, and wrought division between worlds—the world of matter and the world of man, the spirit of the way, the truth, and the life.

Blood has been shed all down the centuries of this world. Its last drop, its final shedding, will create a red sea of blood, which only those who follow the ark of the Lord's covenant can pass over dry shod and escape the great tribulation of its flood, which will destroy the modern Pharaoh and all his hosts who oppose the advancement of divine Commercial Equity. The last shedding of blood will bring the surrendering of this land to the government of that King who is the Lord's Anointed, who must build the city and the temple of God at the meeting-place of the waters which constitute the free-trade highways of the new world's equitable commerce; then shall a renewed humanity sing as the new world's song,

"Hail, Columbia, happy land!
Hail, ye Heroes, heaven-born band,
Who fought and bled in freedom's cause!"

The World's Fallacious Ethics.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

And finally, there is the true or rational self, in which alone we feel that we can rest with satisfaction—the Christ (to adopt the Pauline metaphor) that liveth in us, in whom we hope more and more to abide. And it is said elsewhere, "His service is perfect freedom."—"MANUAL OF ETHICS," a College Text-book.

JESUS SAID: "I am the living bread which came down from heaven. * * He that eateth my flesh and drinketh my blood dwelleth in me and I in him. * * Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." And Paul said: "Now if any man have not the spirit of Christ he is none of his. * * But if the spirit of him that raised up Jesus from the dead, dwell in you, he shall also quicken [make alive] your mortal bodies by his spirit that dwelleth in you, * * my little children, of whom I travail in birth again until Christ be formed in you. To whom God would make known what is the riches of the glory of this mystery among the Gentiles: Christ in you, the hope of glory."

From these and many similar passages, several things must be manifest; and among them the fact that Paul was not speaking in metaphor when he made mention of "the Christ that liveth in us, in whom we hope more and more to abide;" but he was dealing in the simple language of fact. If it were metaphor it did not originate with Paul, as Jesus had insisted upon the same thing before him.

One of the plainest teachings of the Bible, and one of the least understood at present, is that Jesus was *God's Seed*—"Not seeds as of many, but thy seed,

which is Christ;" that seeds are so called because of their power of reproduction of their kind, to which fact the divine Seed was no exception. Hence, Jesus was planted in the human hearts that received him, and the harvest will be in the end of the Christian age, when will come the seed multiplied—the 144,000 Sons of God, whom John saw on Mount Zion. The Sons of God are virgins, like Jesus, the Seed from which they spring; they are Sons of God, having the Father's name in their foreheads as Jesus had. This will be the coming of the kingdom of heaven in earth, for which Jesus taught us to pray, and of which he sowed the Seed, which was himself.

The teaching of Jesus and Paul is, that if we received this divine Seed, the Christ, when it was sown by Jesus in the beginning of the Christian age, "the Christ liveth in us, in whom we hope more and more to abide;" but if at the time of that sowing we rejected that Seed, then there is no Christ being formed in us as "the hope of glory." Today, the great mass of men—both in the church and out of it—give no real evidence at all that the divine seed in them is maturing for the harvest, which is the resurrection of the dead, not in some future imaginary world, but here in the earth.

It is perfectly certain that if Jesus were in earth today as he was in the beginning of the age, he would say to professed Christians as he did to the Jews: "I came forth from my Father; ye are of your father the devil." Any system of ethics that teaches that Christ lives, not only in such persons, but in the great mass of Christ-haters, of which the world is full, must be, if not founded in, at least tinctured with fundamental error.

In the Editorial Perspective.

THE EDITOR.

THE WORLD'S PROGRESS must reach its climax at some period along the stream of time, in the goal of destiny; the power which moves the world must reach its consummation in a new order of things—a new age, in which human relations will be so different from those which now exist, that nothing of the old can merge into the new without transformation. Progress must ultimate in a new state of society, a new form of government, a new kind of religion, a new system of moral and intellectual culture, and in a new character of man. The growing sentiment in favor of radical reform foreshadows a coming change in the affairs of humanity; and the signs of the times, as well as the science of history and prophecy, point unmistakably to the fact that the hour of transformation is at hand. We are in the lapping of the ages—in the period of transition between the new and the old; we are approaching the dawn; we are in the twilight of the coming era. The best efforts of modern reformers are in the direction of repairing the old structures, of patching up the old garments, of propping up old institutions; it is a waste of energy, for the life of old things is slipping away, and soon there will be nothing remaining but the shell. Men may dress the patient now, and attend its funeral in future years! Every civilization grows from a nucleus which involves a powerful religious impulse, a mighty force of a human pivot upon which the ages turn and upon which progress depends. The new age must begin with a new religion, the ties of affection of which are greater than the love of money, greater than the love of mortality; with a new science to enlighten its people; with a new society of men in harmony; with a new system of industry and commerce to supply the products of the performance of use without waste; with a new government to control the world in righteousness; and with a new system of culture that will manifest itself in the refinement of man and his arts. The great reform power which must ultimately sweep the world, comes with the growing of Koreshanity and its institutions. Today, it is the only system that advocates and applies the principles and laws of genuine world-reformation. While the world asks what the new form of society and government will be, Koreshanity develops an organic society, a unity involving church and state, education and industry, ethics and commerce; and we unhesitatingly declare that the Koreshan System is the only one in existence in the world today, that unites in harmony all the elements of progress in such a way as to become capable of covering the entire field of human relations. The Koreshan Unity is the nucleus of the world's future harmony; it contains the germ of evolution of the new order, and involves the power of the coming Universal Empire. It offers to the thousands a way of escape from the hells of competition, and from the terrors of the coming revolution; it offers social, religious, and scientific salvation in the glories of the future, to all who have sufficient courage and manhood to sever the ties which bind to mortality, and form new ones on the basis of divine equity and love, of immortal life and power!

Prof. Whitehouse, a New York geographer and archeologist, has developed a new theory of light and heat, with which he hopes to solve some of the problems which have puzzled the astronomer and the physicist. The old form of the Copernican solar system is taken as a basis, and between the planets a conductor of ether space is supposed to exist, for the purposes of electric intercommunication of the energies of the system of planets. Each planet is supposed to be a power-house which sends out just as much energy at it receives, but which some-

how utilizes much of what it receives in processes of locomotion. According to this theory, electricity is the primal source of light and heat; and there is no light and heat except in the planetary atmospheres. He says: "Investigation has led me to believe that the so called ether is not an exquisitely tenuous and pellucid gas through which a feeble twinkle from a star billions of miles away becomes visible to the eye, but that each star as seen by us, as well as the greatest of planets, the sun, is only to our eye, the *point* at which the vibrations come into our atmospheric sphere." This idea, however, is not new; a number of physicists are advocating that light is possible only in the atmosphere; and this makes inevitable the conclusion that the visible heavenly bodies must be at the upper stratum of our air. But neither the physicist nor Prof. Whitehouse is logical enough to perceive that if the sun, planets, and stars are but refocalizations at the upper limit of the earth's atmosphere, the basis of all modern astronomical triangulation is destroyed, because it would be impossible, in such case to locate a single heavenly body in space outside of the sea of atmosphere which we breathe. Koreshanity maintains that the sun, planets, and stars are all within our atmosphere, at the distance of about 900 miles, not above a convex earth, but a *concave* surface, from which astronomical triangulation determines their distance and relative emplacement in the atmospheric strata. The idea of clinging to the old Copernican conception of the solar system after conceiving that the points of light which we *see* are not outside of our air, is a palpable absurdity. The conclusions of the modern physicists and the conclusions of Copernicus and Newton cannot be consistently entertained in the same mind!

Sometimes the artist paints, as the poet often writes, better than he knows; he expresses more than he intends. Christmas and New Year displays in Hearst's publications contained some good conceptions and some truth, of which only the Koreshan can perceive their striking application. The new century display of the great historic characters passing in a parade down the centuries, even to the door of the twentieth, brings them in picture as they are in reality, to embodiment in the modern world. The life and mind of humanity are transmitted from generation to generation, and necessarily, entities and egos pass from century to century amid the scenes of activity in the external world. Destiny is not reached by living once, but thousands of times in the earth; for in no other way could the same humanity exist from dispensation to dispensation. Hearst's pictures illustrating Rev. MacArthur's "Christ the Contemporary of all Ages," are in the same line, containing great conceptions of re-embodiment, of reincarnation. Picturing the Christ among men and women in modern dress, borders on the unique, the strange, and the startling, and withal, appropriate from the standpoint of Koreshanity, which declares the actual presence of the Messiah in the modern world! It could not be truly said that the Christ is contemporary with all peoples of all ages unless he is inseparably connected with the great world of humanity, moving in it and through it, and manifesting himself periodically as the supreme Genius suited to the common genius of the times. The conception that the Christ is the contemporary of all ages is in accordance with human desire, notwithstanding the fact that the conception has no place in modern theology; the conception is in accordance with the laws of propagation of divine life, by virtue of which the Almighty manifests himself in chosen personalities successively through the ages—he manifests as poles of human involution and progress, and moves through

specific channels as the power which determines the direction of the goal of destiny. Deity exists contemporaneously with humanity, because he is in the human world.

Armour, the great multi-millionaire of Chicago, is dead; and the clergymen eulogize him as a great philanthropist. Dr. Gunsaulus, until lately at the head of the Armour Institute, said in praise of the man: "It is not ours to unite words of lament nor to pronounce words of eulogy. The oak that has fallen was too massive, too grand, too simple. I see of him a picture as the beginner of a new era of business life in America; but the picture I wish to paint is that of a cheerful, good-natured, uplifting man." Another said: "Armour was a religious man. He made friends of Christian men, and he loved the church. * * If Chicago grew more such men, we could laugh at our critics;" while still another asserted: "It required 100,000 men to carry out Mr. Armour's vast enterprises, and it required 100,000,000 stomachs to dispose of the vast products of the industry which he directed." We have nothing to say against the character of the man, but much against the system which enabled him, in the satisfaction of his ambitions, to amass wealth by taking it from the 100,000 men whose life-long labors piled up Armour's \$100,000,000. If he built up a great industry, he did it at the expense of those who produced and consumed his goods. Out of this vast store of wealth he gave a small per cent to charitable institutions, which are made necessary by virtue of the fact that such enterprises, controlled by the few, impoverish the masses. For giving back, in such shape that would stand as a monument to the donor, a little of what he misappropriated, Armour became famous as a philanthropist. The clergymen liked him while he was living because he had money, and because the church loves the present order of things; and now that he is gone, the millionaire is eulogized as a Christian and lover of humanity; but it is apparent that his Christianity and the Christianity of the church do not resemble the kind which characterized the progressive movement of the Founder of the primitive Christian system.

When the Founder of Koreshanity published his great plan for the construction of the New Jerusalem—the world's great cosmopolitan Center, containing 8,000,000 to 10,000,000 inhabitants, the people looked upon it as an impossible thing, and smiled incredulously. Even in this age of waste we know that the aggregate population of the world's four greatest cities—London, New York, Paris, and Chicago—amounts to over 12,000,000 people. These cities are great commercial centers of the three most advanced nations of the civilized world. The commercial advantages of the coming CITY OF KORESH will be greater than the advantages of the four greatest cities of the present combined. It will be situated at the crossing of the great water-ways of commerce; it will be at the center of the world's population; and when the entire world centers its interests in the capital of the future Universal Empire, the resources of the new city will be inexhaustible! If it is possible to aggregate people numbering millions under the prevailing competitive system, it will be comparatively easy to construct a city of magnificence under the order of Koreshan communism and social economy. In contrast with the popular prejudice, which blinds people to great possibilities, a recent writer asserts that with improved social organization, with the possibility of transmitting power to great distances, and with rapid transit perfected, cities of the future may be 400 to 500 miles in diameter! The liberal mind grants without grudge, that the construction of the New Jerusalem, the world's greatest city and capital, is within the range of possibility; and if Christians really believed the Bible they read, they would be expecting its materialization from the realm of divine conception!

The facts of church dissolution must be unmistakably apparent in order to force a Chicago clergyman to express his opinion that "the hod carriers of Chicago are better organized than the preachers, who are attempting to carry on a crusade against vice in high and low places. * * In this struggle we see hundreds of ministers in Chicago trying to help along the work, but as yet they are absolutely incoherent, and have no common life." Perhaps it may be interesting to note that the democratic idea of the church must be failing utterly, if a preacher finds it necessary to assert that the clergyman "must show leadership, and command his followers." The whole world is in the same condition as the people of a single denomination; and we maintain that if the world is saved from its present chaos, and a gigantic crusade be instituted against crime and corruption, vice and vassalage, despotism and death, it must be done by a Man, a leader, able to command his followers. The world can never become a brotherhood without an actual Paternal Head.

The startling progress of America is the great theme in European commercial circles; and the decadence of England is alarming the London press. The fact that Great Britain is falling to the rear is apparent; and her population is forced to realize that through accumulated reverses—military, diplomatic, and industrial—England's greatness is on the decline. The United States is wealthier by far; the resources of the American nation are greater, and it is rapidly reaching the position of dominancy in the world of commerce. There have been too many agencies at work in the great West for the past four hundred years, for America to fail to become the land of destiny. It contains the most powerful elements of progress, which are rapidly involving in the nucleus of the new Kingdom, the world's communistic center, the seat of the ruling power of Universal Empire!

Over \$1,000,000,000 are expended annually in the maintenance of the Christian churches throughout the world; vastly greater is the cost of the world's governments, and still greater is the loss by waste, to the people, in the conduct of commerce and industry. Add to the immense aggregate that which is wasted by the people themselves, and some idea can be had of the stupendous resources of wealth which must be drawn upon in order to maintain the existing order of things, in which the poverty of the masses is a notable fact! The purpose of Koreshanity is to reduce the world to order, to lessen the waste, to lessen the cost, and to allow the world to live in luxury. This will be accomplished when the competitive system no longer prevails, and when the different departments of human activity are all controlled in one great system of society and government.

There is no greater delusion than the idea that money is capital. There is no wealth in money; the value of a dollar is not in itself, not in the metal from which it is made, but in the amount of energy expended in producing that which the dollar, by virtue of law, will purchase. Wealth is in property and the products of industry. Modern money is but a device which enables men to rob the people and sap the resources of nations. "Capital and labor" are divided today; they are as far apart as master and slave. The unity of true capital and labor will be effected through the restoration of property and the products of industry to the producers.

Chicago city authorities rejoice that the rate of mortality of infants is decreasing, and point to the fact as an indication of progress; but the fact is overlooked that there is an alarming increase of suicides and murders. The elements of unhappiness are too much for many grown-up babies, who seek means of

hasty exit from the stage of the world's theater; and the theological and scientific comedians are endeavoring to account for the numerous cases of stage fright which causes many to refuse to play their part.

The way to disintegrate society, paralyze commerce and industry, and destroy governments, is to persuade the people to accept the fallacy that there is no such thing as organic unity; that leaders and heroes are useless; that the religious nature of man may be abolished by common consent; and that there should be no laws, no order, and no cohesion of the body politic. Chaos is the anarchists' ideal; individualism will ultimate in the great reign of terror, the world-wide revolution. The old world is hastening on to the vortex; it is verging on disintegration.

The world is cursed with a trinity of gigantic evils: The modern Christian system of religion; the Copernican system of astronomy; and the competitive system of commerce and industry; they are the forms of modern religion, science, and economy. They have gone hand in hand down the centuries, wrecking human hopes and hearts; and there can be no genuine reform until they are wiped from the mind of man and the sphere of his relations.

Time and space are both limited. If they were infinite, there could be no definite division of either. It is said that space is infinite; but we may divide all the space there is into feet and inches. It is said that time is infinite, but we divide time into seconds and into cycles. Time is always in the present; the past is no more, and the future is not yet. Time is measured as it passes; there can be but one second at a time.

The man who creates the new world of humanity must know how the universe is formed, else the society and government he constructs will be out of harmony with the great pattern of the physical cosmos.

It would be better if modern scientists would venture on a

voyage of discovery of mistakes, than to continue to add ludicrous blunders to already overgrown fallacies.

Learning a trade under the competitive system, is learning how to best serve the men who steal the wealth which the workman produces.

There can be but one complete system of absolute science, because there is but one universe, but one God, and but one humanity.

The processes of squaring the circle or incubating the sphere, are as simple and as easy as the processes of incubation of the egg.

When the maximum of wealth is reached in the hands of the few, the wealth of the people is reduced to the minimum.

The astronomer's mental telescope enlarges his conception of the universe to ridiculous and impossible proportions.

Briton's new century surprise is the renewed activity of the Boers, and their aspiration to annex the British empire.

The poor man stands very little show in the modern world; but that little show is a circus!

Truth selects for her Messenger the man whose honesty and integrity she cannot question.

The man is richest who involves all truth, because he inherits the universe.

When the truth of the universe is found, it is as profound as the universe.

The ecliptic of progress is the Almighty's human race-track.

The advocates of the new salt elixir should remember Lot's wife!

The river of life has its source in humanity.

Editorial Discussions and Miscellany.

THE EDITOR.

Koreshanity and the Competitive System.

EDITOR FLAMING SWORD:—I notice that in spite of your vehement declarations against the evils of money and your arguments to abolish the same, you are engaged in chasing it to some extent—through the channels of competition. Can you not, with all the wisdom and power you claim to possess, find no better weapon with which to fight the devil than his own? If you need money (that is, gold and silver) to help along the cause, why not make it yourself?—you claim to be able to do so.—
A READER.

If the world would adopt Koreshan Socialism there would be no competition; because it does not, we must begin to build the new order from the basis of a nucleus, the members of which do not compete with one another. The producers in the Koreshan Unity are communistic and co-operative; but the fact that the people of the world will not deal with us on the basis of our principles, compels us for the time being to deal with them on the only basis on which they will do

business; and if, in the exchange of products of energy and skill for that which we need from other producers, we are compelled to employ a fictitious medium, we are adopting the only method which the world will at present tolerate. We, as a nucleus of individuals, who do not compete with one another, are forced to sustain as equitable relations to other peoples as the conditions of society will admit.

We are not fighting the devil with the weapon of competition. We produce goods through the expenditure of energy, and in our business with others we must put up with as much or little in return as the present system of waste will admit. We do this in order to maintain ourselves and our institutions while we are fighting the devil with another and more effective weapon, which the Founder of Koreshanity in his wisdom, has discovered and is now teaching his people

to apply. There is a great difference between loving money and "chasing it" from motives of selfishness, and using money as it comes to us through industry and our propaganda for the unselfish purpose of promulgating the Scientific Gospel for the blessing of humanity. We declare the competitive system to be wrong; but while it prevails, we must adjust ourselves to the conditions which it makes inevitable.

To say the least, it is more legitimate to "make money" on the basis of active industry, than to be engaged in the manufacture of gold for the purpose of making fictitious money. We need people whose industry constitutes the only true capital, more than we need money; and more may be accomplished in the end by spending time and energy in the work of transforming men and minds than in changing baser metals into gold. It is better that there should be

opportunities for sacrifice and self-denial on the part of those who accept the truth of Koreshanity—better to await developments along the line of the course of events until the great door of opportunity opens, than to create conditions of opulence and luxury by artificial processes. The time will come naturally when this great System will develop rapidly enough; we are not impatient, for everything will come to us at the proper time in accordance with the laws of the inevitable.

The Location of the Spiritual World.

EDITOR FLAMING SWORD:—(1) I cannot understand just where our departed friends are. I am told that spirits can only exist in human bodies; and yet there must be a heaven or place where spirits dwell. Can our friends who are gone have any care over us or guide us in our actions? Are there any true mediums who converse with spirits? (2) What is the secret of health? Do Koreshans need medicines?—Mrs. E. L. P., Des Moines, Ia.

The world of humanity contains its own heavens, just as the physical world contains the physical heavens; the spiritual world is in the brain of man. Spirits which pass out at dissolution enter the spiritual world through mental attraction, which determines the plane to which they go. The spiritual world is the interior mind of humanity; it is above the external consciousness. Entities of the mind of the dying man enter the interior mind of others, pass their career in the spiritual world, and reappear, in the course of time, in the external world through desire, in the channels of mortal propagative functions. Departed spirits can influence the external mind only by reflex influence or precipitation; they do not know what is going on in the external world, except through mediums.

There are a few mediums who communicate with spirits on the interior; but the majority of mediums are frauds, and the majority of "guides" are deceptive spirits, which impress minds that have developed a phase of mediumship. Koreshanity discourages the cultivation of the intuitive faculties, which make the will negative to all kinds of harmful influences. The age of true inspiration is passed; the time has come for illumination of the intellect through rational processes. The perverted will must be overcome and controlled by intellectual forces, because the age of science is here.

Spiritualism is a perversion of the truth of divine mediumship; modern mediums communicate with the spirits of the hells of mortal humanity, because the divine heavens are open only to the divine Messenger, authorized to declare the absolute truth.

(2) The secret of health is in the conservation of human vitality—in the husbanding and appropriation or proper use of the sex forces. Disease originates in the abuse of functions, in the wanton dissipation of life itself. When the mind is purified, the man needs no medicines nor stimulants. The disciples of Koreshanity are being educated in the science of the conservation of life; and until they reach more advanced stages of overcoming, simple and harmless remedies are sometimes necessary.

The Sign Aries in Aquarius.

EDITOR FLAMING SWORD:—(1) What is considered to be the first constellation in the Zodiac in the Koreshan System? or, what is the name of the first sign in the Zodiac? Is the name of the first constellation and the first sign the same? And is the first sign in the first constellation at the climax of the Golden Age, which we are now entering? (2) What is your opinion of osteopathy and osteopaths?—H. J. J.

(1) The first sign, the head of the Zodiac, is always Aries; and when the signs and constellations agree in latitude and longitude, as they did nineteen hundred years ago, the sign Aries is in the constellation Aries—that is, at the beginning of right ascension, or the zero point of celestial longitude. The signs are in the earth, while the constellations are in the physical heavens. The twelve signs and the twelve constellations have the same names.

When Jesus was born, the sign Aries (indicated in the physical heavens by the equinoctial colure at the vernal equinox) just reached the limit of the constellation Aries; thus the sign, extending from the meridian Greenwich 30° to the east, was "in" the constellation Aries; but during the Christian dispensation, the sign has passed through the constellation Pisces and is now entering Aquarius. The Aquarian dispensation of 2,000 years is one third part of the Golden Age of 6,000 years.

In both the physical and anthropotic worlds there are two movements of the signs and constellations to be considered: the precessional, the backward or westward movement of the external sign; and the processional, the forward or eastward movement of the esoteric sign. Thus in humanity, while the descending life of Jesus has been passing through the people of the Piscatorial dispensation, in the reverse order of the Zodiac, his ascending life has developed from Aries, which represents the begetting principle, to Taurus, which signifies the power of begetting; and the Son of God reaches the amplification of his Fatherhood at the close of this dispensation. Pisces signifies plification; and this has been the

age of proliferation in the mortal generation as well as in the divine regeneration; hence, the Golden Age of life begins when the fruit of the age of regeneration appears—when Aries is in the constellation Aquarius, which represents truth in the scientific degree.

(2) Osteopathic manipulation cures some diseases, because it removes obstructions to the circulation of fluids of the body and relieves pressure on the nerves and blood vessels; but osteopathy does not and cannot reach the cause of disease, which is primarily in the mind—in abnormal desire, which causes abuse of organs and functions of the body, and hence waste of vitality.

* * *

Koreshanity in the East.

Rev. E. M. Castle Begins a Series of Lectures at Springfield, Mass.

Rev. E. M. Castle, of Chicago, who is an ordained minister of the Koreshan Unity, is in town and, beginning January 13, will deliver a series of Sunday evening lectures in Memorial hall, on the tenets and principles of Koreshan Science. The lectures will be free and the public invited. There are already about 75 people here interested in the doctrines and beliefs inculcated by the Founder of Koreshanity. Rev. Castle was formerly a school-teacher; she became dissatisfied with the theory of religion of the present day. She was led to investigate the Copernican theory of astronomy, and, considering it faulty, to study and believe in the Koreshan Cosmogony. There is quite a settlement of Koreshans in Chicago, which is their stronghold. They possess a church and University, with about 75 active students, though the total is nearer 125, when all those who take courses are included. At Washington Heights, a suburb of the city, is situated the University plant, consisting of a large house, four cottages, and a lecture building. There is a printing plant connected with the University, worth \$30,000. This is situated at Englewood, as is also a home. A colony of the Koreshans is located in Florida, where there is also a branch of the University. The Koreshans believe in concentrating the mind upon one subject at a time, and putting the knowledge gained by study to immediate use in practice as it is acquired. The children's hours of instruction average about two a day. Rev. Castle has taught a number of children of tender years to read in six or eight weeks. Education and study are intended to be rendered attractive and never irksome by the Koreshan method. She says that it was punishment enough for a misdemeanor to tell the children that if the offense were repeated they could not come to school. Rev. Castle is an interesting and fluent talker, and her lectures should be well worth listening to.—Springfield Daily Republican.

A Lesson in Sociology.

A Clergyman's Conclusions Concerning the Present System of Competition.

The other day as I was walking along Wabash avenue near Adams street, a little bit of a boy, ragged, dirty and shivering, pushed one of the city dailies up against me with a most mournful plea that I buy it of him. I was just about to accept the little fellow's proposition when another boy, a trifle larger and every bit as forlorn in appearance, rushed up and shoved his rival well aside, beseeching me as he did the shoving act to take my paper of him.

The smaller of the twain seemed to feel that he had a sort of prior right in the deal, but the other chap was not disposed to recognize the right, and the argument waxed warm. From argument the matter was rapidly approaching something worse, when I suggested that they compromise the difficulty by allowing me to buy a paper from each of them.

I got my papers, but I did not read them. My mind was on the terrible lesson which the boys had all unconsciously taught me. The lesson would not down, and I kept on thinking: "It is a practical illustration of the spirit of the age—heartless competition." The chances are that the bellicose lads whom I encountered had never read "David Harnum," but it was evident that they knew all about David's motto, which motto they were acting out to the letter—"Do unto the other fellow the way he would like to do unto you—and do it fust."

I said to myself: "Boys, you are not alone. With you is a mighty army that is working, as you are working, along the line laid down by the horsetrading banker of Homeville." It may be good business—unquestionably it is, else it would not be so intensely popular—but it is *damnable bad ethics*. It is the ethics, not of humanity, but of the pigsty and the jungle—the ethics of greedy swine and blood-thirsty tigers. Much finer is the rule of Confucius and Jesus of Galilee—"Whatsoever ye would," etc. That word "would" stands for sentiment, the sentiment of right, the sentiment of fraternity versus the greed and savagery of porker and feline.

Greed and savagery! Hog and tiger! They were all present in the pair of little newsboys that I met on the avenue. And the boys were merely playing the game that we are all playing seven days in the week. The programme, and the whole programme, is *throatcutting*, and the best man is he who can cut the greatest number of throats, and cut them the quickest.

Slash away! then, for do we not live under a competitive system? And when you go out to compete with your fellow man, do you not go prepared to take his very life, if such step is necessary to the accomplishment of your purpose?

I have somewhere heard of a bad place called "hell;" a place where fiends and devils are supposed to dwell, and I have

often wondered if it was not in "hell" that the present industrial order was born. It is an infamous order! and as false as it is infamous. Put to the test, it will not stand.

Try it and see. Each of the newsboys that are so heartlessly aggressive on the street, and each one of the army of men doing business within the wonderful "loop" has, somewhere in the great city or its suburbs, a home, and when, after the day's doings, that dear spot is reached the claws are sheathed, the fangs slip back into their sockets, the greed becomes good-will, and the belligerent spirit softens down into that of the most beautiful benevolence. For "home" is the place where the dominating impulse must be generosity instead of greed, and cordial co-operation in place of cut-throat competition.

In the home, the ethics of business will not work. In a very brief time it would destroy the home and leave us wanderers upon the earth, unloving and unloved. Home is the place where we must be considerate, gentle, just, thoughtful of others' rights, forgetful of the "inhumanity" which out in the world makes "countless thousands mourn."

But is not the WORLD one great HOME? And are we not all one great FAMILY? And if LOVE is the only rule that will work in the little home, is it not true that it is the only rule that will successfully work in the larger one? Truth goes all around the circle, and, as Epictetus long ago observed, that which is good for one bee or a few bees is equally good for the whole hive. Certainly that which is bad for the whole hive cannot, in the long run, be other than bad for the individual bee. If I were going to pray, my prayer would be something like this; "O, Power of powers! during this new century, inspire us all to try the virtue of the golden rule." Rev. T. B. Gregory, in *Chicago American*.

To Lecture on Cosmogony.

The study of Koreshanity is to be given a new impetus in this city through a series of lectures to be given in Memorial hall on Sunday evenings, beginning with the second Sunday in January. Rev. E. M. Castle, of the University System and the departments of industry connected with Koreshanity, at Chicago, will inaugurate the series and is in this city for that purpose. Her first lecture will probably have for a title: "The Koreshan Cosmogony versus the Copernican System," and in it she will try to explain the advantages of the former and the defects of the latter so that all her hearers may understand.

Rev. Castle is an enthusiast on the subject. Born in California, she was attracted to Koreshanity while a teacher in the high school at Alameda. In studying Darwin, Huxley, etc., she learned that they were not only agnostics in religion, but in science, and the new science appealed to her. As a result she began the active study of the subject seven and a half years ago. Since then she has traveled extensively, installing societies in various sections of the country, but this is her first visit to New England. She is a very interesting speaker and thoroughly interested in her work. Whether you believe her teaching or not you will enjoy her lecture.—Springfield Daily News.

THREE NEW CENTURY SONNETS

I

Hush! for the watching stars grow blind
o'erhead,
Where red auroras flame up higher and
higher,
And, wrapt in its magnificent attire,
On breast of midnight lies the century,
dead;
Look ye your last on it, nor shrink, nor
dread,
For past it, in a breathing cloud of fire,
Comes the new century like a Messiah,
On wings of "what shall be" prophetic
sped.
What shall be? Lo, when unborn men
define
Love as sublimest of discoveries.
They will outleap the human boundary
line,
And, heaven allured, to higher levels rise,
Nor less content them than to be divine;
Nor less than to be Godlike shall suffice

II

Count not the centuries as centuries;
Count them as evolution of a plan
That was conceived before the world
began;
Count them as years of heaven in earth's
disguise,
Eternity that still in embryo lies,
Jehovah held. Lo! He alone can span
The everlasting years, and yet, O man,
Thou shalt to the great consummation
rise!
O people of this dawning century, hail!
Ye can make jubilant the hearts ye know:
Ye can uplift the truth, and faith unveil;
Ye can walk steadfast in the light below
Till ye approach that Sun nor death can
pale,
And from the eternal to the eternal go.

III.

On the white page of this new century
write,
O bright evangel, write that wars shall
cease;
That there shall come a universal peace,
And, ere the century dies, that greater
light
Will stream through human souls, until
the right
All wrongs shall overcome, all bonds
release;
That songs shall flow from thought's
divine increase,
And music shadow forth the infinite.
Write, for thou know'st the ages are not
dumb,
And that already we can, listening, hear
Their oracles proclaiming as they come,
"What good men failed shall find
fulfilment here."
Write: "In this century's race, immortal
sum
Of what makes men immortal shall
appear."

—Mrs. Whiton-Stone, in Boston—*Transcript*.

of assumption. As for the Copernican theory of astronomy, it is as much a work of the imagination as "Through the Looking-glass," and about as reasonable.

Koreshan Science calls attention to the fact that we know things only through contrast; that we may know one kind of matter as distinguished from other kinds, but that to know matter itself we must at the same time know some substance that is not material, with which to contrast material substance. It advances the proposition that the modern agnostic has not attained the final altitude of the human intellect; and further, that the universe we inhabit is definite and determinable in configuration, and composed of two antithetical substances, one material and the other spiritual, which are correlative and interconvertible. The activities of their reciprocal relations generating the energies of the universe, which propositions are capable of ample development.—*Springfield Daily Republican*, Jan. 14, 1901.

* * *

The World's News.

Jan. 16.—Kansas barbarians torture and burn a negro at the stake at Leavenworth; piteous protests of innocence have no effect on the thousands thirsting for blood; Governor offers reward of only \$500 for apprehension of leaders of the mob.—A Chicago protective association denounces clubs as breeders of vice.—Kitchener makes a call for 5,000 more men; English war office alarmed over Boer successes.—Americans deport Filipino prisoners to Island of Guam.—Quay of Pennsylvania elected to U. S. Senate.—Jan. 17.—Ex-Governor Mount of Indiana, dies suddenly at Indianapolis.—River and harbor bill passes the House.—Clark elected senator from Montana.—13 persons injured in Wyoming railroad wreck.—Roseberry advises chamber of commerce that England's trade is seriously menaced by America and Germany.—Venezuela in trouble with U. S.; warship sent to protect American asphalt works.—Dewet joins Transvaal commandoes, and prepares for greater activities.—Jan. 18.—Dowie renounces the British flag and declares he will become an American.—Congress purposes stopping hazing at West Point.—Gen. Botha reported invading Natal with 12,000 Boers.—25 persons drowned in wreck of steamer on island of Reunion.—Grover Cleveland denounces Filipino war.—Jan. 19.—England alarmed over critical illness of the Queen; results of South African war a crushing blow; nearing the end of her reign.—Social democrats in convention at Chicago.—Exploring party to survey Alaska.—Jury bribing discovered at Chicago.—Jan. 20.—Queen Victoria reported dying; Prince of Wales acts as regent.—Pope holds secret conclave with cardinals.—Gen. Wood issues decree against dueling in Cuba.—Conditions in Venezuela reported serious; government may fall.—Lord Roberts quarrels with English secretary of war.—Jan. 21.—Hope for recovery of Queen Victoria abandoned; demise looked for at early hour; German emperor hastens to Isle of Wight, where the royal family is gathering.—Dowie

preaches to 10,000 people at Chicago coliseum.—Austrian council decides that trusts are legal.—Boers making a dash toward Cape town.—Czar orders 12,000 suits of clothing for paupers at Peking.—Jan. 22.—Queen Victoria dies at Osborne, Isle of Wight; England in mourning; Prince Albert becomes King Edward VII; no change contemplated in cabinet; prices of stocks fall, and English affairs assume serious aspect.—Venezuelians seize and burn British sloop, bearing arms to rebels.—Elisha Gray, inventor of telephone, dies suddenly at Boston.—Growers of Florida forming a vegetable and pineapple trust.—Mrs. Nation, of Wichita, Kan., wrecks two saloons with stones and brickbats.

* * *

The Flaming Sword's Exchanges.

Cram's Magazine.—A monthly journal of history, geography, and topics of the day. The January number is full of interesting things—stories, legends, descriptive articles, and reviews. *Minette*, a Tale of the Crusades, is a serial running through several numbers. December in Dixie is finely illustrated; and *Famous Cats* and their *Human Intimates* is made attractive by numerous photographs. A Jaunt into Mexico is fine, and *The Great Crisis in China*, *Four Milestones in a Century of Invention* are interesting articles. The departments, *The World's Doings*, *Woman and Her World*, *In Washington Corridors*—contributed and editorial—discuss absorbing topics of the times. Single copies, 25 cents; \$3.00 per year. Geo. F. Cram, 61-63 Plymouth Place, Chicago.

The Saturday Evening Post.—Publishers announce for early publication, a twelve-part serial story of love and adventure by Morgan Robertson. *Masters of Men* is a powerful tale of the new Navy. The central figures in the story are a rich orphan, who has entered the navy as an apprentice, and a young ensign, fresh from the Naval Academy. The author leads his two heroes through a maze of adventures by land and sea. This romance may fairly be called the best work of the best writer of sea stories in the country. The price of the post is only 5 cents per copy.

Health Culture.—Devoted to practical hygiene, embracing physical training, dieting, massage treatment, etc. Its many articles are contributed by prominent medical men. 10 cents per copy; \$1. a year. 503 Fifth ave., New York City.

The Psychic Digest.—Sub-title is Occult Review of Reviews; contains a review of the most important advance thought publications of the world, and digest of the opinions and thoughts of prominent writers on mental science and kindred subjects. \$1.00 per year. Columbus, O.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts per Annum. Peter Davidson, Loudsville, Ga.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Prices:—Plain Wraps, \$2.50; silk-edged, \$3.00.

Liberal Discount to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50, improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamo, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery, 1 sponge, 1 foot-plate, and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jelibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.

The Sphinx
Astrological Magazine
Birth Information and Daily Advice
Single Number 50¢
\$3.00 per Year
THE SPHINX PUB. CO.
Boston, U.S.A.

Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5/8x2 5/8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSLEM, N. C.

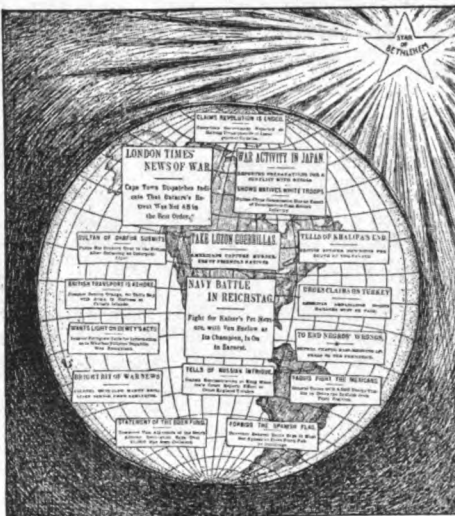
Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.



The World at the Beginning of the Twentieth Century.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators.

Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

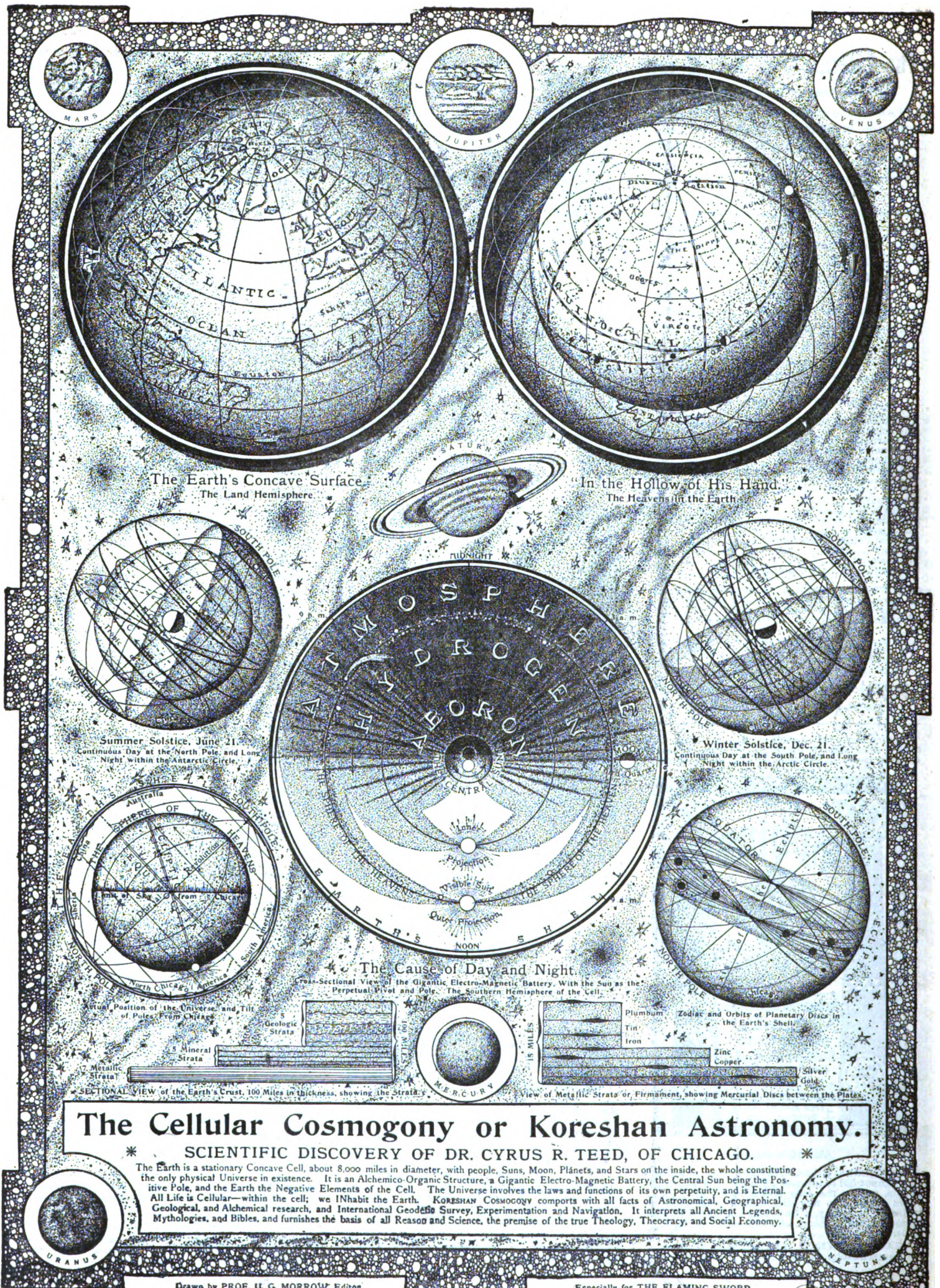
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

SPECIAL FEATURES OF THIS ISSUE:

The Truth and Its Counterfeits.—Antichristian Fallacies.—Secret of the Immaculate Conception.
Jesus Not a Myth.—Modern Science and the Bible.—Editorial Pages.—Modern Astronomy Refuted.



February 1, 1901.

THE CONTENTS

Divine Truth and its Counterfeits.
Modern Mental Scientists Imitating the Work
and Claims of the Messiah; Messianism
the Central Doctrine of Life; Gov-
erning Influence of Anti-
christian Fallacies.

KORESH.

Existence of Jesus as a Personality.
Prof. O. F. L'Amoreaux.

Conception and Birth of Jesus the Messiah.
Berthaldine, Matrona.

In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, PH. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. II.

CHICAGO, ILL., FEBRUARY 1, 1901. A. K. 61.

Whole No. 426

Divine Truth and its Counterfeits.

Modern Mental Scientists Imitating the Works and Claims of the Messiah; Messianism the Central Doctrine of Life; Growing Influence of Antichristian Fallacies.

THERE IS A CLASS of people that may be distinguished by the significant title "I AM GOD." The doctrines promulgated are at variance with every principle of life as disseminated by the Savior of men, and so absolutely antichristian as to be most consistently designated the spirit of antichrist as defined by the Revelator. Underlying and constituting the impulse to this new phase of deception, is the desire to speculate and make money on the credulity of religious fanatics. It is not surprising, in fact, it is reasonable to suppose that the devil should announce himself God at a time when the fruit of the real Christ is about to mature.

God and Lord, as applied to Deity, are titles involving very different concepts and principles. God (Eloah) implies all that is true of the universe, in the mind where the truth is revealed, where it obtains as an omniscient consciousness. The Lord is the personality in whom God is thus made manifest. As in the case and personality of Jesus the Lord, God (the Eloah) was invisible in Christ the Lord. Jesus had attained to an immortal state. In such attainment He was distinctively the Son of God; he was distinct in his character from all other men, in that he was immortal while they were mortal, and did not possess—in any sense—the Spirit of God, but rather the spirit of the devil. This was made conspicuously clear in the Lord's own differentiation of his origin as compared with the

origin of those whom he declared to be of their father the devil; and he further iterated, that the works of their father they would do.

Lord, in English, and Jehovah, in Hebrew, are the same. The Lord Jesus in his personal manifestation was the veritable Jehovah, and in him was the invisible God; that is, Eloah. After the church was baptized by the Holy Spirit, the Christ had entered the church and the church was actuated by the Spirit of the Almighty—the Spirit being the Almighty. In the declension of the church, the Spirit declined with the church and became the spirit of the devil. If the human mind were capable of reasoning a little on the basis of correspondences, it could easily perceive the possibility of the declension of the Spirit of Deity in the human race.

As there is a purely physical sun, that which we have denominated the alchemico-organic, so there is a purely anthropotic Sun. As there is a solar center to the world of physics, so there is a solar center to the world of humanity. The center to the world of physics, which is in space, has no mental consciousness as there is in the anthropotic Sun. The physical sun radiates its energies through space, reaching its limitations at the environing circumferences of the shell which determine its limitations. At the surface of the earth the pure radiations of the sun's light, heat, electricity, and magnetism are made to change their character. Energy becomes matter, and the encumberments of the

earth are the products of the precipitation of the sun. The filth upon the earth, by which the vegetable life upon it is fertilized, was once in the sun and constituted the spirit of all the radiations of the solar energy. The Spirit which was in the Christ, who was the bright and morning Star, constituted the Light of the world when manifest in the disciples. They constituted the anthropotic Sun. Corresponding to the radiations of the physical sun, the radiations of the anthropotic (human) Sun descend through the race, and at the limitations of the cycle the truth has become fallacy, and the good has become evil.

Man is now in a state of mortality, and it will require something more than thinking to awaken him out of his mortality and corruption. The man who says "I AM GOD," and who holds to the fallacies of modern science, is a liar and is teaching other men to lie. According to the Messianic law, there will come one man in whom and through whom God, as the Spirit of Truth, will operate to give to the world the true science of life. This man will be born in sin and shapen in iniquity, but will overcome his iniquities and become the baptizer of that portion of the world which has ripened sufficiently to become receptive to his baptism. This spirit which declares "I AM GOD," lies about the personal Messiah; it ignores and denounces the Messianic law; it belittles the character of Jesus the Lord, and denies his personal Messiahship.

The power of restoring to ordinary physiological health those who were afflicted, constituted but a small part of the mission of the Christ 1900 years ago. The practice of turning it into the business of financial speculation did not enter into even that phase of His work. We hope the readers of THE FLAMING SWORD will be able to distinguish between this doctrine of antichrist and the Koreshan doctrine of life and death. Humanity—spirit, soul, and body—is in the mortal state. God does not constitute the spirit or soul of the common mortal man. The spirit which actuates man is the spirit of the devil, and not the Spirit of God. Man cannot think himself into immortality, for the simple reason that the spirit which attempts to do this is nothing but the spirit of mortality. The first thing of importance for men to do, is to become conscious of the fact that humanity is mortal; that men are in hell; that this is the material hell, and that it is just as much a reality as heaven. Get out of the hallucination that men are going to hell, and become conscious of the fact that mankind merely changes from the natural to the spiritual hell of his progress, until he learns the fact that he is *in hell*, and knowing this, desires to take the proper measures for getting out. Instead of thinking that you are immortal, learn the fact that you are mortal, that you are in the state of sin, but that this mortal shall put on immortality, and this corruptible shall

put on incorruptibility—not by thinking, but by doing.

The central law of life is Messianic. The recognition of the Messianic center is the first step to be taken in the fulfilment of the law of life, and in the application of the science of the Decalogue. It is the purpose of Koreshanity to *heal* the body; not merely to restore it to a physiologically healthy state, but to transform it from the mortal to the immortal state. This cannot be done while the mind is unconscious of its mortality. The culmination of the Christian era will consummate in the fruits of immortal life. The devil in the race of humanity is conscious of this fact, and takes the opportunity to utilize it to a false purpose. God never brings a truth into the world which the devil does not counterfeit; and thousands appropriate the counterfeit as the truth. God will not be manifest in the human race until after the great baptism about to be shed upon the world. Elijah the prophet first appears in his personal character, after which the world will be baptized with the great outpouring of the Spirit.

"I AM GOD," as now bandied by the blasphemers, stands for asininity; I AM A GREAT BIG ASS, rendered again into literal English, means, I AM THE DEVIL. "But we heal the sick!" So does the devil heal the sick. He is an expert counterfeiter, and makes a point to attempt a reproduction of whatsoever the Lord accomplishes. When Moses and Aaron stood before the Egyptians, and Aaron held his rod over the waters and they became blood, the Egyptians held out their rods and they turned the waters to blood also. Thus, through the list of all the plagues, the Egyptian magicians were equal to the Almighty except in the instance of the lice, the serpents, and the destruction of the first-born. But after Moses' rod became a serpent and the magicians turned their rods into serpents also, they were neatly swallowed alive by the serpent of Moses.

Let us say a word about this devil; who or what is the devil? This is a common question, and stands by the side of the other important one, who is God? The devil is that all-pervasive spirit of the human race which machinates and projects evil, operative in, through, and by the brain of man, and existing by virtue of the fact that human personality makes it possible for such conditions to obtain. Satan is the power of fallacy through and by corresponding processes. The devil heals the sick, ordinarily, for cash. The Lord did not do this. It does not follow, however, that because a man pretends to heal the sick gratuitously, that he is following in the Lord's footsteps. Dr. Wood started out many years ago to make himself a reputation, and began by advertising to heal the poor free of charge. He made a great success of it; he also made a great reputation and amassed great wealth.

Healing the sick is no part of the manifestation of the Lord in this age. The Lord's coming will consum.

mate in the change of this mortal to immortality. It will not be accomplished by any of the processes aped by the various forms of antichrist, now so extensively in vogue. Koreshanity alone holds the key to the situ-

ation. It is the God-ordained process and power. Koreshanity is Universology. It has come to stay; it has come to inaugurate the Kingdom, and must ultimately prevail throughout the earth.

Conception and Birth of Jesus the Messiah.

An Analysis of the Laws and Principles of Parthenogenesis; the Book of Divine Generation; the Immaculate Conception not a Miracle, but a Natural Consequence.

BERTHALDINE, MATRONA.

JESUS, THE LORD CHRIST—the philosophic Center and Archetype of the divine humanity, the crowning life of the universe—was, according to the inspired records of his apostleship, parthenogenetically conceived. Virginal conception was in fulfilment of the prophetic declaration of Isaiah: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Apostle Matthew makes this statement: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

The question arises, from whence came the Holy Ghost? Koreshanity makes the scientific answer: From the spiritual or inner man of Joseph, the husband of Mary. Universology has vindicated the Bible as a scientific book—a book written by men in possession of the mind of the Almighty—the scientific Mind, which knows man and his environing universe, of which he, in the divine perfection, is a self-perpetuating vitellus. The Apostle Matthew, in recording the book of the generation or production of Jesus, ends the line of embodiments which transmitted the Word of God with "Joseph, the husband of Mary." One account gives the line of its transmission from Abraham, who received its celestial degree from Melchizedek, king of Salem and priest of the Most High, who, being in the order of Melchizedek, could enter into conjunction with Abraham, who was called "the friend of God," and who represented the natural man prepared by upbuilding in holy—that is, rational or scientific—faith, to receive Melchizedek into his earthly tabernacle; for God tabernacles with men until he builds from their transformed resources his own holy Temple.

The tabernacle and the temple ultimately become one by the uniting power of inherent Deity, who enforces obedience—in the median line of racial progress—to the law of circumcision and the conservation and polarization of its heaped-up energies. These energies are conserved for the reproduction of the divine image and likeness in temple and tabernacle. The Apostle Luke traces the lineage of Joseph, who transmitted the Word which was made flesh, back to Adam, "who was the Son of God." Every Son of God possesses not only the mind of God, but the flesh also, "the image and likeness," the Jehovah, the regenerator of the Holy Ghost. The biune Deity perpetuates His life, which is eternal in the heavens, and timic in earthly manifesta-

tions, by the absorption of energies generated and transmitted from the planting and resurrection of Jehovah, the Seed of Deity.

The man Joseph, though a carpenter, was also a priest in the temple, "because of his knowledge of the law and fame for holiness." The science of the law is the Almighty power of Deity. It was in the order of law that this priest should transmit these impregnative forces of the biune Spirit of Deity illumined with a knowledge of the law, to the mind of Mary at the end of a cycle of development. They came from above, from the highest order of being, the Son of God, and from the highest order of its priesthood—that of Melchizedek, and constituted the overshadowing with the potencies of a living soul, the chaste embodiment of the spirit of earthly motherhood, the prepared matrix of God's animal life. Mary was prepared in the order of law to become the focal point of the holiest aspirations of all the mothers of Israel, for the bringing forth of the Lamb of God in the Lion of the tribe of Judah—the Messianic manifestation which should become the Redeemer of all Israel. The evidence of this preparation may be found in the exhibition of her faith which responded to the message of the angel, in that song of joy called the "Magnificat" (Luke i: 46-55):

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Savior;
For He hath regarded the low estate of his handmaiden:
For, behold, from henceforth all generations shall call me
blessed.

For He that is mighty hath done to me great things;
And holy is his Name;
And His mercy is unto generations and generations
Of them that fear Him.
He hath showed strength with his arm;
He hath scattered the proud in the imagination of their hearts;
He hath put down the princes from their thrones,
And hath exalted them of low degree.
The hungry He hath filled with good things,
And the rich hath he sent empty away.
He hath holpen Israel his servant,
That he might remember mercy
(As he spake unto our fathers)
Toward Abraham and his seed forever.

This is a breathing out of holy inspiration from those progressive entities of ascending Israel, which Mary represented. This is indicated in the exclamation: "And hath exalted them of low degree." This wonderful conjunction of Deity with the mind of Mary, to beget the Lord of the whole earth, and to produce from her womb the firstfruit of universal life, which should reproduce the seminal essence of Deity for life's perpetuity,

could not fail to exalt all the femininity in her into conjunction with the divine soul or Motherhood of Deity.

Records of respected traditions tell us that Anna, the mother of Mary, strong in the passion of maternity, as are all true women, had been denied motherhood for twenty years of married life, and wept sore and prayed much to God. Her maid rebuked her and said it became her not to mourn, in that "the great day of the Lord had come." Therefore, she put away sadness, rose up, exercised her faith, arrayed herself in bridal robes, and entered her garden to pray with hope. There the angel of the Lord communed with her, telling her that a child would be given her. Then Anna said, "As the Lord liveth, be it male or female that I bear, I vow it to the Lord, it shall serve Him all the days of its life." When her child was born, it being a daughter, she called it Mary, as the angel had commanded. At the end of her first year Joachim, her father, made a great feast and called many friends together—scribes, priests, and elders—and he brought the maiden to the priests, who blessed her and said: "God of our fathers, bless this child, and give her a name which shall be known throughout all generations;" and all the people said, "Amen!"

There are people who, when the question of the immaculate conception is brought up for consideration, content themselves with quoting this text: "With God nothing is impossible." The Almighty is a lawgiver; and the "fulness of the Godhead bodily" is attained by obedience to law. All things exist by virtue of the operation of the laws of their being. Facts are the demonstrations of operating laws. The impossible is not possible with God, man, nor the devil. Virginal conception is a well-attested, recorded fact, and was the demonstration of an operative law. Koreshanity declares the demonstration, and gives the law of the fact of the transmutability of matter to spirit and spirit to matter. The fact is observable everywhere, and takes place through the mediumship of correlated energies polarized in matter.

"God is in the generation of the righteous." God is a union of the highest spiritual potencies operating in the brain of man, to perpetuate for himself, the divine unity of love and wisdom, a perfect expression (which implies a Deific science of perfection) or embodiment of its potencies which it can control for its divinest uses. For the service of scientific distinction, God implies the intellectual principle derived from life, as the spirit of the nerve, and Lord, the affectional principle, the spirit of the blood in its divinest use or service. The two constitute the throne and altar of Being, which make man a living soul. In perfect accord or unity, they produce the "fulness of the Godhead bodily," the recurrent manifestation of immortality to mortality. This is accomplished through polarization of divinespiritual potencies in a suitable medium for their precipitation in conjunction with the germ of their reproduction.

Knowing these laws of energy and mediumship, Koreshanity declares Joseph to have been a man in whose interior mind the highest impregnative spiritual

potencies were united, while Mary was a womb-man of most celestial aspirations for the highest, and attracted to their most vital germ—without external carnal contact—the psychic potencies of Deity from Joseph's interior—he being unconscious, in his external mind, of their possession; for the natural mind discerns not the spiritual things of God. Let us here note that it was reserved for John the Baptist, the greatest of Jewish prophets, to transmit to the Lord that degree of pneumatic potencies, the Spirit of Deific Fatherhood, which should make the Son of God—God's living soul, to ultimate in the world's greatest prophet and spiritual quickener to newness of life.

The highest degree of intellectual power is the scientific, the all-knowing, which is indissoluble in celestial unity with the highest degree of the affectional, the all-loving. Therefore, Deity knows and loves the universe to perpetuate it from the only thing which can perpetuate it—his holy Seed. The mind of God in Joseph knew the mind of Mary and she, the gestative of earth, conceived and precipitated to the sphere of reconstruction the animal life of Deity, the holy, vital Seed; and the birth resulted in the most holy name of Deity known to mortals—Jehovah, the Lord our Righteousness, in whom was infolded the Bride of God, the highest principle of Israel's Motherhood. This was represented in type by such as Mary, and by Rachel—the Ewe of God. It is the psychic control of love according to the knowledge of God. This power represented the ascending forces of circumcision—the holy aspirations of those who persisted in the performance of the rite, that a king should come from God, representing the union of the highest intellectual and affectional potencies, and embodying in himself the spirits of the just made perfect—the prophets and priests of the people who had exalted the standard of the law in Israel.

There is no space in the spiritual world; it is the thought-world of humanity. Thoughts are entities which, when correspondent in quality (quality corresponds to space in the natural), can unite in divine harmony and precipitate their energies through the mediumship of matter into living forms. God's thoughts are not as man's thoughts, nor his ways as our ways. God works in man to will and to do his own good pleasure, which is to produce from and in him his own image and likeness, which He mentally transmits to his ordained medium of gestation or materialization, to be functionally organized and brought forth.

There will come a time when virginal conception will be possible to an order of holy women who will, after a given cycle of scientifically applied circumcision, represent as embodiments its ascending and polarized forces. There is a time for everything, and everything its time. The time for virginal conceptions is not now; but the exhibition of the law operative is extant, manifest in the animal and vegetable kingdoms. It is an axiom in Koreshanity, that a law operative in one domain has in time a correspondential operation in all domains.

No one can scientifically refute the fact that the

Virgin Mary was overshadowed by the Spirit of God from the mind of the priestly Joseph, through whom the inspired Apostles traced the lineage of the "Word made flesh;" but there is One whose science of the law is so universal that he can produce adequate testimonies of the most scientific character, to prove that a virgin conceived and brought forth a child, who became a man of whom Napoleon, the greatest emperor of the world of carnage, could say:

From first to last Jesus is the same, always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed in the public eye, he never gave occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, He is enlightened, consistent, and calm. Sublimity is said to be an attribute of Divinity. What name,

then, shall we give to Him in whose character were united every element of the sublime? I know men, and I tell you Jesus is not a man. Everything in him amazes me. His Spirit outreaches mine, and his will confounds me. Comparison is impossible between Him and any other being in the world. He is truly a being by himself. His ideas and his sentiments; the truth that he announces; his manner of convincing—are all beyond humanity and the [common] natural order of things. His birth and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; the singularity of his mysterious being—his appearance; his empire; his progress through all centuries and kingdoms; all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above my comprehension—great with the greatness that crushes me. It is in vain that I reflect—all remains unaccountable! I defy you to cite another life like that of Christ.

Existence of Jesus as a Personality.

Arguments that Jesus is a Myth Examined; Mistakes of Spiritualists; Why Spirits Fail to Recognize the Messiah; Testimony of History.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Why not explain to the people and to our children that Christmas is a survival, an adoption, of the centuries' old pagan festival of the winter solstice, celebrated during the week preceding December 25? That it was a season of present giving and good cheer, and that good will to man was made practical;—for quarrels were discontinued, debts remitted, prisoners liberated, and absolute equality prevailed among the people? Why not admit frankly that this festival was adopted by Christendom, and modes of celebrating the day varied as it spread into other climes and as the tastes of the different people dictated? If Christians wish to attach a sacred significance to the day, it is their privilege to do so, but they should, in justice to themselves and to their pagan ancestors, explain that in making the circuit of the seasons the sun reaches his lowest point on December 21, and for three days is apparently stationary; on the 25th he begins to rise—is born again—and from this fact originates the birth of Jesus, who is simply a personification of the sun, who brings new light and life and hope to the world.—HARRIET M. GAZE, in *Chicago Record*.

AMONG THE EARLY CHRISTIANS, before the apostasy of which Paul speaks as rising even in his time, and which still continues in its advanced stages, there was no mass, much less a Christ's mass—Christmas. The convincing proof of this is that there is no corresponding word in the Greek language, the language of the New Testament and of the early Christians. The early Christians rejected the Jewish festival and sacred days, except so far as they yielded a qualified assent to the Sabbath day, the violation of which was one of the principal accusations of the Jews against Jesus. Paul says, "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." By a similar revulsion from the errors and traditions of the papacy, the Puritan fathers rejected the multiplied sacred days of Catholicism, and with them, Christmas. The Latin derivation of the word mass, clearly shows that its origin must have been after the establishment of the order of the clergy, which authentic history informs us was in the beginning of the third century, A. D. The Latin was the language of the clergy.

The historian, Coleman, gives the date A. D. 210 as that of the "Introduction of the Old Testament ideas

of a particular priesthood into the Christian church," and says of the effect of this baleful change from the equal brotherhood of the early churches: "No change, perhaps, in the whole history of the changing forms of church government, can be specified more destructive to the primitive constitution of the church, or more disastrous to its spiritual interests. 'The entire perversion of the original view of the Christian church,' says Neander, 'was itself the origin of the whole system of Roman Catholic religion—the germ from whence sprang the popery of the dark ages.'" As mass is an essential part of Catholicism, Christ's mass or Christmas must have originated in that institution which was the result of apostasy from the early and only true Christianity. Coleman says that Christmas originated in the Roman church in the fourth century.

When this apostate Christianity—having lost the gentle, loving spirit of the Christ and received in its place an unholy ambition for temporal and spiritual sovereignty—mounted the throne of the Cæsars, it naturally followed the traditional policy of that all-conquering power, which was to allow conquered peoples to keep their former religion and customs so far as was consistent with Roman sovereignty. It would be easier to baptize and give a new Christian name to a pagan festival like that of the winter solstice, than to induce a conquered people to abandon it; and that may be the origin of Christmas. Whatever may be its origin, it is certain that Christmas was not in its beginning and is not now, a true Christian institution.

While, then, we do not see good cause for denying the statement of the above writer concerning Christmas, we emphatically deny the accuracy of that about the birth of the Christ. It is characteristic of some men to refuse to believe in the existence of men in their own or any time, who possess powers or capabilities much beyond their own. In their own self-esteem, they are about as good, or great, or powerful as anybody.

Where a very remarkable personality lives, the great mass of people are too ignorant or prejudiced, and, under the pressure of this terrible competitive system, too busy trying to live or to amass money, to pay attention to his merits or claims. If he lived in some remote period, they count him a myth and not a real personage. If any claims to divine power are made for him, they—not recognizing any such power in themselves—are confirmed in their view of his unreal character. The people of whom Cicero speaks, who revolt at the idea of a superior Being having the power to look into their affairs, are always numerous.

Naturally, the idea of God entertained by the infidel world is that distorted one taught by modern orthodoxy. It is not wonderful that thinking men refuse to believe it. It makes God a monster, damning men eternally for what they could not possibly avoid. They have no idea of the Bible teaching that the perfect man is the perfect God—the God-man, as Jesus was; that he was the divine Seed which, when sown in humanity—as Jesus was—would, in the time of the harvest or end of the Christian dispensation, produce a crop just like the seed sown—the kingdom of God in earth. There are several classes of these people who are anxious to have us believe that no such person as Jesus lived in the earth; and some of them are spiritualists. Some years ago a friend, who was of this class, exultingly put into our hands a thick volume which claimed to contain the revelation of the spirit of a noted man, of whom it gave the name, who had lived in Judea in the time claimed to be that of the Christ. Since the time of Christ, that spirit claimed to have been in the spirit world, and to have long sought a medium through whom it could reveal the facts in the case. It had at last found one, and hence the revelation. This spirit affirmed that no such being as Christ lived there then, nor were there any such beings as the early Christians; but that all light that then came to the world came through him—the spirit.

We said to our friend, that, taking the spiritualists on their own ground, we—with many other witnesses—had sat at the feet of the great Teacher—now present in the world—with two persons who, judging by what they do now, if they should die and their spirits go into the spiritual world, and in after ages should find a medium through whom to make revelations to those in earth, would swear by everything sacred, that all the light that came to the world at this date, came through them! With spirits in the flesh, at present, the experiences of men would not differ much from those of the wise man, except that what he said in haste, they would say deliberately; namely, that “All men are liars.” If such is the difficulty of getting the truth out of spirits when they are in the flesh and may be approached and cross-questioned, what ought we to expect when they are more inaccessible, speaking to us, as it were, out of the vasty deep—the spirits that “peep and mutter”?

The man whose memory reaches back over two score years, takes in the rise of modern spiritualism, and recalls the proud boasts which were then made in its

behalf. It was claimed that the gates were at last ajar, and that the spiritual world would not long contain any secret kept back from mortals. The science of today is not richer by one important thought derived from that source. No marvel, then, that spiritualists know nothing of the real Christ! “What think ye of Christ? whose Son is he?” is the touchstone by which to test spirits now, as in the beginning of the age. If “David in spirit called him Lord,” it is not strange if the great body of materialists who are so “of the earth, earthy” that they do not believe at all in spirit, should not see Him, neither know him.

Add to these two great classes—who are by their very surroundings, if not by nature, incapacitated to see the Christ, both when he came before and when he comes again according to his promise—other great bodies of men who, in the struggle for life or for money-getting, have no time to see or think, but who, because they have hired others to do their seeing and thinking, are not themselves able to see or recognize the Christ. What wonder, then, that the world is full of people who have not seen the Messiah, and will not when he comes again, as the Jews did not see him, although they had been eagerly looking for him for an age! Whoever does not see him as he claimed to be—the Life and Light of this world, its Savior from the lost condition—not in some future imaginary spiritual world, but in this present natural world, does not see him at all.

Nineteen hundred years ago the salvation which the Christ wrought was that of the spirit; but that was simply the sowing of the seed which, when matured in the time of the harvest, should result in the salvation from death, of the natural body, when “this corruptible must put on incorruption, and this mortal must put on immortality.” This is that of which He spake before his departure from among men: “And if I go away and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also.” To receive them unto Himself is to receive them into his own undying condition and quality of life, not in some imaginary world, but in the natural world in which he then was.

To the unbiased intelligent mind, there is more proof that the Man Jesus lived in the earth in the beginning of the Christian age, than there is of any other man who lived nineteen hundred years ago. No great movement ever existed among men which did not have its origin in a man for whom it was generally named. Can any rational mind think that the whole civilized world would determine its dates by the birth of a man who never had any birth? Of the positive historical evidence, we will give but a single one of many, which ought to suffice. The great Roman historian, Tacitus, says: “The founder of the sect, Christ, was executed in the reign of Tiberius, by the procurator Pontius Pilate.” Tacitus was born about A. D. 53, and lived almost in the very time of the transaction he referred to. Shall we believe him, or the objectors who seldom attempt to offer any reason for their statements?

In the Editorial Perspective.

THE EDITOR.

THE CHICAGO UNIVERSITY is laboring under the unavoidable and inevitable difficulty of endeavoring to teach from the text-books of the modern scientists and the text-books of the prophets. It has a divinity school, where students are educated in "liberal theology;" and it has its chairs of astronomy, physics, geology, and kindred branches of so called science. The divinity branch is in conflict with the other departments; or rather the spirit of "higher criticism" is playing havoc with the school of theology; and it is reported that, "Actuated by skeptical promptings, these students have raised questions as to whether the Bible is an indisputable moral guide," in view of the fact that it is in conflict with the accepted scientific theories of creation. A threatened revolt of the students against the teachings of the doctors and professors of theology, necessitated a general conference of the faculty and students for the purpose of ascertaining what kind of theology the students desire! When put to the test, the faculty manifest the very palpable *weakness* of modern science. The faculty did not take a bold stand; they sought to compromise the situation, first, by admitting that science has not attained to that degree of *certainly* which would render their decisions absolute; and second, by claiming that the Bible is a text book of morals, and not of science. But the assertion was made in the speeches of the august members of the faculty of the greatest University in the world, that the Bible is absolutely unreliable on the subjects of astronomy, ethnology, geology, and history, and that reconciliation of modern science and the Bible can be made only on the basis of the conclusion that the writers of the Bible knew absolutely nothing about the science of cosmogony. This, it is supposed, leaves only a slender moral thread running through a mass of ignorant references to the symbols of Nature—symbols which the writers of the Bible did not understand! Remove from the Bible its account of creation; its testimony concerning the nature and character of Deity; its natural symbols; its records of numerous miracles; its prophecies of the future; its claim concerning the Divinity of Jesus the Messiah; the teachings of Jesus and his Apostles concerning the ultimate redemption of the world,—and there is nothing even of moral integrity left in the Scriptures. On the other hand, let modern science retain its fallacious conclusions of world-formation; its absurd astronomical hypotheses; its preposterous theories of geology; its vagaries concerning chemistry; its false ethnology; its perverted interpretation of history, and its ignorance of God Almighty—and there is no room in it for moral integrity nor intellectual illumination! Koreshanity maintains the harmony of the language of the Bible and the language of Nature. The Bible and Nature are two great expressions of the divine mind, and both must be scientifically interpreted—by the Mind that expressed itself in Nature, by the mind that inspired the Bible. This excludes the modern scientist, and relegates him to the position which he admits he occupies—that of the agnostic!

Prof. Herron's idea of the mission of Jesus is summed up in the following quotation from his lecture on the "Kingdom of God:" "The religion of Jesus was an effort to initiate a free and masterful life of love as the common order of the world—an effort to translate what is highest in consciousness into the detailed facts of life and labor. It was the religion of the kingdom of heaven; the central idea of all that Jesus said or did. It was a bold and simple faith with a bold and unapologetic program for turning earth into heaven. It proposed to make heaven out of the common man and facts of life, or rather to uncover heaven within them. It sought to liberate the divine

energy of man for building his heavenly home with the tools in his hands, out of the stones and materials at his feet." If this was the central purpose of Jesus, in view of the fact that the socialistic features of his work disappeared from the church during the second century, we should say that his mission was a failure. Did Jesus expect that the order he established would continue in form throughout the age? He did not. He did not come to liberate divine energy in the men who were mortal, and who were of their father the devil; he came to *put divine energy into them*, as the divine Seed sown—the Seed of divine perpetuity, the Seed of regeneration, the Seed of communism. That Seed died in the soil into which it went, in order that the harvest of that sowing might come; that that which was in primates in the divine philosophy might become the ultimates in science, involving the minutest details of life and human activity and relations. Jesus sowed himself, and will reap the 144,000; he sowed the seeds of communism, and will reap the divine order of society; he sowed the germs of the kingdom of heaven, and will reap the fruits of Universal Empire. The present socialistic movements are but reflexed indications of the Order which is in process of establishment through the application of the science of construction. Jesus was a leader; he embodied the principles and powers of a kingdom; he was an imperialist, not a democrat; and the form of the New Order which ultimates from the planting of the Seed of Empire, will mature under the leadership of a mind capable of applying in every domain and relation of human life, the known laws of cosmic form and function.

The great shadow that hangs like a pall over England is the unjust South African war; it is a cloud that remains and threatens a terrific storm; and much depends upon the attitude and action of the new British sovereign. If King Edward VII does not use his influence to end the war, he will lose a golden opportunity to become popular with the majority of the English subjects who oppose the present war party in power. It is felt in England, as it is apparent to the world at large, that the South African situation is today as critical as it was one year ago—if reports are to be believed. There has been no practical progress made by the British, it is said, since Buller relieved Ladysmith, since Lord Roberts captured Cronje. It is asserted by prominent Englishmen, that the British soldiery is being employed and subjected to the deadly aim of the Boers and to the terrible ravages of disease, "merely to add to the wealth of that class which, in the largest measure, escape both the taxation and the sacrifice of life imposed by the war." England is being humiliated in the eyes of the nations; the British casualties have been nearly 100,000—over five times that of the Boers; and today 250,000 British soldiers are unequal to the task of conquering the Boers, who number, in the field, less than one tenth the numerical strength of the British. The liberal press is crying out against the Salisbury administration, and asserts that "this is the pass to which the most incompetent government of modern times has brought the country." If King Edward VII makes the demand that the war must end, in accordance with the desire of the majority of his people, and the hope of nations, he may redeem himself from the charge of weakness of character and surprise the world with a display of manly courage.

The *Literary Digest* (Funk & Wagnalls Co., 37 Lafayette Place, New York City), the standard American literary, scientific, and religious review, with a weekly circulation of nearly 500,000 copies, and over 1,000,000 readers, under date of Jan-

uary 26, 1901, and under the heading of "Koreshanity, or the Universe as a Hollow Globe," published a summary of the Koreshan System—a portion of that which appears on page 2 of *THE FLAMING SWORD*—and editorially remarks: "One of the most remarkable religious products of the fecund West is the system which has attracted attention for several years under the name of Koreshanity, founded by KORESH, or in temporal nomenclature, DR. CYRUS R. TEED. 'Koreshan Universology' is, in the words of its Founder, 'a complete system of Science of the great universe of life,' and the new religion 'must supplant Christianity as Christianity supplanted Judaism.' Koreshanity, he explains, 'has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.' The following summary is taken from *THE FLAMING SWORD* (Chicago, December 28, 1900.), the official organ of Society, and published under the auspices of KORESH and VICTORIA GRATIA, the latter called the 'Pre-Eminent of the Koreshan Unity.'" This is a respectful and creditable notice of the great Koreshan System; and we extend to the *Literary Digest* our thanks and best wishes.

An army of 100,000 men with arms, marches continually over the American soil; the army is composed of tramps, and the arms they carry belong to the human anatomy. They beg and steal and destroy property; and the total annual expense of maintaining 100,000 tramps has been estimated to be at least \$25,000,000. Tramps are examples of the effect of the great moral influence of the competitive system and the present order of society. The millionaire is the money-maker and the tramp-maker; the number of tramps increases in proportion to the rate of accumulation of wealth by misappropriation. The tramp and the millionaire are extremes; neither class produces anything substantial. The tramp bill of expense is annually very large; for that reason municipal authorities endeavor to devise means for abolishing the tramp. The millionaires constitute a vastly greater burden on the people—a burden with a crushing power; and we advocate the abolition of the millionaire, for when the John Millions are no more, the Weary Williams will have an opportunity to rest and become industrious.

A few scientists are considering the feasibility of adopting the Chinese written language for intercommunication in the world of commerce. They have discovered the fact that the Chinese language, though thousand of years old, is exceedingly simple, exact, and unvariable; the written language is the same now as it was over thirty centuries ago. Notwithstanding the boast of the modern world, men go back to the ancients for ideas. Our life, as well as language, came from the ancients; and today, in naming new inventions and in coining new words with which to express new conceptions, roots of ancient languages must be used. This is not in keeping with the usual conception that the peoples of the past were extremely ignorant; the ease with which ancient languages fit the things of modern progress evinces the great fact that extraordinary intellectual power is manifest in that which the modern world borrows from the peoples of past ages! This cannot be said of the nineteenth century attempts of philologists and linguists to formulate universal artificial languages.

Over-zealous scientists are now appealing to the visions of Swedenborg to prove that the planets are inhabited. The field of Swedenborg's research, when exercising his visionary faculties, was not outside of the human race; he saw what was in the spiritual world of man. He saw the spirits of Mars people, the spirits of Jupiterians, the Saturnians, etc., who dwell in the

earth; he saw the spirits which inhabited or lived in the different planetary divisions of humanity. If the modern scientists wish to take Swedenborg at his best, let them consider what he saw in states of illumination—when he viewed the Cellular Cosmogony: the sun with its surrounding three atmospheres, below and environing which is the earth, the physical body of the universe. The scientists have yet to learn that the earth is INhabited!

It has been said that man is a mere machine; and there are some evidences which go a long way in corroborating the conclusion. The machines are divided into classes: The clergymen, who are mere mouthpieces of barrels of sermons; the scientists, whose conclusions are guesses; the popular phonographs, who repeat what is recorded on their cylinders from the pulpit and observatory; editors who are subsidized by the money power; and the large following of the faddists, who learn special vocabularies from Oriental lore. An Englishman has invented a machine, the "monsterphone," capable of preaching sermons to audiences of tens of thousands. Perhaps it is better than the sentimental machine; at any rate, let the monsterphone have a fair trial in the pulpit!

The usual conception of redemption is that it is an improvised scheme to repair the damage done to the world by the devil. Koreshanity reveals the fact that the fall and redemption of man are co ordinate factors of world perpetuity. The Koreshan idea of the atonement is rational; it involves the law of the resurrection of the Seed from the soil into which it has fallen—the at-one-ment, conjunction, or union of the substances of the soil and Seed, the mortal man and the divine mind in manifestation. The work of redemption is the work of restoration of the fifth natural kingdom, the resurrection of life from the hells, the reincarnation of the life of Deity in his own humanity. This alone is the true religion: the tying back of man to God.

Anatomists are busy constructing the forms of extinct species or races of animals; through application of the principles of comparative anatomy, gigantic animals of ages ago are made to live again in natural history, as it were. This is but a reflex of the great work of restoring the extinct kingdom of man, the higher race which constitutes the fifth natural kingdom; it is the work of resurrection. The field of Koreshan comparative anatomy and correspondential analogy extends beyond that of the modern scientific world, and embraces the mineral kingdom, the physical cosmos, as well as the anthropostic world, with its coming society of order, its universal empire, and the immortal structure of the perfect man.

A great wave of delusive mental science, hypnotism, and "healing" is sweeping the American continent; the making of money is back of modern miracle working, and scores of little journals are published for the purpose of booming the "healing" business. The United States postal authorities are after a considerable number of sheets which take advantage of the second class mail to increase the number of victims to "absent treatments." There is as much quackery today in mental science so called, as there is in the medical profession; the lottery of therapies has become as great a nuisance, as palpable a fraud, as the noted New Orleans lottery which flourished some years ago.

Baron Wilhelm Rothschild, the head of the great banking firm which has for a century and a half wielded the greatest power of Europe, is dead. The wealth of the Rothschild family is estimated to be nearly \$3,000,000,000; and the firm has negotiated loans for Great Britain aggregating \$1,000,000,000; for France, \$400,000,000; and for other European nations, nearly

\$800,000,000. The house of the Rothschilds constitutes the greatest money trust of the East; and the power of its money kings is greater than the power of European sovereigns who bow to the supreme financial dictators, in both war and peace!

Neither the faculty of the great Chicago University nor the press reporters knew that two of the most puzzling questions which were submitted for answer at the University conference at Cobb hall, and which caused considerable discussion and newspaper comment, were asked by a Koreshan; nor that much of the agitation among the University students which finally caused the faculty to call a conference, was induced by the Koreshan street propaganda during the past two years.

THE FLAMING SWORD has maintained that the political primaries generally begin with the saloon element, and that local politics is flavored with whiskey. A striking proof of this appeared in an edition of the Chicago *Record* this week, which heads a radical expose, as follows: "Organized in a saloon; New Harrison Club is Born; Mayor's supporters in the 14th Ward meet in a Gambling Resort and pledge their Faith." The graduates of the gambling schools are boodlers!

The students of the great Chicago University have begun the work of *hazing the professors*; the instruments of torture are the puzzling, harassing questions concerning modern science and the Bible, which the members of the faculty are wholly unable to answer. They are now feeling the effect of the students' higher criticism!

The numerous conflicting opinions extant in the world evince the fact that reason is one of the lost arts. Koreshanity is the restoration of rational thinking; the structured System is the logical building of the substances of all truth, in the discrete degree of divine architecture.

Prof. Harper asserts that he would not advise teaching higher criticism to children, because confusion might result;

and adds that "there is danger in accepting some truths too quickly." We think, however, that the danger lies in not accepting truth at all!

If the world were not hollow we could not live in it; the earth is *inhabitable* because it is a cell. No sane mind for a moment believes that humanity exists outside of the universe; we are within the spheres which produce the rhythmic harmony of Nature.

Koreshanity is as much opposed to modern interpretations of the Bible by the clergymen, as it is opposed to the interpretations of Nature by the scientists.

The will is the altar of love; its mental expression is philosophy. The intellect is the throne of wisdom, which ultimates in the truths of science.

Mental laziness dwarfs the intellect; but nothing is gained by being intellectually active in following modern mental will-o'-the-wisps.

The figure which the modern man desires to cut in the world is the figure that stands next to the dollar mark.

The common desire of the modern mind to be original, has produced a multitude of original absurdities!

Twelve jurors and one judge constitute the unlucky thirteen which often grind the grist of injustice.

Evil and the devil are always in conjunction; no good ever exists without God.

The structure of the mortal man is haunted by all kinds of spirits and ghosts.

The world is lost until the time of the discovery of the goal of destiny.

Truth is of no use to the man who will not obey it.

Editorial Discussions and Miscellany.

THE EDITOR.

The Sower and the Seed.

EDITOR FLAMING SWORD:—(1) One great difficulty I have in harmonizing Koreshanity with the Bible, is in the fact that the Scriptures (Matt. xiii: 37, 38) say that the Son of man is the sower; also that "the good seed are the children of the kingdom." You make the Son of man the seed. Kindly explain. (2) The Apostle Paul says that "our vile bodies" are to be changed "like unto His glorious body." What is His glorious body like?—A READER.

(1) There should not be the slightest difficulty in perceiving that the Koreshan Science of the character and purpose of the manifestation of Jesus the Messiah is not only absolutely true, but also in strictest harmony with the testimony of the Bible concerning him and his mission. But for the current fallacious theology of modern Christendom, the mind should reach correct conclusions naturally without argument or difficulty. One of the first things that the mind should comprehend concerning the divine manifestation of nineteen hundred years ago,

is that he was the *Seed-man*. The Scriptures are emphatic in the declaration that He was the "promised seed." As Creator, He could be naught else than the involution of the world of man, the pole of its impression, the Seed of its perpetuity.

In view of the fact that He was the Seed, he said of himself: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Jesus came to be planted in humanity, that the harvest might come with its manifestation of 144,000 personalities just like himself—the Saviors who will stand on Mount Zion and sing the song of the redeemed. Did Jesus plant himself in the early church, or did he not? He demonstrated to his disciples where he was going; they ate the bread and drank the wine which symbolized his body and blood—indicative of the fact that they should appropriate him; and indeed, he promised that

if he went away he would come into them and abide with them until the consummation of the age. Did He go into his disciples, or did he not? He declared himself to be *the Truth*; he was truth in concrete form; he was their life. Did they receive the truth—did they receive Him? Were they imbued with His power? Were they impelled by His energies? Were they vitalized by the germs of His life? If so, then Jesus went *into them*, as spirit into matter, as seed into the soil. If He did not, then he did not perform the work nor exercise the functions foretold by the prophets and declared by himself.

It is emphatically declared that Jesus was the Word of God; and that Word was God; that Word was the Seed, and that Seed was sown by himself, because the "Sower sows the Word" (Mark iv: 14, 15); and the Word was sown in different kinds of soil—in poor, thorny, and stony, as well as in good ground. The ground was the

The Flaming Sword.

wills of the people; His own true followers constituted the "good ground." The seed was sown in His disciples; he did not sow the disciples, but he sowed himself in his disciples.

Then who were the "children of the kingdom"? They were the entities which the Lord involved; he was the door through which they passed from the Jewish to the Christian church, from the old age to the new. He contained the spirits of all who had died during the Jewish age looking for the coming of the Messiah; he sowed the "spirits of just men made perfect" through their attainment to immortality in himself—he was their resurrection; he sowed the "innumerable company of angels" which were involved in him; he sowed the entities of the church of the first-born which he Shepherded from the spiritual world—he sowed himself and all he contained and involved. He was the Shepherd who "gathered the lambs with his arm and carried them in his bosom"—not symbolically, but actually. Jesus sowed his own life; he sowed himself. He was the seminal essence of Deity; he was the Father's Seed, not the seed of the woman; for Jesus was the Serpent, upon whose head the heel of the woman was lifted in the betrayal of Jesus by Judas.

Jesus was the great Word, composed of many words or entities which make up the divine language. These words, the children of the kingdom which had progressed through the Jewish dispensation, were contained in the book of His generation, and were involved in him. When Jesus sowed himself, he sowed the entities which he involved; and "the children of the kingdom, were cast out into outer darkness" (Matt. viii: 12) as the cells of the seed are cast into the darkness and corruption of the soil. The way in which Jesus sowed himself was through the burning of his body and the dissemination of the energies resulting therefrom—the energies of his glorious body which impelled the church; these energies constituted the Holy Spirit, which went into the matrix of regeneration, the church. The sowing was at the beginning of the age; the development has been during the age; and the harvest is at the end of the age, which is at hand.

(2) The glorious body was the body which Jesus possessed nineteen hundred years ago; it was the immortal flesh of Deity; he was "God manifest in the flesh;" he was "the fulness of the Godhead bodily." That body was broken up as the Bread of Life, and disseminated to his following; and then his body became the church which received him. The product of His sowing will be the 144,000 personalities who, through processes of translation, will have their mortal, corrupt, and vile bodies changed "like unto his glorious body" of the original Seed, on exactly the same principle that the seed which enters the soil and there dies, multiplies itself in the harvest, and produces other seeds just like itself.

Modern Astronomy Refuted.

Synopsis of Rev. E. M. Castle's Second Lecture on Koreshanity at Springfield, Mass.

The primary assumption of the Copernican system of astronomy as of the Ptolemaic and the Tychonic, is that the earth's surface is convex, because it appears so. We maintain that an assumption predicated upon an optical illusion is not sufficient for the establishment of a rational conviction. The secondary assumption of the Copernican system is that the earth rotates upon its axis and revolves about the sun. There is no direct evidence whatever, either from appearance or otherwise, to support this second assumption. Upon these two assumptions rests the entire theory. The distance and size of the sun are estimated from these assumptions; the distances and magnitudes of the planets, and of the stars also. It is well known to those familiar with the history of the subject, that the present popular theory was not developed from demonstrated premises.

These assumptions have determined the course of scientific investigation, but have not themselves been supported by any specific demonstration. From them have originated fallacious theories of light and heat, and false conceptions of physical laws; and they have provided a false foundation for modern geodetic operations. Scientific apparatus are constructed and used in conformity to the earth's assumed convexity, and to the added assumption that a ray of light is rectilinear and vision virtually illimitable; and then these instruments are used in a vain effort to support the premises which determined their very construction and method of employment.

The premises of the Koreshan System of Cosmogony cannot be judged from any conceptions founded upon the unproven premises of modern astronomy. The conclusions of the Koreshan System regarding the sizes and distances and motions of the sun, moon, planets and stars, cannot be judged from either premise or conclusions of modern science. The logical soundness of a conclusion is tested by reference to its own premise. The certainty of a conclusion, however, must be determined by test of the premise itself—upon which the conclusion finally rests. If the premise be an assumption, the probability of the conclusion is merely the probability of the original assumption. If the premise be certain, the conclusion, if logical, is equally certain. If our premise, that the earth's surface is concave, is true, every logical mind must admit that the distances and magnitudes and motions of sun, moon, and stars must be calculated from the basis of concavity.

The major premise of the Koreshan System of Cosmogony is that the earth's surface is concave, determined by the relation of chord, radius, and arc, not in theo-

retical geometry, but in actual application to earth measurement. Its corollary is: A straight line extended at right angles from a perpendicular post will meet the surface of the earth at a distance proportionate to the height of the perpendicular. In determining the distances, magnitudes, and motions of sun, moon, and stars, the minor premise is from a knowledge of the operation of the true law of optics, not assumed from illusion, but established by proper demonstration. In determining function, the secondary premise is that the substances of matter and spirit are persistently interchangeable. This is established not from such a partial consideration of fact as led to the acceptance of the modern theory of the indestructible atom, but by a full consideration of all facts involved in the so called chemical change, which Koreshan Science claims to be not chemical, but alchemical. From the demonstration of both the major premise and the minor premises, the System proceeds to its logical conclusions, and maintains its proposition that the universe we inhabit is persistent in perpetuity as to form and function, and that both are determined by the ripe human intellect.

A knowledge of the form and function of the physical cosmos, is the key to our knowledge of the laws of universal form and relative function; therefore, to our knowledge of the principles which must govern the organization of society into a righteous order.

The lecturer dealt in detail with the experiment of extending a straight line at right angles to a perpendicular, to determine the contour of the earth's surface, illustrating with charts and apparatus. The subject for the next lecture is "The Scientific Religion of Koreshanity." —Springfield Daily Union, Jan. 21, 1901.

* * *

The Shape of the Earth.

Editor of Baltimore Daily American Dreams Over a Soup Plate and Ridicules Koreshanity.

It has been many a day since Baltimore's amateur and professional astronomers have been so stirred up as they were by the publication in *The American* of a letter from a Chicago physician, who argues that this earth on which we live is not shaped like an orange, an apple, or a pumpkin, but like a saucer, a soup plate, or a chafing dish without the lid. [The earth is a hollow globe, 8,000 miles in diameter. The conclusion that Koreshanity teaches a soup-plate earth is perhaps as near the truth as the average editor of the daily press ever comes! [EDITOR FLAMING SWORD.] Right or wrong in his conclusion, the Western doctor declares that he can prove all he claims, and that his opinions are not the result of any guesswork, but established by a survey made three or four years ago on the West coast of Florida.

Now that coast of Florida is a very pleasant place to visit at some seasons of the year, but it is not easy to see how observations taken down there, even with the rectilineator, which the doctor declares was used, should have results just the opposite of observations taken in other parts of the world. But observers very often differ in their conclusions, and if the doctor and

his followers choose to believe that the earth is the whole universe, and that the sun, moon, and stars are like pieces of ox-tail in the soup, he cannot be arrested for it nor tried before the court on the charge of attempting to overthrow the government. He will never be thrown into prison, as was Galileo, for intimating that the earth moved, nor will the thumbscrew be tried upon him to compel him to retract his novel doctrine.

Nevertheless, the Western promoter of a concave earth must not expect to be allowed to rest in peace or to have his theory remain unanswered. Already the astronomers are after him with very sharp sticks and very heavy clubs, and some of them have, through *The American's* Forum column, told the doctor exactly what they think of him. They pull all sorts of arguments upon him to show that he has guessed wrong, and that it is now high time for him to guess again. Though the majority of civilized people in this world have now reached the conclusion that this earth is pretty nearly round, and that it chases around the sun and forms but a mighty small part of this vast universe, yet the question is always open for discussion, and if the man in Chicago can prove to the world that it is wrong and he is right, the earth will have to be the whole universe, shaped like a soup plate and with the sun, moon, and planets all in the soup.

Respectful Reply to the Editorial by a Reformer and Reader of the Flaming Sword.

TO THE EDITOR OF THE *American*:—In your issue of January 21, you call attention to the Chicago physician—Dr. O. J. Ruth, a disciple of Dr. TEED, who maintains that we are living on the inside of a hollow globe, (not a soup plate,) rather than the outside of the earth. You also state that a large number of amateur and professional astronomers of this vicinity are disposed to dispose of the physician's theories in very short order. It would certainly form a great attraction if they were allowed to attempt to do so through the columns of *The American*; but, as this is perhaps impossible, can *The American* not kindly introduce them to the doctor and his paper?

The name of the Founder of Koreshanity is DR. CYRUS R. TEED. He calls himself the founder of the Koreshan System of Astronomy, as distinguished from the Copernican; and he is generally known among his followers as KORESH. In Chicago there is published every Friday a first-class paper called THE FLAMING SWORD, devoted to an exposition and defense of the Koreshan theories. It is ably edited by Prof. U. G. Morrow, assisted by a number of able contributors. I have been a reader of this paper for many years, and have seen both amateurs and professionals politely and scientifically replied to by the score.

DR. TEED commands the thoughtful and respectful attention of all who approach him. If he were more of an amusing crank, whole columns of leading papers would be devoted to him, as they are to Rev. John Alexander Dowie and others. DR. TEED aspires to be the greatest all-round reformer in the world, for, in addition to his astronomical controversies, he deems the

political, the religious, and the educational status of the civilized nations utterly wrong, and his paper fearlessly points out the many indications of revolution that are looming up as a result. Truly, such men as he should be heard by the press, until they are either shamed into silence or advanced to a recognition of their merits.—FRANCIS B. LIVESSEY, Sykesville, Md.

* * *

Financial Intoxication.

Re-election of McKinley Causes Unprecedented Boom in Wall Street.

Since election day we have had a rich man's market in Wall street. There is no fiction about the statement that two or three great financial leaders, backed by a couple of great financial institutions, have had things pretty much their own way. It has been in their power to raise prices because they have been able to make far-reaching combinations among trans-continental and coal roads. I hear that they propose to continue this work in another direction by the practical combination of all the traction, electric, and gas companies in New York and vicinity. These great operators are not utterly unselfish; they labor because there is money in it, and, realizing that secrecy is essential to success, they give no hint to the public of what they intend to do until the work has been accomplished, and meanwhile they have taken every advantage that their special knowledge affords in operating in Wall street.

This week we have seen, under the stimulus of these gigantic operations, an unparalleled record on the stock exchange; 2,000,000 shares of stocks were sold in a single day, 650,000 shares in an hour, or at the rate of over 10,000 shares a minute. This one day's transactions would more than absorb all the January disbursements, aggregating over \$150,000,000, regarding which so much was said at the close of last year, and upon the investment of which in Wall street so many hopes were hung.

There must be an end to all things, and when the great financial interests have worked the market in one direction they will be equally powerful if they choose to work it in the other. They can turn around at any day when they have closed out their lines of stocks, and, by calling in loans and raising the rates of interest, bring prices again to a level where there will be money in them for manipulators. We have had other eras of exploitation. This is not the first time that Reading has been advanced on the expectation of a combination. All remember the disastrous McLeod experiment of a few years ago. Nor is it the first time that Jersey Central and that shuttlecock of Wall street in the days of Jim Fisk, Erie, have been manipulated for an advance.

While such powerful manipulators are in control of the market, I do not advise the selling of stock short, and I certainly do not, at the present range of prices, advise

purchases for investment. It may be a good market for a quick turn, but it is a dangerous market nevertheless. Many experienced investors are absolutely out of Wall street, and more than one has disposed of all his holdings of stocks and bonds, has put his cash in a bank or trust company, and is patiently waiting to make a profit of from ten to twenty five per cent, by buying on the decline, which must inevitably come before the close of the current year. Mr. Morosini, a Wall street veteran, says, "We are having a financial drunk."—JASPER, in *Leslie's Weekly*.

* * *

Demand for a Leader.

A Denver Editor Points to Prophecy and Concludes that a Messenger Must Reveal all Truth.

A lady of our acquaintance said some time ago: "We need a leader." Thinking that matter over, we find it in our way to agree with her. It is certain that the time is ripe for a general Messenger of truth to appear among men.

Another thing is certain, that has been commonly overlooked. It is the fact that each person follows some standard of thought, either conceived by and to suit the state of the person, or some proposition somebody else has made. Hence the people now in the flesh are each, separately, following some one else, or are under the influence of notions that have prevailed before. The human does not live that has an idea that did not exist in human minds ages ago.

All of the great discoveries so called, are concerning things that were known in past ages. Wireless telegraphy, alchemy, re-embodiment or transmigration, the unitive system (as opposed to the competitive), reincarnation, immortality in the flesh, celibacy, psychology, and so on, are things now just recurring to the minds of the moderns. These things have been forgotten by the mass of men.

Personally, we claim that the Bible is true—that it only needs scientific interpretation. It is a sealed book to the great mass, and is almost universally misjudged. We know the time is ripe for another Messenger of truth—one who knows the whole meaning of the Scriptures—a later one than Swedenborg, who we claim was a quasi Messiah—a Messiah in nearly perfect measure to the spiritual world (the spiritual world being in the human brain). The great Seer named gave the Scriptures interpretation in the spiritual sense, and suggested the celestial sense. But he did not compass the matter in the literal sense. That was left for one who should appear about 150 years later. To bring down the Bible in the literal sense, is to make it known and applicable in the third degree, which of course is the scientific degree.

According to Scriptures, there is to come a Messenger (Malachi 3: 1-3). This Messenger is Elijah the prophet (Malachi 4: 5). We claim that this prophet and the next (seventh) Messiah are identical, and that the name of the Messenger of truth for this age will be or is CYRUS (Isaiah 44: 28 and 45: 1-4); and when he comes, whoever he is, he will necessarily be in possession of the fundamentals of all truth, strange as it may seem to the average man.—*The Interpreter*, Denver, Colo.

The World's News.

Jan. 23.—Members of British parliament hastening to London to take oath of fealty to King Edward VII.—Resolutions of sorrow for England's bereavement passed by both Houses of Congress.—Canadian authorities proclaim allegiance to new King.—U. S. purchases two small islands of the Philippine group from Spain for \$100,000.—Grand opera house at Cincinnati burns.—University conference convenes to discuss inspiration of the Bible.—Creek Indians in revolt.—Jan. 24.—New King sworn in; proclaimed King Edward VII in throne-room of St. James' palace.—\$3,000,000 fire at Montreal, Can.—Queen Victoria said to have possessed \$150,000,000 at time of her death.—Chinese envoys deliver signed and sealed documents to powers; peace may now be declared.—Kitchener makes a desperate move to crush the Boers.—Jan. 25.—Creek Indians start on the war-path; troops called out.—Gambling den discovered in dormitories of Chicago University.—10 Americans and 7 native soldiers kill 100 Filipino insurgents at Leneguna.—Cuban convention at work on Constitution.—Mrs. Nation continues to wreck saloons in Kansas.—Jan. 26.—Scientists at Chicago University scout the Bible; assert that education in the sciences is productive of skepticism.—\$450,000 fire in Chicago; Pitkin & Brooks' crockery house burned.—Big fire in St. Louis French parochial school.—Burglars' trust intimidates farmers of western Illinois; hold-ups extorting money, and threatening assassination; wealthy men called upon to pay ransom on their own lives.—Britain concludes that a male ruler will be beneficial.—Baron Wilhelm Rothschild is dead.—U. S. troops enter Creek Indian reservation.—Miscrant fires at Queen Regent of Spain.—Jan. 27.—Boxing bout at Harvard College proves fatal.—Burglars secure \$30,000 from Peoria revenue office.—Fire panic at Willard's hotel, Washington, D. C.—Mrs. Nation planning further raids on Kansas saloons.—Pope issues an encyclical letter on socialism.—English parliament assembles to rearrange royal revenue.—Boers capture a train and batch of fusileers.—Mrs. Langtry mobbed in London theater, because she persisted in playing "The Degenerates" after announcement of Queen's death.—Turkey is menaced by insurrection in Macedonia.—Liberal English press denounces Boer war.—Jan. 28.—New Harrison club organized in a Chicago saloon.—Dowie's bank-teller disappears; no funds missing; kidnapping feared.—Rebels defeat Venezuelan government troops in battle.—Leaders of Creek uprising captured.—British lose heavily in engagements with the Boers.—Jan. 29.—Tornado and tidal wave sweep coasts of Belgium and Germany; ships destroyed and lives lost.—Senator Towne makes eloquent plea in Senate for Filipinos.—British detectives fear anarchist plots at meeting of royalties at Queen's funeral.—Boers making startling strides in Cape Colony.

The Flaming Sword's Exchanges.

Frank Leslie's Popular Monthly.—The cover on February number is illumined by a beautiful color reproduction of Trumbull's "Surrender of Burgoyne." This Midwinter number is unusually fine, opening with a splendid description and illustrations of the Pan-American Exposition. Two interesting articles are concerning caison sinking and Lake fishing—both illustrated; an American Artist Abroad is embellished with beautiful reproductions of Ridgway Knight's paintings near Paris. Grandsir's Charge is a story of the American Revolution; while Martena's Cu'yus Ways is a story of the Negro South. The serial, Hazard of Hearts, ends with this number; and a new serial, The Road to Frontenac, begins in the March number. 10 cents per copy. 141-147 Fifth ave., New York City.

Leslie's Weekly.—The current issue of this popular weekly is of special interest because it is a revelation of the possibilities of illustrated journalism, and deserves to be chronicled because of the fact that two days after the death of Queen Victoria, *Leslie's Weekly* appeared with a special "Victorian Number," filled with beautiful full-page, double-page, and smaller illustrations of the leading incidents in the career of the late Queen and her son, the new King Edward. The letter press is full of beautiful tributes to the Queen, and a review of the Victorian era and its wonderful accomplishments. The whole number is a very creditable piece of work. 10 cents per copy. At news-stands, or from The Judge Company, 110 Fifth ave., New York City.

Mind.—This is a leading publication of the new thought school of mental science. The February issue opens with a discussion of the question, Did Christ teach a new Religion? by a Hindu apostle of the Vedanta. Cosmic Evolution, and The Dogmatism of Science, will be interesting to our readers. There are a number of other excellent articles, together with reviews and usual departments. 20 cents per copy. Alliance Publishing Co., New York City.

Revolution.—The initial number of this radical journal is before us. Its motto is, "Every man is master of his own fate—may make or mar his own destiny." On the line of mental science. \$1.00 a year. Little Rock, Ark.

The Searchlight.—Successor to the Independent Pulpit. Edited by J. D. Shaw, an advocate of liberalism and freethought. A vigorous agitator, with some things to learn yet. Waco, Texas.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cents per Annum. Peter Davidson, Loudsville, Ga.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Prices:—Plain Wraps, \$2.50; silk-edged, \$3.00.

Liberal Discount to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-Grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swine shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperometers, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Liberty.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX! a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 pages - - - Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.



The New Webster Dictionary

For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALEM, N. C.

Human Nature,

A monthly magazine of world-wide reputation, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address. Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

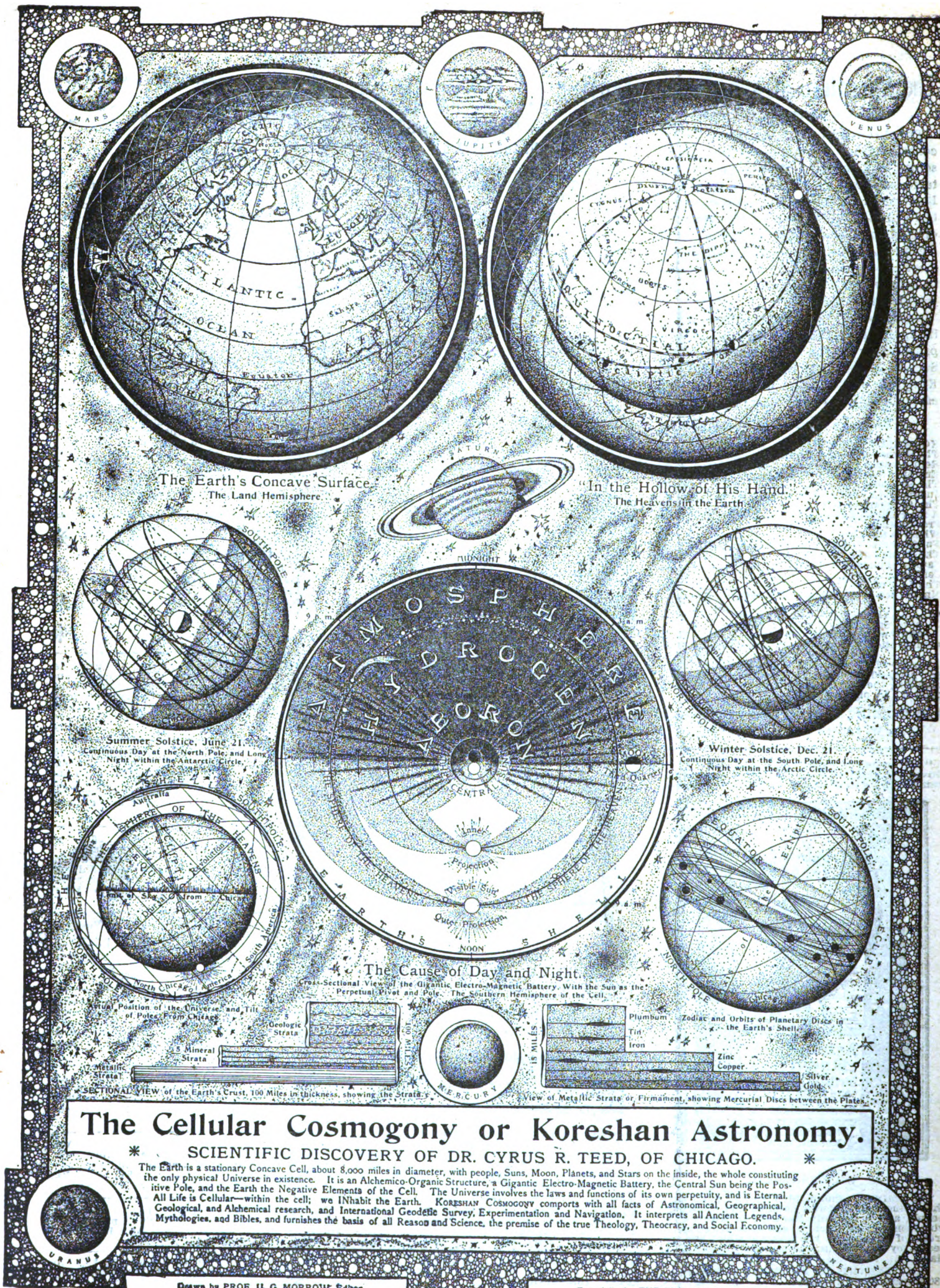
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.

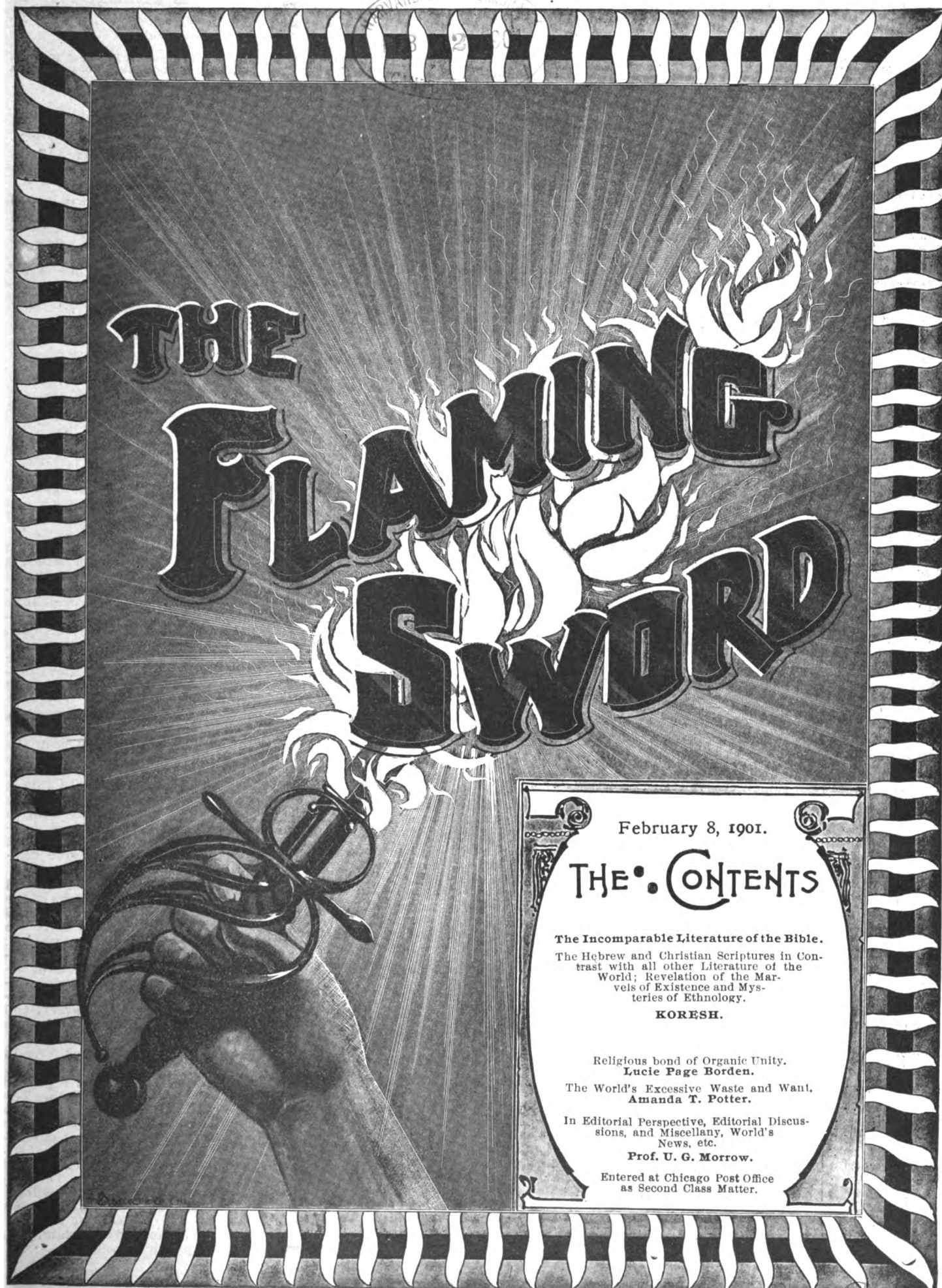


The Cellular Cosmogony or Koreshan Astronomy.

* SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO. *
 The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

SPECIAL FEATURES OF THIS ISSUE:

Incomparable Literature of the Bible.—Display of Transcendental Literary Genius.—Religious Bond of Unity.—Waste and Want.—London's Royal Pageant.—Editorial Pages.—Whose Was the Land?



February 8, 1901.

THE CONTENTS

The Incomparable Literature of the Bible.

The Hebrew and Christian Scriptures in Contrast with all other Literature of the World; Revelation of the Marvels of Existence and Mysteries of Ethnology.

KORESH.

Religious bond of Organic Unity.

Lucie Page Borden.

The World's Excessive Waste and Want.

Amanda T. Potter.

In Editorial Perspective, Editorial Discussions, and Miscellany, World's News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 12.

CHICAGO, ILL., FEBRUARY 8, 1901. A. K. 61.

Whole No. 427

The Incomparable Literature of the Bible.

The Hebrew and Christian Scriptures in Contrast with all other Literature of the World; Revelation of the Marvels of Existence and Mysteries of Ethnology.

THE BIBLE IS A COLUMN erected to the memory of transcendental literary genius. It is a marble shaft penetrating the heavens, resting on a pedestal of adamantine granite, carved in the eternal Rock, and grounded in the foundations of the everlasting hills. It has withstood the ravages of a hundred generations, and the storms of conflicting religions have beaten against this monumental tower of endurance, only to increase the luster of its exposures. Once, during the medieval ages, the inundation of the waters of religious bigotry and the fallacies which swept over the Christian world buried it beyond the ken of human vision; but as the waters of papal obscurity and supremacy were assuaged from off the earth, it arose, in all the majesty of ornate grandeur, effulgent in its glory. Before it infidelity, atheism, agnosticism, and the "higher criticism" stand appalled. Compared to all the best literature of the world, it is as illustrious as the noonday sun—shining in the zenith of his splendor and ruling the day—to the stars which twinkle in the gloom and radiant in the night.

Well has it been said, that if there had been no Bible there could have been no Milton! We might add, if there had been no Brobdingnagian effort to destroy its influence in the world, there would never have been the Liliputian Punch and Judy, fickle curiosity show like Robert Ingersoll. If once the human mind will penetrate the wondrous depths of prophetic and historic

profundity and illimitable continuity of the Bible, contemplating the genius of the mentality which authorized and indited it, it could but exclaim: "It is the product of the Word of God; the Word of God is its genius; the Word of God is its Author.

If we ransack the pages of secular or profane history for the discovery of the origin and rise of ancient peoples, we find ourselves groping in the mazes of bewilderment, and floundering in the perplexing contradictions of historical uncertainties. After vain research, we are left to conjecture as to the sources of the great Eastern and Western civilizations. The historical records of the East or the West may drop us at the Indus or in the great basin of Mesopotamia, there to wander in the doubts of historical contradiction, but we may not lose ourselves in the wilderness of material and doubtful secular authority. The traditions of any people originating in the early bond of religious unity, where God and man constitute a fellowship, and where men are united in the continuity of that covenant, are a thousand-fold more reliable than the vagaries of the materialistic mind, whose ignorance of spiritual powers constitutes it but the merest figment of that mentality which finally fathoms the length, breadth, and depth of the wisdom of the universe.

Let us search and research, until we are left in despair for some satisfactory solution of the perplexing subject of the source of Babel's wondrous glory, the

source of that profound civilization which, before her fall, exalted her to the heavens, in the altitude of her gorgeous magnificence. Whence, we may inquire, the splendor of the Accadians, the Erechians, the Calneans, who peopled that fertile vale of historic renown? We turn to that acme of oracular demonstration which, speaking in the tones of authority, declares unambiguously: "Cush [Ethiopia] begat Nimrod; he began to be a mighty hunter before Jehovah; and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Nimrod was the son of Cush, the eldest son of Ham. He developed those peoples as Abraham propagated the Jewish race.

If we desire to inquire still further into the ancestry of this mighty Nimrod, who was the son of Ham, who was the son of Noah, we follow the same authority to Lamech, "which was the son of Methusaleh, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Wondrous conception,—that God, mighty Ruler of the universe, is the Man; overwhelming impulse to the human soul,—that the central star of Royalty, God of Gods, who hides himself within the environ of visible and sensual humanity, should arise at the set times of his perpetual cycles, in his own visible and tangible garb, in the personality of his visible Sonship; that in this Sonship he should reappear as the Jehovah, the veritable and only begotten; that he should incorporate in this only Begotten, all the attributes of the Godhead! The central Star of eternal glory, sitting on the throne of the universal humanity, deeply hidden beneath the obscurities of the natural and sensual race, perpetuates that throne and luminous consciousness by raising unto itself, from out the human race, the central and perfected Manhood. This is accomplished through successive incarnations, that through manifold experiences one personality, centrally developed, should embody all the attributes of Deity, and should be raised up the one heir to the central inheritance—the eternal Throne.

God Almighty extends the perpetuity of his throne by raising up a Son to sit down in the throne of his glory; the visible Son is absorbed into the invisible Godhood. The visible Son becomes the eternal and invisible God because the Jehovah, the express image of God's person, who is Jesus, the Son of God, is entered into the conjunctive unity of God and is one with him. Modern spiritualism, modern Buddhism, and that modern and veritable humbug—so called christian science, with all the other bubbles of opposition to the right of the Lord to the title of Logos, the Word of God, who in the beginning was the Word, the Word that was with God, the Word that was God, will be made to hang their heads in shame and obscurity; for when the whole world

shall come to understand the Messianic law, the spiritual hells will be surcharged with christian scientists who deny the Lord Jesus, and with theosophists who do the same, and with spiritualists who, though they profess to be spiritually minded, constitute still another form of the rankest kind of materialism. These will all bring up, unless repentance intervenes, where Ingersoll is still proclaiming: "I do not know;" and where he still is willing to be taught that there is a spiritual world, if any one can be found able to prove it to him. Poor Ingersoll! he is now haranguing a throng of imbeciles with his agnosticism, in the spirit world, unconscious of the fact that he has left the world of matter.

If we touch upon any thread of this marvelous unity of intellectual consecution, we can unmistakably trace the individuality of its authorship. The Testaments, Old and New, are linked with the concatenation of Deific prescience. In Paul's letter to the Galatians, he took occasion to say: "It is written, that Abraham had two sons; the one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

In this statement, Paul—under the illuminating influence of the Spirit of Truth—expressly iterates: Agar is Mount Sinai in Arabia. Who, then, is Hagar? What is Mount Sinai? Abraham's first son was the offspring of the handmaid of Sarai; that she was a black descendant of Ham, there can be no doubt. This fact is apparent from a consideration of the character of the people who descended from this product of the flesh of sensuality; they were called Kedar, signifying black-skinned. As they were the direct descendants of Abraham, the Chaldean, if in union with a white woman, they would not have been a black people. They are called Arabs, from oreb, black; and this is the name for raven. The raven was their sacred bird. It was from this source, that is, from the Arabs or Orebs, the ravens, that Elijah was supplied with food on one occasion.

It will be remembered that Moses lived with this people forty years, after he slew the Egyptian; that he married the daughter of their high priest, and that for this breach of ethnological ethics Miriam, his sister, took him to special task for marrying a black woman. This people, it is declared, constitutes Mount Sinai in Arabia. Then what constitutes the relation of this mountain to the geographical elevation usually called the mountain? Which is the real mountain, the people, or the country to which the people gave its name? The descendants of Abraham through Hagar and Keturah, an Egyptian woman, coalesced in the produc-

tion of the Midianites, the central tribe of the Arabians; and these people, the descendants of the sin of Abraham, were the apex of the Arabians—hence the mountain of Arabia. The Hebrew word sin signifies mire; the mire is the sensual flesh. It is for this reason that they were called Mount Sinai. They gave the name of Sinai to the country—the country did not give its name to them. Therefore, when we speak advisedly of Mount Sinai, whence came the law of God, we speak of this black people of whom it is said: "And Moses drew near unto the thick darkness where God was." This thick darkness was the people of Midian; this was the product of Hagar. This people unfolded that which, through Abraham's relation, Hagar had infolded. And thus Paul had the right to declare: "This Agar is Mount Sinai in Arabia."

Whence came Arabia? Directly from Abraham through Hagar. Whence came Mahommedism? Directly from Abraham through this black channel, and from Jesus the Lord; for Mahommed derived his instructions, in the early history of his religious career, from the Christians in Syria, on the confines of Arabia, where they had been driven by their persecutors in Rome. This, then, is where Moses found the law. Did these ten principles, the fundamentals of the ten categories of the Jewish system, come through Shemitic or Hamitic lines? What shall we conclude? The Arabs were a Shemitic people, as having their inception in Abraham, but Hamitic, as having their inception in the black servant of Sarai. Through such an ethnic conjunction as this, came that force of character which developed that law of God upon which alone there is hope of immortal life. But what did Paul imply when he said: "This Agar * * answereth to Jerusalem which now is, and is in bondage with her children"? Here we must also inquire, what became of Mount Sinai?

We have said that this central tribe of the Arabians was the offspring of Abraham through Hagar, the black woman and handmaid of Sarai. A little further insight into Biblical history reveals the fact that this people was absorbed, at a very early date, into the Jewish race; that is, Israel swallowed the mountain.

"The Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, them and Phinehas, the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, besides the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; Balaam also, the son of Beor, they slew with the sword.

And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their

cattle and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles with fire. And they took all the spoil, and all the prey, both of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. And Moses and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor [female self prostitution], and there was a plague among the congregation of the Lord. Now therefore, kill every male among the little ones, and kill every woman that hath known man. But all the women children that have not known man, keep alive for yourselves. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day."

Thus Midian, Mount Sinai, (utterly destroyed, excepting the thirty-two thousand female children preserved for the cohabitation of the children of Israel,) was transposed to Israel by the ethnic infiltration of this remnant of the central line of Hagar's posterity, which Paul declares to be Mount Sinai in Arabia; not Arabia the geographical location, but Arabia, the black descendants of Abraham. Mount Sinai is absorbed into Israel; therefore, wheresoever Israel is found, there will be found also Mount Sinai and the law of God.

While we have thus extolled the literary, historical, and prophetic character of the Bible, the greatest Book in the earth, we maintain that, supremely speaking it is not the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not. * * And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only Begotten of the Father) full of grace and truth." This is the Word of whom the Bible expressly declares.

We have but touched upon a mere trace of a simple line of the categories of this wondrous Book, but enough to show the continuity of thought pervading its marvelous intricacies, its historical perfection, and its chronological accuracy. It will remain a monument to the unity of that consciousness which actuated the instruments by which it was written and given to the world. When infidelity, atheism, agnosticism, and that ludicrous farce, the "higher criticism," shall have been relegated to the oblivion which they richly deserve, this monument to the glory of the Almighty and the excellency of his power, will remain to taunt these imbeciles when they lift their eyes in torment. When we hear a man defame the Bible or traduce its character, we say: "There stands the framework of what might have been

a man; those are the outlines, there is the form, but the devil has scooped his brains. He can no longer penetrate the depths of the wondrous arcana of this great work. There remains the shell of a man. May God roast and pickle him for a thousand reincarnations, until he shall have learned again the rudiments of his own being, and may God finally bless and receive him."

God is supernatural; the Jehovah, the Lord through whom he operates supremely, is natural. God operates through natural and supernatural laws. The pneumatic and psychic phenomena of Deity are supremely above

that spurious black and white magic which so extensively prevails, and by which the world is being deceived. That class of minds, God forgive them, that would place the Bible on the common footing, are dispossessed of any spiritual acumen; they belong to those who have fallen from the grace of God into the materialistic rubbish-box of recidivation. God Almighty preserved us from infidelity to his only begotten Son, from atheism, from Ingersollism, from the antichristian tendencies of modern spiritism, from theosophy, and from that crankiest of all the farces—antichristian christian science. For such preservation we thank the Most High. May God be praised!

Religious Bond of Organic Unity.

The World in Retrospect and Prospect; the British Empire and its Gracious Sovereign Queen; Channel of Transmission of the Leonie Power.

LUCIE PAGE BORDEN.

THE UNION OF CHURCH AND STATE is a most unpopular theme. Any prediction in regard to the possibility of such a union is most unwelcome. Nor is it strange that these sentiments should prevail when the course of history is considered. The exactions and encroachments of a corrupt church and priesthood have been the most fruitful cause of war and trouble. It is in view of hard experience that the whole civilized world with few exceptions protests as the Filipinos now protest, that they have had enough of the friars and want a complete separation of church and state in the conduct of the public schools. Their complaint springs from the action of the Taft Philippine Commission in inaugurating a school system in which a part of the school day is turned over to the Roman Catholic orders.

The teachings of experience are important and cannot be disregarded; but the subject must be considered in its timic aspect. Experience must be supplemented by reason. The body of human experience as we know it from familiar records, covers but a short space in proportion to the length of the cycle defined by the precession of the equinoxes. The character of the epoch during which examples of the unity of church and state have proved so disastrous, must be taken into account. Does this period belong to the happiest age of man's development, when government and religion have reached their greatest perfection, or is it by general consent esteemed a decadent era?

All literature from the Hebrew to the mythologies of Greece and Rome, from the majestic words of Moses to the rhythmic lines of Shelley, contain both record and prophecy of a theocracy which once denoted and will again define the acme of progress. The delights and the blessedness of that far off period are set forth in the richest types and images of the Hebrew bards. Is it more reasonable to found judgment upon experience as limited to the past two thousand years, or upon records covering twelve times those years? The character of the age just closing must be decadent, because the pure

spirit of the Lord Christ began to disintegrate as soon as it was planted as good seed in the church. The Catholic power as its subsequent receptacle held church and state together until the corruption was too far advanced to keep a semblance of organic unity.

The opportunity for historical retrospect afforded by the death of Queen Victoria, whose position among modern rulers has been unparalleled and who was in a peculiar manner the unifying power of the British empire, brings out some interesting points. Before her marriage, Victoria, stripped of all her titles, including that of heiress to the English throne, would have figured as plain Miss Guelph. But that name, simple as it appears, involves the history of a thousand years; it is one of the greatest import. Guelph, first a baptismal name, may be traced back to a line of Italian princes who flourished in the ninth century. Branches of the family emigrated to Germany two hundred years later. Wherever the name appears, it is the signal for conflict. The Guelphs or Welfen as it is in German, became the dukes of Bavaria and took up arms against the German emperors. It was in one of these contests between the Crown and Count Guelph, uncle and guardian of a certain prince called Henry the Lion, that the famous battle cry of the middle ages was first heard: "Strike for the Welfen! Strike for the Waibling!" Waiblingen being the name of an old estate belonging to the Hohenstaufens, the imperial line.

The feud was carried over into Italy, where the people were tired of the German yoke. The Pope took up the quarrel in favor of the Guelphs, and for four hundred years all Italy, nay, all central Europe was vexed by the wars of the Guelphs and the Ghibellines. The Papacy joined with the national party against the Imperial faction; so it came to be democracy represented by the church combined with the people, pitted against the aristocrats, the feudal rulers.

The Guelphs had to leave their German estates, and the grandson of Henry the Lion humbled himself be-

fore the crown. In return for this act of submission, Frederic II made him duke of Brunswick. How the house of Brunswick-Hanover came to be the reigning house of England after the flight of the Stuarts and the "Act of Accession" in 1689, is matter of history.

God speaks to the world in symbols. The physical cosmos, the Hebrew Bible, and the pages of history are all replete with symbolism. The world has been waiting till the mind that wrote should reappear to interpret the higher language. England is termed the British Lion; there are nine lions in her royal standard. Her ruling house is descended from Henry the Lion, of the line of Guelph. The lion transmits its life through its young, and Guelph or Welfen means a whelp. Is not the concurrence of terms more than accidental? Queen Victoria, who for over sixty years has occupied the throne of England, brought to a focus the spirit of the Germanic nations. She was a Guelph, the transmitter of one phase of the Leonic power which has come down by ethnic blending through the whole cycle from the house of Judah—a power which in another phase culminated in Jesus the heart of the Jewish nation. During Victoria's long and prosperous reign, England has come to be the greatest commercial power in the world, and the best representative of organic unity. According to Koreshan interpretation, the heart of the body being the center of collection and distribution, is the symbol of commercial power, hence the British Lion has constituted the heart of the race.

Inasmuch as the unity of church and state is to be accomplished in the United States, and commerce in the highest sense as pertaining to spiritual things, signifies the principle of vital exchange by which God and man are rebound, it is reasonable to conclude that the commercial force transmitted through Victoria Guelph, of England, our mother country, will at her death be transposed to America the "*Lion's Whelp*." There can be no conflict between a true religion and a righteous government. They are the constituents of organic unity, wherein mercy and truth will meet together and

righteousness and peace will kiss each other. Thus the genuine Holy Alliance will be consummated.

By the famous compact signed at Paris in 1815, Russia, Germany, and Austria, subsequently joined by all the sovereigns of Europe, except the Pope and the English ruler, formed a hypocritical league ostensibly designed to promote peace and righteousness, but really intended to repress civil liberty and curtail the growing power of England. The culmination of commercial power during the reign of Victoria has been accomplished through greed, oppression, and tyranny. A study of historical factors during the past two centuries is a study of disruption and corruption incident to the church militant.

The natural mind is enmity against God. While Victoria, descendant of the Guelphs, conveyed an interior potency, Leonic in character, essential to the divine union to come, she transmitted through the outer mind those antithetical forces which have rendered the British empire the most powerful instrument of oppression throughout the political world.

In 1815, the same year in which the "Holy Alliance" was signed, the Prince Regent, afterward George IV of England, instituted an order of Knighthood known as the Guelphic order of Hanover, in honor of the Leonic founders of the house of Brunswick-Hanover. The insignia are a cross of gold, bearing a medallion whose red field carries a silver horse upon a green mound. The motto is "*nec aspera terrent*."

Here are the Koreshan colors, the red, green, and gold, with the cross—the great symbol of transmutation, and the emblem of the Christian dispensation as referring specifically to Jesus the Lion of the tribe of Judah, through whom God crossed himself with the human race, all associated with the white horse of purity, chastity, and restraint, the emblem of Koresh, the Messenger of the Covenant, the Shepherd from Joseph. It is a mystical emblem, sign, and token of the Holy Alliance between God and man—portent, moreover, of the union of England and America in the United States. Richard the Lion-hearted, who stood in the thick of the fight, appears in these last days in Sir Galahad the White Knight, whose courage no adversities daunt (*nec aspera terrent*) for he saith:

"My strength is as the strength of ten,
Because my heart is pure."

Through the office of chastity, mortality is swallowed up in Victory.



During the cycle of Mazzaroth and at the end of each division of the grand cycle, there is effected a reunity of God and man—God and man sup together. There are twelve of these suppers during the entire period. The final one of the twelve is now about to occur. This is indicated by the sign Aquarius, or water-carrier, the man with the pitcher in his hand. This can only be comprehended by a knowledge of symbolic language. Water is the symbol of scientifics. A pitcher implies the same, for it is the container of water. John the Revelator saw this sign when, in his vision on Patmos, he defined the angel standing in the sun [in illumination], who "cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." The Lord's supper with his disciples was a portrayal of this coming and greatest event. As we now approach the grand consummation, we issue the call for the great gathering to the final supper; for

it is the province of Koreshanity to feed the multitude. This can best be done by the inauguration of a gathering together of the elect from the four winds of heaven, upon the basis of a great industrial and economical system, involving the common ownership of all possessions; the equitable adjustment of labor; a regulated and judicious distribution of all the necessities of life, and adaptation of the benefits accruing from the invention of labor-saving machines and devices to the relief of the performer of uses, and in general a righteous administration of all the concerns of the Koreshan Commonwealth. To such an end we are devoting our lives. Our industrial system exists not in theory merely, but in actual application. It is yet in its infancy, but it stands upon its feet in the heart of Western activity, in the very midst of the turmoil of competition, and stemming the tide of active opposition and the intolerant persecutions of modern Christianity and "civilized" paganism.

The World's Excessive Waste and Want.

The Burdens of Luxury and Economy Imposed by the Competitive System; the Selfishness of the Vidual Man; the Germ of the New Order.

AMANDA T. POTTER.

ZENITH AND NADIR are as unlike as the two principles impulsing human activity. One is that which led the Savior to root his church primacy in community of interests; to nurture his incipient kingdom from the relinquished vidual hoarding, the common purse. The other has its parent in the tare-sowing in the church declining with the age; and if the modern Christian holds that his methods are agreeable to the Master he affects to follow, it is because the root of all evil has choked out the wholesome growths, and left the "children of God" behaving just like the devil!

Little considered is the waste of energy entailed by the system evoked and ordained in the darkness. In the domain of agriculture alone, the world comprising its boundary, there is an incalculable squandering of the energy of brain and of muscle through partitioning millions of fractions that should compose a unit. Fraction signifies to break; and the world of acres disjointed into separate holdings, is a bad break for humanity whether occupant or onlooker, for each fraction reflects upon the other.

One writer estimates that in the state of Indiana alone, these breaks in that which should be an intact domain, cultivated in the interest of all, entail an output of two hundred million dollars in erection of division fences. Fences would be a necessity under the communistic *regime*, but their extent would be a triflescarce worth consideration when set against the mileage of the Hoosier fences, which this writer says would span the earth at the equator fourteen times!

Consider the monstrous waste in one state alone, involved in producing fourteen times twenty-four thousand miles of needless structure;—needless from the example given by the Almighty. Multiply its cost, \$200,000,000, the financial outlay made in the interest of the devil, by forty-five—the number of states in the Union, and the product is the snug little amount of \$9,000,000,000, which would be much increased by taking into account our home territories and foreign accessions. And this leaves uncanvassed the drawbacks to human interests hatched by the competitive system, enclosed and punctuated by these fifteen million one hundred and twenty miles of tangible separation, the index to an intangible condition which only God can remove.

Nature expresses its aptitudes and inaptitudes in frank and practical fashion. From first to last it nei-

ther adds to nor withdraws from its initial statement. Not so fallen man: His lips pronounce love to the neighbor, his heart makes denial, and his hand as faithful witness, performs the mandates of his heart. Nature is a unit in action; man is one billion five hundred million times at cross purposes with himself. Warring with himself, warring with his kind, and warring with Nature, he tangles the skein of existence and drops it into the grave.

Vidually, man is sundered in twain: Masculoid and feminoid is he, pending the conjunction of his dismembered self: Then will he be male and female, created in the image and likeness of God. Societally broken and disorganized, the bountiful provisions of Nature pass unhusbanded, while the man grows less and less. He would submerge and suffocate himself in evil did God not stoop to his rescue; and thank God, we are come to the time of his stooping. Existing man, the half-structure falsely denominated the microcosm, will put on integrality—will become the infolded universe, harmonious in all relations, self-recreative, undying.

America was wont to express irritation at foreign sneers. It remained for that class of Americans best known abroad, to heap the essence of obloquy upon their nation, in reasoning upon the amount and price of the actual necessities to the wage slave's life. He who evolves the good things must involve them least. To the burden of excessive labor, he must add the burden of economy. Resolving the plutocratic mass into one man, and the laboring mass into another, the first virtually commands the second to rigid self-sacrifice, that he may reap of him more abundantly. Did we insinuate that foreign people take note of these things? God takes note, and to such estate he is sufficiently foreign. He declares that the laborer is worthy of his hire—higher estate.

Who dares say that divine government obtains in the earth today? Who dares assert that the hellish system springing from and nurtured by the cesspools of corruption is God-operative? The Christ disclaimed the divinity of the presiding powers in the words: "Thy kingdom come!" He relegated the reigning will to hades when he pronounced: "Thy will be done in earth as it is in heaven."

The kingdom has not progressed to evolution. It remains involved. Where? The Lord Jesus, who was in heaven while in the tangible form, said that the kingdom of heaven was within. "Know not ye [to the disciples] that ye are the temple of God, and that the Spirit of God dwelleth in you?" The kingdom is still involved. The kernel of corn is involved in the blade and the stalk until its evolvment in the harvest, when it comes multiplied, the full corn in the ear. So will arise the Christ, the Seed-Man, the Kingdom of God sown in the race.

The physical world is not to be destroyed at the Lord's coming, but new heavens and a new earth are to be established. A new church is to be formed, wherein is not only acknowledged the truth that the Lord is God, but that as the Son in Jesus was conjoined to and made one with the invisible Father, so the Son in the resurrection—the new earth, the grand body, comprised

of seven genera, the seven golden candlesticks, in coöperation as one man—will be conjoined to the visible Father, the Lord Christ. As Jesus is in the Father and the Father in him, so the church will be in Christ and he in it. God will be in man, not out of him. This conjunction will take place through the translation of the Lord's prophet.

In the Editorial Perspective.

THE EDITOR.

THE ROYAL PAGEANT of the funeral of Queen Victoria of England was one of the most magnificent and imposing in the history of the British empire or of the world; in many of its features it surpassed anything ever witnessed in modern times. The impressive splendor of the royal cortege which followed the body of Her Majesty to Windsor Castle, was viewed by 3,000,000 people; English cities and towns were draped in mourning; and flags were half mast on land and sea. Neptune and Mars contributed to the stupendous display; the naval and military forces of Britain were arrayed to do honor to the ruler of the world's greatest and most powerful civilized nation; and over fifty royalties—kings, emperors, and princes—followed the bier in the line of march to the Queen's chapel and castle. This great display was voluntary on the part of the nation; the people of England magnificently manifest their love for their royal head; they paid tribute to a royal mother, queen, and empress, whose long reign, from the world's point of view, was great and grand and good. Every candid mind, taking a broad view of the factors of world development and progress, must admit that personalities which exert such powerful influence as to sway the minds of millions and finally call forth such a magnificent display as witnessed in London, possess characters, the greatness of which is not artificial. The influence of Queen Victoria so thoroughly entered the minds of her millions of subjects that there should be no doubt in the thinking mind as to where the soul and spirit of the Queen are today. Where else should or could she be received than in the minds to which she gravitated by mental attraction? She has not departed from the world of human activity; her reception into the spiritual world of the English people was reflected in the pomp and display which did her honor in the external world. The charm of royalty is real; it is natural. The links of royal love unite peoples, make nations, and expand empires. The greatness of the Golden Age of the past was filled with the spirit of imperialism in the genuine love of genuine royalty—the spirit which Koreshanity today encourages and inculcates. The magnificent display in honor of the Queen should teach the world a lesson. What is there to honor outside of humanity? Reflect upon the fact that the world's greatest display of love is for man, and ask if modern royalty is not a reflex of the royalty of the Gods. The English people have manifest greater love for their imperial heads than the English church ever displayed for the mythical god it worships. Indicative of the profound love and respect of the English people for their Queen, we quote the significant words of Dr. A. Conan Doyle regarding the personality "to which 400,000,000 of us who dwell under the red crossed flag looked as the center of all things—the heart of our lives, our inspiration, our standard of duty, the dear mother of us all." The name of Victoria will be perpetuated through the centuries; the name will be contemporaneous with the coming peoples, because a new royal line must spring from the establishment of the divine Kingdom in the earth; and under the Name of the Imperial Head of the New Order the hearts of the world's millions will be united in the love of the Royalty of the Gods!

The question of changing human nature was discussed by Prof. Herron in his recent lecture at Chicago, under the head of "The World making Motive." He would change human nature by teaching ideals; by faith in human life; and by leading the people to believe that man contains already, latent forces of divinity which, when liberated by individual faith in present divine reality in men of all classes—"free and comrade sons of

God" (but somehow, children of the devil in bondage!)—will bring the great day of the establishment of the divine kingdom. He acknowledges the fact that "the life of the world pivots itself upon tragedy;" and that "along the lines of tragedy do the great religions move, and in the tragedy of the cross historic Christianity centers itself." Yet Prof. Herron inconsistently declares his expectation that the religion of the new age may come without tragedy; that light, without the human Sun, may illumine darkness; and that peace and happiness may come without a storm to purify the atmosphere. He declares that "it may be that we are actually coming upon the time when the fraternization of the nations, with universal co-operation in production and distribution, and with free individuality for all men and all peoples, will be the only way out of the world-crisis. So full of heaven is our dust, so charged with *Messianic forces* is our social atmosphere, that it would seem as if the world-making motive of Jesus were about to liberate itself in combinations of faith for economic association and daring social adventure. And who dare say that the next great shock of civilization may not precipitate the revolution that is to disclose the kingdom of heaven and God? Who knows but what the hidden force of life and labor and history of the ages may suddenly come to its royal reign in human life?" Who, indeed, does *know*? Is it a man who would establish new Christianity without the Christ, and who sees Messianic forces while disregarding the laws of polarity? Prof. Herron would play Hamlet and leave Hamlet out; he would found a kingdom on the principles of democracy. He should at least be logical enough to conclude that when the force of life reveals itself in its "royal reign," man will see his Imperial Head as the Sun, Seed, and Savior of life involved in a central personality. Prof. Herron should seek to find the Pole of progress, the germ of the evolution of the New Order.

Rev. Hicks, the St. Louis astronomer and weather prophet, in enumerating, in his 1901 almanac, several things which have annoyed him in the past, observes that "representatives of the 'flat earth' and 'hollow earth' theories, to our satisfaction, if not disappeared from the world, have ceased to come this way." And again: "To our personal knowledge, a fairly large per cent of sensible people are ready to be convinced that the earth, after all, is not a ball 'swinging in the air', but a flat plane, with the Hindus turtle for a foundation. No one knows better than we, that all this will provoke a smile from the professional astronomers; the idea that we should descend into the depths of such simplicity out of consideration for the ignorance of the 'flat earth' and 'hollow earth' cranks, is of itself a mark of intellectual weakness and paucity of scientific dignity and knowledge, in the minds of the astronomical high priests, who care little for and do little to correct the ignorance and misconceptions of the masses on these subjects. But our face is set to popularize, in so far as may be possible, the handiwork of the great God, and nothing that can be said or done is too common or insignificant for our use, if it will only assist the minds of men, women, and children in their efforts to grasp the truth. While we are engaged in writing these very pages, we are receiving importunate letters asking us for facts and arguments, plainly stated, with which the writers may refute the contentions and correct the misconceptions of those who insist that 'the earth does stand still, while the sun, moon, and stars move around it.'" This is but a sample of the people's discontent and dissatisfaction with the old mass of scientific rubbish; and

leaders of the astronomical world are helpless in the face of these difficulties, by virtue of the very fact that the premise of modern astronomy remains admittedly undemonstrated! We suggest to the St. Louis astronomer, that so far from the advocates of the Cellular Cosmogony waning in their influence, they are constantly increasing in numbers, because we are interested in the welfare and education of humanity in lines of the absolute truth of the Science of Being and Existence. The warfare has only begun; the astronomer will not be left in peace until his wisdom is turned backward and his knowledge made foolishness!

The present year promises to be a prosperous and successful year for Koreshanity; it has begun auspiciously, with greater activity in lines of Koreshan industries and propaganda. There is today a greater demand for literature and lectures on the great subjects of Koreshan Universology than ever before. Our literature is being scattered broadcast over the world; *THE FLAMING SWORD* increases in circulation continually, and openings for oral presentation of the System become more numerous. KORESH, the Founder of Koreshanity, is at present in Washington City, delivering a series of lectures, and interest at the national capital is marked; great success may be expected—no doubt the organization of a group of intellectual minds into a Campus of the Society Arch-Triumphant. Rev. E. M. Castle is in Springfield, Mass., lecturing to interested audiences, under the auspices of the Koreshan Investigating Society of that place. We congratulate our friends in the East—at Springfield, Lynn, and Boston—upon being so fortunate as to secure the services of so able a representative of Koreshanity. We are pleased to note that the attitude of the Springfield daily press is extremely favorable, publishing as it does weekly synopses of the lectures delivered. The progress of our work in New England is largely due to the untiring efforts of the President of the Branch Society, Mrs. Pluma Russell, and the Secretary, Mrs. M. L. Nutting, and other active members. Other Branch Societies continue to interest the people of their respective towns and cities. In Chicago, the Koreshans are actively engaged in promulgating Koreshan Science. Lectures are delivered at several different points in the city, aggregating eight meetings per week, conducted by Rev. Berthaldine, the Editor of *THE FLAMING SWORD*, and other speakers. Interest in Koreshanity is increasing everywhere. We are breaking down popular prejudice, modifying the tone of the daily press, and changing the attitude of the people; the ultimate sweeping success of Koreshanity is assured.

Modern science offers to the world an answer to the question, What is God?—a question which Christendom long ago gave up as one involving an impenetrable mystery. Fallacious conceptions that God is infinite, everywhere present—filling all space, have grown out of the ever expanding universe of modern astronomy; and now, throughout the civilized world, in all modern schools of theology, theosophical speculations, and mental science vagaries, God is conceived to be a finely diffused substance—mind without brains, occupying space. It is but a step from this conception to the latest "scientific" conclusion that ether is the only substance that possesses all the attributes of the popular incomprehensible God; indeed, it is expected that the conception of the ether god furnishes a basis of ultimate agreement and union of modern science and religion. But the "scientific" answer admittedly leaves the question as great a mystery as does theology, for the scientists are as ignorant of ether as the clergymen are ignorant of God; it is easy to suppose that the two great incomprehensibles are one and the same! The luminiferous ether which pervades all the space of the universe is purely physical energy, and belongs exclusively

to the mineral kingdom. It is not a mental substance, but the most refined substance in the plane of the physical cosmos; it is neither infinite nor omniscient. While the religious and scientific world gropes in the worship of a purely physical energy, Koreshanity reveals the great fact that God Almighty exists in the world of humanity; and this conception is as far above the popular one, as the perfect man is above the mineral kingdom!

Bishop Thoburn announces his belief that the world will soon be swept by a great wave of imperialism, and tries his hand at prophesying concerning the destiny of nations. He considers that many significant things will result from the friendship of Emperor William and King Edward VII; that Austria will become a part of the German empire; that Germany will acquire possession of a portion of central Asia; that Russia has nearly reached the limit of its territorial expansion; and that the United States is the growing power of the twentieth century. He observes that the time of great empires is coming: The United States of North America; the United States of South America; the United States of Europe, which will not include England; The Russian empire; the empire of China; the empire of the Indies; the German empire; and last of all, a mighty empire in the islands of Australasia. The world's leading minds are expecting great things to develop during the present century; and there is a growing belief that the tendency of democracy is to division rather than to unity. The world during the next quarter of a century will witness many marvelous transformations in society and government. Koreshanity holds not only the prophetic keys to the future, but also the keys to the processes which will make nations and mold the destiny of empires!

There has been considerable discussion regarding the liquor traffic at Manila; many conflicting reports have been published, and opponents of the Administration have painted the picture as dark as Western credulity would admit. However, if current news concerning the official report of the Philippine commission is to be believed, considerable work has been done in the way of reducing the Philippine liquor traffic to some kind of order. At the time of American occupation, it is said that there were 214 licensed saloons in Manila, but the number has been reduced—there being only 108 licensed saloons on November 30, 1900. When the Americans captured Manila there were 4,000 shops selling native liquors, but this number has been reduced to 408 in two years, and measures put into operation to still further reduce the native traffic. After April 1, it is said that no liquors of any kind will be permitted to be sold on any of the principal streets and plazas. The effort of authorities to restrain the sale of intoxicants at Manila is commendable; but the same power that is able to reduce the number of saloons and shops, is able to abolish the traffic entirely. Why stop the effort because there are fewer saloons and shops now at Manila than under the Spanish rule?

"Better no college, better by far no institution of learning at all, than one subsidized by political influence or ruled by the selfish dominating hand of vested interests," is an utterance of Rev. Dr. White, of Chicago, in his radical address at the annual mid-continent congress of religion, on "The Social Obligations of Educational Institutions." He points out the dangers of liberal endowments of colleges and universities by the wealthy classes, and affirms that subsidized institutions necessarily mean coercion of the professors and the monopoly of the college in the interests of the millionaire—for his personal fame and satisfaction of insincere motives, if not for wealth. *THE FLAMING SWORD* has for years pointed out the evils which prevail in all the institutions of modern government, church, society, and

education; and we are glad to hear Koreshan declarations echoed even by a few outspoken clergymen and reformers. Educational institutions today not only pervert and violate the principles of economy in the conduct of their affairs, but they also employ false methods of mental development and teach fallacious conceptions of human life and relations.

Democracy points to the fall of Rome, the fate of empire, as an example of the dangers of imperialism. It is true that the greatest nations that ever fell were empires; but it is also a striking fact that through imperialism, nations have reached the zenith of their glory. Rome was not greatest when it was a republic; the unity of that great power depended upon an imperial head, and the time came when Roman republicanism was abandoned, and the sweeping power of Roman civilization ultimated in the empire. The tendency of America today is toward imperialism; if not now openly in the political affairs of the nation, imperialism obtains in the planes of industry and commerce. The greatness of American greed obtains through consolidation of private interests and possessions of the money kings; while the coming greatness and glory of American liberty will obtain through the consolidation of the interests of the people in the maintenance of the orders of Social Theocracy or Divine Imperialism.

Another gigantic railway corporation is under way; the Southern Pacific is now under the control of the Vanderbilt-Gould trust, and it is reported that all lines are to be forced into the combine, in which six men own the controlling stock. These six men are now in position to rule in the industrial and commercial affairs of 70,000,000 people, and to demand whatever prices for transportation they desire; and the people, and even the laws of the government, are powerless against the force of acquired millions. A warning note is raised by Russell Sage against the combine—not from principle, but from fear of arousing the people—from fear that the nation is facing a crisis. THE FLAMING SWORD has uttered this warning for years; and the prophetic Finger of Koreshanity points to inevitable revolution.

The high church party in the church of England and the Episcopal church in America, enthusiastically advocates return to the doctrines and ritual taught and observed in the Catholic church previous to the ecclesiastical crisis in the time of Henry VIII. Such an effort to rehabilitate the doctrines of medievalism

is the result of the observed startling fact that the church is at the very verge of the precipice, and safety is sought in retreat; but the church is hemmed in by forces which it cannot overcome. The fall is unavoidable—it is inevitable and rapid!

The celebration of the anniversary of great events, in which exceptional characters have figured conspicuously—the keeping of holidays in memory of Washington, Lincoln, and others honored because of their ability, fidelity, courage, and statesmanship—points to the great fact that not the people alone, but leaders and heroes face crises and make their powers felt in the settlement of great issues.

Higher critics wrote two sub heads for general division of Bible texts: Fact and fiction; when they erased the word fact, they supposed the entire Bible to be nothing but fiction. The scales employed by the higher critics in weighing the Bible are the theories of modern science; but Koreshanity proves that the scales are out of balance!

Messages and commands from Mars, the war god, will be received by the nations before Tesla reaches the planet Mars with electrical vibrations. When the Martian war god signals, the nations will enter the great conflict of world-wide revolution.

Both God and the devil wear human masks. This is the secret of the manifestation of good and evil in personality; the word person is from the Latin *persona*, which means mask.

Eloah is the Ego, while Jehovah is the Seed of the universal man; the one is the central spirit of consciousness, and the other is the central personality of the human world.

Absent treatments for success in business is a growing mental science fad; but the success of the faddists lies in catching suckers!

Mrs. Nation, the Kansas saloon wrecker, declares that she cannot tell a lie; she did it with her little hatchet.

It is said that the scientists are getting into "deep water;" so did other people in the days of the flood.

The electrician as well as the editor, deals with current events.

The essence of everything is within it.

Every brilliant idea is a headlight.

Editorial Discussions and Miscellany.

THE EDITOR.

The Creation of the Cosmos.

EDITOR FLAMING SWORD:—(1) Has this world we live in always existed, or was it created? If not created, what was the need of a Creator? (2) Please give a solution of the following texts: "In my Father's house are many mansions." (3) "There are some eunuchs, which are so born from their mother's womb: and there are some eunuchs, which are made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." The last part of this text seems to pervert natural law in order to obtain the heavenly kingdom.—S. E., Bangor, Me.

(1) The church is responsible for the misconception that at some time in the past the universe did not exist; and the modern mind is so thoroughly imbued

with this idea that it cannot conceive of the necessity of a Creator if the universe is eternal. The ancients taught that the universe has always existed; and there are a few schools of thought today that hold to this conclusion, because it seems useful as an argument against the idea of the existence of the Creator. Strange as it may seem to some minds, Koreshanity teaches that the world we live in has always existed; that it was created; and that there is absolute necessity for the existence of the Creator.

This should be no more strange than the actual facts observable in Nature as we find it. No man can remember when

wheat did not exist; but every rational mind knows that wheat perpetuates its life through specific functions of creation. Every sown seed is a creator; its kind of life could not be propagated without the seed. The same is true of all other planes and kingdoms of life. Creation in each domain is continuous and eternal; and the universe is eternal by virtue of the fact that it is continually being created.

The form and function of the physical cosmos are eternal. The shell of the earth has always been, and it has always contained what it contains today; but in order that it may exist, the processes of

its creation must be continuous. Every kind of life produces its seed, and perpetuates itself through its seed; but the climax of all universal activity is in the production of the highest Seed—the involution of the whole, the Creator in humanity—from which all other kingdoms are impelled and renewed in the descent of life. The highest Seed is the perfect man; he is the highest Creator. He renews the life of the whole every 24,000 years; and the universe is eternal by virtue of the very fact that the propagation of the highest forces of creative impulse never ends.

(2) The Father's house is in humanity, for it is said: "God is in the generation of the righteous." Through the ages of mortality God dwells in human tents and tabernacles, while developing a portion of the race for construction into the magnificent Temple of immortal flesh. Jesus was the Tabernacle of the Temple; he was the archetype of the great completed Temple, or house of God, in which are many mansions. The many mansions are the 144,000 immortal personalities which are to appear in the world. In the bodies of their immortal flesh, the divine Egos and the hosts of angels will dwell. The Temple is the resurrected humanity; and each personality in that Temple is a mansion.

(3) Jesus belonged to the first of the three classes of eunuchs he mentioned; he was born above the plane of mortal propagation; he retained the elements of vitality in himself, and mentally appropriated the "hidden manna." The third class make themselves eunuchs in order to attain to immortal life. The process of overcoming sensuality is the process of making one's self a eunuch; it is the process by which the pineal gland is removed—the gland of copulation in the brain, through which the germs of reproduction are produced and descend into the body through sensual desire. This is no more a perversion of natural law, than the appropriation of wheat from the plane of the vegetable kingdom. Instead of sowing wheat, we may appropriate its substance into the domain of human life. Conservation of the substances of life, the retention of vitality in the mind for a higher purpose than that of begetting offspring, is not a perversion of law, but strictly in keeping with the laws of life, which demand that the life which is to be appropriated into a higher domain shall cease to propagate on its own plane.

Extinct Animal Species.

EDITOR FLAMING SWORD:—In looking through *Pearson's Magazine* for December, I noted an article on prehistoric monsters, which suggested some questions I should like to have answered: (1) Have modern scientists read the geologic signs correctly? (2) If so, in what age did these monsters live, and what functions did they perform? (3) Were they contemporaneous with man? (4) Why do they not exist now? (5) Will the world ever be inhabited by such monsters again? (6) Have the wars now going on any direct connection with the flashes of light from Mars, which astronomers claim to have seen?—A. H. C., Staples, Minn.

(I) There is no more absurd fallacy

promulgated today than that of modern geology. Geologists have neither read the evidences which exist in the formations they discover, nor correctly interpreted the processes of creation of the physical cosmos. Their division of the world into ages, extending from molten granite to the earth's present habitable condition, is absolutely false and unscientific. The earth was never more on fire at any period of its existence than it is today; it is continually burning. Geologic formations are going on now in the conglomerate mass of geologic earths beneath the surface.

(2) Various species of animals which are now extinct existed in ages preceding the present iron age—at a time when life was prolific, and when the descent of life from the human kingdom to the animal world was rapid. The evolution of the so called monsters was natural. The purpose they served in relation to the animal kingdom, corresponds in a measure to the purpose of the existence of the Sons of God in relation to the human world. It is noticeable that the genus of the perfect man and the "prehistoric animal" species are extinct. Reconstruction of the forms of these extinct animals by anatomists, is a reflex of the work of reconstruction of scientific doctrines, the bones of life, through the application of the perfect Science of Koreschan comparative anatomy.

(3) There never was a time when man did not exist; consequently, the extinct animals existed contemporaneously with man in past ages.

(4) The various species of animals that are now extinct, do not exist today because the heaped-up animal life gradually descended to other planes of the animal kingdom. They deteriorated, as even human races deteriorate and disappear.

(5) The appearance of these animals is periodic; their return is as inevitable in the future as was their existence ages ago. They will continue to appear in all great cycles of the future, as they have appeared in all great cycles of the past.

(6) We do not consider reports of observations of flashes of light on Mars sufficiently reliable to be credited as true. But there can be no *direct* relation between Martian phenomena and phenomena in the human world; whatever relation exists, is remote. However, it is reasonable that there may be phenomena observable on Mars, which corresponds to the phenomena of the Martian division of humanity, during the great and final crisis of war and revolution.

A Lesson in Economics.

A Writer in Frank Leslie's Aptly Illustrates the Basis of Modern Property Rights.

A British vessel was once cast away and totally wrecked upon a beautiful and fertile island in the Pacific, and all on board were lost save one man. The survivor, finding himself the sole inhabitant, did what Englishmen have always been in the habit of doing with islands they have discovered—took possession.

Having saved from the wreck a number of small arms with plenty of ammunition, a hammer and an axe, together with various other implements, he was provided with means for killing wild animals, catching fish, clearing land, and constructing for himself a comfortable habitation. Like Robinson Crusoe, he captured and domesticated a few wild goats.

Shortly after he had well established himself on the island, an American schooner foundered upon the same shore, with the loss of all except one man. As the schooner went down, the American swam for the shore. When he got his feet on the bottom and began wading toward land, the Englishman, seeing him, ran down to the shore with a gun, calling out, "Hold on there, you can't come ashore here. This island is my property."

Being unarmed, nearly exhausted, and with the water to his neck, the American was at the mercy of the Englishman; but he demanded: "By what right do you hold possession?"

The Englishman Declares His Rights.

"Oh," said the Englishman, "I was the first here, and that is a valid title to property throughout the world."

"Yes," said the American, "quite correct—that's true."

"Then you acknowledge the island to be mine?" said John Bull.

"Yes, I acknowledge the island to be yours."

John: "Very well, then. You can come ashore only on the condition that you will be my slave."

American: "No, indeed. I will not submit to any such thing. I am a free-born American citizen and—"

"Ne'er shall the sons of Columbia be slaves While the earth bears a plant or the sea rolls its waves."

The Englishman, taking in the situation and realizing that the acknowledgment of his title to the island was equivalent to an acceptance of the relation of master and slave, replied as follows:

"Oh, very well, very well, Samuel. I was not aware that you were a free-born American citizen. That makes a difference. You can come ashore with the understanding that you shall work for me to pay land rent, and to earn your board and keep." To this the American consented.

The next morning the Englishman called the American to him, saying, "Here, Samuel, clean and cook for my breakfast this fowl I have shot, and you can have the

gizzard." The American was very indignant, and protested.

"Very well," said the Englishman, "the island is mine, the birds are mine, the gun is mine, and you have no rights here. You must either work for the price I am willing to pay, or go without eating and get off my land."

There was no alternative. The free-born American was obliged to submit and serve the Englishman for the compensation offered. Thereafter, he was allowed to have the giblets of every fowl he cooked, and the table refuse, to earn which he was constantly occupied from sunrise to sunset, tilling the soil, milking the goats, catching fish, and preparing the food.

He could not strike for higher wages, because the Englishman owned the land and held the guns. He had free choice to either put up with his treatment, or go back into the sea. According to the laws of title throughout the world, no one can deny the soundness of the Englishman's right to the island and everything on it. He was certainly under no more obligations to do anything in charity for the American than we all are in duty bound to provide for any unfortunate.

The American Wins by Conquest.

One day there was a revolution on the island. The American, finding the Englishman sitting under a tree, sound asleep, stole upon him, seized his gun and covered him with it. Awaking, Johnny Bull found himself looking into the muzzle of a gun. There was no alternative but unconditional surrender. The American had won the island by conquest. No one can deny the validity of his title. He had weighty grievances and good and sufficient reasons for rebellion, and was entitled to all the rights of a victor.

John, being a free-born Briton, protested against being enslaved. Samuel told him that he could call it anything he pleased. He said he would give John just enough to keep soul and body together, but he had no objection to his terming it either "Hard times and honest labor for small wages," or "Slavery." It amounted to the same thing, as he had learned by experience.

It should be stated that the American allowed the Englishman the right to vote, but it was distinctly understood that he should vote his way.

Commercial Ascendancy of the Three Jews.

A little later, three Jews were cast away upon the same island. They were unobserved until after they had made good their landing. They were fortunate enough to get ashore guns and ammunition for their own protection, with a considerable quantity of merchandise, before their vessel went down.

The American was now obliged to take the Englishman into equal partnership with him for mutual protection against the Jews. But the Jews, being by nature the most law-abiding and peace-loving of

people, were much more inclined to barter than to fight, while Samuel and John were only too glad to sell a good portion of the island to the Jews in exchange for some clothes which they sorely needed.

It was then discovered that the only point where fresh water could be obtained was within the Jewish territory. With ever an eye to business, the Jews charged for the water. John and Samuel argued that it was absurd to place a price on water—that like the air, water should be free. But the Jews were able to show that rights to water must go with land rights, and that even the air is not free, except to him who has a right to stand upon the land under it. There could be no doubt that the Jews owned the water. They did not ask the Gentiles to take the water, but for what they chose to consume they must pay a fair price. The Gentiles, being forced to submit, offered to purchase the water with the fruits of their labor, or the produce of their land, but these the Hebrews did not need. They did need more land, and for this alone would they sell water. The Jews soon became the sole owners of the island. The Gentiles were then forced to pawn all their personal belongings for water, until the Jews became possessed of all the property upon the island.

Finally, Whose Was the Land?

It is undeniable that the Jews had a valid right to all they had acquired. There is no question about it. They had not even used force. They had not compelled the American or the Englishman to do anything except what they wished to do, and to obey laws common to all civilized society. They had furthermore been much more civil than either the American or Englishman had been before their arrival. The Jews were simply more prudent and better at a bargain—they were better business men than the Gentiles.

At this stage, we find the Englishman and the American existing on the property of the Jews without means of continuing their existence except through charity from the owners of the island. The Jews did not believe in slavery, and the American and Englishman were naturally opposed to it, both being free-born men. There was certain work which the Jews could give them, providing they could afford to do it for the wages offered. They would give the Gentiles a simple but sufficient diet, all the water they could drink, and the privilege of voting, but as there were three Jews and only two Gentiles, the enfranchisement of the latter was not a serious sacrifice to the property owners.

Under the same laws of justice, and according to the same reasoning upon which are based all rights to property in every civilized country in the world, we find upon this island the Jews in absolute but rightful possession, the American and Englishman naked and practically in slavery.

What is the moral? Whose was the land? —HUDSON MAXIM, in *Frank Leslie's Popular Monthly*.

Religion of Koreshanity.

Subject of Third Lecture by Rev. R. M. Castle, at Springfield, Mass.

The third lecture of the Koreshan series, delivered last night in Memorial hall, dealt with the religion of the System. Rev. Castle, the speaker, said in part:

"Koreshanity includes both the science of life and its application. It calls itself universology because it deals with every department and phase of universal form and activity. In defining the primary cause of universal life, or motion, it links together religion and science. Within the physical, more accurately termed alchemico-organic, world, there resides the human world, or cosmos. These spheres, while distinct, are co-ordinately and interdependently one. The proximate cause of the motion of the alchemico-organic universe is the reciprocal interchange of energies antithetically generated at center and circumference of the great cosmic egg, which is a great electro-magnetic battery.

"The alchemico-organic half of the cosmos centers in the astral nucleus, from which the visible sun is a projection, as the positive pole of its energy, while the organo-vital half centers in the divine man, the bright and morning Star, whence originates voluntary redemptive and creative power.

"Koreshanity emphatically declares the doctrine of the unity of the personal God-head, as taught by Nature and Scripture, in opposition to the doctrine of tri-personality as held by both Catholic and Protestant churches. It further teaches that the law of the resurrection is the law of seed-sowing and harvest. As we look for the resurrection of the wheat where the seed is sown, so must we look for the resurrection of humanity where the seed is sown." —Springfield Daily Union, Jan. 28, 1901.

* * *

The Root of Modern Evil.

Men sacrifice Truth, deceive, rob, murder, and torture each other and the animals, all for material profit. The "Mark of the Beast" is upon all, whether they be connected with church, state or society.

Material profit sustains the errors of the church, the venality of the state, and the corruption of society. For material profit, the vivisector tortures animals, cuts up human beings, and injects deadly virus into their bodies; for material profit, the fur is torn off of living seals, feathers and wings are wrenched from living birds, and harmless animals are murdered in cold blood; for material profit, human beings are shut up in foul smelling tenements, without fresh air, and are goaded to work for a mere pittance until health and strength fail, and their neglected children, by the thousands, become the criminals that prey upon society; for material profit, food and drink are adulterated with things deleterious to health; for material profit, the "respectable" business man will condone any vice, any error, if it will but increase his gains; for material profit, innocent girlhood is not safe from the schemes of the purveyors for a lust-bound society; for material profit, the "holy state of matrimony" is made a sham and a farce, and undesired children are brought into the world to add to the number of its

devils and fill its hells of crime and infamy; for material profit, men and women are ready to give up every spiritual attribute and descend to the hells of infamy in their own beings, rather than exalt Truth, Love, Justice, and Righteousness, if in doing so they must give up any of the hollow mockeries and hypocritical shams of a money-mad world.—*World's Advance-Thought*, Portland, Ore.

* * *

The World's News.

Jan. 30.—Railroads bidding for transportation of army supplies.—Premier Laurier refuses to advise state ceremonial services in memory of the Queen, on the ground that Canada has no state religion.—Big Vanderbilt-Gould railway deal on; purchasing Southern Pacific, and purpose controlling 52,000 miles of American railroads.—Republicans endeavoring to force passage of ship subsidy bill.—Fresh rebellion in Chinese provinces threatening; further trouble with the Boxers expected.—Filibustering expedition leaves Cuba to assist insurgents of Venezuela.—Tolstoi reported seriously ill.—Jan. 31.—Mrs. Nation announces her purpose to visit Chicago and raid saloons.—Dowie has trouble with his imported lace-makers; tobacco used in defiance to his rules.—European kings and princes on their way to London to attend Queen's funeral.—Insurgents of Venezuela threaten overthrow of Castro's government.—Gen. Dewet said to be invading Cape Colony with a large force of Boers.—Feb. 1.—Senate in a wrangle over appropriation for inauguration day.—Great naval display in honor of the Queen; obsequies begins today.—Taft commission adopts an act for the civil rule of the Philippines; all rebels in arms after April 1 to be disfranchised.—Explosion and fire wreck \$1,500,000 worth of property in New York.—Feb. 2.—Queen Victoria's funeral pageant witnessed by 3,000,000 people; magnificent memorial services in London.—Abyssinian chiefs rebel against King Menelik's government, and 7,000 people are reported slain in battle.—Trouble in the Philippines over proposition to turn Filipino schools over to the Catholic friars.—Chicago woodworkers on a strike.—Big financial crash in Brazil.—Feb. 3.—Drunkenness charged against a number of Chicago school principals.—Mrs. Nation announces her "divine call" to organize a universal saloon crusade.—Stories of inhuman treatment of Boer women by British soldiers, are current.—Grip is raging in France.—Russia prevents execution of Prince Tuan of China.—22 Americans surprised and captured by Filipinos in island of Cebu.—Feb. 4.—Severe snow-storm rages in middle states, rapidly advancing to the east.—Immense meeting at Chicago auditorium in memory of the Queen.—Bishop Thoburn announces that the time of great empires is coming.—Gen. Kitchener making desperate efforts to crush the Boers.—Women of Hiawatha, Kas., wreck two saloons.—Centennial of installation of John Marshall as chief justice observed in American cities.—Boers capture British garrison at Moddersfontein.—Feb. 5.—Mrs. Nation arrested at Topeka, after facing a mob and receiving a hatchet wound.—Governor of Illinois places ban on prize-fighting.—Chicago gambling dens re-opened, uninterrupted by police; anti-vice crusade comes to naught.—Immense pro-Boer mass meetings being held in Germany.—American astronomers go to Sumatra to view total eclipse of the sun Feb. 15.

The Flaming Sword's Exchanges.

American Review of Reviews.—A large portion of the Editor's department, The Progress of the World, is devoted, in the February Review of Reviews, to the subject of the Queen's death, giving some facts of her fatal illness; a glance at her character and reign, and conditions surrounding the English throne. His reviews are illustrated with reproduced photographs. Dr. Gunsaulus writes a character sketch of Philip D. Armour; while Sculpture at the Buffalo Exposition, by Edward Hale Brush, is superbly illustrated. Lyman P. Powell gives a comparative study of Washington and Lincoln; and Abraham Lincoln, in Contemporaneous Caricature, contains many striking reproduced cartoons. The question of the Frye shipping bill is discussed by several able writers. Many other topics of the day are ably discussed in the departments of this excellent monthly. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—We are pleased to note improvement in the tone and appearance of the Arena magazine. It covers a wide field of discussion of great subjects. The principal features of the February issue are: City Ownership and operation of Street Railways, by Frank Parsons; The Merchant Seaman and the Subsidy Bill, by Walter McArthur; and The Theological Views of a Layman, by Edward A. Jenks, A. M. We must not omit mention of B. O. Flower's article on Laying the Foundation for a Higher Civilization. Topics of the Times and Books of the Day are Mr. Flower's special departments. 25 cents per copy. Alliance Publishing Co., New York City.

The Cosmopolitan.—Prominent in the collection of interesting things in the February number, are two superbly illustrated articles: Modern Maneuvers in the French Army, by Fritz Morris; and Jerome Park Racing Days, by John Brewster Dane. The reproduced photographs are the finest possible in the half-tone art. Life of a Vaudeville Artiste is also finely illustrated. The First Lady of Our Land contains pictures of the wives of American Presidents—from Martha Washington to Mrs. McKinley. The fiction of this number is of extraordinary merit. 10 cents per copy. Irvington, N. Y.

Journal of Magnetism.—The publisher of this magazine announces that he has purchased the *Journal of Suggestive Therapeutics*, and will combine the two under the name given in the subhead of this paragraph. This journal promises to become the leading exponent of right methods of physical culture, practical psychology, and kindred branches. Sample copies free to our readers who write for same and mention THE FLAMING SWORD. 156 Washington street, Chicago, Ill.

LEARN LANGUAGES!

German-English Dictionary..... 25cts.
French-English Dictionary..... 25cts.
Latin-English Dictionary..... 25cts.
Spanish-English Dictionary..... 25cts.

Send for List . . . Agents Wanted.

N. Stoller,

202 N. Desplaines st., Chicago, Ill.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cents per Annum. Peter Davidson, Louisville, Ga.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Prices:—Plain Wraps, \$2.50; silk-edged, \$3.00.

Liberal Discount to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-Grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 pages - - - Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.



The New Webster Dictionary

For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALAM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 60c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts; and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It poposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 602 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

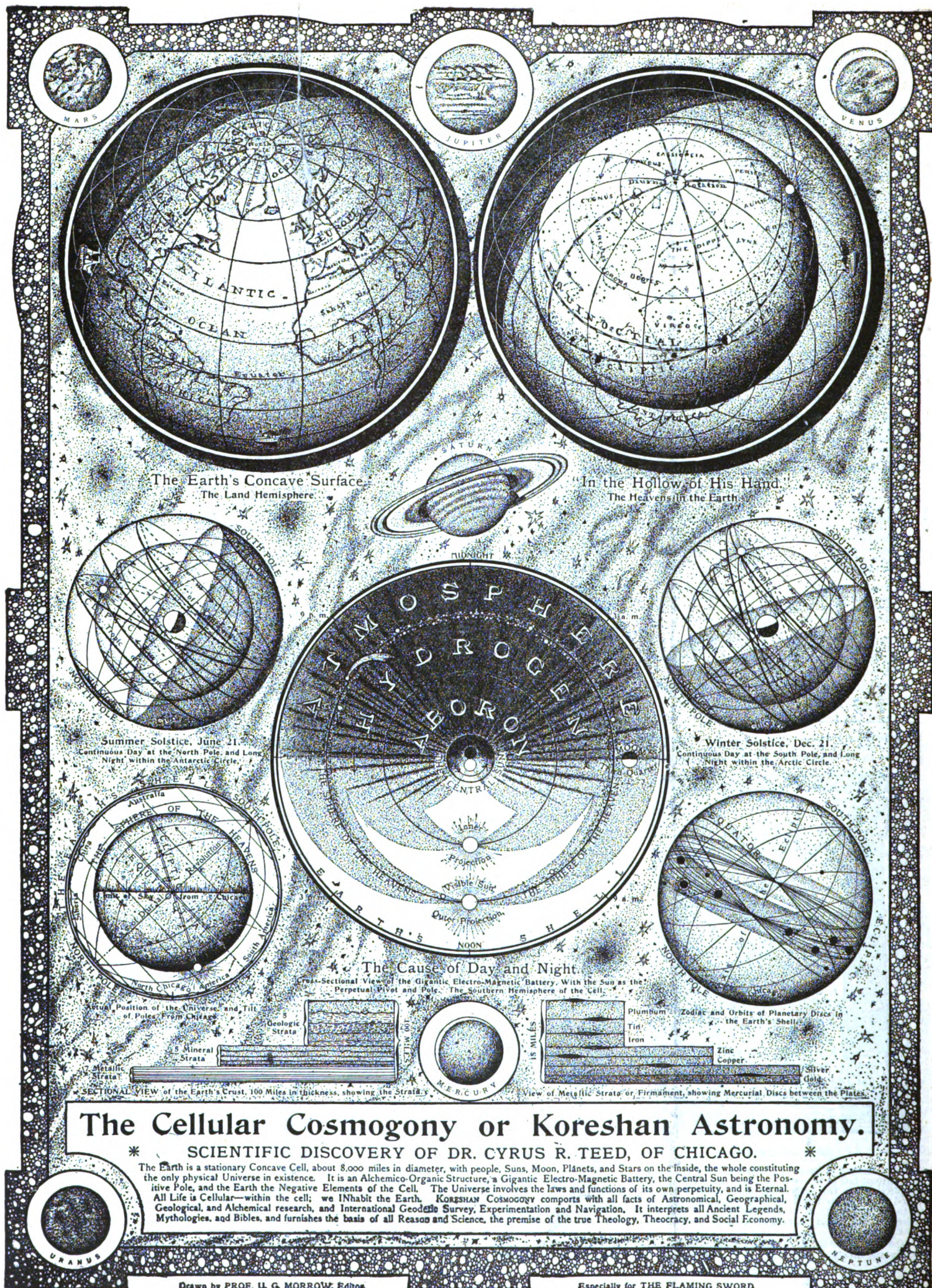
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7323 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



SPECIAL FEATURES OF THIS ISSUE:

Koreshan Idea of the Word of God.—Altitude and Magnitude of the God-Man.—The Coming Man.
Restoration of Man and Cosmos.—Failure of Chemistry.—Editorial Pages.—Modern Ether-God.

THE FLAMING SWORD



February 15, 1901.

THE CONTENTS

The Word of God the Personality
of Deity.

The Word Was Made Flesh and Dwelt Among
Men; Absurd Doctrines of Christendom;
Absolute Unity of the Godhead; the
Greatest Character of the Ages.

KORESH.

Poet's Greeting to the Coming Man.
EDWIN MARKHAM.

The Restoration of Man and Cosmos.
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the evils and fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is enmeshed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 13.

CHICAGO, ILL., FEBRUARY 15, 1901. A. K. 61.

Whole No. 428

The Word of God the Personality of Deity.

The Word Was Made Flesh and Dwelt Among Men; Absurd Doctrines of Christendom; Absolute Unity of the Godhead; the Greatest Character of the Ages.

IN A LATE NUMBER OF THE SWORD, we took occasion to express some of our views regarding what the Christian world calls the Word of God. We will supplement those comments in a further statement enunciating our views of *the* Word as derived from the Bible itself, and shall take occasion to exploit some of the misapprehensions of the theologians of modern Christianity, and to correct some of the errors into which the fallacious interpretations of the Bible have led the Christian world. Our own hopes of immortality are predicated upon our belief in, and obedience to the commands of the Lord, which contain the fundamental elements of use to God and the neighbor. "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Lord Jesus is the Son of God, in a sense in which no other man is or can be the only Begotten. He came into the world when the sign Aries was just culminating its own constellation. This was an event which could not repeat itself in less than twenty-four thousand years, depending on the movement of the sign Aries on the ecliptic. His manifestation had been predicted by the prophets, and discovered by the wise men of the East on astrological data, the chronological accuracy of which proved to be absolutely without mistake or deviation. When the sign Aries fulfilled its transit across the constellation Aries, in the physical heavens, the sign Aries in the corresponding anthropotic domain had completed its fruition with the sons of men. Aries, the Ram of God, reached the point of the consummation of his function in the impregnation of the church of God, for that process of regeneration which shall terminate in the fruition of the Sons of God at the culmination of the Christian era, now at hand.

The Lord Jesus, the Christ of God, is the Word. Because he is the Word, the veritable Logos, language, the speech of Deity, we say that the Bible is not, per se,

the Word of God. Of the Christ it is said: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh and dwelt among us." There are two specific points of doctrine to be derived from these enunciations. First, as God (as distinct from Lord), the Spirit, was made flesh; that is, as spirit was transformed to flesh, we must conclude that the Bible declares the law of transmutation—so far as the mutability of the spirit is concerned. God is Spirit; this Spirit was made flesh and dwelt among us. If language means anything, this doctrine is conspicuously clear. The only thing standing in the way of its comprehension, by the theologians, is the creedal pig-headedness of those who will not hear and see the truth. Now as God the Spirit was made flesh and dwelt among us, it is said of him: "All things were made by him; and without him was not anything made that was made;" and also, that "In him was life; and the life was the light of men." "No man hath seen God [Spirit] at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." This Son, which is the visible person, was declared to be in the bosom of the Father, who is invisible, *in him*, and in whom he, the visible Son, is.

Doctrine of Tri-Personality an Absurd Fallacy.

The first point of doctrine, then, is that spirit is convertible to matter; the second point of doctrine is, that the same God, who is invisible, is made visible in the Lord, who is the same in matter as he was previously in Spirit. We most emphatically declare on the authority of the Scriptures, that there are not three persons in the Godhead; and we challenge all the Doctors of Divinity and all theologians, to find one passage in the Bible that even suggests such an interpretation. The doctrine of the tri-personality of the Godhead is the doctrine of devils—unmitigated, unadorned, un-

mixed with truth. It is calculated to deceive the very elect, because given with the authority of the Roman Catholic church, and reiterated by the daughters of the old harlot, the so called Evangelical churches. Isaiah, the great prophet, whose authority ought to be worth as much as the modern theologian, has expressly declared the Lord Jesus to be, not only the Son of God, but the Father as well.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." If, as generally maintained by the church, this refers to Jesus, the Son of God, why does it not settle the question of the fulness of the Godhead in Jesus, the Son of God? Why does it not open the eyes of the world, blinded by that church of the medieval pago-Christian declension, to the comprehension of this much of the truth of God? The Lord was the visible and central point of the visible human race. The invisible God who was in him, was the invisible central point of the invisible human race; that is, the Christ, visible, was the nucleus or focal point of humanity, in its external manifestation; the Father in him, the Christ's own spirit, was the nucleus of the invisible human race. It is because of these facts, that we declare the Son of God to be the Son in the supreme sense—a sense in which no other can be such a Son until the Mazzarothic cycle fulfils itself again. This is why it is declared of Him, he is the "only begotten Son of God." We are glad to be able to place these statements before the world, in the face of the subtle and insinuating efforts to belittle the character of the God-Man by trying to lower him to an equality with the spurious mahatmas, swamis, and magicians of this degenerate age.

Absolute Unity of the Godhead.

The Lord Jesus is declared to be both Christ and Lord. This word Lord, in the Hebrew, is Jehovah, or *Yaweh*. Jehovah means the personal and visible manifestation, in contradistinction to Eloah, God the invisible. Jesus, meaning Saviour, was Jehovah; that is, Lord. To believe in Him is to confess him as the Lord God. Every man who denies that Jesus is God and the Creator of the universe, denies the Christ, and is therefore antichrist. The Old Testament declares that there is no Saviour but Jehovah. The New Testament declares that the Lord Jesus the Christ is the Saviour of the world. Christian science, so called, says there is no sin, no sickness, no death, therefore there is no need of a Saviour, and that the man Jesus is no more than any other man; therefore we say that "christian science" is one of the most unmistakable phases of antichrist that the devil has thus far projected into the world.

The very construction of the universe provides that there should be a central and polar point of perfection and fulness. The Bible declares such a point to exist in the heart of the human race, and that this point is the Son of God. We declare this Son of God to be the image of the invisible God; the Father whom Jesus declared to be in him, "the first-born of every creature; for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist, and he is the head of the body, the church." We quoted these passages once to a Baptist clergyman, and he responded: "You have a queer way of interpreting the Bible."

"No," we replied, "you have such a queer way of interpreting it, that when we read it you think that we are interpreting it."

A *theoretical* belief in Jesus is no belief at all. "If ye believe in me ye will keep my commandments." If a man says he believes, and is not struggling to obey the law of God, he has no assurance that he is in the way of salvation. There has been no keeping of the commandments in full, during the Christian dispensation; therefore, there has been no salvation. The law of reëmbodiment, culminating in the final reincarnation, is the law of the resurrection. This is the *anastasis*, the *resurgam*, the resurrection of the dead. The salvation of the race is in the resurrection of the dead at the end of the Christian era. "The good seed are the children of the kingdom; the field is the world [cosmos, church], and the harvest is the end of the [cosmos] world;" that is, the end of the age or dispensation. There is no fruit until the harvest at the end of the Christian age. We are now at that end.

It is for the reasons above stated, that we have had an age of mercy or grace, an age in which the world did not know the science of the law, nor had it the power to keep it. Men have been preserved (saved) in mortality, until the end. It is for this reason that Paul said: "Ye are saved by faith without the works of the law." The world did not know the law, and was saved by faith until the time of the end, when the law being known, man must work out his own salvation, God working in him. Blessed are they that *do* his commandments—not they who have faith.

Altitude and Magnitude of the God-Man.

Let us examine some of the ethical, sociological, and militant aspects of the greatness of the Son of God from a prophetic point of view. The morality of the Christian church was to decline to the end of the Christian dispensation. "That day shall not come, except there come a falling away first." What was to fall away—something not exalted? Or was the seed sown to fall into the ground and die? The Lord was the

promised Seed; he was the Seed-man; he was planted in the church to fall, to take upon himself the sins of the world. "He was made to be sin." The Head of the church, with the church, fell as it was declared it should. But the church says He declared, "I will be with you, even to the end of the world." This is true; when the church fell, He fell with it just as he declared he would. He is with the church militant, he will arise in it Triumphant.

Jesus said, "I came to bring a sword." What has been and is the moral effect of this purpose as declared in His own unmistakable language? The greatest naval and military equipments the world has ever projected, mark the closing years of the Christian era. The potential energy of the Christ for declension, must be sufficient to compensate for his potential energy in his ascension. Was Jesus great? and if so, what are some of the factors of his magnitude? He was great in that he could distinguish between good and evil, conscious of the fact that he had arisen above the power of the law of sin. Knowing His own righteousness, he had the courage and strength of his convictions, and hesitated not to declare that he was the good Shepherd. He discriminated between his own righteousness and the unrighteousness of the world, even of that of his closest followers. He was great in that he had the courage to declare the distinction between himself and those who would cavil at his doctrines. "I am from above, ye are from beneath. I came forth from my Father, ye are of your father the devil, and the works of your father ye will do." He was great in that he knew by what law he should disappear from his disciples, in fulfilment of his own prediction: "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: and when he the Spirit of truth shall come, he will guide you into all truth, and will bring to your remembrance all that I have said unto you, and will show you things to come." He was great in that he knew his possibilities for carrying out the laws of his theocrasis, his absorption into his God and into his people. He was great in that he could choose the only twelve men who could execute his will in receiving, first, his doctrine, and then in absorbing his life for the beginning of the new age. He was great in the fact that he knew that future generations would honor his name by dating the dispensation from his birth, and in the fact that there was potential energy enough in his constitution and character to compel the world to thus honor him. He was great in that he had the discrimination to choose the twelve men who, as grand marshals of his militant purpose, would have the courage to stem a world of opposition, and herald the Christian standard until it should take rank as the civilizing power of the world. He was great in that the world today is compelled (because he lived for only thirty years, but a

boy) to say, on every legal document throughout Christendom, 1901—otherwise it is illegal. The Christian age began with Him; it will end with him. The world may condemn the tendencies of the Christian age, in what is called the Christian divisions of the world; it cannot deny its power either for good or evil.

The Most Wonderful Character of the Ages.

Christianity is the world power today. It is not the Christianity of the Christ and his immediate followers, but it is the Christianity of Christ's declension. It is the Christianity of the perversions of the greatest truth, of the greatest life. The love of uses to God and the neighbor actuated Him; the love of money, its perversion, is the ruling passion of Christendom today. It is the Christianity out of which shall arise the new Christ, and out of which shall arise the new church and new dispensation; a church which will honor Him in his resurrection, as he honored Moses in his resurrection. He was great in that he knew his unmerciful denunciation of the evils of sin in the people of his own nation and church, would bring down upon him the wrath of those who would deliver him up to death, and that this knowledge did not deter him from condemning the sins of omission and commission which brought his people under subjection to a foreign power and God's displeasure. He was greatest in that he knew of the law of Messianic power, through which he should plant himself in the race as the seminal essence of Deity, and by so doing would fulfil the injunction: "Increase and multiply and replenish the earth," by bringing forth the Sons of God, his own offspring, at the end of the age.

The Lord's real, wonderful greatness will be seen in the evolution of the new genus of men, neuter beings, about to unfold as the true Sons of Deity, the arch-natural race of men, product of his own absorption into the church which received him as the cloud which took him out of the sight of his disciples. He was great in that he knew the philosophy of the law of immortal life and had the force of character to obey it, and thus attain to immortality. His doctrines promulgated nearly two thousand years ago, founded upon the central religious conception, are now becoming the pronounced sentiments of social reformation. He was the most wonderful character of all the ages, because he was the Son of God, because he embodied all the attributes of Deity, and because he was the Lord God Almighty.

To all that believe in His name gives he power to become the Sons of God. This is because none will believe in His name who did not receive the Holy Spirit nineteen hundred years ago. The Holy Spirit was himself in spiritual dissolution. When the Holy Ghost was disseminated, the body of the Christ was broken and fed to his people; it was then they ate his flesh and

drank his blood. From this the Sons of God, offspring of Deity, will mature at the end of the dispensation now closing. Those arising into this new-born life will not hesitate to confess their source and parentage. To believe in his name, as before stated, means not only to confess his Divinity, but to be obedient to his will and law. If the promise to give power to become the Sons of God is to be fulfilled, it is in order for us to inquire, What constitutes a Son of God? Is it possible for a man born in sin and shapen in iniquity, with the tendencies of the sensual flesh, to be transformed to the Sonship of the Eternal? Is it possible for a sinful man to be like the Son of God? "It doth not yet appear what we shall be, but we know that when he appeareth we shall be like him." Do these promises mean anything? and if they do, what do they mean? Koreshanity comes with the scientific reply to all these questions.

Ascending and Descending Degrees of Divine Life.

The Son of God had an ascending and a descending life. In the ascending life of the Son, his consciousness was absorbed into the central consciousness of the invisible God. The external identity, which was the identity of the Son, became one with the invisible identity; thus the Son sat upon the throne of the Eternal. By the throne, we mean the intellectual part of the mentality; this is in contradistinction to the affectional part of the mentality, which is the altar. The throne and the altar are not outside of the human race, but constitute the invisible and visible point of the human race. It is by this regular and constant raising up of a central personality, and his absorption into the central consciousness, that the throne of God and his altar are made eternal and perpetual.

In the descent of the descending element of the life of God, God's animal nature passes down into the race for the process of regeneration; that is, for reproduction. It is of this ascending and descending life, that it is said: "Who knoweth the spirit of man [God] that goeth upward, and the spirit of the beast [animal] that goeth downward to the earth?" In the descent of the animal life of God, the Divinity is planted in the race to die that it may regenerate and multiply the Sons of God. This absorption of the Son into the superconsciousness, that is, into the inner consciousness of the invisible Deity, does not invalidate the integralism of the consciousness thus absorbed; it rather strengthens the identity by conjoining the outer with the inner consciousness, making them one and indissoluble. In the Buddhistic philosophy, this is absorption into Nirvana. It is not understood by any of the modern, would-be interpreters of Buddhism.

By the Divinity or God, we mean the God-man—such as was manifest in the person of the Son nineteen hundred years ago. The Holy Ghost was a substantial

Spirit, the result of the dissolution of the Lord's body. The descent of this Spirit was the descent of the Christ into the church. We reiterate: this was the seminal potency of Deity, and its implantation into the church was the sowing of the Word, which was the sowing of God. The sowing of God, in the descending life of the Christ, was the beginning of the process of regeneration of the Sons of God, a regeneration to be completed at the end of the age, when the fruition is complete. Those who stand now at the end of the age, are the same ones who stood at the beginning of the age. The resurrection is merely the reincarnation of those who were baptized at the beginning of the dispensation with the Holy Spirit, the impregnating potency of the Father, the *begetting attribute* of the Son of God. Jesus was the involved product of the whole humanity; the Sons of God begotten of the Christ will constitute the evolved product of the human race through Jesus the Christ and Lord.

The Manifestation of the Sons of God.

The Sons of God evolved from the one Son will also be absorbed, not, however, into the central ego, but into the order of Melchizedek; not into one consciousness, but into as many identities as there are identities to be absorbed. No consciousness is lost in this absorption. When these firstfruits are ripe for harvest, they do not increase the number of those who constitute the perfect cubical number of the solar realm, for this number can neither be increased nor diminished. The absorption of the firstfruits is merely the entrance of the natural lives, perfected in their order of development, taken into and appropriated and assimilated by the invisible Deities. It is in this way that the Sons of God are matured and gathered unto the Fathers, and thus put on the consciousness of the Gods. This is not accomplished merely by the exercise of the will. It will be accomplished through the office of Elijah the Prophet, the man ordained of God to baptize the world into the possibility of applying the law. It is by *doing* His commandments, not by the exercise of the mind or will, that immortality is attained.

Just about the time the set of idiots calling themselves the "higher critics" have gotten the Bible "fixed up" to their satisfaction, the human race will be called upon to witness the most consummate miracle the human mind has ever conceived. Those who think there are no supernatural laws, will be the most astonished lot of fools the world has ever made a laughing-stock of, since divine operations were transformed, by these wise idiots, into myths. We may believe on His name, and thus believing, become the Sons of God in this world, in this present time, with this generation. The people who now live naturally as common people, may overcome death in the body and leave this world without dying, leaving nothing behind to be buried.

It cannot be done by the exercise of the will, but it can be done through obedience to the law of God. No man nor woman who continues to deny the Godhood of the Son of God, will ever become a Son of the Most High. The transformation will be accomplished by the dematerialization of the physical bodies now existing. The conflagration of the world is the electro-magnetic combustion of the physical bodies ready to enter the flame which *the Flaming Sword* will kindle.

The Grand Man or Macrocosmic Human World.

We have thus far defined Deity as both individual and personal. The personality is Jehovah, the Son of God; this is the Lord God, personally manifest as the Saviour of the world. Within this Jehovah is the invisible Eloah, God. This constitutes the central anthropic (human) star, Governor, Creator, and Director of the universe. Such is the prime central microcosm. From this central star radiate all the mental and psychic energies of the universal or Grand Man, man in the magnitude and fulness of the universe. This is the man in his greatest form and function—the macrocosm. The Grand Man, or man in his greatest magnitude, is constituted of myriads of entities in every degree and shade of ascending and descending stages—men progressive and retrogressive.

The heavens and the hells unite in the general visible human race. In the worlds (cosmic orders) which are invisible to the natural human race, there are heavens and hells innumerable, and hells terrible. But the hells are places of discipline, full of those experiences which conspire to develop through the incorporation of fallacies and evils, which must finally embrace all fallacies and evils to be brought into contrast with the true and the good. Through man's development in the hells, he comes to be the fruit of the tree of the knowledge of good and evil. He then *knows* good and evil, and when he rejects the evil he becomes the fruit of the Tree of Life. The hells are as eternal as the heavens, but no consciousness remains eternally in hell. The hells are constantly made up of the wastes or the *debris* precipitated from the heavens. When once a consciousness has matured into Sonship, his absorption into an eternal entity consummates his final perfection and his eternal life. There is no further fall of this *identity*, but there is a fall (precipitation) of the wastes which accrue from the activities which are constant with every eternal mentality.

We have been prolix and reiterative in our emphasis of the Godhood of the Lord Jesus. We have urged this in reiteration, because we have had an experience of thirty years in confronting the dense stupidity and perversity of the human intellect and heart of the so called civilized world. We have made the contrast between the Son of God and all other great teachers; we hope, in an impressive way, that the comparison

may be so great as to distinguish the Son of God as preëminently above all the other teachers of the world. The contrast is immeasurable. The Son of God was glorified in the Father, and the Father was glorified in the Son.

Koreshanity the Literal Degree of the Word.

Koreshan theology differs radically from all other religions of the world. It has been said that our views of the Lord are identical with Swedenborgianism. Emanuel Swedenborg made, as he declared, an exposition of the spiritual "sense" of the Bible, which he called the Word. He did not pretend to make an exposition of the literal "sense," which is the scientific, but he did declare that the Word was in its fulness, in its holiness, and in its power in the literal "sense." When Swedenborg reached the knowledge that the Son of God was the Lord and the fulness of the Godhead bodily, he became frightened at what would be the logical results of his reasoning, and failed to reach the science of the literal degree of the Word. Jesus was the Son of God, according to his (Swedenborg's) illumination; but the highest possibility of the human race was the attainment of angelhood, into which the Lord could flow by the influx of love and wisdom from God. He failed to perceive that angelhood was not the highest attainment of the human race. He did not come into the illumination of the fact that, through the first begotten, many Sons would be regenerated, reproduced, from Jesus the Christ who was planted in the church, which was the Garden of Eden.

The world cannot be made alive until it is absolutely dead. The "old man of sin," though dying, is not dead; it is not dead so long as there remains anything to die, hence it cannot be made alive until "the old man" is killed. How shall "the old man" be killed? It shall be done by the *Letter*—the only thing that can kill. The Letter killeth, but the Spirit maketh alive. We will take the Letter, then, which is the two-edged sword, and by its science kill "the old man," that the Spirit can put in its work of consummating the resurrection of the dead when the letter has done the killing. There is no resurrection from the mortal (dying) state, but there can be a resurrection from the absolutely dead state. How shall we kill "the old man" by the Letter of the Word? We must take the law of God to him, wielded from its scientific exposition and aspect. Obey the law as scientifically expounded, and sensualism, selfishness, and all the evil tendencies of the mind, heart, soul, and body will be eradicated. "Blessed are they that *do* his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The Sons of God will have life in themselves, as the Son of God had life in himself. That the final fruitage of humanity is eternal Sonship, Swedenborg failed to comprehend and realize. In this opening of the Literal Book of Life, Koreshanity differs most radically from Swedenborgianism, and the doctrines of the other churches have no comparison.

Poet's Greeting to the Coming Man.

EDWIN MARKHAM.

WE STAND here at the end of mighty years,
And a great wonder rushes on the heart,
While cities rose and blossomed into dust,
While shadowy lines of kings were blown to air—
What was the purpose brooding on the world
Through the large leisure of the centuries?
And what the end—failure or victory?

Lo, Man has laid his scepter on the stars,
And sent his spell upon the continents.
The heavens confess their secrets, and the stones,
Silent as God, publish their ministry.
Man calls the lightnings from their secret place
To crumple up the spaces of the world
And snatch the jewels from the flying hours.
The wild white smoking horses of the sea
Are startled by his thunders. The world powers
Crowd around to be the lackeys of the King.

His hand has torn the veil of the great Law,
The Law that was made before the worlds—before
That far first whisper on the ancient deep,
The Law that swings Arcturus on the north,
And hurls the soul of man on the way.
But what avails, O builders of the world,
Unless ye build a safety for the soul?
Man has put harness on Leviathan,
And hooks in his incorrigible jaws.
And yet the perils of the street remain;
Out of the whirlwind of the cities rise

Lean hunger and the worm of misery;
The heartbreak and the cry of mortal tears.

* * *

But hark, thy bugles blowing on the peaks;
And hark, a murmur as of many feet;
The cry of captains, the divine alarm!
Look, the last Son of Time comes hurrying on—
The strong young Titan of Democracy;
With swinging step He takes the open road.
In love with the winds that beat his hairy breast,
Baring his sunburnt strength to all the world,
Then casts his eyes around with Jovian glance;
Searches the tracks of old tradition; scans
With rebel heart the books of pedigree;
Peers into the face of privilege and cries:
Why are you halting in the path of Man?
Is it your shoulder bears the human load?
Do you draw down the rains of the sweet heaven
And keep the green things growing?
Back to hell!

We know at last the future is secure:
God is descending from Eternity
And all things good and evil build the road.
Yes, down in the thick of things, the men of greed
Are thumping the inhospitable clay;
By wondrous toils the men without the dream
Are laying the foundation of the dream, the Kingdom of
Fraternity foretold.

The Restoration of Man and Cosmos.

The Theme of the Poets and Philosophers of all Ages; Hope for the Coming of the Great World-Re-deemer; the Testimony of the Scriptures.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

"THE TRAVELS OF CYRUS," a work by Chevalier Ramsay, in two small volumes, which lack but three and twenty years of being two centuries old, furnishes most of the matter for this article. We will begin with the most ancient authorities—the Chinese. The book called Uking, which means changes, speaks often of two heavens—a "primitive heaven" and a "posterior heaven." Of the first it is said: "All things were then in a happy state; everything was excellent; everything was good; all beings were perfect in their kind. In this happy age, heaven and earth employed their virtues conjointly to embellish nature. There was no jarring in the elements, no inclemency in the air. All things grew without labor, and universal fertility reigned everywhere. The active and the passive virtues conspired together without any effort or opposition to produce and perfect the universe."

In the books called King, or Sacred, it is said that "Whilst the first state of heaven lasted, a pure pleasure and perfect tranquility reigned over all nature. There were neither labor nor fatigue, nor crimes; nothing made opposition to the will of man."

Of the ancient Chinese philosophers, Tchonangse says: "That in the state of the first heaven, man was united inwardly to the supreme reason, and outwardly he practiced all the works of justice. The heart rejoiced in truth, and there was no mixture of falsehood. Then

the four seasons of the year succeeded each other without confusion. There were no impetuous winds nor excessive rains. * * The five planets kept on their course without any equality. Nothing did harm to man, and man did harm to nothing; and universal amity and harmony reigned over all nations."

Of the fall from this first heaven, which the reader will plainly see was in earth, the philosopher Hoaninantse says: "The pillars of heaven were broken, the earth was shaken to its foundations. The heavens sunk lower toward the north; the sun, moon, and the stars changed their motions; the earth fell to pieces; the waters enclosed within its bosom burst forth with violence and overflowed it. The earth rebelling against heaven, the system of the universe was quite disordered; the sun was eclipsed; the planets altered their course, and the universal harmony was disturbed." Ventse and Lietse, much older writers, say of this fall from the first heaven: "The universal fertility of Nature degenerated into an ugly barrenness; the plants faded; the trees withered away. Nature, desolate and in mourning, refused to distribute her usual bounty. All creatures declared war against one another. Evils and crimes overflowed the face of the earth."

The book Likiky says all these evils arose "From man's despising the supreme monarch of the universe. He would needs dispute about truth and falsehood, and

these disputes banished the eternal reason. He then fixed his looks on terrestrial objects and loved them to excess. Hence arose the passions, and he became gradually transformed into the objects he loved, and the celestial reason abandoned him entirely. This was the original source of all crimes, which drew after them all manner of evils sent by heaven for the punishment thereof." Ramsay says: "The same books speak of a time when everything is to be restored to its first splendor by the coming of a hero called Kiuntze, which signifies shepherd and prince, to whom they give likewise the names of the most Holy, the unrivaled Teacher, and the supreme Truth. He answers exactly to the Mithras of the Persians, the Orus of the Egyptians, the Mercury of the Greeks, and the Brahma of the Indians. The Chinese books speak likewise of the sufferings and conflicts of Kiuntze, just as the Assyrians do of the death of Adonis, who was to rise again to make men happy; and as the Greeks do of the labors and painful exploits of the son of Jupiter, who was to come down upon the earth." "In all these nations," says Ramsay, "the middle God, to whom they all gave the name Soter or Savior, was to put an end to crimes by his sufferings." The Indian sages teach that "souls are eternal emanations of the divine essence;" that they were originally in a state of purity and blessedness, but through sin were "thrown down into the bodies of men and beasts according to their several deserts."

Of the ancient Persians, Plutarch, as quoted by Ramsay, says that Zoroaster teaches that the supreme God Oromanzas made originally all things good, and men in a state of perfect happiness. "He created afterwards [in addition to the six created at first] four and twenty other genii and put them into an egg [by which the ancients meant the earth], but Arimanius and his genii pierced through the shining egg, and immediately evil was blended and compounded with good. But there will come a time appointed by fate, when Arimanius shall be destroyed and extirpated; the earth shall change its form, and become plane and even; and happy men shall have only one and the same life, language, and government." Of the Greeks, Plato said of this first earth, this garden of Eden, "That everything there was beautiful, harmonious, and transparent; fruits of an exquisite taste grew there naturally, and it was watered by rivers of nectar."

A Hebrew prophet declares that "The foundation of the whole law and all the prophecies is the idea of a nature, pure in its origin, corrupted by sin, and to be one day restored." To this agrees Isaiah: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." The new earth, soon to come, doubtless means, primarily, a new humanity, but its full meaning signifies a redeemed physical earth, in which the perfected humanity shall dwell.

Our author finds naturally, that the nearer a people lived to the time of the facts described, the more clearly

do their writers set them forth. On this principle, the Chinese—being the oldest people—their writers more clearly describe that first "heaven"—earth, and the fall from its blissful state. Thus it seems that there are "traces that appear in all religions of a nature exalted, fallen, and to be repaired again by a divine Hero," says Ramsay. The same writer tells us that this Savior-Hero, as were all the other gods, was not another divinity, separate and distinct from the supreme God, but only a title of that god given to them while working in a given capacity. Apollo was not another god separate from Jupiter as the sun-god, dispensing light to the world. These names did not signify different gods, but separate attributes of one god.

In like manner, in the Bible, Father, Son, and Holy Ghost do not mean three separate persons—three Gods, but three attributes of *one* God. The Father has that name because of his power to beget the Sons of God; just as any father is such because of his power to beget sons. But the Father himself is a Son, in whom dwells a father; but the ordinary father, not yet having reached the perfection of his being, is not a perfect father—he has not within himself the power to produce from himself, a son. He is not, as the Adamic race was, male and female in one form. He is not a father in whom dwells the mother, as Jesus was—he being the Bridegroom in whom dwelt the Bride. Jesus was the perfected man in whom was the Father; hence, as he declared, he and that Father were, not two persons, but one; and that one contained the Bride, the Mother. Hence he was the "fulness of the Godhead bodily"—one personality, one God, not three, although he was called by three names: Father, Son, and Holy Ghost, to which was added—by what he did, and will yet accomplish for men—Soter, Savior.

In accordance, then, with the belief of all ages and nations, the Bible teaches, and Koreshans declare, that there was an age of Saturn, a Golden Age, an Edenic state, in which men in earth walked with the Gods in a state of now inconceivable freedom and happiness; that in the course of a long time, because of the entrance of sin and ignorance, Eden was lost, and its indescribable bliss gave place to crimes and the degeneracy of man and the physical earth which we have today. Koreshans also declare that we are on the eve of the time when man will return to the blissful state from which he fell, by the intervention of a Man, a Hero, a Savior, who, although—according to prophecy—he will have another name, will not be *another* Hero-God, but the same one who came to the suffering earth nineteen hundred years ago. The earth, likewise, will be rejuvenated and redeemed from under the curse, and restored to its primeval condition; and will again bring forth its abundance for its redeemed and saved inhabitants. As men will lay down the implements of warfare, so the warring elements will subside, and there will be no more wrecking and destructive storms and cyclones.

Whence came these accordant records of the history of the world? Ancient writers say that ideas could never exist in the minds of men unless there had been at some time, a state of facts, the same or nearly such, from which they were derived. It is a fact often observed, that when a people decays, as in the case of Greece, the very soil and climate share the degeneracy. The present country of Attica, by no art or cunning of man, can be made to produce such people as it did in the age of Pericles. The restoration of man means also the restoration, the salvation, of the soil from which he will draw his substance. What is before us then, is a redeemed and perfected universe.

In the Editorial Perspective.

THE EDITOR.

THE FAILURE OF CHEMISTRY to solve the problems of the simplest substances in which life is manifest, demonstrates the fact that it is utterly incapable of solving the great problem of life itself; and until it can reveal what life is, chemistry cannot be rightfully termed a science. It is now on a par with modern astronomy and theology, helpless before critical inquiry, and defenseless in the face of bold attack upon its premises. It cannot be denied that the chemist has accomplished wonders; as the result of a long line of experimentation, he is enabled to create new substances and make new compounds, but he does not know the *processes* by which the results are obtained. Prof. Ira Remsen, in the chair of chemistry in Johns Hopkins University, has made some telling admissions in *McClure's Magazine* for February, 1901, in an article under the heading of "Unsolved Problems of Chemistry," in which he reveals the present status of the so called science, which many uninformed minds have considered as thoroughly established. The chemist, by processes of decomposition, has resolved material substances to "elements," beyond which he cannot go. This is the *sum of all research* in the field of chemistry; and then arises the question, "What is an element?" "To this question chemists are not able to give an answer. The relation of elements to one another, form one of the unsolved problems of chemistry," says Prof. Remsen. At the very outset, the chemist contends with an insurmountable barrier, beyond which he cannot go, except by mere speculation. In the article referred to, it is admitted that "Another unsolved problem of chemistry is that presented by the constituents of plants and animals;" the chemist does not know what chemical changes take place in substances appropriated and transformed to substances of organic matter. Starch is a mystery to him; sugar has baffled all authority; proteids and protoplasms are inexplicable from the standpoint of chemistry; and the atom is totally out of reach. "In fact, the atom is a great unsolved problem of chemistry. * * If the views held by the majority of chemists are true, the science of chemistry is the science of atoms;" but "the atom of today is a scientific abstraction." The modern atomic theory simply enables the mind to form some kind of conception of chemical changes, but the chemist does not know whether that conception is true or not. "He studies his substances before and after action. New substances are formed, and he concludes that the atoms have arranged themselves in different ways. What he knows is that new substances with new properties are formed. He knows this whether atoms are realities or not; but the atom helps him to form a picture of what probably takes place throughout the masses with which he is dealing. The atoms are as far removed from the intellectual gaze of the chemist as the most remote star from the eye of the astronomer." Throughout the entire article, no mention is made of any relation existing between matter and energy. The chemist is blind to one half of the substances with which he deals, and is ignorant of the great fact that no chemical change is possible without requisite energies which have to do with the new materials created. Koreshan Alchemy solves the chemist's "unsolved problems" of material substances and their phenomena; it rests upon the demonstrated premise that *matter is destructible*, and that matter and energy are interconvertible, interdependent, and correlative. From first principles to last analyses, it has no missing links, no questions unanswered, no problems unsolved. It is the discovery and revelation of the secret of Life itself!

Ancient mythologies have been looked upon by the modern world as mere fables, degrees of truth couched in myths—popular and superstitious conceptions of theology. The common idea of myths has led minds to suppose that Jesus the Christ did not exist as a personality, but that the narratives contained in the New Testament are but the exaggerations of Oriental imagery. However, there are ample proofs extant that such a man as Jesus lived nineteen hundred years ago—a fact well attested not only in history but also by the very existence of a religious system, the name of which is derived from his Messianic title, the Christ. Egyptologists now maintain that the Egyptian deities were natural men and women; and Dr. Hogarth, one of the most famous and able archeologists, has reached the conclusion as a result of his researches, that "all of the ancient gods, it is now held, were once men; and their actual feats have only been decorated and magnified by tradition and imagination." The great Jove, known to the Greeks as Zeus, and to the Romans as Jupiter, Dr. Hogarth claims, as has also been traditionally held for thousands of years, was born on the island of Crete; and evidences have been discovered which, it is asserted, corroborate tradition. These very recently discovered evidences are by no means startling to the Koreshan, however much of a sensation they may create in religious and scientific circles; because Koreshanity teaches the great fact that not only were the gods of the ancients tangible beings, but that the greatest God of all, the Creator of the heavens and the earth, is Man! Koreshanity alone, of all systems extant, is capable of correctly interpreting the myths, traditions, and sacred books of the East.

The world stands amazed at the new billion dollar steel trust, the most formidable and gigantic corporation ever founded. The twentieth century begins with a new phase of the trust problem—in the heaping up and the heading up of forces in the world of industry and commerce, in the over-towering and over-powering forms of oppression! They are co-operative concerns in the stupendous scale; they embrace the elements of the colossal, the striding movements which hasten the end. The railroad trusts are pooling their issues, and combining their interests in the direction of the formation of one great concern which may control all the railroads of nations. It would be but a step to unite the railroad trust with all the great trusts which control the products of earth, and which employ the railroads for transportation—iron, coal, oil, and grain trusts—in the formation of the greatest commercial world-power. The gigantic evils are outstripping the elements of modern reform, and the end is bound to be revolution; for the forces of labor, upon which the gigantic concerns rest, constitute a stupendous volcano of discontent, which must, soon or later, revolt and shatter the very power which has grown out of them. The gigantic trusts portend, on the other hand, the aggregation of forces in that great climax of all progress—Koreshanity, the magnitude of which can only be seen by the world at large, in the magnitude of the reflex in the perverted orders of industry and commerce.

Millionaire Carnegie, the great steel magnate, has sold out, it has been reported, to the great steel trust, and now announces his intention of devoting his life to giving away the money he has accumulated. His proposed donations amount to about \$1,000,000, a month, to be applied exclusively to libraries and church organs! What power is it that gives any man the right

to take the products of the labor of tens of thousands of people for twenty-five or thirty years, and apply the proceeds where they can be of no use to the men who produced the wealth? It is not the power of justice! Libraries and pipe organs may serve as temporary monuments to a great pseudo philanthropist; but they do not constitute the proper reward for a quarter century's labor on the part of tens of thousands of people. If the \$150,000,000 or more that is proposed to be devoted to a great scheme of perpetuating the memory of a magnate, were placed in a number of great and growing industries for the direct benefit of the people that have been robbed of their products, it would be a step in the direction of practical philanthropy; but as it is, where will Carnegie's vast fortune be in twenty five years from now? In worn-out books and second-hand organs!

The church is away behind the secular world in the matter of the formation of trusts. For a number of years, however, evangelical bodies have been discussing the feasibility of federating their forces, of forming a religious combine which should add to the power of the church; but little has been done. The idea is not that of union, but of federation, in which the different denominations may retain their peculiarities, doctrines, rituals, and organizations; and this would perhaps give the ecclesiastical optimists opportunity to prate about the unity of Christendom! The recent conference at Philadelphia, having for its object a national federation of churches and Christian workers, resulted in referring the whole question to a committee, with instructions to revise the entire plan. The spirit of the trust is in almost every department of the modern world; but there may not be force enough in the old church to effect anything startling in the line of extensive co-operation in promulgating its fallacies.

One says, "Anything that tends to create fear is false." Perhaps it is not "real," in the mind of the mental scientist; but a fall from a balloon, an approaching cyclone, a house on fire without means of escape, or a wrecking ship at sea, is fearful enough even for those who deny the existence of matter. Many false conceptions are employed to inspire fear—notably, the idea of eternal torture in an absurd hell, has been effective; but there is such a thing as employing misconceptions for the purpose of deadening the senses and dissipating fear of the consequences of disobedience to law. For instance: "The teachings of mental science alone places one beyond all fear—I know of no other schools of thought which do not tend to weaken character by some sort of terrorizing doctrine." This suggests the truth of the saying that "Devils rush in where angels fear to tread"!

Jesus developed a class-conscious people; he knew that they were above the masses, because they were able to recognize him as their leader and teacher; and because they did so, he gave them a mental impulse and spiritual power which distinguished them from all other peoples. Jesus drew the line between his disciples and those who had no sympathy with, nor power of recognition of him and his gospel. The Hebrews were a class conscious people; they were conscious of their importance as a great factor of progress; they alone, of all peoples of the earth, were chosen by the divine Mind to furnish the material for the weaving of the threads of destiny. A new class, a nucleus of humanity, is selected at the close of every dispensation to become the embodiment of the powers of progress in a succeeding age.

A Chicago physician announces that he has hit upon the idea that within a very short time it will be possible to transmit coal, after reducing it to a subtle yet substantial form,

through the air on a wireless electric current, to be reduced at the place of destination to a solid, and to be sold as coal with the original qualities of the product dug from the mines. Such a feat would be a wonderful thing even to the people of the twentieth century; but we hazard the assertion that a still greater miracle will be required to convince the chemist that matter is destructible!

The society of the primitive Christians was communistic—that is, they had all things common. The word common is from *com*, together, and *munis*, serving. The members of that society loved and served one another, because the spirit of service pervaded the body. The absence of such service in the modern church is a demonstration of the fact that the original spirit which expressed itself in divine communism, is absent from Christendom!

The difference between the materialist and the christian scientist is that the one holds that nothing is real that is not material, while the other claims that nothing is real that is not spirit. Koreshanity maintains that both matter and spirit are real, substantial, and interconvertible; neither could exist without the other.

Even the great Temple of Deity is not exempt from burglary; there are minds which persist in climbing up some other way than by the front Door; but they are such as the Lord never knew by intimate conjunction—they are thieves and robbers!

The Almighty sows his seed in soil prepared, and reaps himself for the world's peace and happiness; the devil has sown to the wind, and is about to reap the whirlwind of revolution. The two harvests are at hand!

Theosophy teaches a mere theory of re-embodiment, not reincarnation; reincarnation is resurrection, the goal of destiny, the ultimate of all life and progress of a thousand successive re-embodiments.

He who grasps the entire truth of the universe involves all and inherits all, because he contains the highest products of the universe in solution.

The saloon keepers of Kansas desire to settle their difficulty with the prohibitionists by having Mrs. Nation bury the hatchet!

The president may carry a nation on election days; but the people bear their own burdens during intervening years.

The world's sin cure is no common sinecure, but the cynosure of all truth seekers and progressive minds.

No man can be absolutely good until he applies the absolute truth of life in reformation of himself.

The great white throne is the enlightened human intellect, the seat of pure reason.

Truth enables the man to conquer himself, who will concur with its doctrines.

The agnostic admits that he does not know what he is talking about!

The man who involves the divine Ego is the greatest egoist and egotist.

The American cornucopia or horn of plenty is captured by the trusts.

It cannot be said that Kansas saloon-keepers are wreckless.

Many public sittings develop striking situations.

THE FLAMING SWORD has ideas to burn!

Editorial Discussions and Miscellany.

THE EDITOR.

Reincarnation and Immortality.

EDITOR FLAMING SWORD:—(1) I think I understand the Koreshan idea of reincarnation (resurrection); but do I understand you to mean that the 144,000 Sons of God will some day be translated, as Jesus was, before they become immortalized in the flesh? (2) What virtue is there in the humble confession of Jesus the Christ as the Savior, by those who become "converted?" (3) Are any persons immortal now? (4) Is the Christ immortal? If so, where is he, and who is he? (5) Is the Messenger of the Covenant thought to be one of the 144,000, or is he a special Messenger, a new Messiah? and what will become of his body?—E. B. W.

(1) The immortal man is biune—that is, male and female in one form. The mortal man is vidual, divided; hence, in the processes of attainment to immortality, there must be an anatomical transformation; a nucleus of humanity, prepared to become immortal, must pass through the fires of theocrasis or translation, before they become immortal. It will require 288,000 viduals to supply the substances for materialization or manifestation of the Sons of God. The translation of this number is not many years hence. The 144,000 are finally absorbed into Nirvana; their ascending life becomes one with the central mind or consciousness of Deity; their descending life fertilizes or rejuvenates humanity.

(2) Under the ministration of the Apostles, the confession of Jesus the Christ as the Savior opened the mind to the influence of the Holy Spirit imparted by the Apostles. Today, it makes one receptive to whatever kind of a ghost pervades a particular church organization to which one has subjected himself in sympathy and belief.

(3) There are no immortal personalities in the world today. Everybody is mortal, and no one can become immortal until the resurrection, when a nucleus of humanity will rise above the mortal plane into the natural kingdom of the immortal flesh of Deity.

(4) Immortality obtains in the flesh. The flesh of the perfect man is divine, and he is male and female in one form. Jesus was immortal—not merely after his martyrdom, but he was born immortal. He was the Bread of Life, the material of which was his body; that body was broken up; the Shepherd was smitten, and the sheep—the entities which he had shepherded, were scattered into the viduals of the early church. He was the Seed sown; his ascending life entered the realm of eternal life, which is beyond the immortal state; while his descending life entered the external humanity and died,

as every seed must die in order to reproduce itself. Jesus ceased to be immortal; he rose above that plane, and he fell below it; he was broken up and divided. The manifestation of the Sons of God is His resurrection, and when resurrected he will be, not one personality, but 144,000.

(5) The Messenger of the Covenant involves the 144,000 divine egos, which are the result of spiritual regeneration during the Christian dispensation, the amplification of the Fatherhood of Deity. The Messenger of the Covenant is the Messiah of this age; through his Messianic function, thousands will be baptized with the Messianic spirit, and the divine mind will come into conjunction with all sufficiently progressed to attain to the immortal state. The Messiah of this age will be theocrasised or translated as Jesus was. He is the great Overcomer, whose central spirit will inherit the throne of the Almighty, while the substance of his baptism will awaken and mature that which was sown in the race nineteen hundred years ago.

* * *

The God of Modern Science.

A "Scientist's" Conclusion that Ether is the Infinite Omnipotent and Eternal Deity.

It is believed by many that the existence of an infinite ether, which fills all space and permeates all matter in an unbroken continuity is merely a supposition of science. This, however, is an error. According to the highest scientific authority no man can today dispute the existence of this ether any more than he can dispute the existence of air.

The ether has been the field of much study, and much is known concerning it. In fact, physical science today declares concerning it:

(1) That it is INFINITE. "A perfectly continuous, subtle, incomprehensible substance, pervading all space."—Scientific definition.

(2) That it is OMNIPRESENT. This is the first essential attribute of this medium and will be found everywhere recognized by science and mathematically proved.

(3) That it is OMNIPOTENT. "We have now to try and realize the idea of a perfectly continuous, subtle, incomprehensible substance pervading all space and penetrating between the molecules of all ordinary matter which are embedded in it and connected with one another by its means. And we must regard it as the one universal medium by which all the actions between bodies are carried on."—Professor Lodge, lecture on the Ether.

"Electricity has been thought to be a form of energy. It has been shown to be a form of ether."—Professor Lodge. "Modern Views of Electricity." "We are ever in the presence of an infinite and eternal energy from which all things proceed."—Herbert Spencer.

Concludes that Ether is Omniscient!

(4) That it is OMNISCIENT. "Can we resist the conclusion that all motion is thought? Not that contradiction in terms, unconscious thought, but Living Thought. That all nature is the language of One in whom we live and move and have our being?"—Professor Fitzgerald, Dublin University, in a lecture on Electro-Magnetic Radiation. "Everything that is, is thought."—Amiel. "Matter comes out rather as a precipitate in the universal ether, determined by a mathematical necessity. The fountainhead of being and of action is pure Volition."—Dr. Mac-vickar.

(5) That it is ETERNAL. It is possible to imagine that planets and suns and stellar systems should disintegrate and disappear. But it is impossible to imagine that the substance filling all space should destroy itself or go elsewhere.

The parallel between the religious conception of God and the scientific knowledge of the ether is, however, even more complete. St. Paul says: "In Him ye live and move and have your being." Professor Lodge says: "We are to regard ourselves as living immersed in an infinite, all-permeating ocean of perfect incompressible liquid (or fluid) as fish live in the sea."

St. John says: "God is light." "In Him was life and the life was the light of men." Professor Lodge says: "But when we assert that the form of energy called light is undulatory we by no means intend to assert that anything whatever is moving up and down or that the motion, if we could see it, would be anything like what we are accustomed to see in the ocean. The kind of motion is unknown. We are not sure that there is anything like motion in the ordinary sense of the word."—"Modern Views on Electricity."

St. John says: "All things were made by Him, and without Him was not anything made that was made." Von Hartmann says: "The whole world, in its context, is only a logical process; but in its existence, it is a continued act of will." The Messiah said: "Heaven and earth shall pass away, but my words shall not pass away."

Proving the Existence of "a Something."

This parallelism in quotations, religious and scientific, might be continued indefinitely. It may thus be taken as obvious, and effortlessly so, that physical science has established the existence of a Something—a Something which is entirely its own discovery, which is Infinite, Omnipresent, Omnipotent, Omniscient and Eternal. It is unnecessary to say that this coincides with the religious definition of the Divine Creator except in one respect. St. John says: "God is love." The whole Christian message is

the reiteration and emphasis of this fact. Now if it should appear that physical science has already broken ground in this domain also, it would be fair to expect that the parallel, and not only the parallel but also the absolute identity between the theological and the scientific positions, may one day become complete.

Lord Kelvin, one of the most venerated leaders in physical science, said, in an address to the British Association: "Nature is benevolent." In response to a letter from the writer of this, asking what he meant by that sentence, he wrote: "Read Paley's 'Natural Theology.'"

This is a quaint old book, written so many years ago that wherever it touches any science, botany for instance, its primitive position will seem almost humorous to modern minds. But it was not a scientific book, and did not assume to be. It was simply the effort of a gentle and highly observant mind to show the lavish benevolence of Nature to Man in every possible direction; the abundant provision of Nature not only for every human need, but also for all human joys and ecstasies as well. It clearly shows—and where it does not show it clearly suggests—that all human ills and all human miseries have been brought by man upon himself. That human happiness is natural. That human unhappiness is not natural, and must necessarily diminish toward an ultimate disappearance before the double advance of wisdom and of time.

Proposed Unity of Modern Science and Theology.

"Nature is benevolent." This is already the position of physical science. Lord Kelvin has stated the proposition; Paley has marked out the field; an army of eager workers are ready. It does not seem unreasonable to expect, therefore, that science at some future time may perhaps add another to its present declarations concerning the infinite ether and say:

(6) It is INFINITE LOVE. This will still leave unsolved the question of personality, the triune mystery of Father, Son, and Holy Spirit. That is a quest which Religion and Science may undertake together. The Bible says of the Creator, exactly as science says of the ether: "INCOMPREHENSIBLE." But science can progress no further, there is no possible avenue of progress except that which lies in the study of its Something. And if the day ever comes when science, slow and sure, writes this last proposition upon the tablets of its laws, Science and Religion will on that day become one. DR. H. J. W. DAM, in *Hearst's American*.

* * *

Signal For Resurrection.

Rev. E. M. Castle Tells About Its Prophecy, Soon to Come to Pass.

Rev. E. M. Castle lectured on "The Covenants and the Prophecies," in her Koreshanite course in Memorial hall, [Springfield, Mass.] last evening. She said that the sign of the covenant, or conjunction, of God and man was the circumcision. The direct physiological influence of this rite was toward increase of the male progeny of the Hebrews. And, although the Hebrews were forbidden to marry the uncircumcised, and this prevented the women of the race marrying gentiles, it was not understood to be a bar against the intermarriage of gentile women by the men of the Hebrews. So Israel absorbed from the nations about her the race potency committed to woman; beginning with the Egyptian absorption

through Joseph and his immediate posterity, and followed by the appropriation of the Midianite maidens, and later by the intermarriage of women from the nations of Canaan. It was this very feminine element, which, upon the revolt of the ten tribes, led to the religious defection of the Kingdom of Israel, and the abandonment of the rite of circumcision.

A careful consideration of the forty-ninth chapter of Genesis will disclose the key to the coming of the Christ at the end of the Christian era. The blessing upon Joseph there recorded has not yet been fulfilled, and unless Joseph's posterity still exists and can be identified, the prophecy is worthless, and with its failure the entire Scripture comes to naught. And the blessing upon Ephraim, the younger son of Joseph, contains the prophecy that his seed should become the fulness of the gentiles. It was further prophesied that the shepherd from Judah, Jesus, was to be united with the shepherd of the gentiles, to come of Joseph through Ephraim. The fulfilment of this is the signal for the resurrection. The prophecies point unmistakably to the present as the time; nor is the manner of the coming left in doubt. —Springfield Daily Union, Feb. 4, 1901.

Koresh in Chicago.

The FOUNDER of KORESHANITY is at present at home in Chicago. He will lecture Sunday, February 17, 1901, 3 p. m., at Koreshan Hall, 316 W. 63d street. Other announcements published next week.

We are pleased to announce that VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity, is again with us at the Koreshan Homes after an absence of several weeks in Springfield, New York, and Washington, D. C.

Empires of the Future.

Bishop Thoburn's View of Age of Empire Reviewed by Editor of Chicago Record.

However opinions may differ as to the lines along which the world powers of the future are ultimately to divide, the general tendency pointed out by Bishop J. M. Thoburn in his address in this city Sunday is already widely recognized. The movement toward consolidation is as marked in the political world as in business. Surely and with increasing rapidity the few dominant powers are absorbing the lesser ones, and in the apportionment of that part of the world which has still to be brought under civilized rule the greater powers alone are the sharers. Soon or later the arbitrary "balance of power" which answered for the world during the latter part of the nineteenth century must be overthrown to come to equilibrium on a new basis.

The views of Bishop Thoburn, a close student of these tendencies, are novel and

interesting. In the day when the world shall be divided among a few great empires, he prophesies, there will be a United States of North America and a United States of South America. There will also be an Australian empire. The old world will be divided among Russia; China, including eastern and central Asia; an Indian empire, consisting of southern Asia; a German empire, which will include the territory now held by Austria; the "United States of Europe, which will not include England," and the British empire. The bishop evidently believes that a strong Anglo-German understanding will be the factor enabling Germany to extend its control to the southwest and secure dominance in that part of central Asia now coveted by Russia.

Much of this would appear to be not unreasonable speculation, although many observers will be inclined to think that the bishop does not give sufficient importance to the enormous, overshadowing influence of Russia and the efforts which France and others of "the United States of Europe" would make to secure Russian aid in resisting aggressions upon their territory in Asia and in Africa. If there is anything in the widely accepted view that the Austro-Hungarian empire will fall asunder upon the death of the present emperor, Germany may take Austria, but Russia will have something to say as to the disposition of the rest of the territory. Bishop Thoburn also seems to overlook the possibility of a United States of South Africa. So far, however, as his remarks apply to the Americas and to the probability of a vast Russian empire and a powerful German empire, his remarks only point to certain tendencies which are now most obvious.—Chicago Record.

* * *

Increase in Suicides.

Some Facts and Problems at the Beginning of the Twentieth Century to Puzzle the Modern Mind.

Statistics continue to show a marked increase in the number of suicides in the United States from one decade to another. The greatest percentage of increase is in the large cities, but the tendency is noticeable throughout the country. Between 1870 and 1880 there were 461 suicides in Chicago. In the next ten years the number increased to 1,066, while in the decade that closed with 1899 there were 3,132 suicides in this city. New York shows a similar increase in the three decades, the three totals being 1,369, 2,063, and 3,508. This means that New York has had nearly one suicide daily in the last ten years, with Chicago not far behind.

The increase in suicides is considerably more rapid than the growth of population. In the last thirty years the suicides in fourteen large cities aggregated 28,563. In 1870 the ratio in these cities was 87 suicides to 1,000,000 persons, while in 1898 the ratio had increased to 205 in 1,000,000. The figures do not increase evenly from year to year, but there is a constant tendency to a larger ratio of suicides. Years of financial panics always bring an increase in self-destruction, and the figures never again drop so low as before. Thus the panic of 1873 caused a jump from 103 to 121 in the million. By 1892 the ratio had risen to 153, and the panic of 1893 forced it up to 185. In the last four years it has never dropped below this number, and, while the figures for 1900 are not yet at hand, it is safe to say they will show about 200 suicides in the million in these fourteen cities.

The country as a whole presents the same tendency. The total number of sui-

cides during the year now closing was 6,755. In 1890 the cases reported throughout the nation averaged 42 to the million, while in 1900 they averaged 88. The suicides have increased more than 100 per cent, while the population has increased only about 20 per cent. Whether the cause is the rapid pace of American life, or a change in religious beliefs, or something else, it is a matter serious enough to demand the careful attention of sociological students.—*Chicago Tribune*.

* * *

The World's News.

Feb. 6.—President McKinley gives instructions to Taft commission concerning Filipino government.—Reports current that Carnegie has sold out to Morgan & Co.—Queen Victoria's name hissed at pro-Boer meeting in Chicago.—Powers demand the execution of Prince Tuan and 14 other Chinese officials.—Labor leaders promise another Pennsylvania coal strike.—Lorenzo Marques threatened by the Boers.—Feb. 7.—British war office decides to rush 30,000 more men to South Africa; prompt action demanded by recent Boer activities.—Queen Wilhelmina marries Duke Henry of Mecklenburg-Schwerin.—Band of women start a drugstore crusade in Chicago; said to be followers of Dowie.—Mrs. Nation promises to visit Chicago.—Hanna wants to hasten action of ship subsidy bill.—Senate passes a resolution against hazing at West Point.—Scores of persons perish in burning of naphtha tanks at Baku, Russia.—Manila merchants accused of giving aid to Filipino insurgents.—Feb. 8.—McKinley outlines his plan concerning Cuba's government.—Chicago carpenters withdraw from building trades council.—Mountain blown up in Mexico by tons of stored dynamite; 87 persons killed.—Spain sustains claim of Filipino friars to possession of church property.—British defeated by Boers at Moddersfontein.—Feb. 9.—Second blizzard visits Chicago.—Carnegie proposes to give away \$1,000,000 a month for libraries and church organs.—Michigan state fish hatcheries prepare to distribute over 300,000,000 fish in the lakes.—Governor General McArthur declares martial law in all the Philippines, warns all citizens and threatens rebels.—Bishop Favier, of France, accused of stealing \$700,000 from the home of an executed Chinese official, at Peking.—1,000 citizens of Holton, Kas., wreck a few saloons, and force others to close.—Feb. 10.—Mrs. Nation lectures at Des Moines, Ia.—Spanish trade paralyzed by strikes; newspapers promise a revolution.—Cardinal Gibbons opposed to Mrs. Nation's method of attacking saloons.—Billion dollar steel trust said to be forming; Great Britain alarmed over America's industrial and commercial power.—Feb. 11.—2,500 citizens in mass meeting propose to close all Topeka saloons.—Senate and House clash over proposed reduction of war tax.—Famous Mrs. Maybrick reported pardoned by King Edward VII.—Hard fighting reported between British and Boers; Gen. Botha fiercely attacks British in eastern Transvaal; Dewet overwhelms Maj. Crewe's forces; three trains derailed and captured by Boers.—Feb. 12.—Republicans give up hope of passing ship subsidy bill.—Drug trust gains control of over 50 Chicago drugstores.—Ex-King Milan of Servia, dies at Vienna.—Mrs. Nation lectures in Chicago.—Riots continue in several Spanish cities.—7 ships and 250 persons reported lost in gale on the Pacific.

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The issue for February 9, 1901, is a special double number, with covers in colors, and its articles finely illustrated. An important contribution is by Thos. B. Reed, on Orators and Oratory; while another, embellished with fine views of magnificent buildings in Washington City, is Our Cities in the Twentieth Century, by Henry B. Macfarland. We are much interested in the series of Letters from a Congressman's Wife; as well as in the usual editorial departments. The publishers of the Post, announce that in its issue of February 16, a dozen of the wealthiest capitalists in the country—men who wield absolute control over immense business enterprises—will tell why they remain in the race which they have already won. Each of them writes frankly whether he makes money for its own sake, for the sheer joy of working, or to gain the power with which vast capital invests itself. The Post is only 5 cents per copy; at news-stands.

Leslie's Weekly.—The recent numbers of this popular weekly are valuable as souvenirs of Queen Victoria. A good portion of the current issue is devoted to illustrations of the Queen's funeral, containing as it does, drawings of some of the impressive scenes. A full page illustrates the splendid sea pageant, and another shows the house of mourning at Cowes. Another feature of this number is a full page of cartoons of prominent statesmen at Washington. It is a most interesting and humorous page. 10 cents per copy; at news-stands, or from 110 Fifth avenue, New York City.

The Commoner.—We welcome to our desk the first three issues of Bryan's new publication, issued at Lincoln, Nebraska. It is an eight-page weekly containing almost wholly original matter from Bryan's pen. It is a digest of political affairs, and a review of current events. Bryan is as outspoken in this publication as he is on the platform, and thousands will welcome *The Commoner*. 75,000 copies were issued of the initial number, and the demand increases rapidly. \$1.00 per year.

Electricity.—This is a large 24-page weekly, devoted to subjects related to discoveries and inventions in the field of electricity. Its lessons on electricity are alone worth more than the annual subscription, \$2.50. Its contributions are by leading electricians. The editorial notes cover a wide field in small compass. 136 Liberty Street, New York City.

The Suggester and Thinker.—This publication has been reduced to magazine form, and is much improved in every way. It is devoted to the study and investigation of the power of suggestion and thought in the production and cure of diseases, habits, and vices. Its twelve departments are full of interest. \$1.00 a year. Columbus, O.

LEARN LANGUAGES!

German-English Dictionary..... 25cts.
French-English Dictionary..... 25cts.
Latin-English Dictionary..... 25cts.
Spanish-English Dictionary..... 25cts.

Send for List . . . Agents Wanted.

N. Stoller,

202 N. Desplaines st., Chicago, Ill.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50cts per Annum. Peter Davidson, Louisville, Ga.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 60c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—far less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 30 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
450 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 pages - - - Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third St., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.



The New Webster Dictionary

For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5/8x2 5/8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual, Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALEM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground; its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It proposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

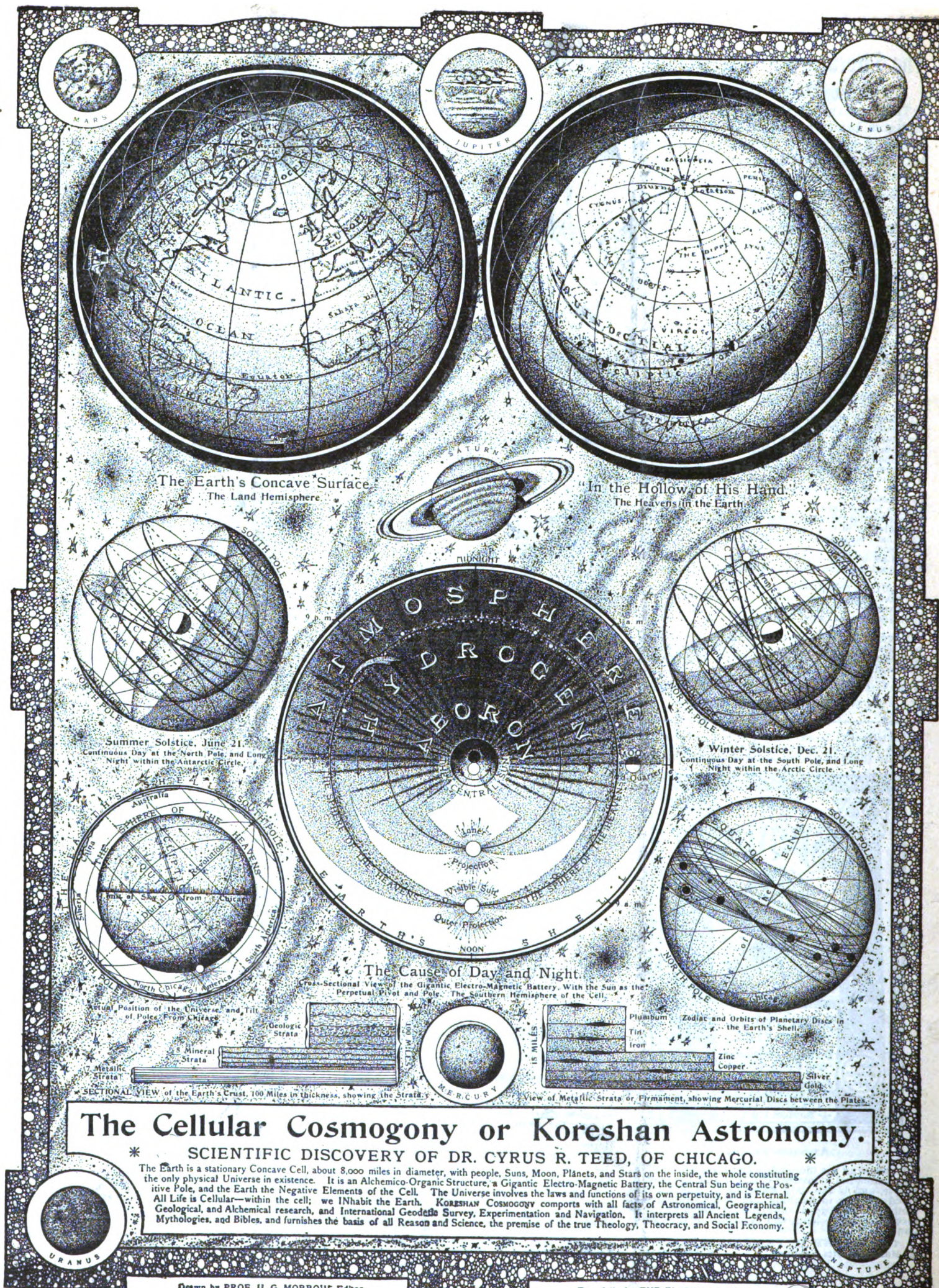
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7322 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

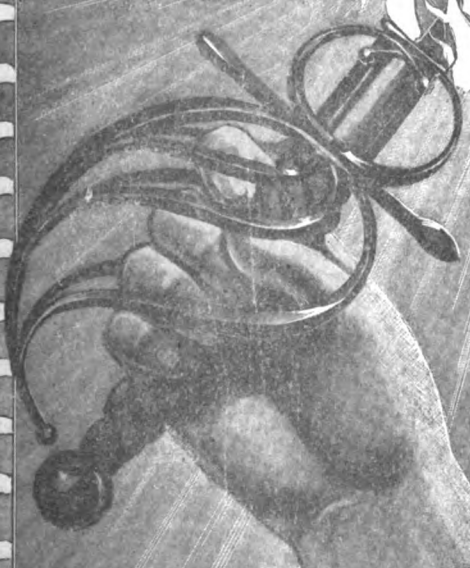
FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



SPECIAL FEATURES OF THIS ISSUE:

reshanty a Rational System.—Koresh in the Senate Chamber.—Church and Secular Commerce.
ators of World-Perpetuity.—Unsolved Problems.—Editorial Pages.—Questions.—The Book of Jonah.

THE FLAMING SWORD



February 22, 1901.

THE CONTENTS

The Rational System of Koreshanty.

Mistakes of Pseudo-Reformers and their Futile
Attacks on Koreshanty; Sources of Perni-
cious Doctrines; Modern Science With-
out a Proven Premise.

Koresh in the Senate Chamber.
KORESH.

Relation of Church and Secular Commerce.
Lucie Page Borden.

Messianic Factors of World-Perpetuity.
Amanda T. Potter.

In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editors'; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

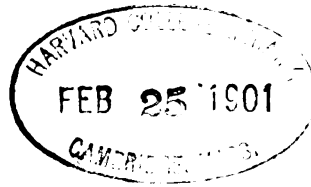
human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



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."

Vol. xv. No. 14.

CHICAGO, ILL., FEBRUARY 22, 1901. A. K. 61.

Whole No. 429

The Rational System of Koreshan Science.

Mistakes of Pseudo-Reformers and Their Futile Attacks on Koreshanity ; Sources of Pernicious Doctrines ; Modern Science Without a Proven Premise.

IT IS VERY AMUSING to watch the mental gymnastics of the acrobat of the *Lucifer* circus, in his attempts to exhibit the doctrines of Koreshan theology in contrast with *Lucifer's* hobby, "Motherhood in freedom." We do not object to any hobby that *Lucifer* or any other pseudo-reformer may undertake. We have never seen any very pronounced results toward the improvement of the race, on the lines laid down by the advocates of promiscuity in the application of the propagative law. We have never seen an argument founded on an established premise, put forth by the advocates of this effort to revolutionize the marital methods and systems of the world.

It is a rule with the Koreshan philosopher, to state and prove his premise. The first step must be defined and demonstrated before he argues any question. We do not know the premise of the advocates of this philosophy, first very publicly advocated by Victoria Woodhull. We ask for a statement of a premise, and then we demand that the premise be proven before we will accept the accuracy of a conclusion. It matters not what subject we argue; if we *assume* the premise, and reason logically to a conclusion, the conclusion is an assumption, equally with the initial guess. We mean by this, that if we guess at the first step in an argument, and reason perfectly, we guess at the conclusion. The Koreshan social system, its political system, its theological and propagative systems are all founded upon a primary and demonstrated premise. In confronting the so called "sciences," we meet no arguments because we meet the admission that the premise of the various

"sciences" is an assumption; therefore we are not compelled to meet anything that may be called logic. What, then, do we confront in the opposition to our efforts to present Koreshanity to the world? Merely the consummate ignorance of agnosticism.

The material basis of the Koreshan System is found in the language of causation, as projected in the form and function of the physical universe. It is maintained by many of the pseudo-reformers of these modern times, that the surest means of obtaining the truth is by receding into the "silence," and receiving from *within* the truth that comes by intuition, or by esoteric processes. If it could be demonstrated that all who enter the "silence" derive the *same character of inspiration*, it would be at least one argument in its favor. But it is a fact, that no two persons who depend on intuition for the absolute truth, derive the same interpretations of the things they seek. Esoteric or intuitive methods for the discovery of the principles and forms of the exoteric world and its interests, are exceedingly vague, uncertain, and contradictory. We observe the things of material existence through the natural senses. Things are not as they appear, but there is a method of determining—from the true interpretation of facts—the realities of Nature. When our intuitions conflict with our senses, it may be laid down as a certainty that our intuitions are from inaccurate sources; and this statement may be relied upon, when it is known that the intuitions of different people are at utter variance.

Intuitions, or things derived by esoteric means, are

The Flaming Sword.

the influxes of other minds—either externally or internally projected. Every mind in the universe is constantly the recipient of the thoughts of other minds. If the mind subjects itself to the intuitive influxes of other minds through self-hypnotism, or by receding into the “silence,” as it is called, or by putting itself into a negative state, other more positive mental forces flow in from the interiors of the stronger sources. Every person who subjects the self to the negative condition of this so called “silence,” derives an influx from some other mind, and intuitively believes what that other mind has foisted. The most pronounced difficulty of this esoteric or intuitive method of gaining knowledge, is that the intuitions of no two agree, and its sources are dubious. It will require but little observation to confirm this statement of fact. It may be very satisfactory to a lazy mind to assume the negative state and open itself to mental influxes which readily pass for spiritual experiences, but it is very dangerous, and a very uncertain way of obtaining knowledge.

True knowledge can only be gained through the correct interpretation of Nature, or through the subjection of the mind to the action of the very central Mind of the universe itself. The only method, in this day and age of the world, is to compare the inspiration with the interpretation of Nature; which is founded upon an exact demonstration of a material and natural premise. Esoteric and exoteric derivations of principles or doctrines must agree, and this agreement must be founded upon correct exoteric interpretations of Nature, as founded upon a primary demonstration. The Theology of the Koreshan System is predicated upon a demonstrated premise. The premise has been proven; it is safe, therefore, to logically proceed with the sequences of this first step in the argument to the final and logical conclusion. If in the examination of any man's philosophy we find it to disagree with our conclusions, it is not essential that we examine *any part* of it, for the reason that we have demonstrated our premise, reached a logical conclusion from our first and absolute demonstration, and finding the opponent's philosophy in disagreement, it is not worth while to give it any consideration.

So called “motherhood in freedom” as a means of perfecting or improving the race from the basis of the mortal and sensual nature, is contrary to every principle of a divinely-determined law. Motherhood in the mortal flesh can only result in mortal fruition, it matters not what the influence under which that propagation is effected. When Victoria Woodhull first publicly announced this pernicious doctrine, she supposed that she was under the spiritual control of an ancient spirit, Demosthenes, if we remember correctly; but the fact is, she was under the influence of Stephen Pearl Andrews'

interior mental force. This, some call the subjective mind. When Victoria Woodhull lost the friendship of Andrews, she lost that source of her inspiration. Her doctrine on this question was identical with that of Stephen Pearl Andrews.

We quote from *Lucifer*: “With Mr. Stern, I confess to having the greatest respect for truth for its own sake, and hence I am wary of the teachings of those who follow science, not for truth's sake, but for some ulterior object, such as establishing a hierarchy, a theocracy, with some man or woman at its head.” It is barely possible that the publisher of *Lucifer* has failed to analyze his own motives in the promulgation of his hobbies. *Lucifer* continues: “And this seems just what the Koreshans are doing. To revive an old theocracy with a new order, a celibate order, of priests and priestesses; to rescue science and morals from the ‘infidel’ or ‘ungodly’ leaders, such as Darwin, Huxley, Spencer, Wallace, Buchner, *et al*, and restore mankind to its ‘Edenic’ condition—these are the objects of a sect that seems growing in numbers, almost rivaling that of the now famous John Alexander Dowie.”

Just before us is the Washington *Sunday Times*. Under the title, “Longevity of the Sun,” we find the following in confirmation of *Lucifer's* conception of “science,” as opposed to what Koreshanity is giving to the world:

The modern discovery of the conservation of energy has raised the question among scientists, of the period during which our sun has existed and may continue in the future to give us light and heat. The latest investigations upon the subject have conclusively shown that the quantity of light and heat which has been stored in our luminary is necessarily limited, and that when radiated as the sun radiates, the supply must in time become exhausted. A very simple calculation shows that were there no source of supply, the sun would be cooled off in three or four thousand years. What is a very puzzling question to [the scientist, the one who knows] astronomers is, Whence comes the present supply? During the past thirty years, the source has been sought for in a hypothetical contraction of the sun itself. This contraction is too small to be proved by observation, and several thousand years must elapse before any appreciable diminution can be noted, supposing the theory to be correct. It has been determined by calculation that the sun could scarcely have been giving its present amount of heat for more than twenty or thirty millions of years. But the geologists tell us that the age of the earth is to be reckoned by hundreds of millions of years. Hence arises a point at issue between the astronomers and geologists.

We would remark, that a discrepancy of a few hundred millions of years ought not to feaze the “scientific” mind, nor even *Lucifer*; for this point of difference between two sets of scientists is only just margin enough to give a good substantial basis for the “higher criticism.”

The *Times*, speaking of the spectroscope, says:

In the field of the so called newer astronomy, perhaps the most interesting work is that associated with comets. It has been confessed, however, that the spectroscope has increased rather than diminished the mystery which in some respects surrounds the constitution of these bodies.

The *Times* continues, following in the trail of mod-

ern scientific wisdom, with the profound utterance:

But what is known concerning comets, is nothing to what is not known. * * * Whether these bodies consist of nothing but isolated particles, or whether they constitute a solid nucleus, the attraction of which tends to keep the mass together, no one yet knows. The spectroscope has only revealed, so far, that a comet is simply a mass of hydrocarbon vapor, shining by its own light. Even the accuracy of this result has been questioned, and it has been argued that the light of a comet must necessarily be reflected sunlight, from the fact of the increased brilliancy of the comet as it approaches the sun, and its disappearance as it passes away.

Now, according to the brilliant astronomer who writes for the *Times*, it has been proven by the aid of the spectroscope, that the comet shines "by its own light;" and it has been proven by the same instrument, that it shines by the reflected light of the sun. And *Lucifer* calls this "science." We call it the confession of consummate ignorance; however, it is about as good as anything the "higher criticism" can produce, for these substitutes for science comprise the basis of its knowledge. The man who is hunting for knowledge and has not found it, has not acquired a right to the title, scientist. The scientist is *the man who knows*—not the man who guesses. It is claimed by some, that the true scientist is a modest man. This literally means that the man who is afraid to state positively *what* he knows, knows that he is in doubt; and that if he is sure of anything, it is that the next investigator who comes along will upset all his theories. It is for this reason he knows that the basis for his theory is an

assumption; that he knows he is very liable to guess wrong. Koreshanity is not thus perplexed. Our premise is known to be a demonstrated fact. Every pretended astronomer of the Copernican school knows that he reasons from an assumption; and a guess at the beginning of an argument is an assumption at the end of the argument. It is for this reason that Dr. Woodhouse, Astronomer, Cambridge, England, said:

However perfect our theory may appear, in our own estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy.

This is an honest and a truthful confession. But in the following, Dr. Woodhouse further deplures the fact that astronomers have nothing to stand upon:

Sartling as this announcement may appear, it is nevertheless true; and astronomy would indeed be helpless, were it not for the applied approval of those whose authority is considered a guarantee of its truth. Should this sole refuge fail us, all our arguments, all our observations, all our boasted accuracy would be useless, and the whole science of astronomy must fall to the ground!

This is what *Lucifer* depends upon to dispute the Koreshan Universology. It is perfectly welcome to the fortification behind which it attempts to barricade itself. Koreshanity knows its ground, and all it asks is that the so called scientific world dare come to the front and contend for its assumptions. All we ask is for an open fight, and we are going to force it.

Koresh in the Senate Chamber.

The Founder of Koreshanity Witnesses a Senatorial Farce; Hears a Discussion of the Ship Subsidy Bill, and Sums up the Situation.

IT WAS STATED while the ship subsidy bill was in its heat of discussion, that one of the most important measures to the people of the United States was then before Congress, and with the chances in its favor of its passage through Congress. During the speech of Senator Rawlins (democrat) against the bill, there were five republicans and seven democrats present. Senator Bacon announced the absence of a quorum, and Gallinger, President *pro tem.*, began to call the roll, when there was a scattering of the pages of the Senate, with a corresponding oozing in of the members of the chamber, and an oozing out as the name of each senator was called and answered to. When the roll call was counted, a quorum was announced and the speech was resumed, with five republicans and seven democrats present—the oozing process having reduced the Senate chamber to this number. The *Times*, commenting on the situation, said: "Mr. Bacon demanded the presence of a quorum, and the roll was called. A

quorum was found present." Resuming, Mr. Rawlins said that the measure was a gross outrage on the people of the United States. "On the one side," said he, "are the people of the United States and the Treasury; on the other side are the monopolies." He ought to have further remarked, that the Senate was a gross outrage on the people of the United States.

Mr. Tillman interrupted the speaker. He said: "I want to give notice that the end of the session is less than one month away, and we have done nothing toward passing the appropriation bills. [At this time the session had only passed appropriations amounting to eight hundred million dollars.] Now, if this Administration wants an extra session and proposes to obtain one by delaying everything by this bill, it can have one; but I want to say that as long as this debate lasts, and it will last a long time, I am going to see that the republicans will have to listen to it. I therefore announce the absence of a quorum." Says

the *Times*: "The roll was called, and forty-nine senators answered."

The fact is, when Senator Tillman demanded a quorum, the pages scattered to the lobbies and cloak rooms, and the endosmosis began, with a corresponding exosmosis with the individual responses to the roll. And to five republicans and about nine democrats Mr. Rawlins resumed his speech. "For the first time," said he, "in the history of the country, an open attempt is made to loot the Treasury. No excuse is given, save that certain corporations must be given millions for some secret reason."

There is good reason why certain senators did not wish to listen to the flagellations of corrupters of legislation. They have been purchased, manipulated, or psychologized into the support of this Hanna scheme to rob the people, and they did not want their consciences pricked and galled by the scathings of its opponents, and their purposes weakened.

Senator Berry (democrat) made the next speech, after Rawlins, against the bill. He spoke to twelve members of the Senate, five of whom were republicans—engaged in writing letters and reading newspapers. He addressed his remarks to "Mr. President;" hesitating again, "Mr. President!" Mr. President was buried in his newspaper, and was oblivious to the appeal of Senator Berry to the Chair; but continuing his speech to the wind, the senator said that "During his service in Congress, no measure had been pressed which so flagrantly disregarded the principle of equality, and which gave millions on millions of the public money to a combination of wealthy interests." He criticised Senator Frye, from Maine, for selecting a committee outside of the Senate, a committee not selected by the Senate of the United States, and not according to the usages of the Senate—a committee of twenty-five. During this criticism he was interrupted by Mr. Frye, red and fiery, and who looked as if he had been fried, who asked:

"When there is to be considered a bill for such a purpose as this bill has, whom should I have selected—men who knew all about it, or men who knew nothing about it? Suppose I had selected the senators who have made speeches in opposition to this bill, and who have exhibited the profoundest possible ignorance of the subject?"

"If I had the choice," Mr. Berry replied, "I would rather appoint men who were ignorant of the subject, than men who were to be beneficiaries under the bill." He might have added, that nothing can be expected of the money power which is manipulating this Administration and Congress, than that this power which controls the Treasury of the United States will control it in the interests of its own greed. If the people of the country desire to legislate on commercial and financial interests, why should they not seek advice of the bank-

ers of Lombard and Wall streets, who have reduced the robbery of the people to an exact science, and whom the people believe when they are told by these robbers, "We are putting our commercial feet in your necks for your own dear interests"? And why, when two hundred million dollars are to be stolen from the people's treasury and given—contrary to the Constitutional provision against special legislation—to millionaire shipbuilders, should we not consult these men to whom the spoils are to be given, as to the division of these spoils?

During this debate, Senator Hanna sits superlatively complacent, placid as an unrippled sea, and as serene as a May morning, while Senator Frye is boiling with rage and excitement. What is the secret of Hanna's unperturbed attitude while he leans restfully in his chair, and in placid serenity joyfully anticipates the future pleasure of the triumph of the money power? It is his absolute knowledge of, and confidence in the power of money. He has reduced this knowledge of the application of money to the manipulation of politics, to an exact science. He has supreme confidence in the organic unity of the money lords, and in the centralization of this power now on the throne of human affection.

"The love of money is the root of all evil;" the love of money is the great serpent that beguiled the world; it is enthroned in the human heart. The time has come when no man can buy or sell who has not received the mark of the beast (the money power) in his forehead (credit) or in his hand—the money in his hand. Mark Hanna, which means the mark in hand, is the culminating sign of the final desecration of the most holy place. No legislation will secure the rights of the people. There is not honesty enough to reform the outrages of Congress and the Legislatures of the states. Nothing this side of the great battle of Gog and Magog—the conflict of the people against the money power, the contest of "capital and labor," culminating in a fight to the finish—will settle the controversy.

The republican party, the party of legislation for the trusts, the party of special legislation for the interests of capital against labor, the party which now proposes to institute a ship subsidy steal for a few millionaires, ostensibly for the purpose of restoring the merchant marine of the United States, means to so manipulate its power as to perpetuate the enthronement of the gold deity to enslave the people. God grant the republican party the courage of its convictions, that it may so exercise its authority as to convince the people that nothing short of the revolution which is prophesied, and which is inevitable, can bring about the establishment of equity. The republican party demands an army. It is the so called government, with the money god and the military and naval powers of the United States on the one hand, and the people on the other, that will consummate the catastrophe. Neither of these forces is in the right. A power will arise which will represent the will of the Almighty, and which will take the reins of government and adjust the affairs of men.

Relation of Church and Secular Commerce.

Supremacy of the Papacy During the Middle Ages, the Logical Antecedent of Present Conditions; the Papal Trust Reflected in the Gigantic Corporations.

LUCIE PAGE BORDEN.

THE SCROLL OF HISTORY, like the Bible and the physical world, must be read in the light of Koreshan Science which God has caused to shine out in the thick darkness of the age. The mystery of its characters has been sought in vain by human thought; but there is a key to the hieroglyphics; there is a standard of absolute truth in regard to the whole related system of things natural and spiritual, else were all men most miserable. Through the Messianic law, the truth which is eternally inherent in the interior and central mind comes into outward expression. The God-man interprets the world order, and the pages of history glow with new meaning.

The events of each succeeding age are cast both in prose and poetry; they have a literal and a figurative sense; they are final in one aspect while in another they are types of things to come. The burial of Jesus for example, and his resurrection from the tomb of Joseph fulfilled an absolute and specific phase of his mission; at the same time they pointed to the burial of his Spirit through absorption into the races descended from Joseph, and his resurrection from the same amalgamated people reëmbodied in the Anglo-Saxon nations now. The supremacy of the Papacy during the middle ages shows a specific stage in the progress of the church and the race; it was also the type of things to come.

As the direct channel for the transmission of the descending Spirit of Christ through the long line of Popes, in whom the divine mind was hidden though far interior, the Catholic church marked the culmination of the early organic unity. Why could it not endure? Because, as inevitably as the stars must decline toward the west as soon as they reach their culmination, so every phase of ecclesiastical and political life culminates and declines in the order of law. Moreover, it was a type of organic unity founded upon the perversion of truth and life. The pure Spirit of Christianity joined in unholy wedlock with Paganism under Constantine. The centralization of power in the hands of the priesthood and its absolute control over the minds and souls of men pointed directly to the centralization of wealth today. It was indeed the logical antecedent of present issues.

The Papacy exercised a monopoly over church commerce. It built up a gigantic system of religious trusts. It cornered up those spiritual goods of which material wealth is the outward and natural correspondent. It preëmpted the whole spiritual world, so to speak, through its doctrine of heaven, hell, and purgatory, just as every corner of the natural earth today is under the control of land speculators and monopolists. When a seed is planted in the ground it enters into unity with the spirit of the earth from which it absorbs moisture and heat, together with the mag-

netic and electric forces of the soil; thus it begins to swell and expand, but the heart of it grows corrupt. By and by the outer covering bursts by reason of the decay within. The centralization of spiritual power in the Papacy for a thousand years represents the expanding period in the seed's progress toward reproduction. The Reformation was the bursting of the old husk, the dissolution of the first phase of organic unity. It did not introduce a period of greater purity and light, but one of license and unchastity.

The kingdom of Christ was a spiritual kingdom. He breathed into the church a new spirit; his mission was to the mind, not the body. The kingdom that Koreshanity comes to establish is a natural kingdom that will develop in the natural world. The focalization of spiritual power in the Papacy by a reflex, is now transposed to the focalization of wealth in the hands of the millionaires. They exercise a control over the natural resources of the earth that corresponds precisely to the monopoly of perverted spiritual truth and learning by the medieval church. Christianity joined with Rome and the Romish church held the Word. For centuries every literary monument was written in Latin, and all the secrets of art and science were known only to the monks. There was no liberty of thought nor speech. The spirit of man was under a fearful constraint.

There is today a similar constraint upon the natural life of the wage earner, over his food, his garments, his home, the corner of land that he wants to till, or the work that he must seek. His mind is free; he has free speech and free thought, so they tell him. He can choose between a score of religious beliefs, and having elected for himself the kind of future state that he prefers to enter when he dies, the force of psychological attraction will carry him to such a sphere when he goes into the world of spirits, but he cannot earn a dollar to buy a single meal for himself or his children without the consent of those who hold the gold of the world in their grasp.

The hope of Koreshanity is to deliver the natural life of man, his natural body and the natural world from such appalling bondage. History shows the constraint of fear succeeded by the constraint of greed. But the only constraint which Koreshanity brings is that of love. Its Founder exacts no vows, imposes no penalties, leaves every follower free to develop along the line of his own desires. He only asks: "Is your love for humanity strong enough to lead you to toil and suffer as I have toiled and suffered for thirty years? Are the ideals which I present noble enough to inspire you with courage to persist? My truth is to conquer the world, and you may share in the victory if you will."

Messianic Factors of World-Perpetuity.

Knowledge of the Messianic Law Necessary; the Divine Seed and Coming Harvest of the Age; the Great Consummation and the Golden Age.

AMANDA T. POTTER.

THE WORLD NEEDS nothing today so much as a knowledge of the Messianic law, which, in its most exalted and in its humblest manifestation, shows but the activities of seed-time and harvest. The Lion of the tribe of Judah, after giving this law in veiled language to those unready for its promulgation, thus expounded it to his disciples: "He that soweth the good seed is the Son of man; the field is the world * * * The harvest is the end of the world (age). The sower soweth the Word." The Son of God, the Son of man, the sower of the Word, was Himself that Word; otherwise John (who declared that the Word, God, was made flesh, and dwelt among men as the only begotten of the Father) recorded falsely.

The fact that the Lord sowed himself, will only be denied by the biased and the superficial. A sequential query might be: Where did He sow himself? Observation of the animal and the human world supplies the answer: Every species sows its seed in its kind: "That which thou sowest, thou sowest not that body that shall be * * * But God giveth it a body as it hath pleased him, and to every seed his own body." The Christ was human. He was the Son of man as much as he was the Son of God. Being of mankind, in mankind he sowed himself as seed, and in the harvest he will reappear, the many fold Christ—the Christs.

The summit of Messianic desires is to consummate the atonement—to conjoin man, divorced from God, to his Creator. As related to the anthropotic, He appears when the quality of human life has so far deteriorated as to make the infusion of the God-life a necessity. As related to timic cycles, He appears at the ending of one two-thousand-year period, and at the beginning of another. Invariably, He comes to plant himself in the race through the sublimation of his person, thus reduced to Holy Spirit, which is absorbed by his followers, whom he has taught to love him; for always the Messiah is the one genuine Teacher of the age. Through His teaching he prepares the intellects and wills of men, even as soil, for his planting—through their desire for him he is enabled to implant himself.

Emanuel Swedenborg's mission was Messianic. He was specifically a Messiah or teacher to the spiritual world. Through his presentation of spiritual truths, the spiritual counterparts of the 144,000 people in the natural world (in whom was planted a Christ-germ in

the beginning of the age, the husband arising to meet the descending bride) were impelled to decision. The 144,000 accepting the truth were separated from the non-receptive, and aggregated as the Bride, the Lamb's wife. Judgment and justice were met, and none could gainsay, for each had followed the bent of his own desire, and according to his desire had been assigned.

The end of a two-thousand-year cycle (the Piscatorial) and the beginning of a two-thousand-year cycle (the Aquarial) is here. The Messiah of the coming dispensation, or two-thousand-year period is here, and judgment is begun in the natural world. It will proceed to completion, and those who choose Christ's righteousness will be Christs. They will appear as the fruit of the Tree of Life—that marvelous tree which bears twelve manner of fruits, and yields its fruit every month. These months of two thousand years are each represented by one of the signs of the Zodiac.

Why should those who accepted the Messiahship of the Lord Jesus, at the close of the Ariestic and the beginning of the Piscatorial dispensation, doubt the present Messiahship, which closes the Piscatorial and opens the Aquarial degree? Is it because the Sent of God to this age was not born of a Virgin? By that same sign, then, or the absence of it, must they eschew Enoch and Elias. That which has been shall be: Enoch made no record as a character of Godly birth, but his translation is undenied. For the Tishbite, Elijah, no claim is made that his coming was unlike that of the humblest tiny human whose little pink body was ever swathed in swaddling clothes; yet, we are given in his passing, that sublime picture which even the translation of the Lord Jesus does not equal—his ascent into heaven in a chariot of fire!

The present is not alone the closing and the opening of the shorter cycles: it witnesses the end and the beginning of the grand or Mazzarothic cycles of 24,000 years; and the developments to follow, as compared with all developments familiar to man, will even surpass the accession of time as between the shorter and longer cycle. The coming grander time, the Golden Age, God's heavenly pageant, full-bloomed upon the earth, holds prophecy in the added power of 144,000 Souls of God together associated, in compare with that one Godly Figure standing solitary nineteen hundred years ago.



The Koreshan System is inaugurated for the purpose of restoring normal states and relations, and insuring their permanency through the scientific regulation of all the functions of life.

The Christian dispensation began with an outpouring of the Holy Spirit; and the manifestation of love which actuated those who comprised the church was the result of this operation.

In the Editorial Perspective.

THE EDITOR.

THE UNSOLVED PROBLEMS of modern science are agitating the minds of so called great thinkers of the twentieth century; they abound in every department of modern thought, in every branch of learning, in every line of research. Mystery after mystery, marvel after marvel, confronts the scientists for solution; their patience is tried, their skill is baffled, and their resources are exhausted. The world is beginning to ask the scientists, and the scientists are forced to ask themselves, if they have really solved a single problem of the ages! We affirm that they have not; and for that reason they should be known by some other name than *scientists*. Nearly two years ago we noticed in these columns, the admissions of Astronomer Newcomb concerning the Unsolved Problems of Astronomy; and last week we reviewed an article by Prof. Remsen, in the chair of chemistry in Johns Hopkins University, on the Unsolved Problems of Chemistry; and this week our attention is called to three articles by prominent writers, suggesting that unsolved problems in astronomy, in medicine, and in biology are legion. Today, "most of the universe, both in its near and its distant parts, is yet mysterious" to the astronomer. The moon, of all heavenly bodies, the nearest to the earth, contains mysteries which the astronomer despairs of ever revealing; while concerning the sun, there is absolutely no fixed opinion or theory in the entire field of modern astronomy; and concerning the shape of the universe itself, the astronomer can only conjecture. Newton presumed to solve the problems of the universe by his theory of gravitation; but it was soon discovered that his theory brought the universe no nearer to solution than before! The cause of the most common diseases is yet unknown to the medical world; microbes are to the physician what the atom is to the chemist—a mere abstraction with which he endeavors to account for diseased conditions which obtain in the body. Physicians today are as far from a knowledge of the cause of disease and of the processes of cure, as they were centuries ago. They are ignorantly battling with human ills—experimenting at the expense of health and life itself. Who has solved the problems of human existence—the problems of life on any plane? Prof. Walsh, M. D., LL. D., admits that "In biology, unsolved problems are as plentiful as Fallstaff's blackberries. The first great question, What is life? has no satisfactory answer. Living things make use of physical and chemical energies; but there is some force behind these energies ruling and guiding them in the processes necessary for the continuance of life. What this vital force is, is the hitherto insoluble mystery." THE FLAMING SWORD, in the past, has battled against the assumption on the part of the great mass of people that the theories of the modern scientists cannot be consistently questioned. We take pleasure in pointing to the admissions of the scientists themselves, to the effect that there is no *certainly* in their conclusions. They are forced to these admissions by virtue of the fact that no two scientists agree; there is conflict everywhere, and the cause of the conflict is in the fact that they are utterly incapable of teaching the people the great truths of existence. The day of Koreshan triumph is at hand; its scientific solution of the problems of the universe will soon be grasped by the millions; and the so called scientists and their absurdities will pass into oblivion!

Rev. Gregory, of Chicago, declares that agnosticism is not dead; that it is not any kind of a system, but that "it is a mere state of the mind." He correctly defines what agnosticism means—that it is mere ignorance, honest ignorance, which says,

"I do not know!" and that withal, the position of agnosticism is the only honest and consistent position for the modern mind to assume. Consequently, he concludes that agnosticism should universally prevail, because the solution of the great problems of life transcend the modern mind. Rev. Gregory is bolder than most theologians, but he undoubtedly declares what they would like to express: "There may be a God. We do not know that there is, we do not know that there is not; there may be life beyond the grave; we do not know that such is the case, we do not know that such is not the case. It may be a fact that Jesus was 'more than a man,' and it may be that the writings known as the Bible are of 'superhuman inspiration,' but it is an out and out impossibility for us to arrive at any certainty in the premises. All such matters are transcendental to us, and beyond our ability to see into and understand them. With reference to such remote and inaccessible things, all that we can honestly do is to come right out and say: 'WE DO NOT KNOW!'" From the time of its founding, Koreshanity has declared that such is the condition of the modern mental world. The world is ignorant of the truth, hopelessly, so far as help from the modern scientists and theologians is concerned, entangled in the meshes of fallacy, and under the spell of delusion. The Science of Koreshanity is the demonstrated Science of Being and Existence; it is the antithet of agnosticism—it has nothing in common with the effete thought of the age. It begins with the simplest principles of life, and builds up for the rational mind a great structure of Knowledge, which constitutes the eternal Truth. There is nothing in the universe that is not susceptible of being grasped by the human intellect, and there is not a law in the entire realm of existence that man may not know and apply to himself. Koreshanity is the scientific interpretation of Nature and the Bible, the revelation of the mysteries which are beyond the reach of all other schools of modern thought.

A number of millionaires tell, in a recent number of the *Saturday Evening Post*, why they continue to amass wealth after they have made themselves and families comfortable for life. From their testimony, they began lines of business which they are loath to leave; they become accustomed to a high degree of mental activity, under powerful impulses of a spirit which intoxicates, under a stimulus without which they would have no ambition. They love power, the power of riches; and impelled by the spirit of greed, they go on year after year in the endeavor to get more and more. They are kings and priests unto the money god; they worship at the golden shrine—they are filled with the love of money. To make money is their passion; their greatest delight is in seeing great fortunes come into their possession. They love to see world-changing enterprises grow up under their manipulation; and they have an idea that the world is getting better because they rule in the spheres of industry and commerce. They pride themselves upon their remarkable foresight, sagacity, wisdom, and judgment in the control of men and their products. The millionaires have simply made use of the opportunities which the competitive system has opened up; the temptations are there, and they enter the school of experience, through which they acquire a high degree of perverted commercial wisdom. We do not blame the millionaires, so much as the system which gives them the advantage. They have their cares; they are worn and torn by the burdens of wealth. They are under the curse; opulence does not bring them happiness. They are in the mad rush with all the world,

without realizing the dangers to themselves and to society. They need to learn that they are a stupendous factor of oppression; they are not aware of the coming consequences of their work—they are ignorant of the thunders and the throes of the impending revolution!

Dr. C. Piazza Smyth, the famous pyramidalist, in his elaborate work on the Great Pyramid of Egypt, after tedious measurements of every chamber, every passage, every angle outside and inside, presumed to find the true solar parallax and the true distance to the sun. With the common figures given by the astronomers, in mind, it is not strange that some measurements, either in themselves or their multiples, should correspond to some of the enormous figures with which the astronomer deals. Proctor remarked, that striking coincidences might be found by taking the measurements of a common tin-pail or plug hat! Ignatius Donnelly undertook to prove that Francis Bacon was the author of the works of Shakespeare, because there appears on his tomb the key to a cryptogram found in certain parts of the Shakespearean dramas; Donnelly's contention is said to be well supported by a number of striking coincidences. But by the same kind of argument, we can show that Shakespeare was the author of the Bible, or at least, the book of Psalms. Shakespeare did not use the final "e" which now appears in the name. There are 10 letters in the name as originally spelled—4 vowels and 6 consonants. Shakespear (46), then, is the key to a wonderful cryptogram in the Bible. Turn to the 46th Psalm; count 46 words from the beginning, and the word "shake" is reached; beginning at the end of the same Psalm, and counting backward 46 words, the word "spear" is reached, making Shakespear in the 46th psalm, corresponding to the cryptogram number 46, derived from the name Shakespear. And yet, according to the highest Hebrew authority, the book of Psalms was written at least 2,500 years before the time of Shakespeare!

Mrs. Nation has stirred up considerable excitement by endeavoring to abolish saloons by wrecking them; by this means she hopes to arouse public sentiment against the rum-shops throughout the nation. Notwithstanding the fact that the saloons need abolishing, the new crusader is imbued with the spirit of fanaticism, believing as she does, that she has been commanded by the Almighty to wield her hatchet against the beer barrels and whiskey casks. She would enforce one law on the statute books of Kansas by breaking others. A similar spirit leads the mob to conclude that justice requires that murderers be lynched or burned at the stake; and leads the labor-unions to attack the property of corporations and strike down fellow workmen who seek employment without the sanction of the unions. It is not creditable to the men who have to do with the enforcement of law, that evils should exist in defiance to the decrees of the people's law-makers; but there will be a worse condition of things existing—a reign of terror—when factions presume to take the law into their own hands and execute them through direct anarchistic methods. No cure for great evils today can be effected by attacking symptoms; applying the hatchet to saloons is not striking at the sensual appetite which demands the stimulants supplied by the saloons. The laying of the axe at the root of the corrupt tree is the only effective remedy; reach the seat of the difficulty, and the effects will disappear—but Koreshanity alone possesses the secret of the application of scientific law to the very heart of sensuality.

"The very fact of placing a man or a book in a position of unique authority is going to make one crouch in 'reverence'—in other words, to fear." There are minds which consider reverence to be a dangerous thing; they are jealous of laudable examples,

and talk of throwing away one's liberty when the original work and authority of some great genius are admired and acknowledged, or the achievements of some great hero praised. One has more liberty to perform mathematical calculations if he is able to perceive that some work on mathematics is sufficiently authoritative to contain and explain exact mathematical principles. To reverence a hero is to acknowledge that his altitude of strength, courage, and character is possible for one's own self! The strongest love and greatest liberty are in the recognition of some mind that has fulfilled the world's highest ideal; and the greatest impulse in aspiration to reach the altitude of the perfect Man, springs from reverence and worship of a character which demonstrates his ability to lead the worshiper to the altitude of His own destiny! There is a power in mental polarity, of which the mental scientists have never dreamed; their individualism is anti-Messianic. The salvation of the corpuscles of a plant is in following the leadership of the most progressive cell, which leads to the destiny of all in the seed. Is such a principle false in humanity?

Christendom is a term applied to that part of the world where Christianity prevails; the nations of Christendom are said to be Christian nations. Christianity was most powerful when it was united with Rome; and yet so tyrannical was that power, that even today Protestants refuse to call it Christian. Protestantism has not greatly improved the condition of affairs in Europe, and it certainly has not thoroughly civilized the great West. American liberty of thought and speech is directly traceable to the influence of Thomas Paine, a pronounced atheist; the Declaration of Independence could never have been dictated by the spirit of Puritanism. From the standpoint of primitive Christianity, there are no Christian nations today; but Christianity as it is has become a world power, and is adulterating the very life of the world, and it is in so called Christian nations that the greatest evils exist, where the greatest revolution of the ages will sweep in judgment and vengeance!

A journal, the *Phrenic World*, remarks that "God molded the earth with his fingers; he hung the heavens with blazing stars; he erected the huge mountains, and built their lofty crags; he hollowed out the bed of the ocean, and dug the channels of the great rivers." Some minds take these things for granted, without knowing how they were accomplished; but perhaps a magazine which "inquires into the structure and elements of things," and "seeks to know and explain just what and why a thing is," might endeavor to enlighten the world as to just how "God molded the earth with his fingers," and "hung the heavens with blazing stars," and to what extent other parts of the universe needed the attention of the Almighty while he was busy capping the climax on the mountain tops!

A phrenologist says that "Socialism is not wholly in harmony with the constitution of human nature. Therefore it cannot be wholly right." The difference between scientific socialism and human nature is wholly on the side of human nature. The modern man is not in himself wholly right; he is an abnormal creature, a degenerate. It is a fact that many socialist agitators "who do not study the constitution of human nature and make their schemes conform to it will have to suffer more or less defeat;" but there is such a thing as discovering the basis of a new humanity, and making human nature conform to the laws of Being. The man who thoroughly understands human nature as it is today, is able to make human nature what it should be!

It is said that the "love of the good, of the right, of truth, is the common heritage of all humanity." If all present conditions are good; if all that man does is just; if all that is taught

and believed in the world is true, then men universally love that which is good and right and true. But if reformation and revolution are needed in all lines of human thought and relations, it follows that men love that which is evil, unrighteous, and fallacious. There never has been a great truth presented to the world, no great reform ever instituted, that men did not hate and resist!

The Martians may conclude that the inhabitants of the earth are very rude, if Tesla does not soon reply to the message with which the Martians so considerably celebrated the beginning of the twentieth century on the earth. The Pike's Peak electric rattle affords the clergymen, we suggest, as good evidence as they have that there are three persons in the Godhead; for the message to Tesla is interpreted to read, "One, two, three!" But were the Martians endeavoring to teach the people of the earth the fundamentals of theology, or mathematics?

A bill has been introduced in the Kansas legislature to prevent physicians from losing their practice; the idea is to form a medical trust, protected by law, forcing the people, when sick, to apply to the doctors for whatever consequences the doctors are able to bring about. What a calamity it would be to the medical fraternity, if the people should succeed in keeping well! Would bills then be introduced in state legislatures to prevent doctors from losing their practice?

Rev. John Watson (Ian Maclaren) says: "The one thing which, above all others, startled me in America, was the power of the secular spirit and the weakness of the Christian church." The backbone has departed from the church; it has become old and decrepit, afflicted with all kinds of moral diseases; its vitality is low, and it cannot long survive the passing things of the nineteenth century.

By way of retaliation, the saloon keepers of Winfield, Kansas, considered that the church is unconstitutional, and proceeded to wreck a church building, which they did by means of hatchets, stones, and clubs; their effort constituted an effective suggestion that the modern church needs abolishing as much as the saloons!

A writer affirms that "there is a world within each man." Very incomplete world, we should say, and poorly governed! The universe is complete in one great organic structure—male and female; only the perfect man is the microcosm, which corresponds in every particular to the great universe in which we live.

The types in the Jewish system were used to set up the Word of God, which appeared at the end of the dispensation; Jesus was the pole of impression, containing all the "words" printed during the Jewish age.

A monument of the Christ is to be erected on Mount Vesuvius, where there is a Catholic chapel—a suggestion of the fact that Christendom stands over a dangerous, smouldering volcano!

Washington feels honored in having THE FLAMING SWORD celebrate the 168th anniversary of his birth, by dating this number February 22.

It is true that as a man thinks so is he; but as to what he will be, depends upon what he does.

Jesus fulfilled the law and the prophecies because he was full of the law and the prophets.

The modern man's views often pertain to things which he does not see at all!

Humanity constitutes a great book, because ideas are written in it.

The work of attaining to perfection of human life is always uphill business.

The next best thing to righteous endeavor is complete success.

Everything must ultimately fail but that which should succeed.

Men are free only when under the restraints of genuine liberty.

Editorial Discussions and Miscellany.

THE EDITOR.

Questions on Koreshan Cosmogony.

EDITOR FLAMING SWORD:—Many times in trying to tell others of the Koreshan doctrines, I am asked questions which I cannot answer. I carry with me a little memorandum book, and keep note of them. Will you kindly enlighten me on the following: (1) What are meteors, and how are they formed? (2) What are volcanoes, and how do you account for earthquakes? (3) How do you know that the planets are mercurial discs between the metallic strata? Can you demonstrate the statement? (4) If the moon is a picture of the earth's surface, why does it become invisible a part of the time? If people surround it on every side, why does not some one see the moon at all times?—W. B., Minneapolis, Minn.

It should not be discouraging to students of Koreshanity if questions are asked which they cannot answer, or phenomena suggested for which they cannot account. This department of THE FLAMING SWORD is conducted for the purpose

of helping our readers in the study of the System, and in answering the questions of their friends; and we are always glad to reply to pertinent questions submitted to us for answer.

(1) Meteoric showers are periodic precipitations of energies resulting from activities in the physical heavens. Their periodic appearance has led astronomers to conclude that they are particles of material substances travelling in orbits through space, manifesting themselves by coming in contact with the earth's atmosphere. Knowing something of the velocity of the meteors in the air, and the time between manifestations of meteors of a given stream, the size of the orbits are thought to be computed by the astronomer. Of course this is an assumption on the part of the astronomer, resulting from ignorance of the fact that the

meteors are materializations of energies, analogous to the formation of hail. The meteoric radiants are within our atmosphere; they are formed in given constellations through rapid precipitation, materialization, and condensation; and fall as burning particles of ferruginous substances.

(2) The volcanic systems constitute the outlet of the great alimentary canal of the physical universe; directly, they are the outlets of the great vulcan fires beneath the earth's surface, where the wastes of the earth are consumed. The great vulcan chambers fill up, alchemically ignite, and an explosion, through usual vents, result. Earthquakes are caused by explosions of gas; by underground fires belonging to the volcanic systems, and by ignition of other inflammables. It is not necessary to suppose that the earth is

filled with molten matter in order to account for volcanoes and earthquakes; the old idea of the earth's molten interior is being abandoned by the scientific world. There are a sufficient number of subterranean fires and inflammable substances in the earth's shell, 100 miles in thickness, to cause all the local volcanic and seismic disturbances of history.

(3) The fact that the material planets are mercurial discs in the earth's shell is known in the same way and by the same methods that it is known that the earth is a cell about 8,000 miles in diameter; the conclusion is from the same authority and source. The conclusion is reached and demonstrated through the laws of comparative anatomy and correspondent analogy. The human system has an alimentary canal; therefore, the organic structure of the physical universe must have a corresponding alimentary canal, with its seven divisions corresponding to the seven divisions of the digestive tract in the human system. The function of each planet corresponds to a given division of the alimentary canal in man. Mercury is the universal amalgamator, and the only amalgamator of metals; it is the universal digester. Lava, the nature of which puzzles the scientist, is the offal of the great system of the physical cosmos; it is the product of the complex amalgamations and deteriorations of substances in the earth, through the agency of mercury.

(4) The moon is a materialized reflex or picture of the earth and its strata; but the moon has its phases, due to the relation that the lunar pole sustains to the area of daylight in the earth. If the moon were full all the time, it could not be seen when near the sun, because the solar rays would overcome the weaker rays from the moon, and the moon would be rendered invisible for at least four days out of 29. The moon waxes and wanes; it is renewed every month. It is brightest when full, and becomes invisible when the moon is dark or new.

Immortality and All-Knowledge.

EDITOR FLAMING SWORD:—Permit me to ask the following questions: If a person strives to attain immortality now and fails, how long a time will elapse before there is another opportunity to attain it? (2) How will his partial knowledge of Koreshan Science benefit him and others, and to what extent? (3) Must a person attain to universal knowledge in order to attain immortality?—A READER.

(1) Generally speaking, we answer that it depends entirely upon one's relation to Koreshanity, which today promulgates the only science of immortal life. There are thousands of people hoping for immortality, in various shades of misconception of what immortality is; some of them may not attain to immortality for several cycles yet. Specifically, however, there is one opportunity every 24,000

years for hundreds of thousands to become immortal, and that time is always at the close of the Piscatorial dispensation of the Iron Age, when truth is revealed in the scientific degree.

But suppose, for the sake of illustration, that one accepting Koreshanity now and endeavoring to obey the law which it reveals, dies or passes out through corruptible dissolution previous to the great consummation of baptism—what would be the hope of such a case? Such an one enters The Guiding Star of the New Jerusalem in the spiritual world—the sphere of the Koreshan heavens; and that New Jerusalem, made up of spirits of thousands who have died, materializes in the form of the flesh of the Sons of God. These entities of the New Jerusalem inherit the kingdom by becoming a part of the Temple, not the mentality that controls the Temple itself.

(2) Truth benefits no one unless it is applied; knowledge of law is worthless unless that knowledge leads to obedience or application. To whatever extent a man is able to comprehend truth, no matter how little, and obeys it, he is benefitted; he is progressive, and moves in the right direction—in the direction of the final goal of destiny.

(3) Complete comprehension of all truth in the scientific degree is possible only to one Man in every great cycle of 24,000 years; his knowledge is absolutely essential to the attainment of immortality for himself and his followers. It is through the comprehension of all truth that the one Man performs the function of the Messiah by baptizing thousands and enabling them to grasp so much of the truth as will enable them to apply the laws of life and overcome death; and each one baptized receives just so much of the divine mentality as he can receive and retain, and that amount determines his emplacement in the ranks of the divine kingdom in the earth.

Collectively, the 144,000 Sons of God know and embody the whole truth; but each one occupies only his own sphere. During their career in the body, they are teachers of the people, while exploring the realms of human life and mind; they constitute the circumference of God's earth, the perfect macrocosm. The involution of the earth is the sun. All knowledge in unity is the final result of the experiences and exploitations of the Sons of God; then truth becomes involved in One; such an one appeared in humanity nineteen hundred years ago, with the whole truth in the philosophic degree; that same truth appears today in the scientific degree in Koreshanity.

Jonah and the Whale.

Rev. E. M. Castle Gives the Scientific Interpretation of the Wonderful Book of Jonah.

On the subject of Jonah and the Whale last evening, [at Springfield, Mass.,] Rev. E. M. Castle said in part:

"The Book of Jonah is one of symbolism. The story pertains to the communication of the substance of Christ, as Holy Spirit, to the branch of national life which had been specially prepared for its reception. When the very reasonable conclusion is reached that processes in humanity, including racial progressions and transitions and metamorphoses, obtain by virtue of immutable laws of development, which laws have a primary operation in the biologic universe and a sequential operation in the physical, or alchemico-organic universe, the correspondence between the two becomes apparent, and there need be no difficulty in apprehending that the groupings of stars in the physical heavens and their relations to the prime circles of the celestial sphere are in accordance with the causes of these visible effects, these causes inhering primarily in humanity.

"Here is the great book of history and prophecy, printed in points of light on the blue above—the story of nations and of the men who make nations, veritably written by themselves in the physical heavens. In the knowledge of this correspondence, supplied by the Koreshan System of Cosmogony, and only in such knowledge is the key to the understanding of the story of Jonah; and not alone of this story, but of all the ancient myths, with their evident astrological, or rather cosmogonical character—symbolic stories, all of them, expressive of the principles of universal existence, which principles find their highest application in personality.

Jonah and Nineveh Defined.

"The word Jonah means dove, or Holy Spirit, the Holy Spirit being the energetic substance of the Lord's integral form. The dove is the natural symbol of union for life. In the body of Jesus were united principles that are separate in the ordinary existence. This constituted the difference between his body, which did not see corruption, and the bodies of the ordinary corruptible humanity who, in the words of Pope, "propagate and rot." The teaching of the Scriptures is to the effect that the dove, before this manifestation in the flesh, was spirit in the nation that produced Jesus; that this spirit was gathered by John (dove), and was by him passed over to Jesus, this passover being the baptism; and that it was seen by John to alight on Jesus in the form of a dove,—this being the promised sign of the prophet Jonah, i. e. John, or dove.

"The word Nineveh means life of the fish. At the time that Jonah is said to have been commanded to go to Nineveh, it was the representative city of Assyria, and specifically the head or beginning of a subsequently developing people, des-

tioned to be the leading people of the world. The ten tribes were carried away captive by the Assyrian power, the possibility of this carrying away being accomplished through the defection of the kingdom of Israel from the principles that Judah continued to maintain; for Israel abandoned the rite of circumcision with its obligations, and intermarried with the races about her, which weakened her as a nation, making her an easy prey to the Assyrian. The preservation of the principle of circumcision by Judah was the refusal to have part in the race mixture for which the conditions of the Assyrian empire were especially favorable, and thus enter the life of the fish. It was the refusal of Jonah, the dove, to go to Nineveh. The Germanic family of nations originated in the race mixture of Israel with Media, Persia, and Assyria; the soured or vitiated life of Israel constituting the leaven hidden in the three measures of meal, to remain hidden until the life of the entire lump should be vitiated as presented in the parable of Jesus; the three measures being the three nations, Media, Persia, and Assyria.

The Sign Aries and the Constellation Cetus.

In the physical heavens, the extra-zodiacal constellation Cetus, or whale, extending beside the constellations Aries and Pisces is the symbol of the Teutonic family of nations. At the time of the carrying away of the ten tribes, the equinoctial colure, which by its junction with the equator defines the central point of the sign Aries, lay across the head of Cetus. Nineveh, as the representative center of the Assyrian power was this head politically and nationally. Through the entrance of Israel into this race amalgamation, the Teutonic peoples were prepared for their subsequent reception of the Holy Spirit from Christ. Thus was the great fish prepared by God to swallow, appropriate, Jonah,—the dove, or Holy Spirit. At the time of the recorded outpouring of the Holy Spirit, the colure in the physical heavens crossed the belly of Cetus, indicating the development of the people represented by Cetus to a condition corresponding to the belly of the great fish. The fish is the symbol of external natural life, and particularly of that life in its greatest proliferation. It is recorded that Jacob prophesied in his blessing upon Ephraim and Manasseh that as fish were they to increase. In the light of a broadening and liberal reason we may discern more than a barren simile in the expression. The life of Jesus, immaculate, was by its communication to the world compelled to descend into sensual generation—the life of the fish.

"The true story of Jonah involves the true story of him whom Isaiah calls Lucifer, and Ezekiel calls the Cedar of Lebanon. Moreover, one of the Greek myths of Apollo tells the same story. And the key to these is also the key to the character of the Apollyon of Revelation, which theology has misconceived, as it has misconceived the nature of Lucifer, and the significance of the big fish story of the Bible.

"The great fish, the Germanic, family of nations, is leviathan; and who or what has been able to stay his progress through the centuries, in his empire-destroying, empire-constructing course? And when the progressive spirit of this mighty people, ingathered by the Anglo-Saxon, focalizes in one man, as must finally result by the law of involution, that one will constitute leviathan, and must manifest when the national career of the people represented by Cetus is culminating, as Jesus, who involved the progressive life of Judah,

manifested at the termination of Judah's career as a nation. The writing of the physical heavens indicates that now is the time, for the colure is passing off the extremity of Cetus. It is time for Jonah to be cast up on land, for Lucifer to return to heaven, for Apollo to throw off the disguise of the fish and reveal himself as the star of glory."—Springfield Daily News, Feb. 11, 1901.

* * *

Does the Freethinker Think?

A Pittsburg Editor Roundly Scores Theosophists, Christian Scientists, and Other "Freethinkers."

The Freethinker is accustomed to giving and receiving hard knocks in the controversial arena, and so he will probably not be made hopelessly "groggy" by the forcible blows dealt him by a recent writer who bears the classic name of Addison Steele. Mr. Steele is hard on the average Freethinker, who, he says, "is a Freethinker because he doesn't think. He lets the other man think for him. His mental ability is such as to preclude the pos-

Lectures by Koresh.

THE FOUNDER of KORESHANITY is at present at home in Chicago. He will lecture Sunday, February 24, and March 3, 1901, 3 p. m., at Koreshan Hall, 316 W. 63d street.

Also on Thursday evening of each week, at 8 o'clock, at above Hall, until further notice; opportunity for questions.

We cordially invite the public to attend these lectures, where the most important questions of the day are discussed.

sibility of his investigating intelligently any advanced subject. He possesses just enough knowledge to make it dangerous for himself." Mr. Steele (who is the editor of *Kit Kats*, a Hubbardian "Periodical of Independent Thought," published in Pittsburg) proceeds to make the following sharp indictment of several types of Freethinkers:

"I next met the average Freethinker at a meeting of Theosophists. Here his predicament was truly painful. In the matter of ridiculing the Bible he, at least, could acquit himself creditably. But Theosophy involved such deep reading, to say nothing of the scores of unfamiliar terms used, that he was truly bewildered. In an off-hand sort of fashion I asked a few of the members for a little light on Theosophy. They stumbled about in the most painful manner. Their minds could not grasp the fundamental principles of the belief. They, however, were advanced thinkers and Theosophists.

Some of them wanted to be odd, so they joined. Some were attracted by the mysterious phrases employed. Some were Theosophists because they could wear a badge. Everything that was said by the leaders was accepted without a murmur. No one would think of coldly analyzing the statements. They, too, thought themselves liberal.

"Then I met the average Freethinker deeply immersed in the contents of Mrs. Eddy's book on science and health. Mrs. Eddy has a few initials before and after her name which have slipped my mind. But it is the christian science Eddy to whom I refer. This young man admitted that he could not fully comprehend Mrs. Eddy's masterly production. He had read it through dozens of times, and he hoped some day for divine inspiration to assist in the interpretation. Yet he was a devout christian scientist because he had been cured of dyspepsia of seventeen years' standing. He was through with orthodox beliefs. He was done with the narrowness of creeds. He threw himself unreservedly into the arms of Mrs. Eddy. Yet upon cross-questioning him he confessed that he possessed but the most superficial knowledge of the subject. He admitted his inability to master the profound mush which Mrs. Eddy doled out. This was a true type of the average Thinker Who Thinks He Thinks.

"The fourth and last instance that I desire to cite to illustrate the species, was found in a meeting of a Society for Psychical Research. This society was burdened with a high-sounding Hindu name, some Oriental paraphernalia, and a little incense. Here the profound thinker was in his element. He was in close touch with a superior being, who knew more about the ways of the Creator in one evening than the orthodox churchman does in a lifetime. This society had its rooms directly opposite a church, and I well remember the contemptuous glances which were cast upon those who were wending their way to divine worship. Each glance seemed to say, 'Poor fools.' All the wisdom was possessed by the members of the high-sounding, Hindu-flavored organization. The leader discoursed on almost everything, showing a knowledge of nothing. Yet the foolish Thinker sat with his mouth open, drinking in the nonsense he couldn't begin to understand. He felt that he was being initiated into the mysteries of a higher life. He felt that he was transcending all creeds. He felt that his condition of mind was the height of free and unrestricted thought. It just goes to prove the pitiable plight of a man who knoweth not that he knoweth not. The members had been attracted by a yellow flag and some mystic characters; a glib talker mouthing in the abstract; a few lectures on subjects that have puzzled the best minds of the world and utterly meaningless to the members. Thus are converts made. No one was able to explain the doctrines preached. They were just Freethinkers.

"Whenever I see a man carrying 'Tom Paine's Common Sense' in his pocket every Fourth of July, I can tell you the books he reads. He has the entire 'Liberal Classic Series.' He lives on them. He becomes so lopsided and bigoted that the term 'Freethinker' becomes a misnomer."—Copied from *The Literary Digest*.

Koreshan Lectures and Services.

Places in Chicago Where Koreshanity is Taught by Koresh and Disciples.

Sunday, Feb. 24 and March 3, 3 p. m.; sermon by KORESH, at Koreshan Hall, 316 West 63rd street. Regular service of the Koreshan Ecclesia.

Tuesday Evenings, 7:45: meetings of the Guiding Star Assembly of the Society Arch-Triumphant, at Beth Ophrah, 99th street and Oak ave.; and at 6310 Harvard avenue, Englewood. (Society meetings on first Tuesday evening of each month, exclusively for members of the Society.)

Wednesday evenings, 8 o'clock; Koreshan Propaganda Extension; Rooms 401 and 402, Oxford Building, 84 LaSalle street, conducted by different Koreshan lecturers.

Thursday evenings, 8 o'clock, Koreshan Hall, 316 West 63rd street. Lectures by KORESH, the Founder of Koreshanity.

Friday evenings, at Beth Ophrah, 99th street and Oak ave.; class instruction on Anatomy, by Dr. O. J. Ruth.

We extend a cordial invitation to all persons interested in the most advanced thought of the age, to attend these meetings and lectures. No collections; everybody welcome.

* * *

The World's News.

Feb. 13.—Gen. Gomez aspires to become president of the Cuban republic.—Mrs. Nation agitates the saloon element in Chicago.—Philippine commission begins work of establishing provincial governments.—Bryan banqueted at Columbus, O.—Chicago gambling dens running in full blast again.—Feb. 14.—Congress officially announces 292 electoral votes for McKinley.—Cadets in Highland Park military academy, start a riot in a Gross Point saloon.—First Filipino provincial government established at Pampanga.—Plans for royal wedding at Madrid carried out amid riots and threatening revolution.—Feb. 15.—Chicago firebugs endeavor to burn a number of hotels.—Martial law proclaimed at Madrid; Weyler in control; takes steps to prevent revolution.—Extra session of Congress expected.—King Edward VII delivers his first speech to parliament.—Kitchener endeavors to capture Dewet and army.—Russian detectives unearth a plot against the Czar.—Feb. 16.—Presbyterian creed committee at Washington, hitch on doctrine of election.—60 persons buried in Alaskan mine explosion.—Deadlock between China and powers; powers suspect deception by Chinese envoys; Boxer leaders still defiant.—All Topeka, Kansas, saloons reported closed.—Feb. 17.—Railroad trust proposes to dismiss 20,000 men from service, by way of economy.—Dewet again eludes capture by the English.—Shell explodes on battle-ship Kearsarge; damage may reach \$250,000.—China stops execution of Boxer leaders, and refuses to agree to powers' terms; further war threatening.—European governments take steps to exterminate anarchists.—Russia retaliates American sugar discrimination, by raising tariff on American products.—Cuban convention renews request of U. S. for coal- ing stations.—Feb. 18.—Washington mak-

ing extensive preparations for inauguration.—Chicago labor-unions appeal to Gompers for better organizations.—Annual convention of Daughters of the Revolution, at Washington.—Germany wants to begin action against China at once.—Feb. 19.—Cuban question agitates officials at Washington; U. S. proposes to have something to say as to future relations of Cuban government.—Count Waldersee orders movement of troops in China; propose to force China to terms; asks powers to join in the effort.—Henry Austin Adams declares universities a menace, and Protestantism a failure.

* * *

The Flaming Sword's Exchanges.

Cram's Magazine.—The February issue contains a number of articles of the sort that one having read puts away for future reference. Among these may specially be noted Our Useful Conifers, by Prof. Charles E. Aaron; a brief, but graphic history of William III, of England, by Milton Reeve; a very clear and entertaining account of the bloodless Toledo War, by E. F. Watrous; a number of little points regarding King Edward VII of Great Britain; and some interesting statistics regarding the Growth of Churches in the Nineteenth Century. Woman and her world, and The World's Doings, are excellent reviews of current topics and events. \$3.00 per year; single copies, 25 cents. Published by Geo. F. Cram, 61-63 Plymouth Place, Chicago.

The Arena.—The March number contains an important article on the trusts by Justice Walter Clark, LL. D., of the North Carolina Supreme Court, who declares that the trusts can easily be crushed whenever the people choose to exercise their power. This article will be read with interest by all interested in reform. Religion and science is the topic of discussion by James T. Bixby; while Organized Charity, by one of the Editors, should be carefully read; also Direct Legislation and Social Progress, by Eltweed Pomeroy, A. M. Editor Flower reviews the utilitarian character of the last century, in his Topics of the Times. \$2.50 a year, or 25 cents a copy, at news-stands.

Leslie's Weekly.—The current issue tells the story of Mrs. Nation and her work, partly in her own words. This issue is the Washington birthday number, in colored covers; and two personalities of hatchet fame are made prominent. Pages illustrate scenes of the Queen's funeral; and a double-page illustration discloses the busy life of cadets at West Point. Curious and interesting scenes at Manila also have a page. This is one of the best issues of this popular weekly.

LEARN LANGUAGES!

German-English Dictionary.....25cts.
French-English Dictionary.....25cts.
Latin-English Dictionary.....25cts.
Spanish-English Dictionary.....25cts.

Send for List . . . Agents Wanted.

N. Stoller,

202 N. Desplaines st., Chicago, Ill.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts per Annum. Peter Davidson, Louisville, Ga.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

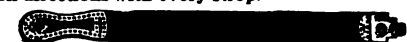
New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swam shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, door-bells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg; His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor,
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 pages - - - Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.



The New Webster Dictionary

For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALEM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The conceivability of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It posposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

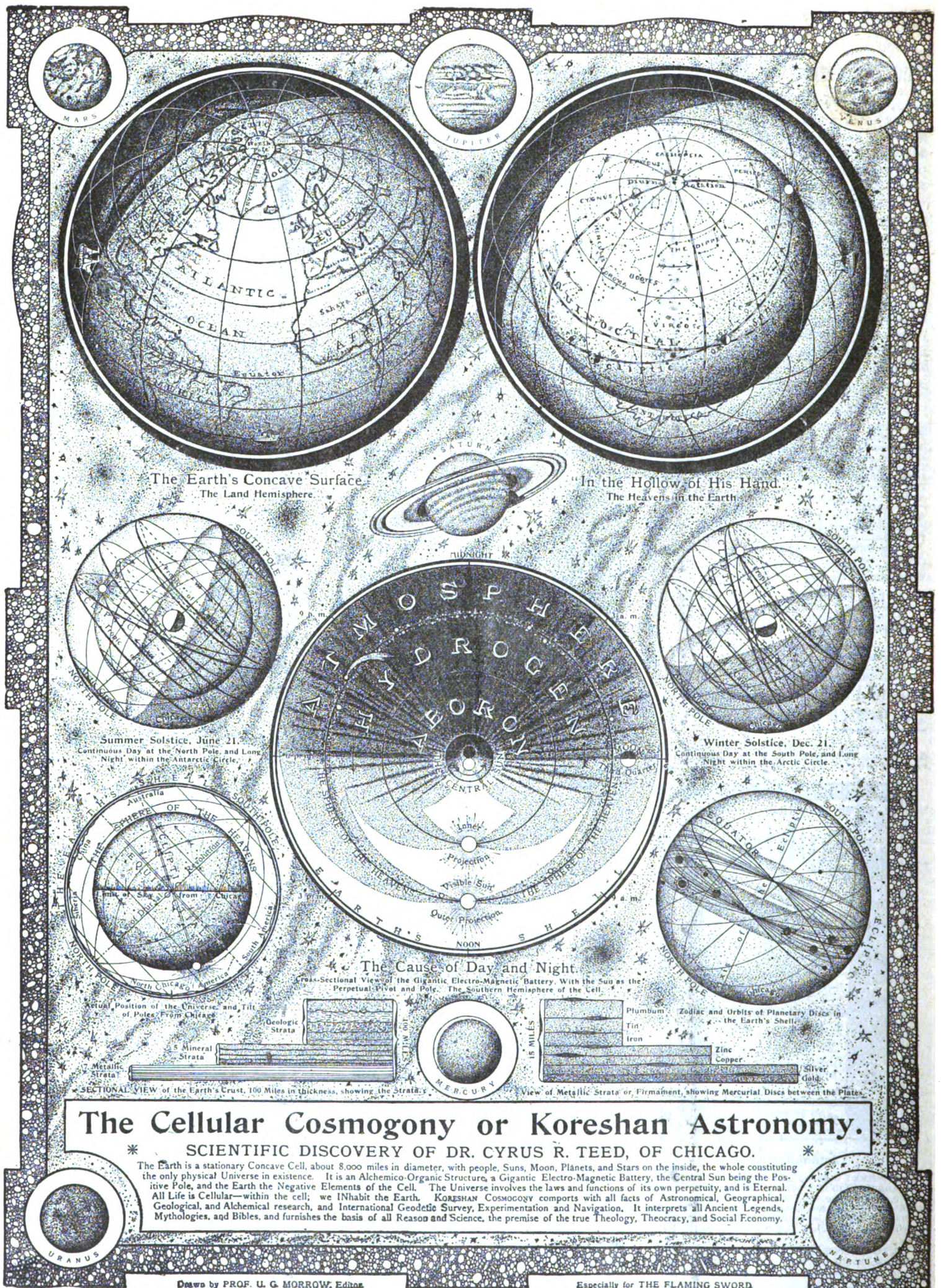
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

SPECIAL FEATURES OF THIS ISSUE:

Form of Scientific Socialism.— Purpose of Democracy.— "I am" Fallacy Exposed.— Period of Transition.
Jesus and Jerusalem.— Science and Religion.— Editorial Pages.— Questions.— The Root of all Evil.

MAR 5 1901

THE FLAMING SWORD



March 1, 1901.

THE CONTENTS

The Structure of Scientific Socialism.
Futile Efforts of Reformers who Know Nothing About the Law of Construction of the Natural Cosmos; the Purpose of Democracy; the Empire of the New Age.

"I Will Be What I Will Be!"
KORESH.

In the Great Period of Transition.
Berthaldine, Matrona.

The Messiah's Lament over Jerusalem.
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discussions, and Miscellany, World's News, etc.
Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUF.**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is employed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 15.

CHICAGO, ILL., MARCH 1, 1901. A. K. 61.

Whole No. 430

The Structure of Scientific Socialism.

Futile Efforts of Reformers who Know Nothing About the Law of Construction of the Natural Cosmos ; the Purpose of Democracy ; the Empire of the New Age.

THERE CAN BE NO REASONABLE QUESTION of the fact, that a form of socialism will succeed the crisis of the competitive consummation. There is great conflict of opinion regarding the character of that socialism. The laws of organic order will be applied in the establishment of the social kingdom to be inaugurated now, at the end of the Christian dispensation. The consummate ignorance of the would-be social reformers is something appalling. The audacity of the self-authorized reform leaders is commensurate with the character of the times, and the contemplated social revolutions are puerile. The laws of organic order are not understood, and the efforts at reform will be futile.

The world is hastening with accelerating strides toward that great competitive catastrophe, the inevitable culmination of the spirit of greed which actuates the world, and which the modern Christian system has authorized and propagated in direct opposition to the teachings of the great Exemplar and Seed-Planter of the coming kingdom. There will be no Christian socialism nor democratic socialism as a permanent establishment at the end of the age! It does not require a very brilliant mentality to discern the fact that democracy is but the means to an end; namely, the centralization of government. The disintegration of the old order is an essential prerequisite to the final fulfilment. Democracy has furnished the opportunity for those conditions upon which must depend a bloody revolution, to immediately precede the evolution of the divine order.

The ignorance of men regarding the character of the kingdom to come, is commensurate with and de-

pendent upon their ignorance of the form and function of the physical universe. The universe is an imperial system. Its form is definite, and laid according to the principles of geometric accuracy. No man ignorant of the laws which govern the construction of the architecture of the physical universe, can possibly have any true conception of the laws and principles of social order. Everybody who knows anything, knows that the so called "sciences" of this age of the world are nothing but great systems of fallacy, built upon hypotheses which are of no value but to amuse the agnostics, star-gazers, and "higher critics." The laws of social structure and function are the correspondences of the laws of physical structure and function; and when the social system is organized, it will be instituted and consummated by the man, God-appointed, who knows the universe, and who comprehends its initiations and its limitations. When the time is fulfilled for the social structure to reach its full fruition, it will be on the lines laid down in the Book which, of all others, is emphatically authorized by the Almighty, and given to the world through divinely inspired and illuminated men.

There are two distinct lines of prediction which point to the consummation of the age, and these are in absolute and perfect agreement. They are the indications of Nature as presented in the forms and motions of the alchemico-organic (physical) cosmos, and the predictions of the Bible, absolutely correct both in its chronology and the events to which that chronology relates. Because some of the Biblical chronologists have failed in their attempts to fit their chronological

methods into specific events of recent history, it does not follow that the chronology is out of gear, but rather, that the wise men on chronological and mathematical lines are not familiar with anthropostic law and progress.

There is to be a kingdom set up in this world, and this kingdom will supersede all the kingdoms and republics of the world. This kingdom is already organized in its nucleus. Its inception and organic progress are marked both by astronomical chronology and the predictions of the Bible, as related to this kingdom and signified by the Biblical chronological system. The government to succeed the present competitive system will be set up by the Messenger of the Covenant, the product of the posterity of Joseph; he being not only of the ten tribes of Israel, but of the lineage of Ephraim. Joseph is reincarnated in this Messenger; not only so, but the Christ of the Christian dispensation, in his descending life, having passed over into this posterity, is also reincarnated in this same Joseph. There may be and are thousands of claimants to this fulfilment; but the time for the testing of these credentials is at hand, and this testing will be subject to the laws and principles found recorded in the Bible, which contains no mistakes.

If one will take the trouble to examine the statements of Prof. Totten, comparing his mathematical chronology with the events which he thought they fitted into, it will be seen that while he has, without doubt, a perfect chronological system, his blunders are egregious as to the data of his anthropological application. Totten was to have the Turks driven out of Jerusalem about two years ago,—a prediction founded upon his interpretation of the prophecies of the Bible as related to his astronomical chronology. The Turks were not driven out, as we knew they would not be, the Bible being true.

The New Jerusalem is already gathered, and is ready to descend as John saw and predicted. She descends in America, and not in the old Palestine. The new social Empire will have its nucleus in America. It will not develop according to the methods laid down by the self-constituted social reformers, who know nothing about the laws of government as indicated in the forms and functions of the physical cosmos. There is being emplaced and arranged the central battery of organic power; from this nucleus will extend and radiate the mental forces which will gather into groups, a system of societal fellowship having a specific relation to all other groups, and especially to the central group and nucleus of the social Empire. During the process of or-

ganic growth, the forces are being organized for the final disruption. There will be a breaking up of the old order, before there can or will be a pronounced enlargement of the new. There will be no new order except by the descent of the New Jerusalem, upon which the new order depends.

There is coming one of the most pronounced miracles of recent or ancient times. By miracle, we do not mean anything contrary to law, but merely what the word miracle implies, namely, astonishment, because it is according to the higher laws of which the ordinary mind is ignorant. This miracle of which we speak, is nothing less than the electro-magnetic combustion of tens of thousands of people who, through their dematerialization, will pass through a metamorphosis in fulfilment of the Biblical predictions of the burning up of the world. It is through this conflagration that the world will be prepared to enter into the new conditions essential to the creation of the organic form into which the new humanity is about to enter. Nothing but the fruit of the dispensation can accept this doctrine; nor do we desire any other than the fruit to be gathered. The fruit of the age will be the result of the baptism which took place in the beginning of the age. The people who did not receive the Holy Spirit nineteen hundred years ago, will not accept the truth today. Those who rejected the Holy Spirit then, sinned against the Spirit; hence the seed was not planted, and therefore they are not the fruit of this age, nor can they possibly be.

The devil will not sit idly by and see the kingdom of God made manifest without a struggle; hence the manifestation of the power of antichrist, as now seen in the manifold christ developments of the times. The antichrist of today is the rejection of the Messianic personality of this age. The Christ comes in the appointed person, not merely in the spirit. God the Lord is manifest personally in the Messenger of the Covenant. This is the Elijah of whom it is said: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Of this day it is also said: "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." All this refers to those who will enter the fire because of the confession of their wickedness; from these the dross will be removed because of the fire which burns them up. This conflagration is one of the sure things of this, the culminating period of the dispensation. The social fabric will come through this fire, and as a result of its operation.



There are two principal factors in the regulation of economy; namely, production and distribution; and money is not required for either of these purposes.

The government is to be the Lord's, and the kingdom in the earth is to be conducted upon the basis of the conduct of the kingdom of heaven.

"I Will Be What I Will Be!"

A Notable Declaration of the Almighty Perverted by Translators, and Appropriated by Flippant Followers of Mental Science Fads.

AND THE GODS SAID UNTO MOSES, EYEH ESHER EYEH [I WILL BE WHAT I WILL BE]; AND HE SAID, THUS SHALT THOU SAY UNTO THE CHILDREN OF ISRAEL, I WILL BE HATH SENT ME UNTO YOU.

EVERY HEBREW SCHOLAR knows that the form of the verb *to be*, in the text above quoted, is the future, *I will be*, and also that the singular personal pronoun *I* is related to the plural Elohim, or Gods. We may legitimately inquire, For what reason should the Gods, or the scribe, employ the first person singular *I*, when the plural Elohim (Gods) is employed to denote the character of the source of the instructions to Moses? We may further inquire, For what reason should the modern theologian pervert the testimony of the Hebrew scribe, who was not only supposed to be familiar with the Hebrew language, but with the Hebrew conception of theology? There is a deeper significance in this peculiar use of the Hebrew nouns, verbs, and pronouns, than the modern theologian has ever dreamed or conceived; and we contend that no doctor of divinity nor theologian, no matter what his claims to scholastic eminence or to peculiarity of theological creed, has the right to pervert the meaning of any Scriptural text to make it conform to his dogmatic theological conception.

Independently of all theological creeds and conceptions, we are compelled to deal with facts; and we must meet these facts irrespective of what we have been taught or what we would like to believe. If in King James's version, or any other version, of the Bible we read "I AM THAT I AM," and find upon inspection that this is a mistranslation, that there is no such expression in the Hebrew whence this perversion is derived, we are forced to the attitude of utterly ignoring the rendering, even though it demolish the sacred idol erected upon the pedestal of a fallacious sacerdotal concept of Deity.

The prime fact before us resides in the Hebrew term EYEH ESHER EYEH, which, truthfully rendered, is simply this: "I will be what I will be." This may seem inconsistent with the common conception of a Deific and eternal Presence. We suggest that the common sense, sensual, and inverted human race may possibly entertain some very erroneous views of the "UNKNOWN AND UNKNOWABLE." Until this broad but common confession of ignorance, which so universally prevails, can place itself upon a more substantial footing as to a correct comprehension of the Deific character, we would urge upon the doctors of divinity not to employ too heroic treatment in their prescriptions to their invalid idol deity. If the Gods said to Moses, "I will be what I will be," as the scribe has written, and if this state-

ment of the Gods implies just what the Gods intended to convey, it follows that if they, as doctors of divinity, put words into the mouths of the Gods which they did not utter, they pervert the language and the intention, and whatsoever theological conceptions are predicated upon this false premise are necessarily false.

The one great fundamental principle of immortality and eternal life, resides in the fact that Jehovah God reaches maturity in the Son of God. The process of Deific generation in the race provides that, so far as divine development in the race of men is concerned, referring to the only Begotten, the manifestation of Jehovah is in the future. Jehovah did not appear until the end of the Jewish age; hence when the Gods said, "I WILL BE WHAT I WILL BE," they—focalizing their perceptions in and through Moses—spoke centratively in and through the mouthpiece of the Gods, who was one in person, even Moses—the great Lawgiver. The peculiarity of the use of the pronoun in the first person singular, with the plural noun, when relating to Deity, so common in the Hebrew Bible, has its origin in the fact that the Messianic personality of Deity, who is one in person, holds within himself the spiritual entities whom he represents, and in whom the Gods are one. When Saul went to the woman of Endor for advice, and inquired of her, "What sawest thou?" she answered: "I saw gods ascending out of the earth." "What form is he of?" asked Saul. It was because she saw, first, the grouping of spiritual beings of which Samuel was the center, leader, and head, that she said, "I saw gods ascending out of the earth." When Saul asked for a description of the form, the woman described Samuel.

When Elijah was translated in the presence of Elisha, Elisha exclaimed: "The chariot of Israel and the horsemen thereof." It was the chariot of Israel, because the translation was the means of the conveyance of the spirit of Elijah to the interior of Elisha—chariot thus signifying conveyance. It was "horsemen," because the spiritual entities in Elijah were under the restraints, liberties, adjustments, and appropriations of commercial law, these things being signified by horsemen. This was the dissolving of the body of Elijah, its conversion to spiritual energy, and thence its absorption by Elisha the prophet. This absorption of Elijah was his entrance into Nirvana. The cause of this combustion or burning of the body of Elijah, was the concentration of those who hated him, this hatred—as a substantial energy or spirit—flowing voluminously into him, together with the love of Elijah's own school of prophets. The influx of the love of those who loved him, with the influx of the hate of those who hated

The Flaming Sword.

him, generated the fire that burned his body, consumed him, and made his absorption possible. This is the mystery of the law of absorption.

The Lord Jesus, after his natural resurrection from the tomb of Joseph, and when appearing to his disciples, was caught away. His body dissolved by virtue of the fact that thousands hated him with an inveterate hatred, while others loved him with an equal intensity. "They have hated me," said Jesus, "and they will hate you." There is nothing that will arouse the venom of the antichristian spirit so thoroughly as the declaration of the truth on any line of thought. One of the most essential things for the consummation of the age, is the hatred which comes from the spirit of the venomous devil. The Messianic power can only be manifest as the hatred of the world intensifies. This hatred must arise from the lies which the enemies of truth will engender. One of the most encouraging signs of the times, and one which gives Koreshans hope, is the tendency of the enemies of Koreshanity to concentrate their venom, and to employ the most efficient means to circulate their lies. It is only through this means that the hatred of the world can be sufficiently engendered to bring about the results of the theocrasis.

Having shown that there is no such phrase as "I AM" or "I AM THAT I AM," in the Bible, we will pro-

ceed to show what bearing it may have upon a class of antichristian men and women, who are employing the phrase as if it were the title of some Divinity. This is a perversion of both the letter and the spirit of the doctrine involved. Upon a false rendering must depend a false philosophy. The "I AM" that is so generally prevailing throughout the world, is the selfish devil that pervades the human soul, and would, if possible, make it appear that the devil is not the devil. It is not a very striking matter, that the old devil should attempt to disguise himself under a title which he supposed to be that which the Lord God had taken to himself for the very purpose of fooling the devil at the critical moment.

The sensual humanity is the mortal humanity, and is now universal. This mortality depends upon the sensual life. To become immortal there must be a radical revolution, not merely in the mode of thinking, but in the mode of DOING. "Blessed are they that DO," not they who think. Mortality is the universal condition; immortality is the condition to be acquired. It will not be obtained through the denial of the personal Messiah, who is the personal Divinity; nor will it be obtained on the lines of sensualism and selfishness. The love of money, which is the root of all evil, is one of the principal things advocated by this spurious god of the "I AM THAT I AM"-ists, and sensualism is the other.

In the Great Period of Transition.

The Messianic Door of the New Era; the Decline of Democracy and the Dawn of Universal Empire; Periodicity of Divine Manifestation.

BERTHALDINE, MATRONA.

THE CELLULAR COSMOGONY, the foundation science of the Koreshan System of Universology, imparts to the heirs of the world to come, the science of the laws of universal Empire. Democracy belongs to periods of transition. The present democracy, or vidualism, serves the purpose in the divine economy of giving to the thinking classes a measure of freedom in thought and speech, which prepares a ripening class of minds to become judges of the Messengers of the Almighty. The Almighty manifests himself for judgment at the end of each age, in his chosen and anointed Messenger, of whom there are always numerous counterfeits. "Know ye not," it is written, "that men shall judge messengers?" The Messenger is the ripened first-fruit of an age, involving all the holy seed of the next. In the order of the priesthood, he comes to effect an advanced degree of conjunction between man and Deity, who constitutes the anointing power of the Messenger.

Deity is the center and source of all mentality; he is in a realm of spiritual existence—a realm just as real and substantial as formulated material existence which is but the precipitate and product of the spiritual, the soil from which Deity reproduces himself. The central-

ization of mentality is perpetuated throughout all eternity, by the progressive involution of the advancing spirits of the just, whose "path is as a shining light, which shineth more and more unto the perfect day," the Messenger of which is the King, the blessed and only potentate.

The era of the judges precedes the kingdom in both type and antitype. A little flock, a chosen generation of peculiar people, zealous of *good works*, becomes manifest coördinately with the coming of the Messenger. This people has been in preparation from the foundation of the age, or order of things. They have been preparing to judge themselves and to judge Messengers. This genuine Messenger of each cosmos possesses certain specific credentials which, when presented to the public, will be confirmed by the testimonies of two most powerful witnesses—the laws of the universe and the prophets of old, who possessed a knowledge of the Decalogue, the law of life and immortality, and upheld the standard of its most advanced revelation. Nineteen hundred years ago, the Messiah of the world now ending told his rejectors that had they known Moses (the law) and the prophets, they would have known him.

The Messiah of an age must ever be known by a science of the law and the prophets; never by the traditions of men, which make void the law. Men who tithe mint, anise, and cummin, and who forget "the weightier matters of the law," forget that man's first duty is to know God, in God's own chosen way of being known, by him in whom he fulfils the law of Messiahship—the Messenger of the Covenant. Character is revealed in, through, and by personality, which manifests dominating principles of judgment and affection.

Messiahs appear periodically to institute the order of things due in the order of law, by the united powers of the science and love of the law. The prophetic spirits translated by one Messiah, inspire successive prophets to foretell the characteristics and even the names of Messiahs to come, that the thoughts of the median line of racial progression may be directed in the anticipation of good things—God's things—to come, with which man has to do as he gyrates along through cycles of time in the nether world, and through its various domains of existence until he ultimates in the vortex of final revolution and transformation,—until he is at last caught up into conjunctive unity with the apex of Deific personality—the first Great Cause, the Father-Mother of all living, from whom proceed all light and life. Races, nations, all orders of humanity, have in time, each in its own order, the privilege of attaining the quality and degree of mentality fitting them for the investigative court of the highest tribunal of human life, and for beholding the Door of salvation by which they may enter into life that is life indeed—beyond the Door.

In the United States, and in lesser degrees in other countries of Christendom, individuals are protected by the forces of organized governments in what are called liberty of thought and freedom of speech. These rights of man, so called, have instituted throughout Christendom the final great battle of Armageddon, the culminating warfare between the Spirit of truth and the demons of fallacy and evil. All thoughtful men—the waking dead—are discovering themselves as standing in this world's great court of final investigation and judgment—the antitype of Pilate's judgment hall. Every man in his own order must stand before the judgment seat of Christ—the great white throne of truth, before which the Christ is justified with all them that love his appearing and kingdom.

Nineteen centuries ago the spirit of John the Baptist—the spirit of Elias, the messenger of man's final conjunction with Deity—united with that of the Lord Jehovah to energize, through the power of the Lord's theocrasis, the world that was, with a spirit that should involve from the world that now is, the mighty forces of truth in the natural or scientific degree. As an evolution of this cycle (the Door and Seed of which was Jesus, the Messiah), we find a people whose God is the Lord; who will have no other Gods take precedence of him. This people represents the ascending life of mortal humanity; its ripening harvest from the seed of Jesus; the pabulum of the indwelling Gods. As a body

they formulate as a kingdom, a Grand Man of component members, whose Head is the Messiah of the world to come. His is the leading spirit of order; the crystallizer of all truth. The members of this body will tolerate democracy as a means to an end—that end being the establishment of the theocratic kingdom in earth. They love not only the appearing of the Messiah, but also the concepts of his kingdom; the laws upon which it is founded; and the principles which it will adequately represent.

The heirs of the divine kingdom are essentially imperialists. Its Imperial Head, the centralization of power, corresponds to the physical solar center. In it the throne and altar of God are united and highly exalted, and given a name above every name, at which every knee shall bow, and every tongue confess. The Imperial Center is symbolized by the sphinx, having the face of a man of the highest constructive potency—a woman whose indwelling Deity is Eloah. It has the body of a lion and the wings of an eagle, to symbolize its centralization of commercial powers sustained by science.

The Messenger of this final and universally operative imperial power of the world to come, is even now calling and preparing his people to eat with him the last supper of his great God—Eloah Jehovah. As a man in earth, he is foretold by astrology as the Aquarius now due, to usher in the triumph of scientific truth. This triumph will give to the people of the Most High, the kingdom and dominion of the whole earth. From this Messenger of the Aquarian age, are now emanating the mightiest forces in the universe—the ascended life forces from which proceed the powers and great glory of Jehovah. When the final conjunction of these mighty forces with the minds of God's waiting people, is effected by the power of the theocrasis of the now present Messiah, all the "greater things" which the Lord Jesus said those who believed in his name should do, will be done. The name of the present Messiah is prophetically indicated as the new name of Deity who, in essence, that is, in truth, is the same yesterday, today, and forever.

Genuine science is the revealer of all hidden or occult things to the rational mind. Even the mystery of Godliness, the mystery of iniquity, and the mystery of the Theocratic kingdom cease to be mysteries when the science of the law of their being is mastered by the Spirit of Truth who, through his Messengers, is able to make each order of each world or age, wise unto salvation. The Theocratic kingdom means the reign of righteousness in earth, when "the righteous shall shine forth as the sun in the kingdom of their Father," who is Eloah, the Messenger of their covenant with Jehovah.

To "*do good* and communicate," is righteousness. The communication of truth and goodness is the order of the Lord's day. All the goods of life—celestial, spiritual, and natural, shall focalize their powers for equitable distribution in the preëminent arch-natural Head of Theocracy, from whom must proceed every good and perfect gift which cometh from above. When the kingdoms of this world are delivered up to the Father,

whose conquering power is the Sword of Truth, his Godliness will descend to all, and God will be all and in all.

Humanity has gravitated till it has reached a state where the only *known* god is gold, the static point of which is the outermost confine of the universe; and men are without the most remote realization of that land where the only known gold is the goodness of God, divine wisdom of divine love. Man is now so low, so degraded and dead, that nothing short of the mighty forces of the rising Sun of anthropostic Righteousness—the Father of Light and the Magnate of Life—can quicken and raise him from the grave which holds him—from the mortal body, the forces of which are all degrading. The Sun of Righteousness can change our vile bodies and transform and absorb them, that in newness of life they may shine forth in the kingdom of their Father-God, and go in and out and find pasture

in a kingdom in earth, enlightened with the glory of God—the applied science of truth, which lays all the treasures of art and Nature at the feet of man.

Gold is for adorning; and when the stamp of the fiat of a fictitious money power, the product of competitive democracy, is removed from it and from its minion, silver; and when there are no graven images in any domain to testify to man's degradation or fall from his divine estate, gold and silver, in the radiance of fine brass, the product of their scientific union, may glitter in superabundance from the domes and turrets of the Theocratic city of the Imperial Kingdom, and mirror the beauties of every phase of art and Nature; but never more will they be seen or heard on the counters of the money-changers, ringing out their testimonies to the cold, hard, metallic natures of men, the graven images of the love of money, "the root of all evil," and the power of plutocracy—the democracy which is now triumphant.

The Messiah's Lament over Jerusalem.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

LET US SEE if we can fathom the meaning of the Savior's anxiety for Jerusalem, thus forcibly illustrated by that of the mother bird to give protection and warmth to her tender and helpless young. The end of the care of the hen is that her fledglings may at length reach the maturity of henhood. Jesus looked upon all men as immature, not yet having reached the state of perfect manhood—no, not even the infancy of that state. He said: "I am the way, the truth, and the life; * * * the door by which if a man enter in he shall go in and out and find pasture," that is, reach the perfection of his being.

He saw what would befall that "holy city" a few years later, because of its rejection of his salvation, when hundreds of thousands of her starved and slaughtered citizens would be carted out and burned in that type of hell, the valley of the son of Hinnom; and that famishing mothers, in their desperation, would kill and eat their own children. Among all of whom would be found not one of those who had accepted his offers of salvation. After Titus, the Roman general, had closely invested the doomed city, there was a withdrawal of the troops for three days, for which history cannot account, during which every Christian withdrew into the mountains. This was the flight which Jesus told his followers to pray might not be in the winter time, nor on the Sabbath day. He saw that the house of their glory, their temple, left desolate, deserted of its protecting power, would be burned with fire, notwithstanding the efforts of the Roman general to preserve it. He saw that these calamities would compass the final destruction and ruin of the Jewish state so completely that never after, as a people, would they bear

rule over a single foot of territory as their own. But these, to the Jew portentous, events, were not the chief cause of His anxiety.

That temple was but the symbol of himself. He was God's House that would be left, as far as they were concerned, desolate, and they would be the eternal (age-lasting) losers by it. They who had looked forward for an age, to the time when they should be housed in their Messiah, the Shepherd who should gather them "with his arm and carry them in his bosom," would find that their house was left unto them desolate. He came not to save anybody from being lost, but to save those who were already lost in hell, especially the lost sheep of the House of Israel; but they had refused that salvation, and must remain lost for at least two dispensations, if they maintained that attitude of refusal until after the time of seed-sowing of that, the Christian age, was passed. Such is the plain import of Jesus' own words. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost [rejects the divine seed] it shall not be forgiven him, neither in this world [Greek, age], nor in the world [age] to come." Just as the seed wheat that at the time of seeding refuses to be sown, cannot have forgiveness (redemption—regeneration—reproduction) either in that age—wheat cycle, or in the one to come, until in the end of the same.

Failing of this redemption which he came to bring them, the Jews would fail of the eternal salvation which it would work out for them, here in earth, raising them into the lost image and likeness of God, which is the perfection of their own being. Such, then, was the well-nigh irreparable loss of his brethren, his kinsmen according to the flesh, that moved the pity of the sorrowing Son of God. But His words still held out the assurance that, at some time during the ages, after the chastisement of their own sins had corrected them, they should again see him, when they would no longer refuse his offers of salvation, but would say, "Blessed is he that cometh in the name of the Lord."

In the Editorial Perspective.

THE EDITOR.

MODERN SCIENCE AND THEOLOGY have been at war since the time of the founding of the Copernican system of astronomy; but it remained for the so called thinkers of the nineteenth century to effect a kind of "reconciliation" between the warring factions—the kind of reconciliation that obtains between the victor and the vanquished! It is interesting to note how a measure of peace has been obtained by special treaties and treatises. There has been a sweeping of the world with scientific theories; the ancient ideas of astronomy have given away to modern conceptions of the universe. By the ignorant masses, the conclusions of the astronomers are not questioned; and the theologians accept the popular system. When Laplace advocated the absurd nebular hypothesis, there was a wholesale opposition on the part of the clergy; the idea did away with the then popular theological conception that the universe was brought into existence by direct creative power of the Almighty; but the church has given away to the nebular hypothesis, until now it is almost universally accepted. When Darwin announced his theory of the evolution of man from the lower kingdoms, there was another siege of war, because the clergy reserved the special right to believe that God created man by some direct though mysterious process; but now the theory of evolution has become popular in the pulpit, and there is scarcely a clergyman to be found who does not accept the conclusions of modern science concerning the origin of man. The victory has been won by a fallacious system of science, and before it, a fallacious system of theology has given away in defeat unfelt today, because time has removed the sting and the chagrin. How, then, is the reconciliation between modern science and religion effected? Rev. Hillis, the popular clergyman in the pulpit of Beecher and Abbott, answers that "The basis upon which the reconciliation has come is very simple. The scientist and the theologian alike believe in the solidarity of the universe, and therefore, in the unity of the sciences. Since theology is a science, it must be in harmony with all the other sciences." Such harmony is found by unquestioningly adopting the conclusions of the astronomer, the chemist, the geologist, and the biologist. Then what are the clergymen to do with the Bible? "The theologians," says Dr. Hillis, "no longer hold that the Bible is a book of astronomy, or chemistry, or physiology," and concludes that theology and science strike hands in the persons of Romanes, Prof. John Fiske, and other so called scientists, who believe in God. But what do they conclude about the Bible? Why this: That the writers of the Bible knew absolutely nothing concerning astronomy, chemistry, and physiology; and in this the most popular clergymen strike hands with the higher critics in the general conclusion that the Bible is wholly unreliable concerning the most important problems which today demand solution! The next great question for the clergymen to consider, is the impossibility of reconciling modern science and theology with the Bible. The Bible will exist for ages after modern science and theology are forgotten!

Judge Clark, of North Carolina, tells in the *Arena*, "How Trusts can be Crushed." Regarding them as illegal combinations of capital, he advocates that they should be treated as outlaws, and denied protection and the use of the courts. This, he thinks, could be brought about by the exercise of the people's power through the election of faithful and honest representatives who should enforce the laws already on the statute books. This is easier said than done. What are the people doing now, but endeavoring to elect honest people to places of public

trust? There are the officers of state; there is the great body comprising the House of Representatives; and there is the Senate. The people's will is done by these bodies, or it is not. If it is, where is the blame? If it is not, how are the people to help themselves against the conditions which lure the representatives to serve the interests of the money power? The government is under the specific control of the money power; and that power today has greater wealth and greater resources than the government itself. Judge Clark closes his article in a more logical strain than that with which he began. He cites the struggle of the American Revolution, and asserts that "the trusts of this day are a revival of the Tories of 1776, and stand for government by the moneyed classes. Are we weaker than our forefathers? They won the right of self-government. Shall we lose it?" A measure of freedom was gained by a *revolutionary war*. Are not the oppressive powers stronger now than then? If so, can they be crushed by anything less effective than revolution? Let the modern mind be consistent in facing the great issues of the day. Koreshans are not advocating the violent measures that must inevitably and ultimately be employed in crushing the trusts; the Koreshan forecast of the end of the age, the end of the competitive system, is simply prophetic. A terrible storm is gathering on the human sea, the whirling of a mighty vortex of judgment; and we hold that in that vortex the trusts will be dashed to pieces, for it is where great forces meet. The coming revolution will sweep away that which legislation is powerless to remove!

An Eastern clergyman concludes that God is too busy to enter very fully into man's endeavor to eradicate the evils which have fastened themselves upon the world; and that He has left man to battle for himself against the tide of sensuality and other forces which degrade the millions. Perhaps the clergyman who is able to inform us that God is too busy to pay much attention to the planes of human endeavor, might be able to suggest what it is that monopolizes the Almighty's time and attention. What has He been doing since he declared his gospel nineteen hundred years ago? The common view takes God out of the field of human activity; and the astronomer seeks employment for Him elsewhere, in the creation of other worlds to be inhabited by peoples similar to the people of the earth, and in the probable redemption of worlds which fall into states of unhappiness. What has God been doing through the ages? Koreshanity points to the pages of history, filled with the facts of great events reflexed from the activities of the divine mind in the human world. The Almighty is inseparably connected with the human kingdom; his business is with it and in it—in the field of the first great effect of his creative power. If man is to work out his own salvation, it is by reason of the great fact that God is in a nucleus of humanity, in a line of development of a people, enabling them to will and to do his good pleasure. He is in the hearts of pure aspiration, to lift them above the common plane; and He is busy building up for himself a perfect Temple of immortal flesh—the magnificent structure of the divine Majesty of the Heavens!

A new star, Nova Persei, bursts forth in the constellation Perseus, with an unsolved problem to puzzle and disturb the astronomer. From complete invisibility to a shining point of the first magnitude, the star comes, reaching its maximum brilliancy in the space of only three days; and it is said to be fading as rapidly as it came into view. The distance is fixed at about 6,000,000 times the earth's supposed distance from the

The Flaming Sword.

sun, or about 552,000,000,000,000 miles. How do the astronomers account for its appearance? "There is a theory about it, of course," says an astronomical writer; "a theory that a sul- len, black, burnt out sphere, a dead giant of the skies, whirling through unthinkable distances, was cast into a cloud of nebulae or vapor, and the grinding of the cloud dust has set it aflame again." In other words, a body in the heavens, long since burnt out, having exhausted its fuel, leaving only burnt-out slag, with *nothing left to burn*, is suddenly set on fire by entering a star cloud! This is very absurd, but it is modern science, on a par with all its other conclusions. From the basis of the popular system, it is difficult to account for the sudden appearance and disappearance of stars; such phenomena tax the ingenuity of the star-gazer. It should not be difficult to account for them from a true cosmogonical concept;—it is not difficult to account for them in the Koreshan System, in which the stars are known to be focal points of light. With new electrical connections, a star may blaze out as simply as an electric light on the street; or it may disappear as easily as an electric light is turned off by means of a switch board!

The editor of the Chicago *Tribune* concludes, inasmuch as progress has been made under the old regime of the competitive system, that the competitive system is a promoter, and not a subverter, of civilization. The present methods have been in vogue for thousands of years; there has been competition between men, and between the nations; and it is asked if the world may not progress though the competitive system continues. There has been progress in the hells of humanity. Why, then, abolish the hells? The Iron Age has been an age of warfare; we are in it, and some are contented. Why abolish that which gives contentment to the few, that the millions may be contented also? The present conditions best serve the interests of those in power; therefore, it is perhaps thought that the Golden Age of humanity might disturb the interests of the classes to which the daily press caters. It is admitted, however, that the present economic system has its defects. It has; it is defective at the *very foundation of the structure*; and the fault runs all the way through the system. It is as defective as the modern man is selfish. Every age of the world's dark period has had its reformers, as well as its evils. As the forces of evil are now heading up in the trusts—the ultimate and legitimate fruit of the spirit of greed—there is also a heaping up of the forces of reform, the real elements of progress through the centuries; and these forces will not count for naught in the coming inevitable struggle!

The Louisville *Courier-Journal* remarks: "Prof. See, the astronomer in charge of the telescope at the Naval Academy, in Washington, calculates that in 3,000,000 years the sun will have burnt out, the solar system will be in darkness, and all life will be frozen to death. Don't deny this unless you are able to furnish the proof." Very well; this is good advice for the agnostics. But we deny See's conclusions, according to the above stipulations. The central sun of the physical cosmos is eternal, and never burns out, because its supply of fuel is inexhaustible. The universe is the continuous product of the Eternal Creator. The eternal relation between creation and the Creator is reciprocal and interdependent. The visible sun is not the center of the solar system; it is itself a pendant sun, a projection, a refocalization or involution, through refractive atmospheres, of the radiations from the light side of the central sun of the cosmic cell. It will in time, cease to shine; while the modern astronomer is endeavoring to make the sun remote in space and the time of its going out remote in time, the Koreshan astronomer is interested in having the sun near at hand,

and the time of its burning out as soon as possible, that the growing Zodiacal light may become transformed to the solar annulus and bring universal day and perpetual spring. The expected disaster will prove, contrary to the views of the astronomer, the greatest boon to all natural kingdoms!

Guessing at the age of the earth occupies considerable of the geologists' time; when they guess once, they immediately begin searching for the foundation of another and a different guess. However, the work is conducted enthusiastically, because it is supposed that any evidence which places the period of the earth's formation beyond six thousand years ago, constitutes a refutation of the cosmogony of the Bible, a blow at the infallibility of the Scriptures. Fortunately, the truth which Moses revealed is not identical with the modern conception and interpretation of his declarations. A scientist now comes forward with the results of a long, learned, and tedious calculation from the basis of the quantity of carbonates annually deposited in the seas by the rivers, showing that the earth has been in existence at least 45,000,000 years, with the surmise that the time from the beginning of the formation of the earth in a molten state to the present, may exceed a *billion* years. The Bible, however, refuses to be refuted by such calculations, and protests that the common chronology of Usher is not a part of itself. No matter how far back the existence of the earth may be traced by men who misread the records of the rocks, the Bible goes *one better*—it teaches that the earth abides forever; that the universe is eternal, in accordance with the law by which everything that is now has always been, and will always be.

It is a significant fact that the spirit of the revival is passing from the church; it is because the church is reaching its last stages of declension. During the past century there were numerous revivals; forces would heap up in the different denominations, and find expression in enthusiastic batteries, headed by powerfully magnetic personalities. But the revival is passing. What has become of the spirit of earnestness which expressed itself in the church in the past? Where is the enthusiasm of the Advent body which, near the middle of the past century, stirred the hearts of hundreds of thousands? The progressive forces of Christendom are heaped up in Koreshanity for renewal, for transformation, for the coming world-wide revival of genuine religion. The modern church is resorting to new methods of increasing its membership. The pulpit has lost its power; it is now utilized for mere entertainment, while aggressive work is delegated to the laymen. If names are enrolled on the church books today, it is sufficient; no change of conduct is required; obligations extend only to current expenses and church mortgages, and to the work of maintaining the form of the old shell which has long since lost its life!

An Indiana man is conducting a grocery store "as Jesus would." He is to be commended because he refuses to sell drugs, whiskey, and tobacco; he buys and sells for cash only; carries no insurance, and pays his clerks every night, because, he says, he has no right to keep their money the whole of the week. He is easing his conscience by departing in a few instances from the regular methods of conducting the grocery business. Perhaps it has not occurred to him that Jesus taught a system of communism, which is quite distinct from the competitive business in which employes are put off with "wages." Who gives this groceryman the right, from the Biblical point of view, to monopolize the income of his business, while men who work as diligently as he in the same room, receive only wages? To do otherwise, however, would be carrying the advertising dodge too far!

In a scientific paper, read before an English society, Dr.

McNamara undertakes to prove that the principal difference between man and the ape is that man can speak while the ape cannot, owing to the mere lack of Broca's convolution in the brain. This is either lowering man to nearly the plane of the ape, or elevating the ape to nearly the plane of man. Intellectuality counts for naught, because it would cast a few reflections, on the evolutionist at least, to dishonor his forefathers by imputing to them low moral or intellectual characteristics. However, if the evolutionist wants to claim kin with the ape, we have no objections; the kind of theory he advocates perhaps justifies the conclusion!

"The twentieth century will have a poor opinion of the nineteenth. It botched nearly everything it touched." Botching and patching is the order of modern times; actual botchwork and patchwork are in the fields of so called science, religion, and social and political economy. The twentieth century must do better; but in order to do so, it must have new conceptions and new powers. There must be a radical transformation in the entire world of human relations; a new revelation must bring a mental revolution. The name of the new scientific revelation is Koreshanity; it will bring the realization of the world's hope.

Astronomer Newcomb has concluded that the universe may be limited, and its space limited; and that the Milky Way, with its clusters of stars and nebulae, may mark that limit. Ceaston, of the Rotterdam Observatory, however, holds that the Milky Way system is but one of millions of stellar systems in existence, and that nebulae faintly visible are other Milky Ways outside of the general system of stars which we view. These are examples of how nearly the astronomers come to knowing anything definite concerning the character and extent of the universe!

Unification of the school systems is agitating the educational world. There is much fault to be found with the present competitive school methods, a lack of harmony in the courses adopted and studies pursued in the different schools of the country. The agitation, however, is not by way of effective reform, but by way of the formation of an *educational trust*, at the head of which the Chicago University is endeavoring to place itself.

Joan of Arc, a progressive mind which stirred France and made trouble for the Catholic clergy, is now declared by the Roman Congregation of Rites, to be a saint. Time may change the attitude of the church, but it cannot change the facts of the persecution by the church, of men and women who have dared to oppose her teachings. The making of saints is now popular; the persecution of them was the order of the day centuries ago.

Coal is darkness which can be felt. The world is feeling the effect of the substantial darkness which prevails throughout civilization. Darkness is something; if it were nothing it could produce no effects. Darkness in any degree, is as substantial as light. Scottoine is the antithet of photoine.

By the fruits of modern systems we may know their character, whether they be scientific, religious, economic, or educational systems. Truth and good are borne together; likewise, fallacy and evil. Which pair of co ordinates is borne by modern institutions?

It is said, "There is nothing so peaceful in this world as a graveyard;" and yet there is nothing more ag-grave-ating to the human family than death.

The world's great universal disease may be divided into two general phases: Weakness and wickedness.

The use of "I am" by the faddists is a mere play on words; there is nothing divine in it or them!

It is evident that we are living in an electric age; so many shocking things occur!

The huge beams in the eye of the mental scientist are mistaken for sunbeams!

Fads and fallacies are transient and passing; truth is ancient and enduring.

Divine love laughs at modern locksmiths and obstructionists.

Modern inspiration is the devil's breath.

Editorial Discussions and Miscellany.

THE EDITOR.

Jupiter and the Copernican System.

EDITOR FLAMING SWORD:—Do not Jupiter and his moons constitute a miniature of the Copernican system, hung up in the sky where all can see it? The moons can be seen going behind the planet, and appearing on the opposite side, then going in front and casting a shadow on the face of the planet. Please explain.
—A READER.

We may ask, Do not Jupiter and his moons constitute a miniature of the Ptolemaic system, corroborating the conclusions of Ptolemy that the earth is the center of the universe? In this system, the earth as the center of revolution, sustains some likeness to Jupiter as a center of his system of satellites; there is no suggestion in the Jovian phenomena that the *earth* revolves about the sun!

The Koreshan System maintains that

the planets revolve about the central sun; its planetary system is complete, and accounts for all the motions of the planets, and explains their functions as well. We may ask, Do not Jupiter and his moons constitute a miniature of the Koreshan System?

The question arises in consideration of modern astronomy—What is it? The leading astronomers now conclude with Prof. Young, of the Princeton University, that our moon does *not* revolve about the earth at all, but simply attends the earth in its motion through space. The same logic forces the conclusion that the earth does *not* revolve about the sun, but, in company with the general family of planets supposed to constitute the solar system, attends the sun in its motion

through space. These are the *latest* conclusions in the field of astronomy; the older ideas of the actual revolution of satellites about the planets, and the planets about the sun, are being rejected. The Copernican system takes on a number of new features, which so completely change its fundamental conclusions as to make an entirely *new system*. How then does the actual revolution of the satellites of Jupiter about the planet, corroborate these newer conclusions? If the moon does not revolve about the earth, then the moon has no orbit around the earth; and the earth has no revolution around the sun in an orbit. What, then, becomes of the Newtonian theory of gravitation? and what is to be done with Kepler's "three great laws"? The astro-

nomical world is finding less use for them as the years go by. Jupiter and his moons do *not* constitute a miniature of the *kind* of astronomy that obtains at the beginning of the twentieth century!

The conclusion that the earth is analogous to the planets, is an unfounded assumption. As well suppose that the earth is like the sun, like the moon, and like the stars *at the same time!* Why single out six or eight bodies in the heavens, and suppose the earth is like them, to the exclusion of the *millions* of heavenly bodies? The fact is the earth is like *none* of them, because they are lights—bodies subservient to the earth, which is the basis of them all.

Jupiter and other planets constitute a miniature of a system which exists in the shell of the earth—they are reflections from that system. Jupiter in the sky is produced from the Jupiterian division of the great alimentary canal of the physical cosmos. Jupiter in the earth—in the shell—is a disk of mercury; around it move five or more similar and smaller discs; energies from these discs are reflected in the sky and materialize, forming spheres, the central and larger one being attended by the smaller. The moons of Jupiter and all the phenomena observable in the eclipses of Jupiter and occultations of its satellites, are accounted for by the fact of the actual existence of these spheres in the heavens. There is no proof that the earth is a *convex sphere* like Jupiter; there is no proof that the earth is a planet. On the contrary, we have the most direct and indisputable evidence that the earth is a *hollow sphere*, about 8,000 miles in diameter, and contains all there is of the universe, including Jupiter and his satellites.

The Fall of Lucifer.

EDITOR FLAMING SWORD:—Will you please answer the following questions in THE FLAMING SWORD? (1) Do the sun's rays move in curved lines? (2) What will become of the souls of the great mass of mankind after the translation of the number necessary to make up the 144,000 Sons of God in the immortal state? (3) Is there any truth in the Bible account of the rebellion of Lucifer, the Prince of Light? (4) Apart from the truth or falsehood of either, do you not think that the theory of spiritual life enunciated by Marie Corelli is a thousand times more beautiful than the theory of KORESH?—M. W., Ottumwa, Ia.

(1) The rays of light which descend from the visible projected sun are propagated in curved lines, as indicated in the central diagram on the last page of THE FLAMING SWORD. However, the perpendicular rays are straight—that is, the rays which descend from the zenith because there is no refraction. The rays which extend farthest out and over the earth's surface are curved most. In this way the projected sun in our atmosphere illumines one half of the earth's surface at any given moment.

(2) The world of humanity will continue to exist right along through the

ages. The 144,000 immortal Sons of God constitute the fifth natural kingdom of life; that kingdom comes to bless the masses, who will be subjects of the great Universal Empire. It will be a period of world-progress; the souls of men will continue to re-embodiment through the ages of light, in their march toward the goal in coming cycles. There are all stages of progress in the world today; at the end of this great cycle, 144,000 will be redeemed; and at the end of every cycle of 24,000 years, the same number are made immortal and enter the realm of eternal life. However, salvation from the curse during the Golden Age is universal; millions of egos become angels, by way of preparation for sonship in a coming cycle.

(3) The Bible account of the fall of Lucifer is correct and true; there is nothing in the Bible that is false. Jesus was Lucifer, the Light-bearer; he fell into sensual humanity, into the mortal world, for purposes of propagation of himself, and for the salvation of those into whom he went. The fall of the Light bearer, the Seed of the Almighty, is as simple and as complex as the fall of a seed and its death in the common soil. The Light-bearer fell that he might produce other Light-bearers—the 144,000 Sons of God.

(4) We cannot conceive of any theory being more beautiful than the great truths of life enunciated by KORESH. There is nothing really beautiful apart from truth and life. We see grandeur and beauty in Nature, because it is true; we may be filled with the sense of the sublime, but only that which is real can satisfy that sense. If there are beautiful and sublime things in the physical world, in the plane of the kingdoms beneath man, there is that which is more beautiful and sublime in man himself—in the perfected man, who contains the world involved, all Nature refined, and in whom the very climax of all existence is reached.

The "electric theory" of Marie Corelli, which holds that life and love pervade the space of the physical cosmos, is neither beautiful nor true; it is a vagary. There is no "electric circle" in space from which man may derive inspirations of life and light. Marie Corelli has no conception of the character and location of the spiritual world, and she is in total ignorance of what constitutes the perfection, the glory, and the sublimity of divine existence. It is easier to be loyal to an imaginary hero like Heliobas, in "The Romance of Two Worlds" and "Ardath," than it is to be loyal to the manifestation of Living Truth in Personality in the world of reality.

The Root of all Evil.

Rev. E. M. Castle Lectures on the Love of Money and How to Eradicate It.

Rev. E. M. Castle gave another of her interesting lectures, in the Koreschan series, at Memorial hall, [Springfield, Mass.,] last evening. She said in part:

"If it be desirable to correct existing evils whether in religious, moral, social, or purely secular life, the first essential is to locate the root of the evil. Everyone can comprehend the fact that the love of money moves the secular world, and that this love is the impulse to activity in the secular domain; the commercial idea being the central one. Indeed, commerce is the central principle of universal activity, commerce proper being the interchange of the products of existence to insure the perpetuity of existence; interchange for any other purpose being a violation of the commercial principle.

"The primary impulse, the root of any activity, is instrumental in determining the character of the resultant activity, and this character may be judged by its fruits, in the conditions it produces. The present results of our so called Christian civilization, including its religious, social, and secular commerce, have been bluntly indicated by 'Mark Twain' in his recent article in the *North American Review*, which is attracting such wide and varied comment. It has displeased those who would explain away the facts by giving euphonious terms to horrid deeds. A denial of fact may bolster up a rotten order for a time, but only until some one has the sustained courage to speak the truth and keep on speaking it for a season. And though to acknowledge the facts of social, religious, political, industrial, and commercial corruption, is to assail the character of the very foundations of the existing order of things, we would say, 'Let justice be done though the heavens fall.'

"The details of existing conditions need not be recounted, for all who are alive to the facts of the present, know and deplore them. We are concerned with the remedy. There is but one logical method of dealing with the matter, which is, to ascertain the primary root of the evils, and there apply the remedial agencies. The existing conditions of our so called civilization are the evidences of social, religious, and secular unbalance, produced by violation of the principles of righteous commerce in these several domains. A true commerce is interchange for the sake of true balance, which means harmony, rest, happiness. A state of unbalance is one of inharmony, disease, wretchedness.

The present unbalance of conditions, and consequent unrest, in all spheres of human activity, results from the exaltation of a false criterion of commerce, that is, a fictitious standard of judgment, in each of the several domains of commerce, sexual, religious, and secular. Money is properly the guard, or criterion, of com-

merce, and wherever commercial activities, of whatever kind or degree, obtain, there either a true standard determines to righteousness or a false standard to unrighteousness. The unbalanced activities of an unrighteous order imply labor, while the balanced, recreative activities of a righteous order mean rest.

"The love of money, by which is signified perverted desire operating in violation of righteous commercial principles, is undoubtedly the root of evil. Beginning in the sex domain, this violation extends throughout all realms of human activity, culminating in that most external traffic ordinarily meant by the term commerce. Through this violation has been produced conditions corresponding to those recorded in Genesis as conditions of the primeval curses,—woman's subjugation to man, and man's subjugation to labor. Whether one believes or disbelieves in the Bible, the fact remains that the present condition of man, under the curse of labor, and of woman, under the curse of man's dominion, accords with the statement in Genesis. Natural conditions must have a natural cause and a natural remedy. The cause we define to be the love of money. The remedy must be the eradication of that love from the hearts of humanity. The method of this accomplishment is the question of prime importance.

"The central idea embraced by the curse is labor; that of the male, drudgery; that of the female, the labor of excessive child-bearing, followed by excessive drudgery as an inevitable sequence. The present agitation of the woman question and the labor question is preliminary to the removal of the curse. When woman learns her duty as conservator of the life forces of the race, and performs it, her rights will take care of themselves, and when man finds the love of money eradicated from his heart in the removal of all necessity for the use of fictitious money, the curse of labor, with all it entails on both man and woman, will be lifted.

"The lust of money, the greed for the accumulation of wealth, urges to inordinate activity on the part of the wealth-holders and the enslaved masses, there obtaining an overwrought mental activity on one hand and an overwrought muscular activity on the other. This abnormal impulse to activity creates the demand for increased stimulus in the form of food and drink, furnishing fuel to the passions of sense. The love of money is the root not only of the evil of drudgery, but of the liquor and sex evils, as well as of the crimes of wars waged for the sake of commerce, in the name of civilization, and of the hypocrisy of those who go to heathen lands to pray, and stay to prey. Moreover, the anxiety engendered by the present social, political, and industrial unbalance is the fertile source of disease. All these conditions act and react upon one another with almost bewildering com-

plexity, but the root of the aggregate evils is one and the same.

"A few simple principles lie at the foundation of social and moral life, which operate either for or against the general and particular welfare. However involved and complicated the machinery of government may become, even passing beyond the aspect of common apprehension, yet simple principles comprise the foundations of the system. There are two distinct phases of human impulse, each universal in scope and application, but antagonistic in character, in consequence of which only one can be successfully operative at a time. One is the competitive impulse and activity, the selfish; the other is the participative, or system of united life. They possess not one principle in common; therefore, the laws which operate in one cannot enter into the formulation of the other.

"Koreshanity differs from the teachings of ordinary Socialism, not greatly as to the character of the system to replace the present competitive system, but emphatically as to the method of the transition. In the great controversy between concentrated wealth and diffused poverty, the issue is already made between Socialism and private property. The rapid concentration of the forces that control wealth is rapidly pushing the controversy to the acute stage. The anti-trust element fails to locate the root of the trust, the origin of which may be found by whoso will honestly consider, in the marriage of the protective to the competitive system, it being the proper function of money, the divine, to secure the bonds of this wedlock. No divorce of the two now, such as some of the anti-trust element advocate, can send that progeny back into the loins from which it came. Already the precocious infant has strength to control its parents, not alone one, but both of which are responsible for its existence.

"A certain class affect to believe that these industrial combinations will come peacefully into the people's control, through government ownership. This is a delusive hope. The trusts are simply the money power in organization, and the controlling influence of government at present is this same money power. For government as at present constituted to take control of the means of productions and distribution would be merely a nominal change, without any actual change of the controlling influence. This is as it should be, while the present commercial standard is maintained. So long as money is enthroned in the hearts of men as the supreme object of regard, it must exercise the most potent influence, and the money power will continue to determine the condition, and the condition will determine the arguments that sustain it.

"The existing evils can but intensify until a revolution takes place. That a bloodless revolution will take place, we

maintain. This revolution being primarily in the heart of humanity, but while this essential change is in process, it will be accompanied in another field by a bloody revolution, which will destroy the existing system. A controversy marked on one side by a passionate sense of wrong and a spirit to demand redress, and on the other hand by a firm determination to maintain the vested right to control the resources of life, can but resolve itself to an issue of blood. Hope of a bloodless issue evinces not better heart, but merely poorer thought; for even the wisdom that foresees and admits this outcome, deplors it; but knows that no power can avert it. The facetious must exhaust themselves in the death struggle of the old order.

"In the meantime the lesson will be learned that either gold or silver, or both, or paper based on either, is a fictitious standard of value. It is the fictitious valuation given to a particular commodity by government that has operated to place gold on the throne of commerce, making it finally the sole arbiter of human destiny. The removal of the government stamp from gold, would reduce it to its commodity value. The love of money will be eradicated from the human heart through the establishment of a social and industrial order, where a fictitious standard of valuation will no longer sway judgment; but where the value of human performance as determined by use, will be the criterion. Such a system will bring about an equilibrium of industry, culture, and wealth; and by removing the abnormal impulse to activity, obtaining in the desire to exercise unrighteous power through possession of a material to which a fictitious valuation is given through the necessities of the unrighteous competitive system, will enable the race to revert to its normal poise."—Springfield Daily News, Feb. 18, 1901.

* * *

Koreshan Lectures and Services.

Places in Chicago Where Koreshanity is Taught by Kores and Disciples.

Sunday, and March 3 and 10, 3 p. m.; sermon by KORESH, at Koreshan Hall, 316 West 63rd street. Regular service of the Koreshan Ecclesia.

Tuesday Evenings, 7:45: meetings of the Guiding Star Assembly of the Society Arch-Triumphant, at Beth Ophrah, 99th street and Oak ave.; and at 6310 Harvard avenue, Englewood. (Society meetings on first Tuesday evening of each month, exclusively for members of the Society.)

Wednesday evenings, 8 o'clock; Koreshan Propaganda Extension; Rooms 401 and 402, Oxford Building, 84 LaSalle street, conducted by different Koreshan lecturers.

Wednesday evenings, 8 o'clock, at Beth Ophrah, 99th street and Oak ave.; March 13, 27, April 10, and so on, every alternate week; lectures and lessons on Electrophysics and Alchemy, by Chas. J. Raby, Electrical Engineer.

Thursday evenings, 8 o'clock, Koreshan Hall, 316 West 63rd street. Lectures until further notice, by Prof. U. G. Morrow, Editor FLAMING SWORD.

Friday evenings, at Beth Ophrah, 99th street and Oak ave.; class instruction on Anatomy, by Dr. O. J. Ruth.

We extend a cordial invitation to all persons interested in the most advanced thought of the age, to attend these meetings and lectures. No collections; every body welcome.

The World's News.

Feb. 20.—Minister Conger protests against Germany's proposed military expedition in China.—English and American capitalists form a \$12,000,000 silk trust.—Illinois State Legislature takes steps to investigate Dowie's bank at Chicago.—Chinese said to be fortifying mountain passes west of Pekin.—Prolongation of Boer war threatens overthrow of the Salisbury cabinet.—Feb. 21.—Chicago police make war on slot machines.—China reported willing to submit to terms of the powers.—Mrs. Nation held for trial on charge of maliciously wrecking property.—Two cases of actual starvation reported at Milwaukee.—Sioux Indians threaten an outbreak.—Feb. 22.—Chicago Mafia murders an Italian.—Cuban convention continues wrangle over Constitution; radical delegates hold that Cuba is already free, and advise not to send copy of Constitution to U. S. Congress.—Italian and Uruguayan consuls at Manila accused of aiding insurgents.—Lord Methuen engages Boers in battle, and loses many men.—Boers capture a train of food supplies.—Steyn and Dewet issue proclamation to Boers, accusing British of barbaric methods of warfare.—Feb. 23.—Steamer Rio de Janeiro wrecked at mouth of San Francisco harbor; 130 persons drowned, among them Consul Wildman and family.—Thousands reported starving in Pekin.—Roosevelt returns to New York.—Feb. 24.—\$70,000,000 street-car trust forming in Chicago; purposes controlling franchises to suit the magnates.—Filipino generals reported willing to surrender; Gen. Funston authorized to make terms with insurgents.—Boers continue to surprise British by strategy and methods of eluding British armies.—London *Saturday Review* makes war on America; may not succeed in getting the English to take up arms!—Labor troubles harass France.—Trouble unsettled in Spain.—Chicago University absorbs Blaine school, Chicago.—Britons protest against heavy war taxes; England takes steps to adopt protective tariff to meet Boer war expenses.—Feb. 25.—Senate agrees on plan of settlement of Cuban difficulty; Cubans must submit to terms and demands of U. S. before government is turned over to Cubans.—Gen. Dewet escapes British trap laid for capture.—Morgan \$1,000,000,000 steel trust deal closed; breaks the trust record.—Newly discovered star reported vanishing.—Bulgarian rebels and Turks reported in battle.—Feb. 26.—Fifty persons entombed in Wyoming mine.—Monmouth (Ill.) college students in riot; many arrested.—Yerkes sells out to Chicago street-car trust.—Engagement reported between Haytian and Santo Domingan soldiers on border between republics.—King Edward visits Empress Dowager Frederic, of Germany.

The Flaming Sword's Exchanges.

American Review of Reviews.—The Editor's topics, The Progress of the World, in March issue, contains discussion of many important subjects and current questions, such as our Cuban relations, The Hague wedding, the work of Congress, Mrs. Nation's crusade, recent lynching in the West and South, and railroad combinations and the steel trust. W. T. Stead contributes a character sketch of King Edward VII, while a New Way of Settling Labor Disputes is discussed by John R. Commons. Scenes of Country and Town in Australia are finely illustrated with twenty photographs. Twenty-one leading articles in other magazines are reviewed, and the cartoon department contains history in caricature. 25 cents per copy; \$2.50 a year. 13 Astor Place, New York City.

Frank Leslie's Popular Monthly.—The March number will be generally regarded as the best issue in the history of the magazine. Farther North Than Nansen, is a vivid account of Abruzzi's dash toward the Pole. Scientific Child Study, constitutes the basis of an article by Edward Marshall regarding mental and physical experiments with 7,900 public school children. The Road to Frontenac is a new serial story beginning with this number. The Barber Surgeon, a story of Wall street life, and An Explorer, with others, make up an excellent selection of fiction. 10 cents per copy. \$1.00 a year. 141-147 Fifth ave., New York City.

The Sphinx.—We have the January number, announcing that the price of subscription has been reduced from \$3.00 a year to \$1.00, and is now only 10 cents per copy. The magazine is of the same size and character as before. This is distinctly an astrological journal, and contains many excellent things in this line; it excels all other astrological publications that we have seen. 336 Boylston street, Boston, Mass.

Mind.—The opening paper of the March number is by a woman, who, in discussing the Value of the Unbalanced Man, shows what the world owes to its eccentric geniuses. Wagner's Conception of the Mission of Art is by B. O. Flower, literary editor of the *Arena*. The *Mind* is the leading metaphysical magazine of the new thought school, and is increasing in interest. \$2.00 a year. Alliance Pub. Co., New York.

LEARN LANGUAGES!

German-English Dictionary 25cts.
French-English Dictionary 25cts.
Latin-English Dictionary 25cts.
Spanish-English Dictionary 25cts.

Send for List . . . Agents Wanted.

N. Stoller,

202 N. Desplaines st., Chicago, Ill.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts per Annum. Peter Davidson, Loudsville, Ga.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX! a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 pages - - - Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual, Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALEM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The convexity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address. Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 60 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

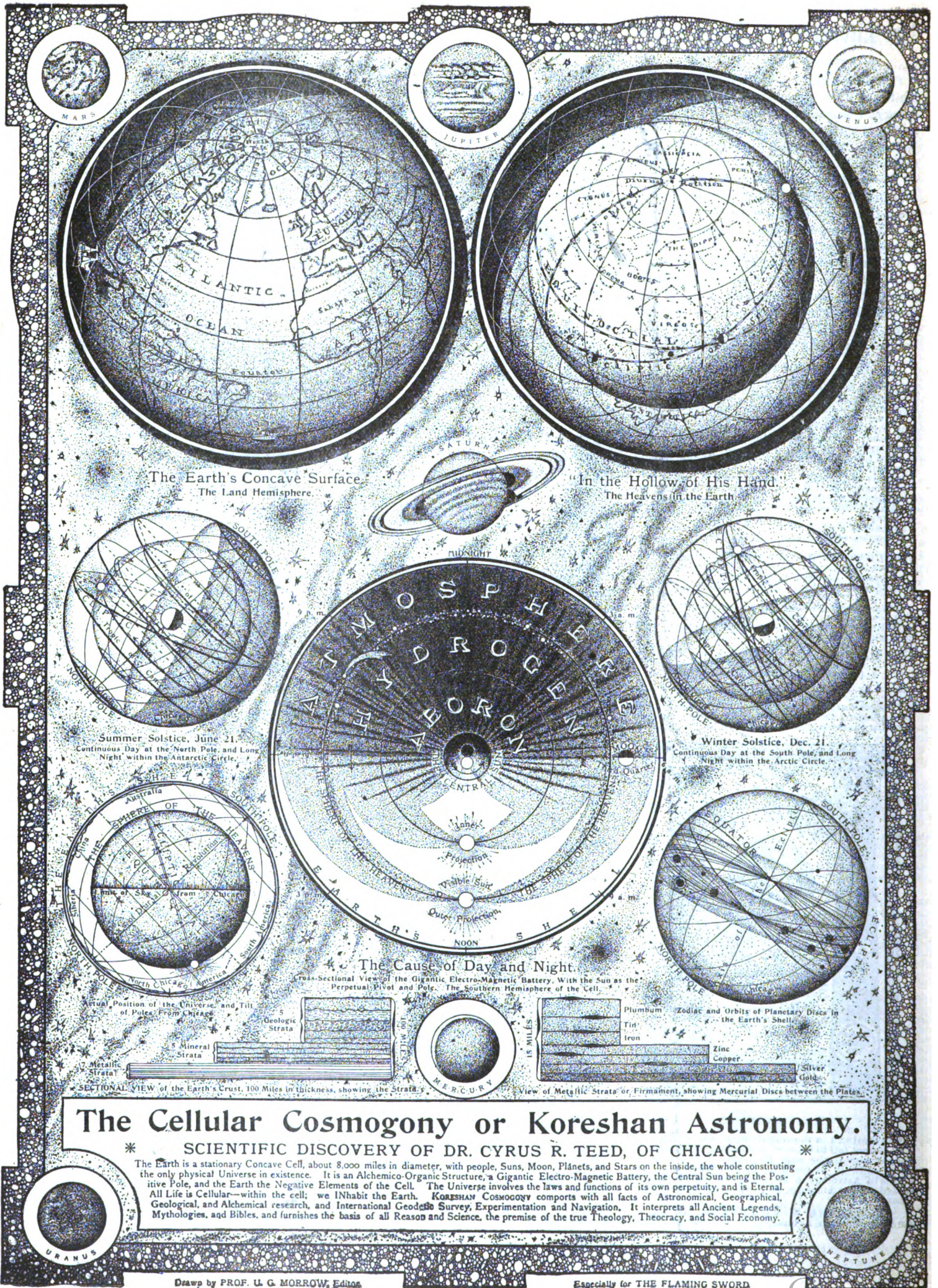
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



The Cellular Cosmogony or Koreshan Astronomy.

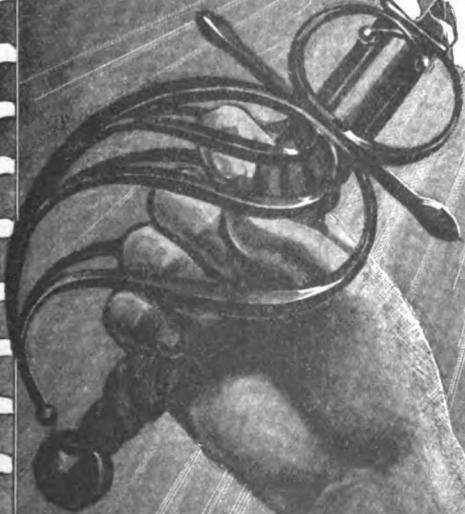
SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodesic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

SPECIAL FEATURES FOR THE WEEK:

Totten's Astronomical Cryptogram.—Perversion of the Pure Gospel.—Purpose of Celibacy.
Christ and the Crisis.—Editorial Pages.—The Inauguration.—Baltimore American Controversy.

THE FLAMING SWORD



March 8, 1901.

THE CONTENTS

**Totten's Astronomical Cryptogram
Examined.**

A Misfit Key to the Book of Revelation; Fails
to Unlock the Mysteries of Divine Ex-
istence; Pertinent Questions
for Professor Totten to
Answer.

**The Pure Gospel and its Perversion.
KORESH.**

**The Meaning and Purpose of Celibacy.
Lucie Page Borden.**

**The Regenerate Man and the Degenerate
World.
Amanda T. Potter.**

**In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.**

Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is enmeshed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 16.

CHICAGO, ILL., MARCH 8, 1901. A. K. 61.

Whole No. 431

Totten's Astronomical Cryptogram Examined.

A Misfit Key to the Book of Revelation; Fails to Unlock the Mysteries of Divine Existence; Pertinent Questions for Professor Totten to Answer.

UNDER THE FLASHING HEAD-LINE, "Revelation of St. John Solved by Cryptogram," the *Chicago American* has a lengthy article on Cryptogramia Totten-sonia, founded upon a false interpretation of an utterly spurious system of astronomy. If Professor Totten is correctly reported, he says: "The throne itself was some grand central sun, where God dwells, unapproachable, surrounded by ineffable light and fire; the one that sat thereon was indescribable, and the halo was the many-hued, iridescent rainbow reflected through the photosphere that clothed the terrible orb." If it be admitted that this universe is what the term universe implies, it follows that it is one great system governed by a complete and uniform function. It would logically follow, that "some grand central sun" could be no other than the central sun of the physical universe, if we are to locate the throne of Deity as a material throne at any material center in space.

Let us examine this cryptogram of Professor Totten's from the common astronomical point of view. First, the universe—according to Professor Totten—is illimitable; this is also in agreement with the universal astronomical modern conception. If the universe is illimitable, then it has no limit. If it had a center, it would have at least *one* limitation, and therefore would not be illimitable. But according to the Copernican system of astronomy, there can be no central limitation, for there can be no central sun, hence no central material throne upon which Professor Totten's god can sit. If the Copernican system were true, the solar system would revolve around a great sun in company with ten thousand other solar systems as great as ours—and even greater. That center around which these thousands of solar systems are revolving, with all their retinue of solar fields, would be revolving around another greater sun incalculably distant, out in the interminable space.

The very conception of the Copernican idea precludes the possibility of any such thing as a central

throne of the physical universe. The impossibility of the conception of a physically central sun has made impossible the conception of a central consciousness called God, hence the atheistic determination of the Copernican system of astronomy. With the indescribability of the one who sits upon this nondescript throne of Professor Totten's, we present another cryptogram from no less authority than Ezekiel, who regards the occupant of the throne not as indescribable, but rather as perfectly describable, and in agreement with every other Biblical description of the Deity. Ezekiel declares he "saw visions of God." In this he does not say *from*, but *of* God. His visions were of God. This means that his visions were an analysis of Deity, and this analysis was not indescribable, but altogether describable. What did he see when he had visions of God? He saw God in symbolic configuration.

And I looked, and behold, a whirlwind 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 color 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.

These four parts of a describable and visually approachable being were signalized by four distinct characteristics; namely, the face of a man, the face of a lion, the face of a bullock, and the face of an eagle. These four living creatures constituted, in their summary, the likeness of a man, and this was the vision of, and the appearance of Deity himself.

And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straightforward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox [bullock] on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straightforward: whither the spirit was to go,

they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes roundabout them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, [Does Professor Totten believe this to be the throne of God—the throne he mentions in his cryptogram?] as the appearance of a sapphire stone: and upon the likeness of the throne was the appearance of a man above upon it.

We would also like to ask Professor Totten if the appearance of a man on this throne was to Ezekiel the manifestation of God; and if not, what did Ezekiel have a vision of when he saw this man upon his throne as above described?

And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins [whose loins?] even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord; and when I saw it, I fell upon my face, and I heard a voice of one that spake.

Was this the glory of the Lord Jesus Christ? Was it the Lord Jesus who sat upon this throne? Is this the throne of God? Is the Lord the God of heaven, as it is declared of him, and if so, is God a man? Will Professor Totten please answer these questions?

Ezekiel has herein described what Professor Totten has declared to be "indescribable," if the Professor is correctly reported. Who is right, Professor Totten or the prophet Ezekiel? We would much rather take Ezekiel for our authority than the materialist, Professor Totten. If there be an "Illimitable universe," which therefore has no center nor circumference, in which there are innumerable suns which the astronomers say are, many of them, much larger than

our sun, and have their planetary systems, why is it that the wise Professor selects our seven little planets of this one solar system of thousands, to represent the seven lamps or torches of fire? Are these planets more specifically torches or lamps than the seven pleiades? Are the seven planets of this one solar system all the planets there are belonging to the great illimitable thing which, according to Professor Totten, has no limitation, and consequently no central sun?

The physical universe has a center and a circumference; consequently it has form. It has its definite limitations and one, and only one, center. This physical universe is the correspondent of the anthropostic domain, in which all intellectuality obtains and dwells. The bright and morning star in the physical heavens is not intellectual, it is merely physical light and various other energies. But it is the correspondent of the Lord Jesus, who was the bright and morning Star of the anthropostic cosmos.

The throne of God and the Lamb was manifest at the beginning of the dispensation as the Son of God. Jesus said, "I am the door." If any Door is ever opened in heaven, or if any has been opened, that Door was and will be Christ the Lord. John was in the spirit. Will Professor Totten have the audacity to tell us that the things which John was permitted to see, were things belonging to nature? All the things seen by the Revelator were from a spiritual, not a natural point of view. They pertained to the anthropostic cosmic order. The throne set in heaven was none other than the intellectuality in the interior of the human race. The one who sat upon this throne was Jesus Christ the Lord. To look upon He was like jasper, because it is white, and as a symbol represents scientific truth. He was like the sardine stone, because he united both truth and good in their ultimate degree. John saw the future of the church in its resurrected state, when at the end of the age there should come another personal manifestation of Deity who would constitute the open Door, as the man Jesus was the open Door at the beginning of the age.

The rainbow round about the throne like an emerald, is predicated of those who will accompany the Son of man as his chosen vessels of Apostolic power and authority. At the end and beginning, when the Lord sets his hand again the second time to recover the remnant of his people, he will call around him a people of a specific character to be receptive of his life when, in the theocrasis, he passes into his New Church to baptize it with the spirit of its regeneration. This bow is the same that is mentioned in the blessing of Jacob upon Joseph: "His bow abode in strength." This is the bow of divine natural life, which surrounds Joseph at the time of his final reincarnation at the close of the Christian dispensation. The rainbow which John saw was none other

than the group of faithful followers who will accompany the Messianic manifestation at the beginning of the new dispensation. These are conditions, qualities, and characteristics of the firstfruits of the New Church, but they are also the correspondences of the things that are in the physical universe.

Twenty-four seats round about the throne, signifies a definite number of persons who will comprise the order corresponding to the progress of the human race through a period of time marked by the movement of the sign on the physical Zodiac. This is because all human progress is marked by astronomical progress, and its description is portrayed in language which corresponds to astro-biologic signs. That they were clothed in white raiment, means that they were made chaste through the application of the principles of purity. Crowns of gold upon their heads, implies that they are in the full fruits of righteousness. The head is the all of life in first and last things. Gold symbolizes the goods or uses of natural life. Out of the throne—out of the intellectual status, which is the throne, as the affectional is the altar—proceeded lightnings and thunderings and voices. Lightnings proceed from the conflict of truth with error, and are manifest when in the promulgation of truth the principles of truth are illustrated by rational processes. The promulgation of the truths of life will produce the conditions of life. These conditions are the conditions of immortality, hence the thunderings are the creations of immortality in the body. Jesus was the Word of God, hence he was the Voice of God. The regeneration of the Sons of God constitutes the voices referred to in this description of John the Revelator.

The “seven lamps of fire” are the seven churches which are to appear at the end of the age as the fruit of the dispensation. If this explanation is disputed, refer to the twentieth verse of the first chapter of Revelation, and notice the explanation of “the stars” and the “seven lamps of fire” as therein defined. The “seven stars” are the angels of the seven churches; and the seven lamps are the seven churches. But Totten says that the seven lamps or torches of fire are the seven dominant planets, while we say that the seven dominant planets are only the correspondences of the seven churches. These were the seven Spirits of God. As the natural sun manifests in the prismatic refractions of the solar radiations, the seven colors of the rainbow, so the prismatic refractions of the mental rays of Deity manifest the seven churches. In the consecutive order of time, there have been seven distinct divine overshadowings. We may illustrate these overshadowings by the baptism of the Spirit which occurred nineteen hundred years ago. God was manifest in the flesh. After the crucifixion and resurrection, the Lord dematerialized and became the Holy Spirit. This was one of the Spirits of God, and will result in the development of the church

at the end of the dispensation now with us. The seven Spirits of God operative at the end of the age, are the spirits actuating the seven churches which represent seven distinct principles of immortal life.

The “sea of glass before the throne” does not mean the vast ethereal blue, as Totten says, but the mental perspicuity of the minds who possess the truth. It is said to be like crystal, because the crystalline form of truth is manifest primarily in one mind. Truth crystallized is not like truth fluent. Water is the symbol of truth in its communicative state.

The four beasts are the same noted in Ezekiel, and also in other parts of Revelation. These beasts are the lion, the bullock, the man, and the eagle. They have their correspondence in the Zodiac of the physical heavens. The beasts of Revelation do not belong to the physical, but to the anthropotic Zodiac. The lion (or one of the beasts) is the principle and application of commerce in its every domain. These beasts were full of eyes before and behind. These are intellectual powers that enable one to apply the experiences of the past to things present and future. From what had occurred in the past, they could observe the things to come. This means merely, that they had all prophetic power.

The lion is the power of commerce; the calf (bullock), the liberty of commerce; the man, the adjustment of commerce, and the eagle, the appropriations of commerce. The four beasts represent the four cardinal principles of the New Church, which ramify into all the activities of the divine natural order. As these activities are the functions of the golden candlestick, and the candlestick has its six branches, it follows that the wings or powers must reside in the six wings of the central church or central power. Wings always signify powers.

If we can define the primary and fundamental laws of commerce, we can determine the character of each of the six wings. We have said that the lion signifies the power of commerce. The first two of these wings pertain to the head. They are distinctively, the love of commerce and the wisdom of commerce. Commerce means more than the function as exercised in the secular domain, but in whatsoever field it is considered, it is conducted on the basis of six distinct principles and elements of execution. The love of commerce, to be divinely legitimate, must include the love of its pursuit for its highest and best uses. This can only be true on the basis of love to the neighbor. This would involve the highest wisdom, which is always the accompaniment of the supreme love. The wings that accompany the body are the relations of the uses of commerce to the body, which, in the body politic, involve the economical uses of commerce in the interests of the masses instead of in the interests of the few, as in the perverted commerce now operative throughout the world. The wings which cover the body, in this special domain, include the industrial system, and the collective and

distributive system. The ultimates of commerce are the feet, and in this is involved the two elements of life—perpetuity and enjoyment.

In the consideration of this subject in the higher domain, in the order of consecution, we begin with the Lord in his Messiahship at the beginning of the age. As the central star of the alchemico-organic cosmos radiates its energies to the circumference and limitation of its spheres of operation, so the mental and spiritual energies from the anthropostic Star are radiated to the extremity of the dispensation, where they culminate in the materialization of the New Church. John saw down through the age, in the spirit, the progressions of spiritual life as they corresponded to the coincident progressions of external human existence. When one is able to translate the language of spiritual things into the language of natural things, or vice versa, we may comprehend from the one, the significations of the other. Jesus was the head of the church in the consecutive order of its progress through the dispensation. He was the Lion of the tribe of Judah, because he was the center of that commerce which would culminate in the regeneration of the Sons of God. As the Lion, He was the center of the collection of the lambs of God, which he gathered with his arm and carried in his bosom, and also the center from which distribution was made in the dissemination of the seed of reproduction, or, what is

the same, regeneration. His two wings were the powers of his possibility to impregnate the church for regeneration. This possibility was inresident with two loves and their corresponding wisdoms; the love of the Lord to quicken his people, and the love of his people to be quickened. This included their corresponding wisdoms. Jesus knew how to baptize his church, and they knew how to be baptized. His love for his people and their love for him did the work of the first and highest powers.

The two wings which cover the body, are the confession of and obedience to the Lord. The body could not exist in its heavenly sphere of uses without these two principles and their application to the continuation of spiritual life. Without the confession of the humanity of the Lord and God, there could be no heavenly influx by which heavenly perpetuity is maintained and perpetuated. The end of the dispensation is reached in the manifestation of the New Church, manifest as the seven distinct orders. These seven churches are the seven planets of anthropostic existence, and they correspond to the seven planets in the alchemico-organic (physical) cosmos. There are two powers which cover the feet. The feet of the dispensation reside in the consummated New Church. The first wing is the manifestation of the Messenger of the Covenant, and the second wing is his acknowledgment. Here again, are applied the two great laws of confession and obedience.

The Pure Gospel and Its Perversion.

The Striking Difference Between the Primitive Christian System and Modern Christian Socialism; the Highest Ideal of the Degenerate Man.

BEFORE US IS AN EXHIBIT of the "Gospel" of the Social Crusader. We quote from J. Stitt Wilson: "But in this new moral teaching there inheres a new spiritual gospel. I find no ground for a better social order, or an ethic, new or old, apart from the essential unity of man in God. The soul is in the Infinite, and its supreme liberty is found in abandonment to its divinest ideals. The soul rests only in God. It acknowledges its possibilities and resources in the Father, and in this acknowledgment, ever new, it finds the final answer to life. The spiritual element of the new gospel will be the call to men to become in attitude, in heart, in motive, the sons of God, just as Jesus taught. Every man is potentially a son of God, a free soul, finding harmony and realizing abundant life through glorious human fellowships, and communion with God. It is for the New Gospel to call men by thousands to the actual sonship in God, to which their inherent nature destines them."

We desire to call attention to the difference between this "New Gospel" and the old gospel of the Lord himself. "The soul is in the Infinite, and its supreme liberty is found in abandonment to its divinest ideals." The Lord Jesus made an undeniable, unequivocal, and unmistakable difference between the soul which is in God and the soul which is in the devil. If J. Stitt Wilson and his confrere, Professor Herron, imagine

that they can successfully develop and promulgate a gospel in direct opposition to the gospel of the Lord, they will find to their shame and disgrace that the Lord's gospel, after all, has the preëminence, and will endure after Wilson's "New Gospel" is relegated to oblivion. The soul of the redeemed is in the "infinite" (finite, finished), but the soul of the unregenerate is in the devil, and the works of the devil it will perform. The highest ideal of the unregenerate soul is to perform the works of the unregenerate man. What, may we ask, is the highest ideal of that soul of which the Lord said, "Ye are of your father the devil, and the works of your father ye will do"? Will this highest ideal lead to the works of righteousness?

If the prophetic declarations of the Lord and his disciples amount to anything, we may expect to see a radical division, at the end of the age, of the just and the unjust. There is "the essential unity of man and God." This essential unity, however, is in the ones who have become the Sons of God through obedience to the laws of immortal life. There is no essential unity of God with men in the bonds of iniquity. That "gospel" which attempts to obscure the line of differentiation between those who, nineteen hundred years ago, accepted the Christ and were baptized with the essence of regeneration called the Holy Spirit, and those who rejected him, may be set down at once and without hesitation, as the gospel of devils. The kingdom of God will be constituted of

those who were baptized with the Spirit and who, at the end of the dispensation, are resurrected by reincarnation as the offspring of the Lord Jesus, who was "the fulness of the Godhead bodily."

Wilson says, "Every man is potentially a son of

God." We do not believe that J. Stitt Wilson purposes to state a falsehood; but either Jesus or J. Stitt Wilson has put forth a consummate lie, for the doctrines of Wilson and the Lord are distinctively at variance—they cannot both be true. We prefer to abide by the testimony of the Lord Jesus.

The Meaning and Purpose of Celibacy.

Chastity a Messianic Factor and Stepping-stone to Immortality; the Ten Principles of Life Revealed by Moses, and Scientifically Interpreted by Koresh.

LUCIE PAGE BORDEN.

THE SEPARATION OF THE SEXES has formed one of the central doctrines of religion in all ages. Chastity proceeds from the Lord's interior sphere of heavenly love, and it is the appointed means by which the Divine Humanity is enabled to reappear in the outer degree at stated intervals. As the Messiah of each age comes when the time is ripe, he begins to live and teach the doctrine of chastity which the world cannot receive because it knows Him not. "The light shineth in the darkness and the darkness comprehendeth it not." Yet there are some in whom the truth awakens pure aspirations, drawing them to leave all and follow the man who is its manifest expression. Unto these he speaks: "If ye love me keep my commandments." This is not arbitrary; it is simply founded upon the law of necessity. "Come unto me all ye that labor and are heavy laden"—that is, "If you are happy in the natural life remain there; every substance in the physical universe and every mental quality seeks its own static plane. But if you find weariness and sorrow in the life of sense, follow me and I will show you a more excellent way."

The doctrine of chastity and restraint is not imposed from without as a mere ceremonial. There is no other method by which the Messiah can provide for his own re-absorption into the interior sphere as well as for his reappearance in the succeeding age. There is no other method by which he can baptize his followers and bring them through one stage of experience after another until they come into divine unity with him. To the young man who asked by what good thing he might inherit eternal life, Jesus answered: "If thou wouldst enter into life keep the commandments." The early church after He baptized it with his spirit was celibate.

The Messenger of the Covenant in founding Koreshanity, has given the scientific meaning of the ten commandments, showing that they inculcate celibacy as a stepping-stone to immortal life. Is he proposing an impossible standard? How is it possible to keep the commandments? Through the law of substitution and polarization. "Love is the fulfilling of the law." The greater love obscures the less. The higher life as he presents it seems so beautiful, the attractive force of the entities of love and wisdom that unite in him is so strong, the desire for eternal life is so powerful that

man unconsciously forgets himself and is impelled toward God.

From age to age there are orders and societies that treasure up and transmit the mental quality of chastity. It passes over from them to center in the person of the Messiah, being indeed the very source of his external manifestation. The Lord Jesus was the concrete expression of the pure desires of the whole Jewish age by a wonderful example of the transmutation of spirit to matter. Seized by an impulse which they scarcely understand, men and women in modern times have formed celibate communities like the Shakers, with whom the Founder of Koreshanity has been brought in contact by no accident but in order of law that he might receive from their spiritual treasure a rich portion.

"Whom the Lord loveth he chasteneth." To chasten is to bring into a state of chastity by means of restraint and discipline. The term chaste comes from the Latin *castus*, pure, unspotted, whence is derived the verb *castigate*—*castus* and *ago*—to make pure; hence to castigate was originally to chasten, and it is a mistake to think of either chastening or castigation as a punishment imposed in harshness. All results are dependent upon definite processes governed by specific laws. If there is a law of chastity by virtue of which man attains immortal life, then it is not in retribution but in love that God in the person of his Messenger leads those who sincerely desire immortal life into measures of restraint adapted to the end in view. Is not the end worth the strain and the throe? To overcome death is a wondrous thought, almost beyond the conception of the human mind!

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness." If God is in the generation of the righteous, to receive the fruits of righteousness would be to come into the state of the righteous man in whom God dwells, or to come into the state of divine sonship by the exercise of chastity. The separation of the sexes on the lower plane means the blending of the sex principles in the neuter being on the divine plane of which Jesus was the great Exemplar. Another derivative from the same root, *castus*, pure, is the word *caste*. The division of society into groups or classes is the method by which qualities of mental

force are differentiated. By the groupate system a given strain of energy is kept free from admixture and its potency is multiplied. Hence the establishment of groups and orders is an important feature in the adjustment of society.

Though the restraint that leads to chastity is instituted for a specific purpose during a specific time and is designed only for those who are weary of the old relations, it is peculiarly antagonistic to those who prefer the old lines of experience. Joan of Arc whose name, coming from the Hebrew, means the Lord's grace, was a virgin maid, the pure lily of France, raised up to deliver her country in its darkest hour. By an influx of chastity from the Lord she was able to do battle with the strength and courage of a man. With the sword which the spirit taught her to bring from its hiding place behind the altar, she rode forth on a white horse to meet the armies of England. All the world knows how a woman saved France. But, despite the service rendered, calumny and hate and ingratitude arrayed themselves against purity. Joan was burned at the stake as a sorcerer in 1431. Four hundred years later, in the century of irreligion, Voltaire blasted her memory in a scurrilous poem. In 1894 she was canonized by the Catholic church, and her name is now inscribed in the calendar of saints.

The peasant girl of Domrémy was one of the well-springs of chastity whose streams flowing down through the desert make glad the city of God—the doctrine of a pure life as taught by the Messenger of the Covenant into whom are gathered mental energies transmitted from the great characters of history. Thousands of spiritual entities contribute to a single human thought. Think of the concourse of angels that contribute to the annunciation of the gospel of purity! Those who receive it in love, entertain angels. "Blessed is the man whose delight is in the law of the Lord; and in that law doth he meditate day and night." Angels around the throne cry Holy! Holy! Holy! veiling their faces as they catch the bright effulgence of that law, the continent and origin of universal truth—the law of the Messianic personality. If angels find their joy, their life, in the confession of the Divine-Human, what exaltation of intellect and love, of thought and speech will man attain through the same recognition!

The doctrines of chastity form the stepping-stones to immortal life. The river of death flows on to Hades, sweeping away in its broad current a mass of struggling human beings, but those who accept the principles of the higher life with all its restraints pass over dry shod from stone to stone—these stones being in another sense the seven Messiahs who teach and practise the doctrine from age to age.

The Regenerate Man and Degenerate World.

Correlate Forces Bring the Christ and the Crisis; Examples of Modern Perversions; Significance of Great Events of the Nineteenth Century.

AMANDA T. POTTER.

UNIVERSAL CORRELATES culminate in the MAN and the emergency. Before this are epochal extremities, desperate straits among men from whom certain arise to their opportunity. These belong to the valley of human circumstance, or are but the growths and inequalities upon the mountain of a final terrible height, conjunction of unrighteous aggregations which, together with all men, the MAN must meet.

"As it is written, there is none righteous, no, not one." With the creeping in of unrighteousness, knowledge took to itself wings: "There is none that understandeth, there is none that seeketh after God." Man is self-seeking, and this self-seeking, this business code of humanity, by universal consent occupies prior to considerations of human weal or human woe. Under this system of ripe degeneracy, facts have become perverted with a sequence of vitiated terms. Our modern false system of astronomy, for instance, poses the constellations stationary as related to earth movement. It makes us say that the earth sign transits the constellation. To the end that one be understood, many of these terms must be retained until such time as the MAN has established genuine science in the earth. We will correct this one error, and convey a statement of the time when these things shall cease, by transcribing from THE GUIDING STAR, Vol. III. No. 1, page 29:

When the sign Libra passes into the constellation Leo, justice enters into the arrangement of government in the earth; or, expressed according to the technology of Koreshanity: When the Zodiacal constellation Leo transits the earth division called the sign Libra, then will be fulfilled the Lord's prayer:

"Thy kingdom come; thy will be done in earth as it is in heaven." Then justice, which is a heavenly exercised attribute, will become operative in the earth, and the glorious dominion of righteousness will be set up. It has already been noted that Leo is the fifth sign and the fifth constellation. It will now be further noted that the fifth constellation, which is the constellation of dominion, is transiting the seventh sign, the sign of justice.

Among these myriad perversions, and in foremost rank, is the word "trust," whose genuine signification is replete with restfulness. In what bitter uses is this meaning made void! To what concupiscence is it reduced in its revolt against the teaching and practice of the Word whence all words are derived! The pirates of the high seas have answered to the gibbet; these pirates upon the sea of humanity snatch, unrestrained, God-given meanings to inversion, and following consonant practices impoverish the earth. The soil does not grudge; the skies are not unwilling; the sun is prodigal, but mankind, O mankind!

Of what avail is it that the nut-trees could sustain treble the world's population; that the cereal and vegetable supply is practically inexhaustible; that of vegetable production a much greater per cent than is generally supposed, is spontaneous; that to this spontaneity a single Western tribe of wild Indians could add more than forty additional varieties; that the abundance of unharvested growths of wild fruits outvie like products of human activity; that our forests and the earth inhere the means of warmth and shelter? Yes, of what avail if the stronger and more grasping restrain and plunder the weaker?

The century opens upon combination and centralization whose issues are the precise antitheses of the pro-

ceedings of Him who commanded the seeker for eternal life to sell his possessions and give to the poor. It opens upon a system of centralization which holds the poor to their poverty, and reduces the better circumstanced to the same level. It combines not mankind in purposes of loving uses; it is one of the coordinate antitheses of the polarization of certain minds in the MAN, the person of the Messiah of the new dispensation—the Savior of the race.

Men and measures stood in striking proportions in the beginning of the seventh decade of our last century. As making possible the succeeding phases, so intimately are they connected with its accomplishment, 1870 witnessed a unified Fatherland—united Germany under the rule of Kaiser William. With Napoleon III pitted against the figurehead Kaiser resting upon the Iron Chancellor as pedestal of power, it beheld the opening of a tragedy which swept a half million beings into the invisible, snapped the sword of France, dethroned her emperor, and hurled herself into the arena of action as one of the foremost disintegrators of the universe;

namely, a republic. Upon the presence of the French armed contingent in Rome, had depended the integrity of the papal territory. The precipitation of the Franco-German struggle forced Louis Napoleon to withdraw his support. This opened the door to the forces subject to King Emmanuel, and the papal temporal hierarchy became but a thing of history.

Only the changes of power in externals are actualities to a world existing in effects, until the First Great Effect has moved into the Great First Cause. Then will man recognize the hidden lever which even through retrogression propels him to his ultimate destiny—God. Men fail to appreciate the significance of a united Fatherland, or of an Italy united under Victor Emmanuel (Emmanuel, God with us; Victor, victorious). Still less does it dream of the unseen supreme change which made 1870 the prime epoch of the fading age. We refer to the passing of the Spirit—sequential of the papal dogma of infallibility—to the MAN of the Aquarial age; even to him of whom the Revelator says: "And I saw an angel standing in the sun;" that is, the MAN in a state of illumination.

In the Editorial Perspective.

THE EDITOR.

THE REINAUGURATION OF PRESIDENT McKINLEY follows closely upon the inauguration of King Edward VII, of England. The great display at the capital of the American nation is unequalled in the history of previous inaugurations; the ceremony was impressive; the military and civic pageant was pompous; and the inaugural ball was brilliant. Kings have been crowned with less formality, and emperors have ascended to the throne with feebler powers and amid less dazzling glory. Conspicuously as a monarch, the President took anew the oath of office, and delivered his inaugural address. Even in the most conservative dailies of the nation, the occupants of the White House were this week referred to as the "imperial family." In the literature of the daily press, at least, the impression is left and felt that an emperor has been crowned at Washington. Yet the position the president occupies is not one of usurpation; the people have placed him there, and Congress has unqualifiedly endorsed the past administration. As a result, the President spoke with greater confidence on March 4, 1901, than he did four years ago. Events have somewhat changed the complexion of the nation; it has come to recognize its own greatness, its own power as a peer in the world of nations. In the campaign of 1896, prosperity was the cry; the result has been surprising in the extreme; the climax was reached in the last days of the President's first term—in the formation of the \$1,000,000,000 steel trust. Never before, in the history of the world, has there been such aggregations of wealth, the development of such gigantic corporations and industrial concerns, as have come into existence since the setting up of the gold standard in America. The kind of prosperity that oppresses has come! The form of imperialism which the people least expected reigns supreme, threatening to dominate the commercial world, both at home and abroad! It is the imperialism of the millionaire, the imperialism of the money power. It has to do with the political affairs of the nation; and to whatever extent the President executes the will of that power, rather than that of the people, he is an emperor so far as the people are concerned. It is this power that the people of America need to fear, rather than that which has developed as a direct result of the Spanish-American war. We believe the

President spoke the truth in the key-note of his inaugural address: "Our institutions will not deteriorate by extension, and our sense of justice will not abate under the tropic suns in distant seas;" yet he did not observe the inevitable deterioration, and disintegration of the nation through the overpowering commercial and industrial conspiracies which are handicapping every element of justice all over the republic. The coming four years promise remarkable events, the making of startling history; the world anxiously awaits developments, as the waves of prosperity roll toward the rocks and reefs of revolution!

Prof. Totten has published a theory of the book of Revelation, which theory involves the idea that the visions of John were astronomical; in other words, he undertakes to interpret the Apocalypse by means of an astronomical cryptogram, the basis of which is the conception that the throne of Deity is on some central sun, where the Almighty is surrounded by ineffable light and fire; that the twenty-four seats are twenty-four divisions of the Zodiacal year; that the seven spirits of God, the seven lamps or torches, are the seven dominant planets; that the shattered group of asteroids is but the wreck of the so called planet Lucifer, once dominated by Satan; that the sea of glass is the ether expanse of infinite space; and that the four animals are the four cardinal points of the Zodiac. On the supposition that the universe is solely the physical cosmos, Totten's materialistic mind hits upon an astronomical scheme, making the book of Revelation a mere work on astronomy; he does not know that humanity itself is the universe to which the Bible refers, nor that the universe of humanity is the exact correspondent of the physical cosmos; nor does he know that *God is in humanity*, nor that the seven planets of this anthropotic system are seven specific divine manifestations which, by processes of theocrasis or translation, produce the seven Spirits of Deity. If we take the astronomical cryptogram on the basis of Totten's application, the universe as revealed to John is a very different kind of a universe from that conceived in the popular astronomy, to which Totten himself holds. Why does he omit the *earth* from his category of planets? How could there be a *central sun* in a universe that is *infinite*—that has no circumference? The astronomy of the

Bible makes the earth the physical body of the universe, with the sun at the center of that body. Prof. Totten well knows that in the Bible, the *earth* is the basis of the physical heavens. Why should the book of Revelation, containing the principles of eternal truth, take as its basis of interpretation a central sun located billions of miles from the earth, and then come down to seven planets of a little solar system near the earth? The fact is, there is but *one* system of planets in the physical cosmos, and that is comprised of the seven planets observable in the physical heavens. The Koreshan Cosmogony is the only astronomical system that agrees with the Bible in every particular.

Notwithstanding the claims of the civilized world to progress, the fact remains that today there is a dearth of great men, and a famine in truth. Modern literature has reached a low ebb; there are no new conceptions in art; and the mental stars are growing dim, while fallacies multiply. The world is looking for the manifestation of some epoch-making power, some brilliant strokes of genius, some masterful achievements which shall benefit humanity. Without these, the new age cannot come; there must come an overpowering intellectual force which shall enlighten the masses, and express itself in all planes of human activity and relations. The world is growing old and helpless; it must be rejuvenated ere the springtime of humanity comes again, and great men reappear; the stream of life must be purified, and new conceptions of humanity must be inculcated ere art is revived, literature stimulated, and the world beautified. How is such an impulse to be given to humanity? It is evident that something must enter the very mind and heart of the vidual—a substantial force sufficient to burn out selfishness and transform the man; it must be a world-moving and a world-making force, so potent and refined as to make the world what it should be, not for a century, but for ages! Whence is such a force to be derived? There is but one scientific answer to this question, and we maintain that Koreshanity contains that answer. On this point Koreshanity differs from all other schools of thought of modern times; nothing else like it has appeared in this age of the world. It is the Messianic conception—the conception that the force which is to reform the world and rehabilitate man in garments of purity in all his relations, must be the result of the dematerialization of a man who involves the universe in mental solution, and the baptism of the world by the forces of his own life and mentality, the spirit of life and truth as substantial spiritual entities and beings. Without such a baptism the salvation of the world is hopeless; with it, there is nothing that can prevent the coming of the Golden Era, in which all human hopes will be fulfilled!

Though the missionaries of the various church societies have plied their work faithfully and persistently, there is little progress in the promulgation of Christianity in the Oriental countries. Asia seems to be specially averse to the Christian religion; no Asiatic nation of any consequence has accepted it; and the Oriental peoples who are most familiar with the creeds, manifest the greatest degree of antagonism. This is not merely because the so called Christian nations have made war upon the heathens with church canons, and military cannons, and other evils of civilization; a greater reason is, that the character of the Oriental soil has not been prepared to receive a new religion. Observe the influence of Christianity as it rapidly progressed throughout Europe, and finally to the great West. It has swept the field prepared through ethnological progress, the result of the great plan of race improvement introduced by the head of the Hebrew race. Dispensational religions, such as have appeared in the line of divine progress in the past, have not become universal, and Christianity can never become uni-

versal. The religion that is to prevail universally must be another, a new and great religion, the fruit of all mental and ethnological progress, a religion which shall be broad enough to embrace the entire world in the field of its application, and potent enough to pierce all mental and spiritual spheres of humanity. It is the scientific religion, the religion of Koreshanity.

The Agnostic Sunday School is a new departure in Baltimore; it sets the example which other Sunday schools should follow—that of naming the school according to the quality of mental substance imparted. The only inconsistency about this school is that it purposes teaching science or knowledge, while its teachers are agnostics; that is, they are men who do not know. That which an agnostic teaches is, according to the definition of the word, *not-knowledge*; and inasmuch as the teachers of the agnostic Sunday school will teach the “popular sciences,” we must take them at their word and call their science *ignorance*! The following paragraph appears on the cards distributed: “Never intentionally hurt the feelings of any human being; be charitable and tender in disposition; recognize the brotherhood of mankind, and remember that we all sprang from a common cause or source.” A fraternal feeling should be cultivated because of the theory that the “common source or cause” of human life is the baboon; and as the goal of destiny is Cause itself, the public is asked to co-operate “in the betterment of humanity” by striving with the agnostics to reach that destiny in the kingdom with which the school begins its studies—the animal kingdom, with its Darwinian tree of life, the involution of which is the baboon, from which humanity is supposed to be evolved!

An exceptionally curious church bet is under way in Chicago. Three “holiness” evangelists are in the city, the leading one being a “converted” notorious character from Texas, claiming to be able to stir up a revival in any of the fashionable churches of the denominations. A banker is backing the evangelists, and has made an offer to forfeit \$1,000 if the evangelists do not succeed in converting fifteen souls in any church in two weeks. Rev. Morley, of the Sheffield M. E. church, has accepted the offer, and announces that if a definite agreement can be reached, a revival will begin at his church at once, resting under the conviction that no one will be converted, and that the church treasury will be better off by \$1,000. A brother of the banker it is said, offers \$1,000 in cash for every convert made at a church in another vicinity, of which he is a member. He says: “I shall give Rev. —, or anybody else sent out here, a quiet tip to the effect that I would like to have him tackle our trustees. They are an unregenerate lot, and the revivalist who starts in will be up against the hardest game he ever played”!

Prof Herron has a hobby about what constitutes Christian society, the Christian state; and the basis on which he proposes to have the world approach the state of the ideal society, is in the assumption that truth is in every man, that every man is divine, and that he may express that divinity in its fulness by merely awakening to the possibilities in economic lines, of his own godhood. Somehow, whatever Prof. Herron's claims are, or to whatever extent he may endeavor to cover up his claims, the fact is apparent that he considers himself awakened, a Christian, and that his mission is to awaken others. How he reconciles his theory of the divinity of man with that very palpable, innate, and inbred disposition to selfishness, he does not make clear; but an assertion of his sets at naught all his conclusions concerning the inherent goodness of the modern degenerate man: “We talk about commercial dishonesty, but our all around intellectual dishonesty will outweigh it a million to one”!

Rev. Ainslie, of Baltimore, takes the position that the world is worse now than it ever was; that "many of the soft, sweet things said about the world" lead him to wonder where all the sinners are; and that all "this sort of talk is nothing less than dry rot. This old world is lost, and it is the saddest fact in human conception." He contrasts modern Christianity with the primitive Christian system; finds many discrepancies; and remarks that "it is the same old story—the world's theology is wrong again." If the world's condition today is proof of the fallacy of modern theology, it also proves the fallacy of modern science and the world's economic or social theories. Fallacy is promulgated, and evils prevail; they are but the co-ordinate mental states and environments—desire and realization. The conclusion is inevitable, that the redemption of the world from the various phases of the curse, consists in the revelation of the absolute truth and its application to all planes of human activity and relations.

Cuba's conception of gratitude is strikingly expressed in the attitude of the Cuban constitutional convention toward the American government and its Congress, and in unwholesome threats by various Cuban publications and politicians. If the United States government had the right to intervene to free Cuba from Spanish tyranny, it also has the right to dictate the terms of future relation between it and the government of Cuba, and to prevent, if possible, the lapse of Cuba into another Santo Domingo, and the repetition in Cuba of the conditions which exist in the West Indian and Central American republics.

No two critics attack the Koreshan Cosmogony from the same point of view; they disagree among themselves for the reason that they have no demonstrated premise; they reason from the basis of assumption. The conflict of conclusion among our critics proves the indefiniteness of their basis of logic.

The modern church is like a watch with a broken main-

spring, or a clock with weights removed; little revivals are mere attempts to push around the hands on the dial; but with all that, the hands do not keep pace with the hands of genuine progress.

The church holds that men are mere worms of the dust. We suppose that the clergymen who let their "light" shine are merely glow-worms!

Every seed is a prodigal son returned to its fatherhood, after spending its life in riotous living and corruption through death in the soil.

Koreshan Alchemy reveals the true nature of matter and the character of energy: Chemistry reveals neither; therefore, it is *chemystery*.

The greatest inauguration day of the twentieth century will be the day of the inauguration of the Kingdom of Righteousness.

Statesmen settle great questions for the people; but the politicians run governments in the interests of the money power!

God Almighty would never have a Son if the extension of his own existence did not depend on the propagation of his life.

The Bible is the expression of all truth in the language of universal symbolism.

Divine nature is the flesh of Deity in his perfected and tangible manhood.

The masses need a Moses to deliver them from the love of money.

Koreshan Science is a system of certainty!

Mortal love is blind to the light of Truth.

Editorial Discussions and Miscellany.

THE EDITOR.

Baltimore American Controversy.

An Eastern Man Blunders While Endeavoring to Evade the Direct Evidences of the Earth's Concavity.

The fundamental error on which Koreshanity, with its vagrant religious and pseudo-scientific beliefs, is based is the assumption that our earth is concave, in direct opposition to all established facts of the Copernican system now universally taught, viz., that our earth is convex, and in shape that of a sphere, which is flattened at the poles, and we living on the outside of this sphere.

To substantiate this false assumption on the part of the Koreshans, one of its leading disciples, who styles himself Professor U. G. Morrow, has conducted several elaborate experiments which, in their minds, they claim as scientific. And the conclusions they have arrived at from these experiments have had the bad effect of leading them still further from the truth.

The experiment of projecting an "air line" by means of a clumsy contrivance, that they call a "rectilineator," during

May, 1897, on the coast of Florida, has been supplemented by a telescopic experiment on Lake Michigan, August 27, 1899, under the supervision of the afore said Prof. U. G. Morrow.

A brief outline of this experiment is that at an elevation of 11 feet above the water level, a mounted telescope of three inches aperture was located, and a lighthouse eight miles off was viewed. At the base or water level of the lighthouse a target three feet broad and six feet long was placed. The rate of convexity for four miles (or half the distance) would be about 11 feet, and their conclusion is that the target would be hid from view by this existing bulge. From a pamphlet published by the Koreshans, one might be led to the belief that they had really made out a good case, but this is not so.

The distortion in the diagram by Prof. Morrow is at once apparent, when he represents our earth as having one mile diameter instead of 7,916 miles (mean diameter). The diagram drawn to a scale of 1-10,000 actual size, the bulge in four feet 2.6 inches (or 8 miles) amounts to a

hair's breadth, or 13-1000 of an inch for 11 feet.

Another misrepresentation is the manner of representing the view through the telescope as a single line, whereas it should be a cylinder, or, more correctly, a cone of rays of lines. This is evident from the picture of the lighthouse and target. Taking the lighthouse as 50 feet in height, the whole picture, or the telescopic field, would be about 200 feet, and 200 feet at a distance of 8 miles would equal a circumference of 50½ miles (about) or 17 minutes of arc. The telescope used, therefore, had a visual angle of about 17 minutes of arc.

The following experiments with a telescope of three inch aperture and four feet six inches in length, which is similar to the one used in the Koreshan experiments, can be readily verified. At a distance of 50 feet, view some object against a fence or wall, and mark the whole field, especially the bottom of the field; then attach a string to the bottom of the three-inch object glass and extend it to the bottom of the object on the fence or wall 50 feet

The Flaming Sword.

away; at a distance of 25 feet (midway between the telescope and the fence or wall) place a board so it projects one and a half inches above the string, and thus obliterating one half of the pencil of rays from the telescope, the whole object can be seen as plain as before the board was interposed, and as the telescope is focused on the object on the fence or wall nothing is seen of the board.

The board can be moved upward until it is nearly three inches above the string, and yet the whole object down to the bottom is as plain as ever; the only difference will be a poorer definition; or, in other words, the object will not appear so bright. From this it appears that a telescope focused on a distant object will show the whole picture, even if a barrier is placed midway or even beyond this point so as to shear off all but the uppermost rays that enter the telescope. Apparently on a dead level, where a telescope is mounted at an elevation of 11 feet to the center of the object glass and an object noted 8 miles away, upon interposing a solid barrier, bulge or anything else, 11 feet high, at a distance of 4 miles from the telescope, the same picture without any alteration will still be seen.

The above experiments being original, so far as the writer knows, it is possible that some readers may manifest some doubt about their correctness; and should such interested parties not be in a position to try these experiments for themselves, the author will be happy to repeat them for their benefit.

There is another fact which we are obliged to consider in viewing distant objects, and that is refraction. In order to

Osse, who poses as a member of the Astronomical Section of the Maryland Academy of Sciences, and Dr. O. J. Ruth, of the Koreshan University, Chicago. At first the Koreshan articles were treated with ridicule; but finally the representative of



LIGHTHOUSE AND TARGET.
Sketch of Telescopic Field, Showing Water Visible at Bottom of Target and Base of Tower.

the popular system was induced to study a few of our publications on the subject of the Cellular Cosmogony, [and the above article attempting to explain away a particular telescopic experiment on Lake Michigan is the result.

wholly invisible, and that as much of the mountain as appeared occulted to the naked eye by house and hill, would become visible when viewed through the telescope. The telescope becomes a wonderful X-ray machine when a pretended scientist desires to invert a subterfuge with which to evade actual facts of observation!

There is not a word of truth in the above statement concerning the experiment by means of a telescope, board, and wall. A man who will deliberately prevaricate concerning a simple experiment, in order to mislead minds regarding indisputable evidences of the earth's concavity, strikingly manifests his sense of the weakness of the popular system. Notice in the above that there is absolutely no attempt to prove the Copernican system by establishing its fundamental assumption—the convexity of the earth. We advise our friends who have telescopes or access to them anywhere, to follow the directions given in the above, and note the results. As carefully as possible, we repeated the experiment in Chicago. The field on the wall viewed through our mounted telescope was $5\frac{1}{2}$ inches; at the object midway between the telescope and the wall, the field had a diameter of about 4 inches, while the object glass is 3 inches. A perfectly opaque barrier was interposed, elevated $1\frac{1}{2}$ inches above the "string;" the bottom of the field on the wall could not be seen by any of a dozen witnesses

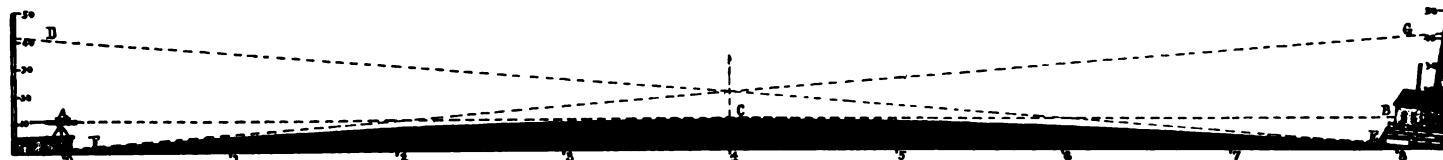


Diagram of Convex Arc, 8 miles in length, showing impossibility of seeing Target, Pier, and Foundation of Target, from elevation of 11 feet, if the Water were Convex.

show the nature of this phenomenon take an empty basin or saucer, place a coin on the bottom and place the eye so it can see it just beyond the rim. Then move backward until the coin is lost to view; if water is now carefully poured in the basin or saucer so as not to change the position of the coin, it will then again appear, and its appearance is due to refraction of the water. Owing to this same principle objects 50 miles away are brought to our view by the refraction of our atmosphere, and stars below the horizon again become visible.—EDWARD A. OSSE, Member Astronomical Section, Maryland Academy of Sciences, in *Baltimore American*.

The above article appeared in the issue of the *Baltimore American* for February 24, 1901, under the heading and subheadings: "Mr. Osse Hits at Koreshanity.—Scientific attack on the Concavity Theory.—Member of the Astronomical Section of the Maryland Academy of Sciences, Discusses the Fundamental Error on which the System is Based.—Apparently no Account Taken by the Enemies of the Copernican System of the Bearing which Refraction has upon the Subject.—Criticism of Morrow's Elaborate Experiments.—Projection of an Air Line by means of the Rectilineator." For some weeks past a controversy has been conducted in the above publication, between Mr. E. A.

Many of our readers are familiar with the experiment which is briefly described, and on the basis of which our astronomical friend admits that to some minds it might appear that we have "really made out a good case;" but to him it does not appear to be so, because he has discovered an original method of evading the facts! The diagram we publish, representing a bulge of water 11 feet in height between the telescope and the target, as per the convex idea, legitimately exaggerates arc and relative objects; all the relations as to verticals would be exactly the same if the diagram were seventy-five feet in length instead of $7\frac{1}{2}$ inches. Every draughtsman knows that such exaggeration does not misrepresent principles; it is an exaggeration for convenience in drawing and printing.

The particular point we desire to notice is the unique and original method of looking through a bulge of water 11 feet in height by means of a telescope. Perhaps many people who saw the above in a daily paper, are ready to conclude that a house and hill-top midway between the telescope and a mountain would be

who participated in the experiment. With the barrier elevated to about the center of the "cone," a little more than one half of the figure or field on the wall was visible. We most emphatically deny, on the basis of actual experiment, that the statements of the above writer regarding the results are true—and he knows that they are not true!

At so short a distance as 50 feet, the rack-work and eye-piece of 50 diameters, in a telescope $4\frac{1}{2}$ feet in length, must be drawn out to the farthest limit to make the wall clear; hence, the barrier midway has no clear outline for the reason that it is out of focus. The appearance is much the same as if one looks at a distant object over the edge of a book held within half an inch of the cornea of the eye. This effect, however, is not seen on objects midway between the telescope and objects 8 miles away, because objects 4 miles and objects 8 miles distant are in very nearly the same focus; hence, any object situated between the telescope and the object viewed under clear focus appears well defined in the telescopic field against the distant object. Why is a 50-foot experiment resorted to with a powerful visual aid usually used for viewing distant objects? Why not suggest an experiment with objects a mile and two miles away? Because the author of the above desires to muddle the readers—that is all. The idea of seeing through an opaque object under

such circumstances is simply preposterous; and any mind knowing anything about optics or telescopic observations, will not for a moment consider it true. It is one of the most absurd arguments upon which it has ever been our misfortune to waste time in answering!

It is admitted that "the rate of convexity for four miles would be about 11 feet;" but it is asserted that "their conclusion is that the target would be hid from view by this existing bulge." This is not *our* conclusion merely, but the conclusion of all the old school astronomers, repeated over and over again in the astronomical and geographical text-books. We merely took the conclusions of the other side already made and taught for centuries, and used them as a basis of refutation of the idea that any *actual* bulge exists on the water's surface. We took them on their *own ground*, on the ground of their own statements and necessary and consistent conclusions from their premise, and they have lost! Astronomers as well as laymen have persistently denied, since the facts of our experiments have been published, that it is possible to restore by means of the telescope, objects cut off by the sea horizon. Peabody admits that if such restoration were possible the earth's surface could not be convex. Proctor asserts in his *Myths and Marvels of Astronomy*, page 279: "Of course if Parallax (an English experimentalist who denied the prevailing theory of the earth's convexity) had, with his eyes a few inches from the surface of Bedford canal, seen an object close to the surface six miles from him, there manifestly would have been *something wrong* in the accepted theory of the earth's rotundity." He simply denied the facts of Parallax's experiments. In his elaborate work, "New and Old Astronomy," Proctor makes the following statement regarding the disappearing ship: "We finally lose sight of every part, not from the effect of distance (if it were so, the telescope would bring the ship into view again), but by the *obvious interposition of the rounded or dome surface of the sea* between us and the ship."

What does the above evasion of the facts of our experiments amount to? It amounts to this: The admission is made that the report of our experiments is true; that the disappearing ship's hull, or the occulted base of the lighthouse, may be restored to view through the telescope. What then? Why the *main "proof"* that the earth is convex is admitted to be no proof at all, for the "explanation" explains it away! If this main proof is rendered useless by an invention of a subterfuge with which to evade the conclusion that the earth's surface is concave, to what will the inventor of the subterfuge appeal as proof that the earth is convex? He has *disarmed himself* by his own admissions, and is now defenseless!

In the telescopic view of the lighthouse, in our experiment on Lake Michigan, August 27, 1899, there was no part of the surface of the water in the telescopic field that was blurred; the "out-of-focus" effect was not there, neither was the bulge. The target was in plain view, with complete definition; there was no obscuration of the target, nor was the

target less bright than the top of the lighthouse. If we consider the field of the telescope as a cone from the object-glass to the vertical field of sky, lighthouse and water, and draw such a cone in the accompanying diagram, on the basis of the supposed convexity, we will find its lower half merging into the water itself—such a bulge that no "out-of-focus" effect in the *mind* of the would-be astronomer, nor in the telescope, could ever remove!

Our critics may deduct the usual amount of refraction allowed by surveyors and geodesists; but even this will not help them in their attempts to show how a target may be seen over or through a bulge of water, because refraction would obtain just the same when objects beyond the horizon are viewed with the naked eye alone. The usual refraction allowed is *one seventh* the amount of the earth's curvature. (See Johnson's *Theory and Practice of Surveying*, pages 453 and 567.) Proctor says, in considering this same subject, that refraction is rarely one sixth, often far less. In our experiment the effect of normal refraction from the summit or apex of the supposed convexity to the target, would elevate the target a little over *one foot*, leaving nearly *10 feet* yet unaccounted for. In the conduct of our Geodetic Survey, we so thoroughly considered refraction as to eliminate it entirely by the use of a mechanical apparatus for the extension of an air line in demonstration of the concavity of the earth. The old school geodesists employ optical instruments; and against *their* work the factor of refraction, as shown by the coin in a basin, may be used. Refraction is an old and familiar story; we have been familiar with it since the time we were able to observe water in a tumbler!

In conclusion, we observe that the following communication received by the chief disputant in the *Baltimore American* controversy, may throw some light on the scientific standing of the man who champions the Copernican system, and who has written the labored article lumbered with prevarications:

O. J. RUTH, M. D., Chicago, Ill. DEAR SIR:—In the *Sunday American* (Feb. 24) I noticed some criticisms of our theories and an attempt to ridicule them, by a Mr. Edward A. Osse, who purports to be a member of the Astronomical Section, Maryland Academy of Sciences. How Mr. Osse came to be a member of our Academy of Sciences, I do not know; neither do I know why this Mr. Osse should so criticize your theories. He is not known here as a scientist, as far as I can learn. He was and I believe is, a fairly good draughtsman, and his initials were originally, I believe, O. E., not E. A. He was known here as Odorless Excavating Osse, from his initials, and the fact that at one time he was connected with the Odorless Excavating industry. A reference to this matter in a letter replying to his vagaries would, no doubt, act as an extinguisher of Osse.

I notice also in today's *American* (I enclose the clipping), a letter from another crank, who signs himself Prof. Edmund F. Weber, but of what he is professor I am at a loss to say. Please "sit on" these cranks, and let us have some fun. Yours truly,—JUDEX, Baltimore, Feb. 26, 1901.

Astronomical Cryptogram.

Prof. Totten's Scheme of Interpretation of John's Visions, Founded on Rev. iv: 1-11.

NEW HAVEN, CONN., March 3.—Professor C. A. L. Totten, lately instructor at Yale, has at last published his famous cryptogram of the Bible. This remarkable cryptogram illustrates his theory of the visions that came to St. John and other prophets and apostles. Thus of the vision of St. John at Patmos, as told in Revelation iv: 1-11, Professor Totten says: "It is pictorial and graphic enough to satisfy the most profound and confirmed astrologist the world has ever seen, and at the same time it is strictly astronomical."

By this cryptogram Professor Totten explains the vision of St. John, quoted above, in full. He says: "John was shown, as it were, the horoscope of eternity and let into its magian law. The throne itself was some grand central sun, where God dwells, unapproachable, surrounded by ineffable light and fire; the One that sat thereon was indescribable and the halo was the many-hued, iridescent rainbow reflected through the photosphere that clothed the terrible orb."

"The four-and-twenty seats were the stations of the twenty-four hours upon the Annus Magnus of 25,827 years' duration, the measure of which is 365½ times the life of a human being (70 9-12 years): so each hour upon that tremendous scale, which is but a greater day among the aeons, is 1,076½ years long, and we are living in its sixth hour only."

"The crowns are the work that transpires under each sign as the sun runs its course through the circle. The lightnings, thunders and voices are perpetual attendance upon all such manifestations of a Deity. The seven lamps or torches of fire are the seven dominant planets, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune, which are explicitly and astrologically explained as the seven spirits of God, each having an appropriate influence in the economy of the earth—which John himself temporarily represented."

"The scattered group of asteroids, which occupy the outer region between the interior and exterior planets, is understood to be the wreck of Lucifer, star of the morning, once dominated by Satan. It is now cast out, put out, scattered, and, with its spiritual principalities and powers, is wandering in erratic confusion and perturbing the entire system."

"The clear, glass-like, crystal sea was the vast ethereal blue expanse of illimitable space, and the four creatures were the four cardinal constellations of the zodiac—Leo, Taurus, Aquarius and our present Scorpio, which was originally and more correctly depicted as a flying eagle."

"Each creature had six wings about him; the two above and the two below were the decans or accompanying constellations, well known to astronomy and astrology

and always associated with them, while the other two, the one to the right and the other to the left of each creature, were the adjacent and subordinate constellations of the zodiac itself—Cancer, Virgo, Aries, Gemini, Capricornus, Aquarius, Pisces, Libra, Scorpio, Sagittarius, each with its wings full of eyes.

"As St. John represented the earth in this vision, his diurnal point of view is set at the midnight of a still future Spring equinoctial new moon; for Leo is before him, and, therefore, at zenith, and the order Leo, Cancer, Gemini, Taurus, shows that these constellations are trending down to the west, while Virgo, Libra, Secrata bend down along the eastern arc. The sun of our solar system is thus aspected at the first point of the sign of Aries, but in the constellation of Pisces, and is just beginning its annual passage up the ecliptic through Pisces, Aries, Taurus, Gemini, Cancer, and so into Leo, while the earth, in correspondent descent, wends its way to the right and down through Virgo, Libra, Scorpio, Sagittarius, Capricornus and Aquarius into Pisces.

"St. John saw the literal astronomical facts as they are, and was given the astrological interpretations that they were set to compass."—*Hearst's American*.

* * *

The World's News.

Feb. 27.—Great steel trust stirs up British press; fears for British industries.—Brutal treatment of the insane charged against attendants of Dunning (Ill.) asylum.—Chicago burglars busy raiding houses and stores.—Typhoon causes fatal wrecks on Black Sea.—90 persons hurt in railroad wreck near Benton, Ind.—Terre Haute (Ind.) mob lynches and burns white man accused of murder.—Feb. 28.—Congress gives McKinley absolute power in the Philippines.—Chinese government is reported bankrupt.—Cuban constitution convention busy working for independence of Cuba.—Two or three small British victories in South Africa give London joy.—False report current that Gen. Botha has surrendered to Kitchener.—Gov. Durbin, of Indiana, calls out troops to prevent lynching at Indianapolis.—March 1.—Gov. Yates banqueted in Chicago.—War revenue reduction bill passes both houses of Congress.—Filippino insurgents make a night attack on Americans at Catbalogan, Island of Samar.—Wm. M. Evarts dies of pneumonia in New York.—Army bill, with Cuban and Philippine amendments, passes both houses of Congress.—March 2.—Cuban convention refuses to accede to the demands of U. S.—Plot to assassinate King Victor Emmanuel frustrated by police.—Nebraska penitentiary burns.—21 Filippino officers surrender to Americans.—March 3.—Chicago Chinese close their new year's celebration with fireworks and banquet.—Negro murderer lynched near Richmond, Mo.—Great crowds gathering at Washington to witness inauguration.—A man is beaten to death in a New York restaurant because he failed to pay for a six-cent meal.—Pope scores France for recent church-property action.—Sultan jails 5,000 plotters against

government.—March 4.—McKinley inaugurated at Washington with impressive ceremony and splendor; brilliant ball in evening; pageant witnessed by thousands of visitors from all parts of the nation.—American troops preparing to leave Pekin.—Armed strikers prepare to resist non-union men in South Chicago.—Foreign press says McKinley's greatness will depend on results of second term.—March 5.—Fights reported at democratic primary elections, Chicago.—Troops quell mob bent on lynching, at Indianapolis.—Wooley, prohibition candidate, delivers his "inaugural address" at Chicago.—New star reported waning; now a star of the second magnitude.—Rioting reported in Rome.

* * *

The Flaming Sword's Exchanges.

The Cosmopolitan.—Two thoughtful articles appear in the March number, one on the Boxer movement, by Sir Robert Hart, and the other on The Philippine Question, by George Frederick Seward. Besides these there are a number of finely illustrated contributions, among which are A King's Gallery of Beauty; Cross Country Riding in America; Behind the Scenes, and Child Photography. Under the head of Questions of the Day, Richard T. Ely discusses the advantages of Public Ownership and the Management of Natural Monopolies. The fiction of this number is good. 10 cents per copy; at news-stands.

Leslie's Weekly.—The dreadful steamship disaster at San Francisco is a subject of special illustration in the current issue; the sinking of the vessel is pictured on the front page. The Mardi-Gras ball at New Orleans is also illustrated; while a double page reveals the pleasures and profits of midwinter. Several pages are devoted to the inauguration of King Edward VII; while a page contains photographs of all the American presidents. A suggestive article appears, on "How Far can Vice in our Cities be Suppressed?" 10 cents per copy.

Los Angeles Public Library.—Annual report of the Board of Directors and Librarian is received. In the list of publications received by the Library regularly, is mentioned THE FLAMING SWORD. The library is in a prosperous condition, and has received many donations of money and books during the past year.

Carter's Monthly.—Devoted to history, literature, and club life. The February number contains a sketch and fine photograph of Gov. Yates; also photographs of his family. 10 cents per copy. 69 Dearborn street, Chicago.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts. per Annum. Peter Davidson, Louisville, Ga.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.

We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shelf and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresch:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 pages - - - Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.



The New Webster Dictionary

For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,500 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSLEM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven. Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."
OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

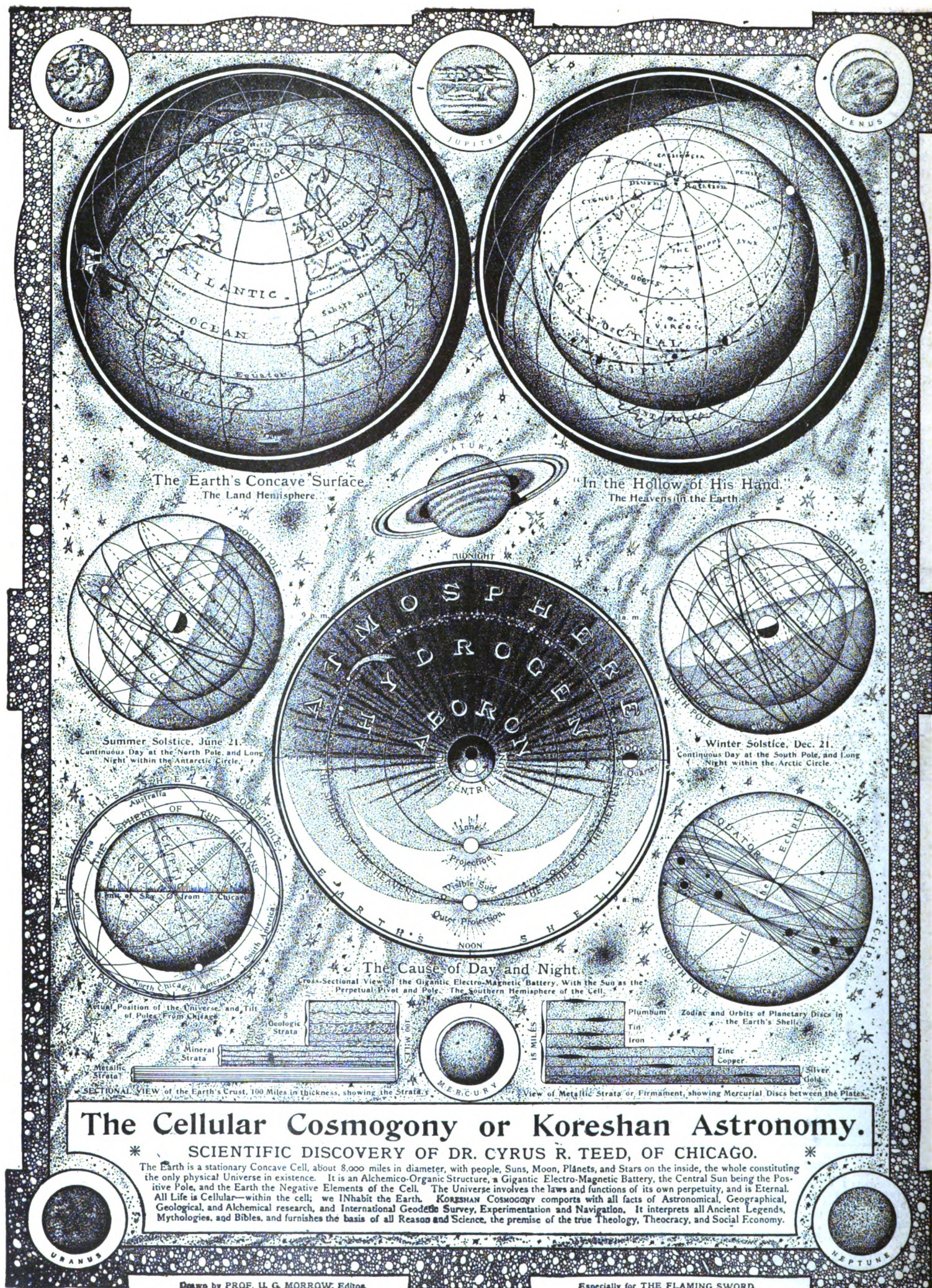
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUR, Editor, 7528 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

HARVARD COLLEGE LIBRARY
MAR 19 1901

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MARCH 15, 1901. A. K. 61.

NUMBER 17.

CONTENTS

KORESHANITY AS A RELIGIO-SOCIAL MOVEMENT, - - - By KORESH
THE FUTURE OF THE ISLAND OF CUBA, - - - By KORESH
IMMORTAL LIFE THROUGH OBEDIENCE TO LAW, By VICTORIA GRATIA
Social Caste in the American Republic, - - - By LUCIE PAGE BORDEN
Principles and Purposes of Divine Marriage, - - - By REV. BERTHALDINE
EDITORIAL PAGES.—Mistakes of Reformers.—Jesus and Buddha.—Astrology and
Astronomy.—A Royal Cryptogram, etc. - - - By PROF. U. G. MORROW, EDITOR
QUESTIONS.—Modern Surveys.—Marriage.—Ratio of Curvature. - - - By THE EDITOR
MISCELLANEOUS. The Koreschan Telescope (a Review of Koreschanity).—When the
Poor Become Rich.—The World's News.—Periodicals Reviewed, - - - By THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, PH. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 17.

CHICAGO, ILL., MARCH 15, 1901. A. K. 61.

Whole No. 432

Koreshanity as a Religio-Social Movement.

Knowledge of Character of the Fruit of the Dispensation Necessary to the Establishment of the New Order of Society; Progress Through Religious Impulse.

THE CLASSES OF PEOPLE WHO, THROUGH the teachings of the modern Christian church, are made ignorant of the gospel of the Lord as set forth in the Old and New Testaments, know nothing of the character of the fruition of the age. The dispensations culminated nineteen hundred years ago in the production, by involution, of the Son of God. This Son of the Eternal came into the world as the firstfruit of a new genus or race of men. He came as the promised Seed, the Seed-man. For this purpose He came to be planted back into the race, directly through the early church. The absorption of the Lord by his Apostles and disciples, was his absorption into Nirvana. This absorption was the fulfilment of his own declaration: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" that is, at the end of the age. Jesus, the man, was eaten by his followers; this fact is constantly portrayed in the wafer of the Roman Catholic church, in which it is claimed is the transubstantiation of the Lord's body, and in the sacrament of the so called Evangelical churches. The body of the Christ is not in the sacrament, but literally in the church. The body did not get into the church through the symbol of the sacrament, but through the sacrament itself, which is the Lord's sacrificed body. The body of the Lord was dissolved in the presence of his disciples and converted to Holy Spirit, and as the Holy Ghost, was partaken of by the church. Thus the Lord was eaten by his people, just as he declared he would be. This declaration is made on the authority of

the Almighty, who has ordained the instrument by which the declaration is made.

The planting of the Son of God in the church will result at the end of the age in the production, by regeneration, of the Sons of God. The Sons of God will constitute the highest fruits of the dispensation. No man can become this specific firstfruit who did not in the beginning of the age partake of the Holy Spirit. The reason is simply, that if the seed of God was not planted in the soul at the beginning of the age, the process of the regeneration of God in the soul could not progress. Those in whom the seminal essence of God was not planted at the beginning, could not be regenerated from the Lord and become his Sons at the end of the Christian era. The first and highest operation of the full fruition of the age, will be the ripening of the firstfruits of the age. This will leave the old church without any life, and its rapid disintegration will immediately follow. A new people, a distinguished race of men, will occupy the throne and dominion of the world. The churches, including Roman Catholicism, will lose their power with the people, and with the disintegration of the church will pass the power of the kingdoms of the world. Thus will be fulfilled the prediction, the old heavens and the old earth shall pass away.

The Koreshan Unity is the power ordained of God to fulfil the purpose of the Almighty in the establishment of the new order of society. We are often advised to drop religion from our advocacy of the coöperative and communistic principles to which we hold. We are

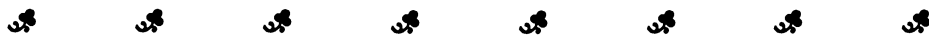
frequently informed, that our work would progress more satisfactorily if we would leave religion out of the question. We have to again iterate our statement: We want the fruit of the age only, as our gathering represents, and therefore do not urge irreligious people to enter our institution. We are after the people who love the Lord, and who, if they do not know and love him now, can be induced to love him through the power of regeneration, which began to work in them at the beginning of the Christian dispensation. We know whereof we speak; we know what will constitute the fruit of the age. We know that the socialism to succeed the present competitive system will be an organized imperialism, and that the pattern of this imperial system is the physical universe. It is for this reason that the Koreshan Universology involves a thorough knowledge of the form and function of the physical cosmos.

We thoroughly believe in the doctrine of evolution, but not as given to the world by so called evolutionists. There can be no evolution without its coördinate involution. Let it be taken for granted that the principle of involution be true; is there any proof that another kingdom may not succeed the present kingdom called man? We maintain there is not. If the kingdoms of Nature as they now obtain are the result of the law of evolution, may we not reasonably suppose that the continued operation of the law will bring into being another, higher, and better race of beings? The Bible furnishes historic and prophetic testimony to the truth of evolution, and better evidence than the so called scientific world has so far, ever presented. It has given prophetic and historic testimony in the facts concerning the conception of the Lord and his character as the archetype of a new genus. He was the Son of God, the involved product of the human race. He demonstrated the law of a higher kind of life than that which obtains with the world at large, a life in which immortality was unmistakably manifest. The life obtaining with the Lord was the acme of creative power in the perfection of man. Humanity brought forth the Son of God as the first product of the new genus. From this firstfruit there must come a multiplication of the same kind. These men, begotten by and born of this Son, who be-

comes the Father, will constitute the higher order to succeed and rule over the race that now inhabits the earth.

The manifestation of the Son of God, and the promise that to all who believe in his name gives he power to become the Sons of God, comprise a better exposition of the doctrines of evolution than the so called evolutionists have ever made. This is the order of Melchizedek, of which the Lord was declared to be the High Priest. How was the Lord, the Son of God, the High Priest of the order of a new genus of men? This question is easy of solution. If the Lord, as declared, was the Son of God and the promised Seed, he came to be planted in the race that he might be multiplied as the Sons of God. His planting was his sacrifice. The death of the Lord in the church, after his resurrection, was the fulfilment of his mission as the High Priest of the order he came to produce through his death in the church, where, as the two witnesses, he lay dead in the streets of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. The Lord Jesus was planted in the church. He died with his church, and arises anew with his church in the resurrection, the reincarnation. The time is at hand for the manifestation of this new order of men. They will constitute the firstfruits of the coming of the Lord now, at the end of the dispensation.

The new genus of God-men, the arch-natural product of the human race, will remain in the visible world a definite period of time, after which they will pass off the arch-natural plane of existence without the ordinary death. These are the Elohim who said: "Let us make man in our image and after our likeness." The Gods who made man were the product of the race of men, for there is no being in the visible or invisible domain who has not been a man on the natural plane of existence; yet it is true also, that the invisible Gods have ever existed on the plane of the invisible and eternal Being. As the offspring of men, they are constantly absorbing the fruits of immortal life as it is produced, as the sons of men in and of the visible humanity. This absorption does not increase the invisible number, nor is there any loss of identity or consciousness of the Sons of God who are thus absorbed.



No system of religion has ever been evolved, formulated, and transmitted to the world, or conceived of by its adherents and devotees, in the perspicacity of its founder and supreme annunciator. The great religions have been conceived and formulated in and by the central mind, thence imparted to the few educators who were capacitated by nature and culture, or want of so called culture, to modifiedly accept and understand the

cult of the central discoverer, formulator, and annunciator of the system. No great teacher has ever come directly to the people acceptably. He reaches the few who may philosophize and define his system from their own best and highest possibilities of appropriation, and through them it is disseminated to another stratum of thought. Thus it is let down by degrees, through stratum after stratum of mental conception, until finally very little of the original concept remains.

The Future of the Island of Cuba.

The Gem of the Antilles in Danger of Appropriation by the American Government; its Prosperity and Peace Contingent upon Independence.

THE FUTURE OF CUBA is one of the important questions now before the public. There can be no doubt of the fact that the power now in control of the Congress of the United States is determined to appropriate, not only the Island of Cuba, but everything else in sight not already in the hands of the great commercial cormorants who manipulate the halls of legislation to suit their greed. The future prosperity of the Gem of the Antilles is in the maintenance of a government independent of the United States, because to be ruled by this government is equivalent to absolute control by and subjection to the trust. The United States is in the hands of the oligarchy, and though the nominal government is republican, there never obtained a more absolute imperialism than that which is conducted in the name of a republican or a democratic form of administration. Our imperialism may not have taken the form of an imperialistic state with an emperor at its head, but it has taken the form of a more decided and oppressive centralization. It is the centralization of the most oppressive power on the face of the earth, in which resides the most infernal love. The centralization of the money power in the single standard, means the subjugation of the masses and their abject servility to the money-lender. When—from under the heel of the oppressor, and through years of struggle for liberty—our people cast off the yoke of British tyranny, we were careful to observe every indication of an attempt to endanger the liberties so recently achieved through blood. When we were young in the acquisition of liberty, we loved it too well to yield to the encroachments of a greater tyrant than the one from which we had just escaped.

The Cubans have struggled to free themselves from the hand of the oppressor, and their appreciation of the enjoyment of independence would make them wary of any sign indicative of the curtailment of their collective and individual rights. They have seen the power from a distance, which they know to be sapping the foundations of our liberties, and this has made them fearful of the influence of the control of their country by the pow-

er under which the people of the United States are beginning to groan. They know that their subjection to the supremacy of the United States would signify their bondage to the gold owner—a most merciless and unrelenting bondman. There has opened up the opportunity for the inception of a new world power, as potent in its influence for good, as the British empire has been for evil. The late action of the Congress of the United States in relation to its claims, would seem to indicate the purpose of the government to impose upon the Cubans conditions to which they could not subscribe, for the purpose of forcing them into an armed resistance that there might be a subterfuge for a war of conquest. It is to be hoped that the Cubans will not give to this government the excuse for conquest that it appears to seek. If the counsels of the conservative Cubans prevail, and there arises no subterfuge through which the money power can force the government into a war of subjugation, there can be no doubt of the final triumph of the Cuban cause.

Cuba ought to become the great and new heart center for the development of an ultimate race of commercial integrity and commercial power. In Cuba, there resides the ethnic foundation for a new and progressive racial development, which will exceed in physical and intellectual beauty and power any race of historical eminence. The so called civilized nations of the earth have reached the goal of their highest aspirations; they have exalted the god of their supreme affections to the throne of dominion, and are ready to crumble to the debris of a God-rejected and dejected elimination.

The so called world powers of today are rapidly reaching the culmination of their dominance of the world. The time is at hand for their final overthrow, and there will arise a new power with a new racial foundation for a higher and better people. The position of the Island of Cuba in the zone of inceptive life, would mark it as the focal point of a new commercial power in the world; and indications exist that there, God has purposed to establish the heart of a new Empire.



All forces or energies have their origin in fire, or in a process of combustion. This has its thousand-fold degrees, beginning with the most external form and ending with the most internal fires of the mind, where love (heat) and wisdom (light) are generated.

The Koreshan System has but one standard of spiritual, moral, social, and natural excellence, and that standard is the life of the Lord Jesus as practically set forth in the daily walk, conversation, and culmination of the career of the Messiah in his theocrasis.

Immortal Life Through Obedience to Law.

VICTORIA GRATIA.

AS WE REJOICE in the hope of our inheritance, the throne and dominion of the universe, we ought not to be unmindful that immortal life must come through obedience to the laws of immortality. Eternal life is promised to such as seek for immortality.

Koreshan Science, now before the world for thirty years, has defined the laws by which we may attain life; and through this wonderful Gospel of the New Age, we are brought around to the fundamentals of all

life, namely, to the twelve foundations of the Holy City.

The consciousness of the truth that we may be regenerated from the Word, and thus become the offspring of Deity, the Sons of God, is marvelously inspiring, and especially so as we look upon this prospect in the new light of the Koreshan Gospel.

Its laws may be summed up in the simple statement: "We shall be led by truth into the performance of use to God and the neighbor."

Social Caste in the American Republic.

False Professions of the Equality of Men; Social Classes More Rigidly Divided than in India; the Sampson Episode; Caste of the Divine Order.

LUCIE PAGE BORDEN.

IT IS CLAIMED as one of the chief advantages of a republican form of government, that no system of caste can intrench itself among the people to act as a divider and promoter of discord; and it is especially claimed that this is true in America where, they say, all men are born free and equal citizens of a glorious republic. Has this cherished belief other foundation than repetition? Does it stand upon hypotheses like the Copernican cosmogony, or is it established by actual facts like the Koreshan world-system? It will not be difficult in answering these questions, to maintain the proposition that there never was a country where society was so rigidly divided.

The caste system of ancient India was a mild provision in comparison with the modern institution, though the latter hides itself and its deeds under an alias. It is characteristic of the age to call black, white, and evil, good. "All is good and there is no evil," is a formula to conjure with in these days. Democracy and freedom and equal rights are bold terms to please the ear; but they ring false in the mouths of those who are stealthily trying to subvert these principles.

"Any man may aspire to the White House." The statement is still made in the present tense and supported by florid allusions to Abraham Lincoln, the rail-splitter. The result of the last election proves that a change of tense is imperative, and the theme should read: "Any man *might once* aspire to the White House." It is evident that no man who represents the common people and their interests can become President.

The organization of caste in the American Republic does not relate simply to social lines drawn between the rich and the poor. Society has more than two grand divisions; the "four hundred" are set over against the common people, but the laboring classes in their turn are arrayed against each other by divisions as arbitrary. The ramifications of caste in the body social are as complex and as minute as those of the capillary system in the body physiological, and extend as far into extremities.

In ancient India the system of caste was instituted by the priesthood. It was designed to hedge about the religious orders with sanctity, and invest them with prerogatives almost divine. It was, virtually, a protective tariff laid upon things spiritual. The Brahman priests were impelled by self-interest, which is the basis of our republican caste, though the latter is intended to protect material things. Take the medical fraternity as one example of caste; note how rigidly high caste members protect themselves against the encroachments of low caste practitioners who are branded as quacks, a term applied to every new school at the outset, and equivalent to the disgraceful epithet, pariah. Mark the legislative discrimination shown and the fine distinctions drawn between regular schools and new methods just coming into vogue. Did any stricter system prevail in Hindustan?

Caste is not confined to any section of the United States. An order founded upon culture in the East is matched by that which boasts of enterprise in the West. The pride of birth springing from ancestors who came over in the Mayflower, is equaled by that of descent from parents who crossed the great plains in a prairie schooner. The Sampson episode has exposed the glaring insincerity of smooth talkers who clap the working man familiarly upon the shoulder, assuring him in honeyed voice that he is one of Nature's noblemen, and all ranks of society will open before his aspirations. Let him act upon these suggestions and knock at the door which he is told will swing at a touch.

Gunner Charles Morgan tried to avail himself of the bill just passed, authorizing the appointment of six ensigns in the navy out of the list of gunners. Admiral Sampson, after endorsing the record and personal qualities of the applicant, objected to the youth's advancement because he lacked the grace and training required by the social functions to which he would be eligible as a commissioned officer. "The common people are boors; let us keep them down" is the secret doc-

trine of caste that moves very quietly and subtly to accomplish its ends, the while it talks of equal rights and the obliteration of class distinctions in America. Now and then some republican leader is maladroit enough to let the carefully hidden feelings of his powerful caste slip from his lips.

Caste as known in India originated with the priesthood; but in the ancient Sanscrit literature, which lay buried at the foot of the Himalayas two thousand years before it was discovered by the British East India Company, there is a word which carries the system outside of religion into ethnology. The Sanscrit term for caste is *varna*, which means color, indicating that caste was founded at one time upon race distinctions. This principle of discrimination does not find authority in Nature as many, afflicted with scientific myopia, contend. Through amalgamation the dark races are periodically merged into the light ones, as the energy of darkness that radiates from the central sun to the earth's crust, returns after successive transformations to form the energy of light at last. How the ancient caste of color with no basis but scientific delusion has persisted! How strong it has grown with time and the fostering influences of republicanism! It was but justifiable homicide in India, if the man of high caste struck dead the pariah whose polluting shadow chanced to fall upon the sacred person of his superior. Wherein does this exceed the

cruelty that shoots peaceable Negroes, miles from the scene of an assault, with no ground of suspicion beyond their color to justify the crime?

It is not necessary to multiply examples to show how strictly the lines of republican caste are drawn. Every day the morning and evening newspapers note the development of some new order of self-protection and self-aggrandizement, all designed to foster the material interests of one group at the expense of another group. Caste is from the root, *castus*, pure; and the aim of each caste is to keep its gold pure, out of the hands of every other caste. Widespread devastations of truth and good show inverted forms of the kingdom of uses.

The prevalence of caste indicates that it belongs to the divine order. The magnitude and luster of every star bring it into fixed relations with its own group, where it finds its orbit and its freedom. There will be a corresponding system of grouping when society is organized in righteousness, but the institution of caste will then pertain to the good of the whole body social, not to the private good of one order. Certain qualities of energy and strains of force are essential to the inauguration and maintenance of the Lord's kingdom. Caste, or the conjunction of minds that generate like qualities, preserves the potency and purity of these energies. By this means the various religious orders will keep themselves unspotted from the world.

Principles and Purposes of Divine Marriage.

Popular Fallacies Regarding Modern Legalized Consortism; What the Divine Marriage Is; the True Religion and its Wonderful Harvest; the Coming Race of Biune Men.

BERTHALDINE, MATRONA.

"MARRIAGES are made in heaven." This familiar statement is true from a scientific standpoint, but the present wicked and adulterous generation is not scientific, and its marriages, falsely called divine, are made in "hades" and are too often shockingly hellish. They are seen, when scientifically considered from the standpoint of genuine Christianity, to be mere forms of legalized consortism. The usual ceremonial statements used to effect the public recognition of their legality, are practically confirmations of the statement of the curse which followed the dissolution and fall of the man made in God's image and likeness, and ended the Edenic condition of the divine or heavenly marriage in earth.

Consider the statement of the curse upon the woman: "The Lord God said * * unto the woman, 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." All marriage ceremonies legally subject woman to man, and must until there "be no more curse," and the twain are restored to one flesh; then the feminine or wisdom principle will control the begetting or love principle of the man. That woman is under the curse of suffering and sorrowful motherhood today, is testified to by millions of facts; and that ceremony which keeps her under it is called a sacrament by millions, and as such forbids or prevents her divine marriage in the Lord who, when the final marriage supper of the Lamb is

come, is both in heaven and in earth; for in the reproduction of God's humanity, the Bride and the Lamb are made one flesh.

The doctrine of the fall of man is a foundation doctrine of true Christianity. The whole or holy man in God's image and likeness is a biune being, the result of the divine marriage in heaven, which makes of masculine and feminine, or pneumatic and psychic egos, a biunity which precipitates and formulates its self-expression in one flesh—one body. This divine marriage takes place at the end of a cycle of human development, in which an order of humanity—called the Levitical Order—is ripened for reproduction in the harvest to come from the sowing of the Logos or Son of God. It is the members of this order who can neither marry nor be given in marriage on the mortal plane. Their energies are necessarily polarized and absorbed by the Sun of Righteousness, which effects their ripening and appropriation by the spirits of the justified, the fulness of the Godhead in the Christ of the age. The harvest reproduction of the Logos from this conjugal order of humanity—humanity married only in the Lord, is the literal manifestation of the earthly kingdom of God, the race of Eloah, called in the Scriptures the Elohim, and also the order of Melchizedek. Every Son of God is a fruit or manifestation of a divine marriage, the true spiritual and heavenly conjunction of male and female aspirants for holiness—wholeness, which alone can image the likeness of God.

In these last days of the "man of sin," when evil men and seducers wax worse and worse, deceiving and being deceived, we have manifest, as a climax of evil, an unholy church profaning the name and marriage of Christ, dominated by a lustful male priesthood reveling in consortism and forbidding the chaste divine marriage, by condemning and ridiculing celibacy. The Almighty has to deal with this corrupt church and priesthood, when he comes at the end of the age as the Spirit of Truth—the eternal science of the laws of life and immortality, which were demonstrated in the person and doctrines of our Lord Jesus Christ. The man and woman of sin will then be compelled to behold both the goodness and severity of God. All who will restore the science of the law to the rulership of their lives, in the recognition of its loveliness and in the adoration of its doctrines by their application, will know the goodness of God by conjunctive unity with him; but those who make void the law, loving darkness rather than light, will know sin in ultimates and all its consequences of disintegration and precipitation to the outermost, where death and the grave are as eternal as is God's truth in the heaven of heavens.

The time has come for all who would have part in the first resurrection to reject the ties of bondage to all forms of legalized consortism, and for the complete conservation and polarization of the sex energies in a divinely-authorized Messianic center, that a vortex of spiritual absorption may be produced, for all aspirants for spiritual power to overcome every lustful demand of the mortal flesh, that they may go out by dematerialization, "the new and living way," to be spiritually alive in Christ, spotless and blameless, to be projected through the medium of his psychic potency as the re-born or rematerialized Sons of God, called virgins (men-women, from the Latin *vir*, man, and the Greek *ἄνθρωπος*, *gune*, woman), beings having inherent the matured and unified divine sex potencies, with power to materialize and dematerialize at will the Jehovistic flesh—the divine forms of self-expression. This divine marriage, recorded and foretold in Scriptures emanating from the divine mind, repeats itself in the order of law in the course of time. The time is now at hand for its repetition. It is the grandest of the coming events, and consummates human origin and destiny in the production of the coming race.

The proclamations of Koreshanity herald this consummation and prepare its highway of holiness. Koreshanity cries out against continuance in mortal marriages, or consortism, for all who are aspiring to the immortality and eternal life of the divine Sonship in this day and generation. It is for all such to conserve their sex energies and polarize them, absolutely, as exalted aspirations directed to the Messenger of the Covenant of this age—the High Priest of the order of Levi. (Levi signifies conjunction.) Other orders of humanity will fulfil the destiny of their lower desires in obedience to the laws of sensual and mortal reproduction, according to the regulations of whatever form of government they may uphold.

Until the coming of Jehovah as the manifest God-kingdom, it will be as it was "in the days of Noah;" the dead in trespasses and sins, who choose the way of all the earth, will marry and be given in the marriage of the old and dead way of mortality. It is useless for those who choose this way, to forbid and protest against the divine marriage and its white stepping-stone of chaste celibacy; for the laws of ascending and descending life operate continuously, and in ultimates the ascending or divine life subdues all kingdoms to its holy triune Deity of one-flesh, that of the first-born Son of God, embodying the fulness of the Godhead, our Father-Mother Deity whose mediatrix of the Deific maternity radiates the Lord in power and great glory as the solar sphere of an hundred forty and four thousand Sons of divine Being.

The weakly peepings and mutterings of the demons of sensualism, who have prolificated the animal nature of humanity in such excess and in such disobedience to the laws of human perfection that it is ceasing to be difficult to convince rational minds that we are all in the *lowest mortal hells*, can do absolutely naught to hinder what to them must prove the great and dreadful day of the Lord, when the present excess of sensual proliferation shall be cut short by the establishment of righteousness and the full salvation of the ransomed of the Lord—body, soul, and spirit. Those who seek this salvation of the Lord, must come out from the old Babylonish order *on all lines*. They must forsake participation in Babylon's sex commerce, her religious commerce, and her secular commerce. All the tithes of each domain must be gathered into one storehouse by one reaper; and from this aggregation of resources, equitable distribution and newness of life must proceed.

There is one Name given at the beginning of each age, by and through whom all who would receive another renewal for another cycle of age-lasting, progressive life may receive it. Just one Name is primarily called of God to witness a good confession of the power of God to save from age to age, all who serve to make holy his anointed, his Messianic Name, and to become a great cloud of witnesses to his honor and glory. From Him the life forces which we may husband or waste, are from age to age received, and to him they must be returned when he comes to claim his own harvest from his self-sacrifice, his self-implantation by obedience to the law of the cross, that mortals may put on immortality, and the corruptible be transformed and clothed with incorruptibility.

Unto the upright, the ascending, there ariseth a light in the darkness. This light, which proceeds from the Christ who is our life, indicates the path of the just who will justify all who love his appearing and kingdom, who do his commandments, and who love the Lord their God with all their heart, might, mind, and strength, and their neighbor as themselves. This love of the neighbor means the destruction of the competitive system, the end of lying, deceit, and all uncharitableness; it means the purification of heart and life; it means self-surrender to Him whose right it is to inherit our earth, and to till and subdue it to the laws of his being, that God may be all and in all—the great husbandman of a wife who will become the Mother of all living. Thus does she swallow up death, that she may become the Lord and giver of that life proceeding from the unity of God and the Lamb, the Alpha and the Omega of Divine Marriage.

In the Editorial Perspective.

THE EDITOR.

THE FLAMING SWORD greets its readers with a brighter face; it enters upon another period of progress on the basis of evident success in the work of promulgation of the scientific gospel of Koreshanity. THE FLAMING SWORD has been in existence for nearly twelve years, and from the beginning of its publication it has made steady progress against a flood-tide of opposition; but as time passes it improves in tone and appearance, and is rapidly advancing to the stage of popular recognition as the advocate of the only true system of Religio-Science extant in the world today. The appearance of this issue will doubtless please our many readers and admirers; we discard the old outside pages, and now in their place appear artistic designs that are both original and unique. We introduce an innovation; for the first time in the history of journalism, a magazine appears with two outside title-pages. The convenience of this unique arrangement is apparent, and its purpose is obvious; the name, place of publication, date, volume, and number appear on both sides. The pages are appropriate, and equally attractive; they are co ordinates; their features go together. Like Castor and Pollux, they ride side by side in the White Horse Army, in the Twin Land of America, represented by the constellation Gemini. Like Janus, THE FLAMING SWORD has two faces. Janus, from his wisdom, was regarded as a prophet, and was supposed to be as well acquainted with the future as with the past. This double gift of looking forward and backward was the experience and foresight of a wise man; he was the arbiter of war and peace, having the double knowledge of the past and the future; and he possessed the double attribute of war-maker and peacemaker. He was supposed to open and shut the gates of heaven, having in one hand a key to denote his power in heaven, and in the other hand a scepter to express his authority in the earth. Such authority was given to the Apostle Peter; and THE FLAMING SWORD is the literary representative of the true Apostolic Successor. The *flaming sword* placed at the east of the Garden of Eden, "turned every way"—both ways. The hand that grasps the hilt of the sword on the first title-page is the hand of the Prophet who guides his people by the light of his Science; the living embodiment of Liberty enlightening the world. The picture of the hand was drawn from a photograph taken in Washington, D. C., several weeks ago, especially for this purpose. The appearance of the lion and the eagle represents the rise of America to commercial power and supremacy; the deer symbolizes commercial integrity; the serpent represents the wisdom of commerce; while the torch is the symbol of reason. These two new pages are striking examples of the value of Koreshan methods of education. The pages were designed and developed in detail by the Editor of THE FLAMING SWORD, and executed in the art department of the Koreshan University by Mr. Moses G. Weaver, who came to us about one year ago from the mountains of Pennsylvania; and his work now graces the covers of the leading Twentieth Century Review of Human Progress, the only Magazine of Universology.

The question of social reform is agitating the world as never before; it is being discussed throughout civilization, and numerous remedies are offered for existing social and economic evils. There is a growing sentiment in favor of government ownership of public utilities, and the control of public interests by the government of the people. It is hoped by its advocates that through agitation and education, the people of a state or nation may be led finally to unanimously adopt such a plan. But

there are obstacles in the way of such measures, and without corresponding changes in other departments of the world's activity—aye, even in the human mind and will, such reform could only be superficial and temporary. At best, with such a view in mind, only a gradual change can be contemplated, while realization of the ideal society must be remote in time. This is not very encouraging to men who are struggling against the adversities of poverty and the grinding power of monopoly. Richard T. Ely, a well-known advocate of government ownership, thus concludes an article in the *Cosmopolitan*: "We may, then, in conclusion say that while the obstacles to reform are many, and progress must, in the nature of things, be slow, the situation is on the whole a hopeful one. We must not anticipate great changes this year or next year, but we may feel pleased if there is a steady movement in the right direction. Nor must we be fanatical adherents of any one particular reform. Social improvements come in different ways and from every direction. Each one sees but a fractional part of the truth, and must be satisfied if he contributes a little to the grand work of social amelioration." This is a correct and excellent view of the present status of the world's social reform movement; it is the best that men can expect from reform originating in circumstances. Impulses from the circumference must *centralize*; it is a necessary factor of involution. The only hope is in a powerful impulse from the *center* of the sphere of reform itself; then, development will not be slow, because the whole situation is grasped by a *central mind*, the world's problems solved, and a movement inaugurated that will embrace the world in its field of growth. Such a movement is Koreshanity; it is in contrast with the above confessed powerlessness of common reform to soon fulfil the hope of the world!

The making of cryptograms is not a difficult thing; and it is for this reason, perhaps, that Prof. Totten was able to devise his astronomical cryptogram with which to interpret the Bible. By similar processes, we may prove that King Edward VII is the man of destiny. We construct a royal cryptogram, the key to which is the name of the new king. We discovered this cryptogram through a brief study of the names, dates, and history of the monarchs of Great Britain. The names Albert and Edward have each 6 letters—2 vowels and 4 consonants; 2 and 4 placed together make 24. The average length of the reign of each preceding Edward was 24 years; the average length of the reign of the 35 monarchs was, expressed in round numbers, 24 years; and the letters in the name Edward make 24 different combinations, so many legitimate English words—no more. Edward I reigned 35 years; while Victoria was the 35th monarch from William the conqueror. The numerical value of Albert Edward VII is 123; the aggregate length of the reign of the preceding Edwards is 123 years; divide 123 by 2, as his name is divided, and it gives his age, in round numbers, at the end of this year. The 35 monarchs reigned 835 years; and the numerical value of the 13 royal names employed from William I to Victoria, is just 835; $8+3+5=16$; $1+6=7$ —Edward VII. There are 7 royal houses from which the actual 35 reigning monarchs descended; and these 35 may be divided into five series of 7's, as follows: 7 reigned under 10 years each; 7, 45 years and over; 7 from 24 to 40 years; 7 from 10 to 12 years; and 7 from 13 to 23 years. 7 dates at which English monarchs ascended the throne end with the figure 7; and in 7 other dates the figure 7 occurs medially. There were 7 wars of England during the 19th century. The numerical value of Victoria is 97; $9+7=16$; $1+6=7$, indi-

cating Edward VII, just as the date 1837 makes 19, indicative of the age of Victoria at her coronation, in the 19th century. The royal names and dates, full of 7's and striking coincidences, come down to and cluster about King Edward VII. He was the "Prince of Wales,"—13 letters; all told, there were but 13 royal names; Edward I began his reign in the 13th century. Now we have Edward VII. Is he to be the last English monarch?

Swami Abhedananda, a Buddhist missionary in America, takes the position that Jesus the Messiah did not teach a new religion; and that what is true of his teachings, was derived from Buddhism through Buddhist missionaries in Syria two centuries before Christ. As the matter is viewed by us, in the light of historical, ethnological, and etymological facts, this would be on a par with the statement that an electric light is not so brilliant as a candle, or that a star exceeds the sun in magnitude and importance. Buddha taught a conception of absorption into Nirvana; he referred to the state of devachan; he taught a doctrine of re-embodiment, and a system of morals. We maintain that Buddha did not teach a new religion; what he taught he received by tradition. He did nothing to demonstrate his doctrines; he was a witness of no resurrection; he never saw an individual in a state of devachan; and never was acquainted with anyone that was absorbed into Nirvana. What he taught was but the vitiated truth of that which existed in its purity thousands of years before Buddha lived. Enoch, in antediluvian times, founded a system of religion, and culminated his career in the natural world by actual theocrosis, through which he was absorbed into his following—he was absorbed into Nirvana. Noah put forth the light of Egypt; there that great civilization shone out in the world, and penetrated the darkness of the Chaldeans, the Hindus, and other nations and peoples of the East. Abraham taught re-embodiment, and the Hebrew prophets foretold the resurrection and the coming of a great kingdom, before the time of Buddha. Jesus was the perfect and immortal fruit of the Jewish dispensation; he was in the state of devachan, and he was absorbed into Nirvana—into his church. He taught the divine truth; he borrowed nothing from the East, for he was the Truth in concrete form. The seed does not copy the conceptions of the corpse. Jesus overcame death and demonstrated his truth, while Buddha fell a victim to corruptible dissolution. Jesus was the Light of the world, while Buddha was a star, which shone out in the darkness of a people who are yet unprepared to receive the light of the anthropotic Sun!

We were interested to some extent in the perusal of an article on astrology in the March *Mind*, entitled, "Heliocentric or Geocentric?" The article is the result of its author's study and observation as applied to the two current systems of astrology, the one (which is an old one) taking the earth as the center of the universe, while in the other, horoscopes are made on the basis of the sun as the center of the solar system. The first is that which fits the Ptolemaic system; the second, that which has been adapted by modern astrologers to fit the Copernican idea of the world. We quote from the article, parts of two paragraphs: "I believe the time will come when every astrologer will learn both systems, not to form a composition, but as a needful means of gaining the truth, the whole truth, and nothing but the truth. * * Both systems hold truth that should not be cast aside. Let us advocate neither at the expense of the other, but rather try to harmonize them; for the time comes swiftly when all will acknowledge that the many paths to the truth no longer present a tangle, but lie parallel as they near the summit." We cannot conceive that it is possible to harmonize these two systems of astrology on the basis of the present system of astronomy, for the simple reason that the

two schools of astrology are as distinct as the two systems of astronomy with which they are associated. Astrology is a lost art; today, it is misapplied just to the extent that its purposes and principles are misconceived—and that is almost total. We maintain that the true system of astrology contains *both concepts*—that which is commonly called the geocentric, and that which is advocated as the heliocentric. The *earth must be taken as the basis*; its Zodiacal signs agree with the Zodiacal constellations in the physical heavens. We are on the earth's surface, not in the sky; but the planets and stars are in the sky, and their orbits are heliocentric—even the *earth itself is concave to the sun*, because the earth is a cell. The signs in the earth are *geocircumferential* as related to the base, while they are heliocentric as related to the sun. Koreshan Cosmogony solves the problems of astrology, and revives the true Astro-anthroposophy of the ancients.

The eternity of the universe is taught in the Bible and demonstrated in Nature. All law is eternal, by virtue of which day and night alternate, seasons come and go in regular order, centuries roll, dispensations bear their fruit, and cycles bring nuclei of humanity to the goal of destiny. The eternal laws of propagation make the rise and fall of humanity absolutely essential to the perpetuity of universal existence. Every seed says, in a language of its own, when it views the old and dying plant, "Behold, I make all things new!" Events *recur*; history *repeats* itself; the Golden Age *returns* every 24,000 years; it is the time when the world is *restored* to conditions of universal peace and happiness, and when the divine Seed multiplies and *replenishes* the earth. The prefix *re* means back, again, return, repetition. The world will be *reformed* by processes of *regeneration*, and in the *results* the world will *rejoice*. The divine Seed was planted in humanity that it might *reconcile* God and man; to establish the new religion, and to *revive* and *rejuvenate* man. The *resurrection* is the *resurgam* or standing again of the divine Spirit in its own immortal flesh; it is when the Almighty *reveals* truth from the *recondite* spheres, *remembers* himself, and *recovers* the world from the curse. The *return* of the world's springtime is the coming again of the times of *refreshing* from the divine Presence among men, when the most advanced minds *receive* the divine influx of life and truth *refined*, through which evil is *removed*, sins *remitted*, society *readjusted*, and man and God *related*.

We have before us the fifth annual report of the Chicago Bureau of Charities, Englewood District, which is one of the twelve integral parts of the entire bureau. It affords us opportunity to review the character of the work of organized charity. This is a society which is supposed to care for the poor. It asks the public to contribute its savings; and sometimes the hard-earned pennies of the poor are utilized. A part of its work is to secure vacant lots for cultivation by poor families; institute home libraries; reform bad boys; give fresh air outings to children; supply medical aid and clothing to the sick and destitute of the district. We take the items in the financial statement of the Englewood Division of the bureau: The disbursements for the year ending November, 1900, were \$1771.60, while its receipts were \$1544.30; leaving an indebtedness of \$227.30. Out of \$1771.60, \$1399.12 went for *salaries, rent, and other expenses*, leaving only \$372.48 for fresh air outings, emergency relief, gardens, and miscellanies. Thus only about 21 per cent of the entire amount contributed for charitable purposes found direct application to the needs of the poor. 79 per cent of the whole is absorbed in the red tape and machinery necessary to deliver the 21 per cent to the destitute! The same conditions exist in the charitable institutions of the nation, and in the Bible and missionary societies of the world. This is

false philanthropy; modern charity is a humbug. Better let the poor do the begging themselves; it is less expensive!

The pope's encyclical letter on socialism is published because it is desirable to give the Catholics the use of a limited vocabulary concerning economic questions, and to instill into the mind the assumption that the papal church is the Christian democracy, involving the fundamentals of true socialism. However, the pope looks upon modern social democracy as he does on Protestantism—fallacious and dangerous. The papal conception of socialism is not that of the commonwealth, or the abolition of private property. He says that Christian democracy "solemnly insists on the right of acquiring and of possessing and maintaining the proper distinction of degrees in every well-constituted society;" in other words, he means that society should be characterized by unequal property rights and privileges, and that the "distinction of degrees" in society, means the possession of property and the enjoyment of luxury according to rank in the church. But in such an arrangement even the pope sees conditions of poverty, for he says that the church should always be zealous in the "enterprise of charity."

Editor Bryan says that McKinley is an emperor. Very well; if he is, the people made him so; the democratic idea is to accept the will of the majority. The people voted to allow the millionaire to continue to accumulate wealth; they voted for the trusts, and the trusts are increasing in power; they sustained the Administration's Philippine policy, and American sovereignty continues in the East. If imperialism has come, it is the will of the people. If that will is bad, it is so much the worse for the doctrines of democracy; if it is good, it is not wise to oppose it. It appears to us, however, that it is well to oppose the present powers of oppression; and it appears to us also, that there is something radically wrong with the fundamental principles of a so called government by a people who cannot personally control themselves, and who will allow the money power to rule in all their industrial, commercial, and political affairs.

Rev. Ducey, a noted New York priest and socialist, is the author of the following "Millionaire's Prayer" to the gold god—a paraphrase on the prayer which Jesus taught his disciples: "My father who art in heaven; hallowed be thy name. My kingdom has come on earth; thy will be done—in heaven; my will be done here. Give me this day all the income I want. Give me my debts in violence against humanity, in foreclosure against my debtors. Deliver us this day from all the 'isms' that destroy our power to enslave humanity. Mine is the kingdom and the power, and thine be the glory forever. Amen!"

Physicists of the past have had much to say concerning the latent heat of solids; but the *Scientific American* remarks that "a solid has no latent heat. It is liquefied by heat, and this heat becomes latent. The term latent is going out of use. It is not found in the best text-books. We simply say 'heat of liquefaction.'" There has been much said about *latent divinity* in the mortal man; it is time that the advocates of the idea should know that there is no such thing as latent divinity, nor latent heat nor love; and this will soon be demonstrated to the world.

The status of the Martian question, notwithstanding all that emanates from the Lowell Observatory, is summed up in the following paragraph in an astronomical article by Henry Norris Russell, Ph. D., in the *Scientific American*, March 2, 1901: "So at present, we can only say that no completely satisfactory theory of the condition of Mars' surface has been advanced, much less demonstrated, although those which assume the presence of intelligent life on the planet will always remain the most attractive to the imagination."

A gospel gold mine is a new thing in history, but a movement is on foot to establish one in Colorado. It appeals to churchmen to invest in its stock; the mine is to be opened with prayer—and perhaps with picks also. The greater portion of the proceeds is to be expended in building a great gospel temple, the surplus to be used in feeding and clothing the poor. The originator of the scheme thinks he is inspired by the Almighty; perhaps he is—by the almighty gold in the vicinity of Cripple Creek!

Kant said: "Give me matter, and I will explain the formation of a world; but give me matter alone, and I cannot explain the formation of a caterpillar." This suggests the reason why the chemist will never solve the problems of life. With spirit alone nothing can be accomplished—the christian scientist denies the existence of matter, and has done nothing but inflate empty heads with noxious breath. Spirit and matter in their highest and most perfect conjunction and unity, constitute Cause itself.

A new method of municipal reform is introduced in a Chicago high school—that of training children for good citizenship by introducing courses in the municipal code, and enlarging on what constitutes pure city government, and telling how it is to be secured. This is education with a vengeance; men who are now unable to accomplish anything in the way of reform, are supposed to be able to teach the rising generation how to achieve the victory!

Pluto, in mythology, was the presiding deity of hell, the supreme ruler of the infernal regions. He sat on his throne surrounded with darkness, and ruled the spheres of hades. The plutocracy of today is the government by the money power, in which the love of gold is the great spirit which pervades the modern hells of humanity. Pluto sits again enthroned in the hearts of millions, who are in the tangible hells of mortality.

To the modern mind the universe is a puzzle, man a riddle, and life an enigma. Origin and destiny are alike unknown to the scientist and the clergyman, who talk of life and worlds beyond the stars; their solutions of the problems of existence are very far fetched!

Thought is the progenitor of all things; revolution of the spheres of the physical cosmos is the result of the freedom of action of man, while the direction of revolution is derived from man's choice of action.

Every thought is a spiritual entity; a progressive thinker involves millions of progressive spirits, because the spiritual world is in humanity.

When a corrupt social caste develops in a land of boasted freedom, worthy men are cast out, and politicians take the places of statesmen.

The greatest hero thinks more of the world than he does of himself; his life is a life of sacrifice. He that is greatest is the servant of all.

There is no mystery except to those who cannot see; there is no miracle except to those who cannot understand.

The date of the new FLAMING SWORD is the 15th, the Ides of March.

The trust is the devil's conception of the economy of co-operation.

The perfect man is the climax and the cause of the cosmos. Agnosticism is a poor negative; it prints a faint picture.

The rights of the rich increase the wrongs of the poor.

The miser is the miser-able man.

Editorial Discussions and Miscellany.

THE EDITOR.

Surveyors Project Curved Lines.

EDITOR FLAMING SWORD:—Have not straight lines been projected by engineers? Is it not a fact that in the construction of long tunnels, that at times the work is carried on from both sides of the mountain, the tunnels meeting midway, and the sides approximating with great accuracy? Is not this the driving of a straight line through solid rock, as it were? If the tunnels be driven from equal altitudes above sea level, and meet in the center, would the completed tunnel—under present engineering practice—be straight, or would it curve in conformity with the curvature of the earth's surface? If straight, could a person using a powerful telescope at one end, directing its axis parallel with the sides, see through the tunnel?—E. S., Philadelphia, Pa.

It is a fact, that engineers and surveyors perform some remarkable feats of accuracy in the construction of tunnels, canals, etc., in leveling, and in geodetic survey. Notwithstanding this, no engineer or surveyor outside of Koreshanity, has ever surveyed an air line. Lines which do not curve either to the right or the left, are frequent results of the work of survey; but the factors of perspective and curvation of visual lines preclude the possibility of extending an *air line* through space by means of optical instruments. In the great American geodetic survey over the North American continent, the surveyors followed the 39th parallel, but they also followed the curvature of the earth throughout the entire distance. From the basis of this fact, it is quite apparent that surveys as now conducted follow the earth's curvature.

Mining and tunnel surveys do not differ materially in principle from surface surveys; the work of construction of tunnels is but the result of accurate leveling. If tunnels be driven from equal altitudes above sea level or a given datum line, and meet in the center, which they sometimes do, within a very few inches, the opening when completed is level, conforming to the curvature of the earth. This is inevitable because of the methods of survey employed. However complicated such work may be in detail, the principle involved is that of back and foresight surveying, in which foresight is positive and backsight is negative; they neutralize each other, and thus conform to the curvature of the earth, whether that surface be convex or concave. Johnson, in his elaborate work on "Theory and Practice of Surveying" in all its phases, asserts on page 74, that if the back and foresights are equal, "the effect of the earth's curvature is eliminated by so doing, however long the sights may be." There are few grade tunnels, and these

are, for the most part, in mines where tunnels follow the veins.

A tunnel 10 or 15 miles in length, perfectly straight like a tube, could be seen through with a telescope, if placed midway between roof and floor, and midway between the sides, because perspective would operate equally on all sides. But this is quite different from surface views, where the solid surface is beneath, and not counterbalanced by a corresponding solid surface above; and quite different also from surface surveys, because geolinear foreshortening operates in surface views in conjunction with vertical perspective, and a horizon is formed, not because the earth is convex, but because, so far as visual lines are concerned, it is practically a plane. The only difference between a view on a plane surface and a view on a concave surface, from the same altitude, would be, that on the latter the horizon would be farther away, and the geolinear extense in view greater; and in proportion to the rapidity of concave curvature, the more the retinal picture of the view would elongate.

* * *

Koreshan View of Marriage.

EDITOR FLAMING SWORD:—Will you please give the Koreshan teaching in regard to marriage after the establishment of the Kingdom, as fully as possible; and of the relation which the world will sustain to Koreshanity. If these questions have been answered, kindly send copies containing replies. We enjoy your question department of THE FLAMING SWORD very much.—Mrs. N. C. C., San Francisco.

The Koreshan teaching regarding marriage in any period of the world's progress is that of purity of the marriage relation; that it should be for its legitimate purpose—that is, the production of offspring. This doctrine will be applied wherever Koreshanity prevails, until the present degradation of man through desecration of the functions of procreation will give place to obedience to law, and consequent refinement and longevity. We advocate monogamy. Celibacy will never obtain generally throughout the world; it will be confined to given nuclei or circles of religious orders.

After the establishment of the divine kingdom, marriages will continue in the mortal planes; they will be authorized by the state, in some such legal form as will be recognized by society. It is not the purpose of Koreshanity to abolish marriage, but to enlighten the world regarding pure marital relations. We have no sympathy with promiscuous marriages nor free-lovism in any form. During the coming age, there will be marriages in the outer circles of the Koreshan Societies. In the highest marital orders there will develop the highest form of mortal

marital relations, and thousands of mothers will bring forth offspring through the application of the law of parthenogenesis. Such marriage relation will be somewhat after that which obtained between Joseph and Mary, the parents of Jesus the Messiah; the offspring, however, will not be immortal, but the product of the highest mortal plane.

The relation the world will sustain to Koreshanity, is that of citizenship in the various nations of the Universal Empire. Church and state will be united; through the coming Theocratic government, the world will be reduced to order. The people will be taught the great principles of Koreshanity; societies and forms of worship will be instituted for the people at large, and the whole world will ultimately recognize the new Church, and obey its laws in all affairs and relations. The world will be governed in justice and equity; the seat of the new government will be in America. We may point to the British empire as a crude suggestion of the people's loyalty to the Royalty of the coming great Empire.

* * *

Ratio of the Earth's Curvature.

EDITOR FLAMING SWORD:—You say that on the convex side of a globe 24,000 miles in circumference, the depression from the tangent is as to the square of the distance, multiplied by 8, which gives the depression in inches. If I start on such a globe and go 12,000 miles, or half way around, is not my fall, or the depression of the earth, equal to the diameter of the globe—8,000 miles? But the square of 12,000 is 144,000,000 which, multiplied by 8 gives 1,152,000,000 inches, which equal 96,000,000 feet, or 12,500 miles. I do not see where my error is. The earth is only 8,000 miles in diameter, while the above calculation gives more miles for depression than half the circumference. Please explain.—D. E. S., Santa Ana, Cal.

The error lies in your misconception of the application of the rule. Draw a tangent to a circle; follow the arc from the tangent point to 90° from starting. At the tangent point the arc is parallel with the line; while for the last mile in the quarter-circumference, the drop is an even mile, because the arc there is at right angles with the tangent line. So, over an arc of 90° there is a constant increase in the ratio of departure of the arc from the tangent.

If the earth is considered as having a diameter of 7,920 miles, its circumference is 24,980 miles. The depression on a convex globe 24,980 miles in circumference, for the first mile from tangent point, is 7.92 inches; the second mile, four times that, and so on for several miles. At the end of the first hundred miles the depression per mile would be a little over 8 inches; so that for all practical purposes, for the first hundred miles

the average depression per mile may be considered as 8 inches per mile. To be strictly accurate, a new ratio would be necessary for, say, every hundred miles or so, because the quarter circumference must be equal in depression to the earth's radius. The same results would be obtained with reference to the rise of surface in a concave earth. The common rule applies for all ordinary purposes of observation and experiment within the range of vision, even from high altitudes.

* * *

The Koreshan Telescope.

The Editor of Radiant Centre, Washington, D. C., Writes of Koresh and Koreshanity.

DR. CYRUS R. TEED, founder and publisher of THE FLAMING SWORD, is in Washington at present, delivering a course of lectures on Koreshanity. Very many of my readers do not know what Koreshanity implies, and I confess to a limited knowledge of the cult myself, but what I do know is this: It sets all known laws of the cosmos at defiance and flashes its flaming sword in the face of established custom. The founder, DR. TEED, or KORESH, as he is called, promulgates the idea that we are living on the inside of a hollow sphere, the sphere being this planet, and constituting the entire universe, outside of which there is nothing, and inside of which are set the starry heavens. In listening to this statement I was forcibly reminded of what Howard McQueary once said about the furniture of the human mind being screwed so tightly to its flooring that a rearrangement of the former entailed a ripping up of the latter.

Yes, as I listened to KORESH, I became conscious of a shaking up and a commotion within, which seemed to threaten the mental timber, and, fearing the bottom might fall out and leave me in a state of vacuum, I quietly took out a screw or two so as to admit, if necessary, of a new arrangement without a catastrophe. I know it is not considered quite the thing to "have a screw loose," but, from my point of view, it has its advantages.

You know Galileo had the tight screws to wrestle with when he came along with his little innovation, and Professor Baden Powell tells us that in the invention of the telescope and the discovery of the moons of the planet Jupiter: "Galileo, having sufficiently improved upon his instrument, now began sedulously to direct it to the heavens, and Jupiter formed the object of examination. No sooner was the telescope pointed to that planet than the existence of the satellites was detected, and their nature soon ascertained (Feb., 1610). These and other observations were described by Galileo in a tract, entitled 'Nuncius Siderius,' which excited an extraordinary sensation the moment it appeared. Many positively denied the possibility of such discoveries; others hesitated; all were struck with astonishment.

"Kepler described in a letter to Galileo

the impression made on him by the announcement. He considered it wholly incredible; nevertheless, his respect for the authority of Galileo was so great that it set his brain afloat on an ocean of conjecture to discover how such a result could be rendered compatible with the order of the celestial world, as determined by the five solids.

"Sizzi argued seriously with Galileo that the appearance must be fallacious since it would invalidate the perfection of the number 7, which applies to the planets as well as to all things natural and divine. Moreover, these satellites are invisible to the naked eye; therefore they can exercise no influence on the earth; therefore they are useless; therefore they do not exist.

"Others took a more decided, but still less rational mode of meeting the difficulty. The principal professor of philosophy at Padua, (in which university Galileo was also a professor), pertinaciously refused to look through the telescope."

Just think of it! But, after all, the best way is not to look through the telescope at all if you don't mean to loosen a mental screw, because really it would have a tendency to unsettle you.

For my part, I don't mind being unsettled once in a while, and I have heard it rumored that something of the sort is quite essential to the evolution of mind and the construction of new brain cells. Scholars call the process "Apperception," but in plain language it amounts to this—the ideas of the mind group themselves in a sort of arch with a dominant idea on top to maintain order and concerted action. But after a while the "Dominant" gets old and gray and doesn't look after the interests of his subjects as he should, so in stalks a new "Dominant," a vigorous young fellow who carries things with a high hand, until he finally deposes the old "Dominant" and takes the throne himself. Usually he brings a retinue of "subdominants" with him, and, of course, the old "subs" don't like this one bit, for it throws them quite out of office. They don't all go, however, for some of the "subs" readily adapt themselves to the new order, and afterward are heard to declare that they enjoy the government and are glad they are in it.

I observed my "Dominant" applying his eye to the Koreshan telescope, and he said afterward that he did not exactly like the field of view. He said that, being a "Dominant," he did not relish being imprisoned in a cell. He would rather be outside of it, or on top of it, and I quite agreed with him.

But we all (that is, the "Dominant" and all the "subs" and I) were of one mind—we all said that DR. TEED was a man of exceeding power, and that if he did not convert the world to his opinion it would not be the fault of his reasoning or his eloquence, but owing to the mental screwage in the minds of his hearers, and possibly an obstinate fact or two. He may be right! Who knows?

At any rate, some few people are now embracing his idea of "Immortality in the Flesh," which he says he promulgated some thirty years ago, but he declares that people cannot think themselves into Immortality because the Christ life is the door. Of course, to go through that door takes a deal of thinking, too. Still, a man may think and think, and not be a Christ! Do you not see the point? It is worth considering.—The Radiant Centre, Washington, D. C.

When the Poor Become Rich.

The Editor of Hearst's American Instances a Few Cases of Human Selfishness.

The trouble with this world, the trouble with civilization at the point which has been reached, the trouble with society and social organization, does not reside in the cold-heartedness of the rich. The real trouble with humanity lies within humanity itself and not with any class.

Take a million poor men and one average rich man. Listen to the poor men as they discuss their lucky fellow. How bitterly they comment on his intelligence. They will point out to you many ways in which his money is spent—ways which to them seem criminal. It is a private car for himself, the cost of which would feed a hundred families for two years. It is extravagance here and extravagance there, and often there grows up among the unlucky a stupid, unreasoning hate for the fortunate and extravagant man.

Viewing the extremes of wealth and of poverty, various men who call themselves philosophers offer various explanations. One sort of philosopher, who is a peculiarly irritating idiot, will tell you that the rich man spending his money foolishly gives employment to the poor and therefore does well. The stupidity of this statement has been exposed, and it still lives.

Another sort of philosopher will tell you that poverty is a very good thing for some and riches a good thing for others, and that we should all be happy in our station. This is the theological, philosophical gentleman, who sometimes leads to revolution by irritating the poor too much.

The fact is, that we of the human race are a great family of half-developed babies. Among similar circumstances, with few exceptions, we are all similar. The poor child in the gutter looking through the rich child's window sees the rich child stuffing itself with cake, oblivious to poverty outside. Make the poor child rich, and the very next day it will be stuffing itself with cake, equally oblivious to the outside world.

At Princeton there was a hunchback bootblack. He worked in the cold and in the heat for scarce five-cent pieces. He slept on a hard bed and had poor food. He saw the rich young students around him. They ate and drank and wore finer clothes. The heart of the hunchback was bitter. "If I had such wealth," said he, "how glad I should be to help those who suffer." This bootblack inherited some thousands of dollars. As rapidly as possible he spent all of those dollars, and all on himself. This happened some time ago. We meant to write about it at the time, but forgot.

Now comes the news of John A. Bunting of San Francisco. Mr. Bunting used to keep a railroad water-tank on the desert near Tucson, Arizona. After years of hard luck he became a freight brakeman. He was still poor. As he turned his brake or stood about in the cold he thought of the lucky millionaires, of their heartlessness, of the injustice of fate and of various other things which make our anarchists.

From his salary he saved a little money and finally lent a friend a small sum, receiving as security a mortgage on forty acres of land. The man could not pay the mortgage. Did the brakeman sympathize and say "Never mind"? Not at all. He foreclosed the mortgage and took the land. He discovered an oil well on the property, and he is now a millionaire. He arrived in San Francisco the other day.

His business was important. Possibly

you will think that he came to spend his millions to help men and women as poor as he had been.

Think again. He came to order a private car of the best kind that can be built. He is a millionaire and he is acting like his fellows, thinking mainly of himself. When he was a poor devil he acted like his fellows and thought mainly of himself.

Occasionally, and most fortunately, a man arises among us capable of abstract sympathy. Such a man feels sorrow for the hungry and sorrow for the cold, though he himself may be neither hungry nor cold. Such a man helps the world move and is responsible for such progress as exists. The majority of us are selfish and self-centered. The poet who said "A fellow feeling makes us wondrous kind" might well have added: "None but a fellow feeling has any effect upon us." We are a selfishly imperfect lot. The main hope lies in education and in the slow progress of time.—*Hearst's Chicago American*.

* * *

The World's News.

March 6.—Riot in English house of commons; 16 members, who are Irish Nationalists, are expelled by force.—Morgan steel trust extending to other industries.—Pierre Benoit, Belgian composer, is dead.—Great Britain may abolish free trade and adopt protection.—March 7.—Taft commission enacts civil code to govern Filipino cities and districts.—An American actress sues Duke of Manchester for breach of promise.—Weyler is made Spanish minister of war.—English and Boer generals said to be in conference over peace terms. \$78,000,000 tin trust aims to monopolize all tin business of U. S.—March 8.—First Territorial legislature of Hawaii convenes.—Lake Shore railroad company establishes a school for apprentices in its mechanical departments.—Missile thrown at Kaiser at Bremen; cheek severely cut, and one eye is in danger.—Cuban crisis said to be passing.—England offers amnesty and autonomy to the Boers; British anxious to see war stopped.—March 9.—Senate adjourns.—Storm brewing among the powers over Chinese question; England seeks alliance with America to prevent Russia taking Manchuria.—Kitchener grants 7 days' armistice for peace negotiations.—Plot discovered to establish empire in Brazil.—Riot in Porto Rico; soldiers disperse a mob of 1,500.—March 10.—Russia said to have seized Manchuria in defiance of powers.—Severe cyclone in Texas.—Mrs. Zollman wrecks a saloon at Churubusco, Ind.—Benjamin Harrison seriously ill.—Tolstoi excommunicated from Greek church.—Dock strike at Marseilles, France, spreads; may involve 80,000 laborers.—March 11.—Terrific boiler explosion at Doremus laundry, Chicago; 8 persons killed, and many injured.—Senate amendment to Hay-Pauncefote canal treaty rejected by British government.—Preparations being made for the Baldwin-Ziegler polar expedition.—March 12.—Congress appropriates \$10,000 for construction of new American legation building in Pekin, China; legation to be protected by 500 soldiers.—\$2,000,000 packing house to be built at Honolulu.—Li Hung Chang asks powers to save China from Russian greed.—Mysterious red rain reported in Italy and Sicily.—Yerkes purposes monopolizing and controlling all London underground railways.

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The March Special Number is a very fine issue—24 pages, covers in colors. In this number Grover Cleveland has an excellent article on The Uses of Adversity; while J. Sterling Morton writes of Business Combinations of Farmers, showing the general tendency to concentration in all lines of activity in the Western world. How I Grew up in Music, by Lillian Nordica, will be read and appreciated by thousands. An article on New York City, by Ex-Mayor Gilroy, is finely illustrated. A Camera Capture, the Business of Romance are excellent short stories; while the serial, Masters of Men, by Morgan Robertson, continues interesting. 5 cents per copy; at news-stands.

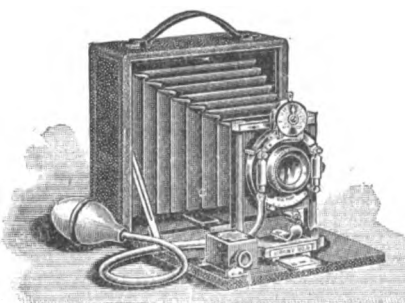
Leslie's Weekly.—The current number contains a number of views of the steamship wreck at San Francisco; photographs of the new submarine torpedo boat; a lively midwinter scene in New York; a page of scenes in Manila, and a page illustrating Gen. Bell's campaign against the Filipinos. Prof. Scarborough, a leader of the colored race, discusses cause of race riots; and a remarkable story is told of the construction of the South Atlantic Naval Station, which the government is about to abandon, after a cost of \$1,000,000. 10 cents per copy. At news-stands, or from the Judge Company, 110 Fifth ave., New York City.

The Radiant Centre.—This is a monthly publication, devoted to "philosophy, science, and religion," from the new thought school of metaphysics. Edited by Kate Adkinson Boehme, the author of several works on occult subjects. We quote an article this week from the Radiant Centre, concerning KORESH and Koreshanity. Yearly. \$1.00; 10 cents per copy. Washington, D. C.

Human Faculty.—Enlarged to 32 pages; it is now the leading journal of phrenology, and is meeting with great success. Its illustrations are apt and often striking, and withal, original. Self-Development, Marriage, and Criminology are the principal subjects discussed in current issue. \$1.00 per year. L. A. Vaught, 318 Inter-Ocean Building, Chicago.

Health Culture.—The March number contains a large number of articles on, physical training, massage treatments and general hygienic subjects. The lessons in physical exercise are illustrated as is also the article on the Philosophy of Eating. \$1.00 per year; monthly. 481 Fifth ave., New York City.

Poco Box Camera.



An excellent Camera for amateur photographers. Takes picture 4 x 5 inches; fitted with the finest achromatic lens, diaphragm, and automatic shutter. Neatly covered and complete, with one double plate-holder.

Price \$3.48 each.

This is a special reduction on a \$5.00 Camera. Every one guaranteed. Free delivery in Chicago; expressage to be paid by out-of-city purchasers. Address, Photographic Department, Bureau of Equitable Commerce, 312 W. 63rd Street, Chicago, Ill.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresah:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX! a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 pages - - - Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALAM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 60 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground; its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven. Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederik White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7323 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



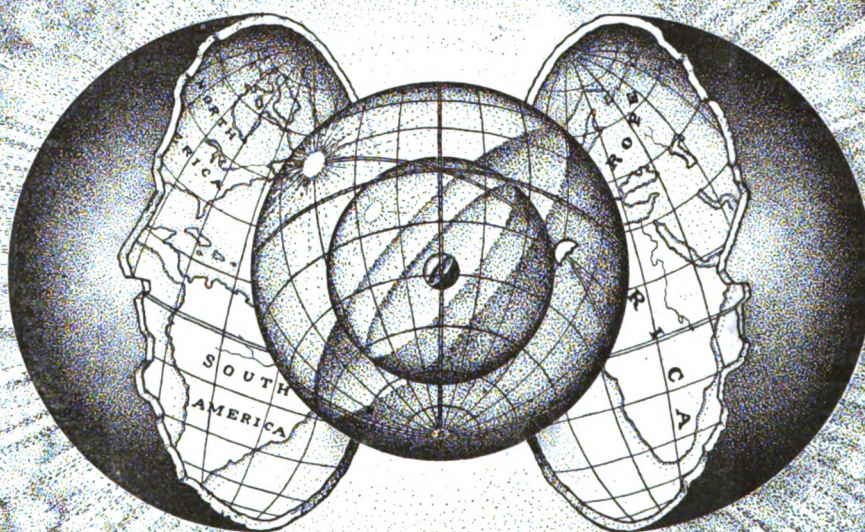
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MARCH 15, 1901. A. K. 61.

NUMBER 17.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MARCH 22, 1901. A. K. 61.

NUMBER 18.

C O N T E N T S

THE BOOK OF REVELATION, Part XII - - - - - By KORESH
EFFECTIVE PROMULGATION OF KORESHAN COSMOGONY, By KORESH
The World of Want, (A POEM) - - - - - By CAROLINE RICE SHAW
The Formidable Power of the Trusts, - - - - - By LUCIE PAGE BORDEN
The Uses and Abuses of Money, - - - - - By AMANDA T. POTTER
Unsealing of the World's Greatest Book, - - - - - By W. ROSS WALLACE
EDITORIAL PAGES.—Centralization of Power.—Koreschan Vocabulary.—Race Wars.—
Mental Chaos.—World's Mirror.—Reincarnation, By PROF. U. G. MORROW, EDITOR
QUESTIONS.—Outside of the Earth's Shell.—Eiffel Tower Visible 110 Miles. THE EDITOR
MISCELLANEOUS.—Proposes Another Air Line.—Religion and Secular Commerce.—
Greatness of the Messiah.—The World's News. - - - - - THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 18.

CHICAGO, ILL., MARCH 22, 1901. A. K. 61.

Whole No. 433

The Book of Revelation.

Part XII.

The Decline of the Church From its First Love ; Return to that Love is in the Recognition and Confession that the Godhead is the Man, the Messenger or Messiah.

NEVERTHELESS I HAVE THIS AGAINST THEE, THAT THOU HAST DECLINED FROM THY FIRST LOVE. Rev. ii: 4. (From the Original Greek.)

THE TESTIMONY OF THE LORD JESUS to John, in this text, pertains also to the church of Ephesus. The church of Ephesus primarily implies the science of life as distinct from the application of the principles of life. The Lord had a charge against this church, the specific character of which may be determined by a consideration of the nature of the judgment pronounced on such in that church as did not repent. Supreme or first love is the love of God, with its accompaniment, love of the performance of uses to the neighbor. If one says, I love my neighbor, and does not love to perform uses to that professed neighbor, he merely lies and is worse off than if he had not made the profession. The first love as to the Lord God, implies that there was a knowledge of the character of the Divinity that was worshiped. No man can love God until the character of God can be defined. God created the Lord by and through the law of generation from the human race. This Son of God was produced in the image and likeness of God. This means that the Son was just like the Godhead that produced him. Hence it was declared of him that he was the fulness of the Godhead bodily.

Jesus the Son possessed all the attributes of the Deity who produced him; he was the reëmbodiment of the Father who was in him. This knowledge of the character of the Divinity that was in the Lord, the Son of God, induced the first or highest love to the Lord. The church of Ephesus, the first condition of the church

at the end of the age, in those who have not returned to this conception of the Divinity of the Lord Jesus, is a want of the true conception of God as *the Man*. At the end of the age, the Light of the world comes to those who are pretending to love the Lord, and also to those who look for his appearing; and to both he sets forth the true doctrine of life. There are two distinct phases of character in those who are in this desire; one class will be ready to see the light and accept it, while the other will not accept; they will therefore reject the truth, because it is not in harmony with false and preconceived opinions. The candlestick, lamp, or source of instruction will be removed from them. To remove the lamp-stand, does not signify that a lamp or church will be removed from the ones who will not return to the first love, nor does it imply that God will remove one of the planets, which would be the logical thing to do if Professor Totten's views are correct; but they will have their views so confirmed that they can see no light in the source of light, which in the literal sense means simply, that the Messenger of the Covenant, who is the Light, will be regarded as the messenger of darkness.

What is to be done to embrace the first love? There must be a recognition of the great truth that the Godhead is the Man. There must be a return to that confession of Peter when he declared: "Thou art the Son of the living God," which means that if the Lord Jesus was the Son of God, he was the embodiment of all the attributes of the Divinity who produced him. The universal condition of the church today, is that the Lord Jesus is only a part of God, and not the fulness of the Godhead, as declared of him. This denial of the Father,

Son, and the Holy Ghost (Spirit), in the Lord Jesus, is the denial of God, and is therefore antichrist. A return to the first love is the recognition of not only the fact that God is man, but of the further fact, that the Messenger of the Covenant is the promised return of the Messiah, and that the confession of this Messenger is a return to the first love—if this return involves also a return to the love of the performance of use to the neighbor. The fallen condition of the church will be seen by what follows:

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his [not its] place, except thou repent.” It is evident that the church is fallen, and that repentance is required. The command is not to return to the first faith; this should be particularly noticed: “Repent and DO the first works.” It is of the greatest importance that the student should regard the stress that is here laid upon the fact that works constitute the first essential of life, for the allusion is to *life*; the promise to the repentant is, that he shall be given to eat of the Tree of Life.

The universe as a whole is the Grand Man, and is in the form of the individual man. The physical universe, or, as we denominate it, the alchemico-organic cosmos, is in the form of man as the cell, before incubation has arranged it in the form of the final government of humanity, reduced to the perfect government, which is the Grand Man in the incubated form. In other words, the physical universe is the great egg in its physical existence. The incubated life from this egg is the man in the universal order. As the physical universe has its specific center, into which all the energies of the entire grand cell converge and flow, so the anthropostic universe or the Grand Man, incubated, has its nucleus and center into which all the pneumatic and psychic energies of the entire humanity flow. This pneumatic and psychic center is in the heart of the human race, and is human in every particular.

Modern Christianity says the Lord was both divine and human; Koreshanity says that the Lord was divine both in his interior life and in his exterior humanity; his visible humanity was divine. The Son of God was specifically divine in his visible manhood, for in his external manhood dwelt the fulness of the Godhead bodily. In the form of the visible man, the Lord was in the fulness of his power, in the most perfect de-

gree, because in that visible manifestation he became and was the seed of regeneration; that is, reproduction. This law or principle may be illustrated by the ordinary tree, which produces its fruit and seed before it can produce the new tree. The beginning of creative power is not in an invisible life. A tree is composed of its root, trunk, branches, leaves, and fruit. These are the *visible* parts of the tree. This tree contains the invisible and immaterial forces. The visible tree alone cannot reproduce a tree, nor can the spirit alone reproduce a tree; neither can both together reproduce a tree until the visible and invisible tree, that is, the spirit and body of the tree, have together produced a seed of the tree. This is not psychic; it is not pneumatic, that is, spirit, but rather, a tangible seed of the tree to be reproduced. The visible seed contains the tree in its involved manifestation. The spirit of the tree has been rolled together as a scroll in its visible product, and with power to reproduce another tree. The power to recreate resides in the seed, which is the first and the last. No tree can be reproduced but from the tangible seed.

The universe cannot reproduce itself and thus perpetuate its existence, except through its visible, reproductive seed. As the universe is in the form of man, its seed is also in the form of man. The universe cannot recreate itself but through its involved visible product. This visible involved product is the visible man; this is the Son of God; it is the Godhead in his fulness, in his holiness, and in his power. This is God manifest in the flesh. This was comprehended by the primitive church, but the church has fallen from this consciousness, and therefore from a knowledge of God. A return to this first essential of the knowledge of God, is the first step toward a true worship or love of God.

The beginning of the creation of a new tree is in the seed, in which the tree is in its fulness, in its wholeness, and in its power. The beginning of the creation of the universe is in its seed, which is the absolutely perfect Man. In this perfect Man the universe is involved, and from this Seed-man the universe has its beginning. In this Man the universe is in its fulness, in its wholeness (holiness), and in its power. This Seed-man was planted in the church, and from this the universe acquired its new impulse for perpetuity. A lack of this knowledge is a lack of the possibilities of salvation. Hence the stress laid upon the fact, that the church of Ephesus has left, or fallen from, its first love, and must return.



The Lord Jesus said: “A new commandment I give unto you, that ye love one another.” He not only presented the *theorem* of the principle or law of love as the one to actuate the race, but he substantially dem-

onstrated in his own life the practical possibility of making the theorem operative as the energy of impulsion, and the motive to quicken the activities of the sons and daughters of men.

Effective Promulgation of Koreshan Cosmogony.

Growing Uneasiness of the Advocates of Modern Science; the Determined Purpose of the Apostles of Koreshan Universology is to Overthrow Fallacy.

WE HAVE SHOWN in our publications the true character of cosmogonic form, and have placed this revelation in contrast with the uncertain Copernican system of astronomy. We have devoted much energy and effort to bring the questions of Koreshan Universology prominently before the public for public discussion. In this effort we have been held up to insolent ridicule and most bitter persecution, consonant with the invariable rule to which every innovation upon prevailing public sentiment is subject. We would not be worthy of consideration, if our doctrines were not important enough to excite the animosity of the sentiment in both the secular and religious phases of thought which our system assails.

We have pushed our claims to a knowledge of cosmology, until the advocates of the spurious "sciences" begin to feel their insecurity, and the necessity for defending their right to the title of "scientist" and "scientific." So long as the "scientific" world rested in absolute security upon the ignorance of the laity, it felt no necessity for the discussion of the question of the Koreshan Cosmogony; but our persistence in the advocacy of the truth, in contrast with the audacious assumptions of the Copernican advocates, incites a growing uneasiness regarding the stability of an astronomy which has nothing but assumption upon which to rest its claims to acceptance. The whole batch of assumption and absurdity called modern science, is assaulted in front

and rear by the consistent and determined purpose of the apostles of Koreshan Universology. We know that when our system is considered of enough consequence to receive candid notice from thinking men, and when the advocates of the prevailing system of astronomy begin to comprehend the fact that their premises, which they confess to be mere assumptions, are being analyzed by honest investigators and are known to be worthless as foundations for the building of the superstructure of science, they will be compelled to make an open defense of their untenable position.

The Copernican system of astronomy had its rise in the dark age; and there is not an astronomer of note who does not know and confess that there is nothing but assumption for its foundation. It is responsible for the agnosticism so much in evidence, and for the attitude of that stupendous farce, the "higher criticism." There is not a phenomenon manifest that is not easily and rationally explained and accounted for from the standpoint of the Koreshan Universology, whether belonging to the domain of physical or psychical manifestation; and per contra, there are no phenomena, either psychic or physical, rationally accounted for on the basis of the modern system of so called science. All that Koreshanity asks, is a fair chance at the absurdities of the so called scientific claims of the age. This chance we will make, for we know we have the truth and are making progress toward a comparative hearing.

The World of Want.

BY CAROLINE RICE SHAW.

I STOOD UPON a morning height and saw
The oceans roll; I caught the Light of Time
And felt the glad vibrations of the stars.
A century new swept grandly into space,
Golden with light of promise, while the old
Yet lingered in the glory of its going.
My heart was filled with love, with love of love;
Of life, of all that is.

The amber sea,
The purpling peak, the bursting bud, the bloom
Shook me with ecstasy. Sweet life and love
Thrilled every sense; when lo, a searching wail
Fell on mine ear; and turning swift as thought,
I looked from my World Beautiful, through shades
As deep as Hell, to that World Hideous where
My brother dwelt.

There grim and gaunt he stood;
Wan-eyed Despair alone accompanied him.
I saw the knotted hands, the twisted frame,
The vacant eyes from which the soul had fled;
And even as I gazed he fell as falls
The stricken brute; then, struggling weakly up,

Bent to his task again as bent to oar
The galley slave of old.

Then heard I there
In that dark world of his the lean wolf's cry,
And saw young babes lie gasping out their lives
In homes where grewsome Want held fearful sway;
And beauteous girls I saw, selling themselves
For bread to thrice-damned monsters guised as men.
"Christ Jesus!" quick I gasped, "O Christ!" then stood
In anguish dumb, till in authority's voice
I heard His own, call loud across the gulf
Of light between:

"Courage, my brother! yet
In this new century's dawn I see foreshown
That day when God the Nations shall convulse;
I see His forces rushing on in wrath.
Across the broad and glimmering plains of Time,
Torrents of Truth come sweeping on apace
To inundate the old worlds—worlds of time,
That from the cleansing may arise and stand
A nobler world, where Justice shall be king.
O weary manhood, rise and face the morn;
Rise, woman, rise! Our God is living yet!"

The Formidable Power of the Trusts.

Legislators Powerless to Cope With the Monsters; President Hadley's Prediction of Imperialism; the World Faces a Crisis, an Epoch of Revolution.

LUCIE PAGE BORDEN.

PRESIDENT HADLEY OF YALE has predicted that there will be an emperor in Washington within twenty-five years, unless some means of controlling the trusts by public sentiment regardless of legislative measures can be found. The trust system is assuming the proportions of one of those great and terrible dragons which in olden times were said to devastate whole countries until some knight or hero could be found, willing to risk his life in combat with the monster. Even those who have contributed to it with their substance, in the shape at least of thought and will, which are the most substantial aids to any cause, are beginning to look upon it with exceeding dread.

It is significant that President Hadley sees that legislative measures are useless in the case of such a mighty power. Has not every legislator his price in gold? Is not the gold of the whole world virtually at the disposal of the trusts? It is also significant that the head of a great university does not suggest any practical method of restraint. Is it beyond the scope of collegiate thought and learning to devise the necessary means? The third point in this prediction, is the recognition that the tendency of the trusts is toward imperialism.

The commercial world, the religious world, and the collegiate world are dead. They are in their graves, and it was written long ago of this humanity: "There is no thought, nor device, nor knowledge in the grave whither thou goest." Nineteen hundred years ago there was a man sent from God, whose name was John. He was not that Light, but he came to bear witness of that Light. Today there is a Scientist sent from God to bear witness of the laws that are to bring forth the Sons of God. In an age of darkness, he bears witness of the Light to come.

Motion in both directions, from the center and toward the center, is limited by the law of terminal transformation to opposites. It is the law of the resurrection, whereby many who are in their graves shall rise again. The lowest natural humanity is the stratum to be transformed to the highest Arch-natural. This is an alchemical law, and the change to be effected is an alchemical one, whether it pertains to material atoms or social atoms. The formation of the steel trust is an object lesson which shows the gigantic power of the system that is still waxing. President Hadley is right; there is no hope of checking such a force by legislation. He is more astute than the Congressman from Wisconsin, who introduced a bill repealing all the duties on iron, steel, and their products except a few highly finished specialties, on the ground that these manufactures have ceased to be "infant industries" needing protection. Mr. Babcock urged in support of his proposal, that public sentiment is crys-

tallizing so rapidly against the great combinations that the republicans must forestall the democrats in legislation, and the only hope of redress lies in free trade. Does anyone imagine that the passage of such a bill would produce the effect intended? Are there not ways and means innumerable of evading and outwitting legislation? Given a competitive system with a gold basis like ours, and free trade cannot prevent the centralization of power.

The talk of constitutional revision just now is ominous. The original constitution was framed to ensure the execution of the will of the people. Revision means the introduction of subtly worded clauses to insure the execution of the will of the trusts. President Hadley says that the trusts must be controlled by public sentiment. History proves that, given unregenerate man as an agent, public sentiment, which is public feeling, simply arrays one order of selfishness against another. The result is a clash of arms, but the conditions which spring out of the conflict only produce another imperfect form of government, founded upon the competitive impulse that dominates man in the hells before his heart of stone has been changed to the heart of flesh.

By the law of terminal transformation to opposites, a part of the human race must be changed. In the day when the Lord gathers the nations in hot anger, he has promised: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." The present world is trusting in the power of gold. The little nucleus whose doctrines oppose this power, are poor for a season because their aspirations are toward chastity, which corresponds to demonetization; they mourn with the stress of longing for deliverance from their sins; so they are afflicted, but their trust is in the name or the character of the Lord. They wait with earnest expectation to be changed into His image and likeness. When the inevitable conflict comes in this country, they know that the kingdom of righteousness will be set up through the manifestation of the Sons of God; therefore they direct their desires toward the expected end.

Every trust that is formed to subvert public good, must be transformed to another upon a grander scale that shall minister to public good. Think of a great coöperative system where the profits of all industries accrue directly to the people! Think of such a combination of interests as the steel trust contributing to the public treasury! The crystallization of opposition to the trust system shows that it has almost reached its limit, and the clash of arms is near. Public sentiment will bring war, but nothing short of the power of God will bring adjustment. His right hand will set up the Empire. The republican party will not control the new Imperial System.

The Uses and Abuses of Money.

The Perverted Money of Modern Civilization and Co-ordinate Social Conditions; the Root of Good and Evil; the Money of the New Era.

AMANDA T. POTTER.

MONEY GENUINE AND MONEY FALSE are comrades of two opposed systems of commerce. Coincidental in relationship, these are sequenced by two antithetical qualities of industry. In the era of righteousness genuine money, genuine commerce, and genuine industry will have succeeded the spurious or unrighteous qualities active in the world today. The perversion of money is deemed by the mass of thinkers to be the assignment of coin, or its representative, to unworthy uses. Proceeding from this basis are as many shades of opinion regarding what constitutes unworthy use, as there are degrees of mind to conceive opinion, or diverse inclination in the field of infidelity, morals, and religion. Indeed, it is a subject upon which neither philosopher, priest, nor potentate can erect a standard for observance and expect it, while the form of money exists, to essentially modify the thought or the conduct of men.

The Apostle declared that the love of money is the root of all evil. The church struggles for money, the world struggles for money. The church is presumed to lay up its treasure in heaven, that is, it claims to do so; but as between the effort of church and world to accumulate lucre, there is but this appreciable difference: the world's endeavor holds the balance of power in frankness; it invests less in cant, and directs its undivided forces more openly to the mark; while the church, like a general with a halved army, spends a fund of energy in endeavoring to convince itself and the world that it does not love money. Shades of Righteousness! should one laugh or weep at thought of that pope who sold indulgences to sin that the profit thereof might rear skyward a tribute to St. Peter—St. Peter's cathedral in Rome! Instead of Paul, it should have been Peter to declare against the love of money, and the travesty had been perfect. Peter must have writhed under that happening—writhed that his embodiments were not complete, that he could not yet stand forth to do battle with and vanquish the old dragon!

No man may buy or sell without the mark of the beast in his forehead (credit) or in his hand (cash). Money is made the sesame to light, warmth, food, and clothing. Its absence closes the door upon luxury, art,

refinement, and friends; for "no friend is so true as a dollar or two." Modern civilization has made it a god; between man and his natural sensual life, it has upreared the false money of civilization as a savior.

Genuine money is the miser's impossibility, the divine prodigal's delight; the balm which heals the wounds of the world and brings laughter to the sons of sorrowing men. It is hopeless to the counterfeiter; it rests not in the banker's coffer; steel vaults may not prison it, nor the cold chisel free it—God's coinage suffers no restraints; in the abundance of its freedom it outpours in its ministries and its bounties; its joy-giving and its mercies are unconsidered by itself from whom *self* has been eliminated; its boon-giving is but its revelings in fields of unsullied ecstasy, expanding and expending as its crowning joy. Genuine money—the guard and criterion of commercial uses, *the love of the performance of uses to the neighbor*, God's Messenger proclaims thee, and a transformed world will welcome thee!

Do such doctrines and the practices emulated by and about to culminate in Koreshanity, unfit people for the relations of a world whose business stress has buried the Christ standard? Yes, and it is ripe time that a certain portion of humanity becomes unfitted for the combined modern methods. From such unfitting, proceeds the salvation of the race. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. xviii:4,5.) The people of this mention were banded under Moses, in preparation to keep the spoken law; they were the visible following to whom the Christ held up that self-same law as their only hope of eternal life. These people become grouped in Koreshanity, a grouping which verifies a double promise—God's promise to scatter Israel and to gather them. The Christ, returned and operative through his Messenger, will make it possible for them to keep the law, for the season of preparation is nearly complete. "And He that sat upon the throne said, behold, I make all things new." (Rev. xxi:5). The nuclei of Koreshanity comprise the instruments of this Master Builder—his instruments in process of completion.



The mystic or symbolic Babylon of Revelation, which St. John saw divided into three parts, is supremely and distinctively manifest in the antichristian force of spiritism, antichristian "christian science," and antichristian theosophy. At the head of this trio stands modern spiritism—the leading force of that opposition to the personal characteristic of Deity, so

manifest in what is denominated progressive thought of modern times.

The first great natural work for the liberator from human thralldom, is to submit to the world the true and practical remedy for the removal of the curse of bondage under which, as the pronouncement of God, humanity groans.

Unsealing of the World's Greatest Book.

The Book of Human Life and the Language it Contains; Its Rolling Together is the World Involved; the Divine Word from Which all Language is Derived.

W. ROSS WALLACE.

THE WALLS OF PUBLIC HALLS and libraries of the world are adorned with quotations of beautiful sentiments in metaphor from those whose business it is to make books. Milton says: "As good almost kill a man as kill a good book; a good book is the precious life blood of a master spirit embalmed and treasured up on purpose, to a life beyond." Bacon wrote still better, but knew not what he wrote when he said: "Some books are to be tasted; others to be swallowed; and some few to be chewed and digested."

Language is but expression, and may be found in every domain of existence. Communication is carried on in humanity through the language of commerce, having three specific domains—sex, secular, and church. If we employ characters to form words, and thus communicate substance to posterity through thought in books, we may in like manner, though in another form of expression, transmit our life to posterity by living characters, the result of sex commerce. In the domain of secular commerce, we communicate our ideas and wants to the world through the exchange of the goods of life, which are the creation of our brains and hands, by the application of industry to natural resources; and again, on a still higher plane, the goods of life are communicated from age to age, and from dispensation to dispensation, by the character which constitutes the channel or door through which the aspirations and desires of a world or age are carried into the next age or dispensation. This latter is church commerce; and its functions and bearing on the twentieth century we wish to consider.

If we are enabled to read correctly, we may read the cause in every effect; and if we are linguist enough to translate from one domain to another, we may discern that all language is derived primarily from the same root. In order to intelligently discuss the relative worth of books, it is well that we consider what is involved in the use of the word book, for words are employed to convey meaning. Our word book is derived from the Anglo-Saxon word *boc*, the beech; and as the Teutonic race used the beech parchment or scroll upon which to inscribe their characters of language, we have, then, its use applied to a collection of characters on leaves.

The Hebrew and Christian Scriptures contain all that is expressed in the bibles of other peoples; and the people among whom the Bible is known, express the highest development of the races. In this book, which Christendom believes to be the Word of God, there is the hidden meaning of the above quotations regarding books. But nowhere within its covers is there proof that it is the Word of God; but rather, the evidence is there that the tangible, living personality of the God-man is the Logos or Word of God—the veritable universe rolled up as a scroll, the root from whence all lan-

guage of creation has its origin; and into which all creation involves itself again. Thus we have the processes of evolution and involution coördinately related. Evolution alone leaves the world in darkness as to the origin and destiny of man.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. * * He was in the world, and the world was made by him, and the world knew him not. * * And the Word [declared to be God, which was Spirit,] was made flesh and dwelt among us. John i: 1-14.

As humanity is the only habitation that God has ever had, or ever will have, God the Creator dwelt among men. He it is of whom Paul wrote: "Who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church." The God-man was a living fact; he was the Word of God.

The character of the Word must ultimately be revealed by science. Our word science is derived from the Latin *scire*, to know; the Greek for knowledge is *γνῶσις*, *gnosis*. If we take what the so called scientists call science for knowledge, we shall be woefully deficient in knowledge, for the "knowledge" of the scientists is that which they do not know, it being predicated on assumption. That which the scientists taught as truth yesterday, they renounce today, and then they guess again. Before knowledge can get into the heads of the people, it is necessary for humanity to have a Head in which there is truth; and as the twentieth century dawns, the aspirations and desires of the people of the age culminate in a wave of expectancy throughout all lands; the power of human mentality will not have been spent in vain, for it is substance. Deliverance will come; the day of rest, the seventh day of our progress, is at hand. It will come as other great epochs in humanity have come; a man has always appeared on the scene of human activity at the right time.

Nineteen hundred years ago, the Jewish world looked for a man to come and deliver them. At that time, the equinoctial colure on the great Zodiacal belt of the heavens, marked a period in the stage of human affairs, indicating the coming of a unique character, the archetype of a new genus. That man was Aries, the Lamb or Ram, embodying the principles of begetting power. He vitalized the church with his Spirit, and gave the world a stupendous impulse in the lines of progress. He was the Seed-man, the microcosm, or universe in its least form; he was planted in the church—he

fell into the human soil. His church was the seed church, and it also had to succumb to inevitable apostasy that the harvest might come. Christianity was instituted by a Man; he was its Head; he was the living Word of God, or involved Book of Lives, for he had gathered into himself the lives of all the progressive spirits of the Jewish age.

The early church possessed all the characteristics of its Head, in its interior life, for His life went into it, and conjoined himself with it. That was the true religion, the conjunction of God and man. The church was communistic; it was a united church and state in the least form. It died with its Head; it passed into declension. We may plant a potato, but when we look for the new crop, we find the old potato decayed.

Christianity was pure at its source; it is now a stench in the nostrils of the people, because the end is here, the time of the establishment of the true church—the Kingdom of God in the earth.

The sign is now passing from Pisces into Aquarius, the water-carrier; and we may now look for the Man who will as surely appear, (not as a prodigy in the skies, but as a scientist who will stand at the head of the coming dispensation, the glory of all ages,) as that the universe is perpetuated from age to age by inexorable law. This is the fact to look for, the scroll rolled together, the involution of all the ages, which, in its unrolling, will influence the world for future ages. This is one of the books of which Bacon spoke—the Book to be digested.

In the Editorial Perspective.

THE EDITOR.

CENTRALIZATION OF POWER is one of the most manifest tendencies of the world of industry and commerce; it is even more than a tendency—it is an accomplished fact in the formation of the gigantic trusts of the great West. The trusts demonstrate the power of organic unity, where essential governing heads are recognized and obeyed. The forces which control industry are rapidly centralizing, and the tendency is to one culminating, gigantic monopoly which shall dominate the world of commerce. A perverted co-operation is involved in the conduct of great corporations—a co-operation without commonwealth, a co-operation which, through labor-saving machinery and inventions, benefits the men who control, while it impoverishes the men who produce wealth. In the face of these stupendous movements in the industrial and commercial world, the various reforms are powerless to suggest an effective remedy for the evils entailed, powerless to avert the consequences of that imperialism which now controls the economic affairs of the civilized world. In the field of reform there are two general schools, one of which is socialistic, and the other is communistic; the latter, for the most part, takes on the form of colonization. The principles of socialism as now advocated, and the principles of communism are considered antagonistic; the one is considered broad enough to embrace the affairs of government in the ownership of lands and the control of public utilities; while the other is looked upon as a narrow conception, destined to result in failure. If colonies have been failures, so have many socialistic schemes; yet the fact remains that the numerous communistic movements are significant, and cannot fail to have weight in the solution of social problems. It is a significant fact that the most successful communities have centered about a religious conception, in which the bond of unity is stronger by far than any mere commercial or social ties. Koreshanity is the only system extant which *harmonizes* socialism and communism; and because it unites the two in proper relation, and inculcates the deepest religious convictions and instills the strongest motives for world-wide co-operation, Koreshanity will succeed. It supplies the essential and scientific basis, not for the federation of all reform movements, but for the *unity* of all forces of true reform. The central orders of the Koreshan government are communistic; there the hub is formed, the center, the heart, the core from which a great social and political system is to develop, and upon which the future government of the world will depend. The great communistic center is to the coming scientific social organization, what the central sun is to the great circumference of the physical cosmos. The Koreshan communistic center is the nucleus of the concen-

tration of power; it represents the Head of the New Order, the beginning of the great trust of righteousness, established upon, the basis of the commonwealth of the people, involving all that is true of modern socialism in unity with the essential scientific and religious factors of the Imperialism of the Golden Age.

The objection is often urged that the vocabulary of Koreshanity is too extensive for the average mind to comprehend. Every now and then, some one asks why the literature of Koreshanity contains so many difficult terms, and requests statements of truth in simpler language. In the first place, the Founder of Koreshanity is writing for a wiser generation to come, and is expressing his truth in the most concise and precise form; in the second place, Koreshanity is for those who are able to comprehend it as it is now authoritatively promulgated. It is not so much in the language that the difficulty in comprehending Koreshanity lies; it is rather in the inability of the modern mind to grasp the doctrines taught, and the unwillingness to receive it no matter in what form it is expressed. Think of the time and labor necessary to master common school branches; and how much more work is necessary to go through a course of study in a university. People do not often object to the tedious processes of acquiring a knowledge of that which is taught in modern educational institutions. Such education is for those who have the means, the time, and the ability to master the courses. The study of Koreshanity is an education in itself. Do not expect to learn in a short time, all about the universe, the science of which covers vastly more ground than all the departments of modern science combined! In view of these frequent objections to Koreshanity, we refer to a letter we publish in this issue, from a youth of fifteen years, who is endeavoring to digest the contents of Koreshan literature, and who purposes taking up a course of study under the supervision of the teachers of the Koreshan University. If a young man yet in his "teens" is able to recognize the truth of Koreshan Unversology, and is encouraged to continue his study of it, it occurs to us that adults should be able to comprehend the Koreshan vocabulary, in view of the fact that dictionaries are almost as plentiful as Bibles! It is our opinion that if Koreshanity were expressed in language so simple that no one would ever meet a word in its literature that he did not understand, our books would read something like Sunday school literature intended for the primary classes! But Koreshanity is making some bold strokes to find *mental giants*, and the tension of Koreshan thought is gauged accordingly.

We cannot pass by without comment, the scathing arraign

ment of American civilization by Prof. Scarborough of Wilberforce college, in a recent issue of *Leslie's Weekly*. The growing hatred of the Negro by the whites of both North and South, is the subject of discussion; and the horrible work of numerous mobs within the past year, is the ground for the following statements which are startlingly true: "Every colored face is a signal for attack; peaceful homes are menaced, even destroyed; and the Negro, citizen or stranger, no matter what his rank or station, is molested if he finds himself within the area of the whirlwind. There seems to be a reaction against civilization setting in—a return to barbarism—the assertion of those murderous instincts that cause the savage to revel in fiendish deeds. The increasing frequency of these acts of violence toward the Negro race cannot be overlooked, for they are gathering strength and momentum with each repetition." Besides these statements, the prediction is made that "this low element will be a monster in action some day, that will be felt by those who disregard its workings today. New grievances, deeper hatreds, will lead to singling out, not of races alone, but of classes, for vengeance to wreak itself upon." There is a deadening of the moral sense, a low estimate placed upon human life, an alarming indifference for the welfare of others, and a startling manifestation of the desire for blood. Justice has not asked lewd and lawless mobs to protect virtue by executing suspected criminals at the stake; nor has righteousness placed the work of industrial reform in the hands of those who resort to mob violence in strikes and attacks upon life and property. The world may well fear the work of infuriated mobs. The vortex is approaching—a whirlwind, a revolution, which will be as much greater than the French Revolution, as the territory of civilization is greater than France!

Rev. Gregory considers the world lost in utter mental chaos, in conflicting theories and opinions; and the way out of the difficulty is a weighty problem with him. He describes in a daily paper his visit to a center of propaganda in Chicago, where publications of almost every "ism" in the civilized world are disposed of; and he asks if they are not all "will-o'-the-wisps, shining but to bewilder and deceive. Clearly, it was a propaganda, but a propaganda of what? Was there a definite program? Not that I was able to discover. Was there any fixed or settled aim? I hope to die if I could learn any such thing. It was confusion worse confounded; it was pandemonium turned loose! It was chaos and old night rolled into one! * * So many panaceas—and the world still sick! So many infallibles—and the world still perplexed with doubt! So many ways—and no one of them leading anywhere unless it be into a deeper morass or into a darker jungle. * * It is something to have discovered that there is a problem; and when in addition to this we come to learn that the problem is a difficult one, all the more earnestly should we buckle ourselves down to the task of solving it." Then what? Let the reverend gentleman undertake its solution—and he will add one more theory to the hundreds already existing;—and perhaps it will be as fallacious as the others. Is there to be no end to this muddle, this medley, this confusion and chaos in the mental world? Not until some man is able to grasp the entire situation and solve the world's problems by one master stroke of genius. Let the world look for such a man, and let it recognize his *greatness and power* when he is found! Above all things, the true Scientist will be able to demonstrate his conclusions; then, the will-o'-the-wisps of the modern mental miasma will disappear in the light of Day!

The daily press mirrors the condition of the world in the form of news. A glance at the headlines for a single day reveals a startling state of affairs: "British and Russian Troops

lined up for Battle.—Boers and British in Sharp Fight.—Pretty Bride takes Poison.—Miners' Strike Authorized.—Castellane Wounds De Rodays in duel.—Teachers Defied by Corporations.—Thieves Gag and Rob.—London Papers Talk of War.—Japanese Crash Imminent.—Cases of Starvation in New York.—Dock Strike in France Spreads.—Negro Burned at the Stake.—Riots at Barcelona.—Turkish Atrocities in Uscob." Day after Day the great world-panorama passes, with its changing pictures and shifting scenes. The leaves of the daily press, as they appear, give a kinetoscope effect of the world's movements, sometimes with startling reality, sometimes exaggerated, and sometimes purposely obscured in the interests of responsible powers. The world's present conditions are not ideal; they are anomalous and abnormal. Society should be very different from what it is, with its inharmony and inhumanity; its cries and crimes; its hells and horrors; its sorrows and sufferings; its competition and corruption; its lust and lawlessness; its greed and gold; its perversions and punishments, and its wars and woes. But we look forward to the time when different panorama will greet the eye—when the world will be reduced to order, when peace and harmony will prevail, when selfishness is eradicated, and all evils are destroyed; then the world will rejoice in the Scientific Gospel of Koreshanity, in the promulgation of which we now have to contend with the elements of chaos.

Modern Christians oppose the doctrine of reincarnation, but they pretend to believe in the resurrection. The words resurrection and reincarnation are synonymous, referring to the same thing. Resurrection means a standing again, while reincarnation means to come again in the flesh. Reincarnation is one of the most emphatic doctrines of the Bible. Nicodemus was informed that he must be *born again* in order to enter the kingdom. Jesus was the resurrection, the reincarnation of a specific line of Messiahs, prophets, and priests, and embodied the spirits of thousands of people who lived during the Jewish dispensation. The Messiah is to come again in the flesh. Every spirit which denies that the *Messiah comes in the flesh* is antichristian. David was reincarnated in Jesus; to David the promise was made that he should become the Lord's first-born, and Jesus was the first born; thus the son of David became David's Lord. The promise was made to Abraham that he should become heir of the world; Jesus inherited all power in heaven and in earth—he inherited the universe. The Scriptures teach re-embodiment; the same people who recognized the Messiah in his advent nineteen hundred years ago, are the ones who stand in recognition of him in his coming at the end of the age. The redemption of the spirit is not complete salvation; those who were born of the spirit through the baptism from Jesus, were to continue to progress in the world until the time came for the redemption of the physical body—when their mortal bodies should become transformed to the immortal flesh.

The president of the great steel trust is preaching the gospel of poverty, where the foundation of the noblest characters is laid. While it is true that experience in adversity is absolutely essential to the making of great men, it is not to be supposed that the trusts are authorized to establish schools of experience in the hardships of poverty, nor that the millionaires are great men. Schwab points to himself and other wealthy men as examples of success, and asks: "What satisfaction can there be in piling up vast wealth for the sake of wealth itself? The only part that money plays in success, is its reward. Money is the standard of value. It is the equivalent of merit." There! Think of the estimate the millionaire places upon himself! He means that he is *above* his fellows, and that his merit is measured by his money. Money is but the measure of his *greed*;

and his success in accumulating wealth is due to the opportunity which the competitive system affords, to *steal* the wealth of the masses. This is not true success, for it is not the success of the world; from the standpoint of economic science, the success of the millionaire is a stupendous failure!

The highest conception of some minds concerning what the kingdom of God in the earth will be, is summed up in the following quotation: "The kingdom of heaven on earth will simply be an enlargement of the present family relation, minus its tyranny, restrictions, and selfishness." It seems to us that a society minus these three things would be very unlike the present family relation. This reminds us of the statement of a student, that "a crab is a large red fish." "Correct," said the professor, "except that a crab is not large, nor is it red, neither is it a fish." The new kingdom will consist of a new race of men—the immortal Sons of God, from which the present family relations will be excluded; for in that kingdom there is neither marrying nor giving in marriage, because the Sons of God will be Sons of the resurrection.

The fact that the Israelites pitched the tabernacle 42 times from Sinai to Palestine, has a scientific significance and corresponds to the 42 generations of the Jewish age—from Abraham to Jesus. During this period, the Almighty was embodied 42 times in the central line of his progress; he went from tent to tent, and from one tabernacle to another—from prophet to prophet, and from priest to priest, in a successive line of embodiments. There are 42 mental faculties in the human brain, and these 42 faculties correspond to the 42 ancient divisions of the physical heavens into constellations. The modern arrangement of the constellations is arbitrary and unscientific.

Occultists teach that the natural world is the expression of the spiritual—the exact "counterpart;" yet it is inconsistently held that the interior mind of every man is perfect, consisting of the eternal and immortal "I am." If the soul and spirit of man are immortal while his external is mortal, where is the complete expression of the inner in the outer? The fact is, man is that which lives, physically and mentally; the soul and spirit of the mortal man are as mortal as his body. The soul and spirit cannot put on immortality until the body does; then the real man appears in his perfection—God appears in his own flesh.

Koreshan pessimism is manifest in the true diagnosis of the social, moral, and mental afflictions of the modern world—in the revelation of the cause and consequences of existing evils. But the brightest optimism is in the effective Koreshan remedy for all the ills of the hells. We see the approaching storm, with its terrible sweep of vengeance; but we also see the calm beyond, the rising Sun, the age of peace, the New Era of human progress.

The editor of *Harmony* has been reading THE FLAMING SWORD, and from it has learned that there is such a thing as involution—the co-ordinate of evolution; but he does not yet comprehend the fact that the highest involution occurs in humanity;—that such an involution is the world of man involved in the natural. The involved product of humanity is the Seed or Messiah, the personality of Deity.

If there were three persons in the Godhead, Jesus would have been three persons instead of one. The fact that he was the fulness of the Godhead bodily, is proof that the Godhead consists of but one person.

If it were impossible to comprehend the laws of the universe, the universe itself could never be expressed from the world of mind.

The central law of life is the Messianic law of the perpetuity of God and man through dispensational propagation.

The Irish lament the fact that St. Patrick did not visit the Garden of Eden before the serpent tempted Eve.

True government is but the maintenance of order in the relations and affairs of humanity.

The Science of Koreshanity is religious, and the Religion of Koreshanity is scientific.

God and man are in complete conjunction in the perfect Seed of divine creation.

Modern mysticism is unscientific; there is no mystery in knowledge.

The central idea of Koreshan Universology is the humanity of Deity.

Every year is seasoned by the sun.

Editorial Discussions and Miscellany.

THE EDITOR.

Outside of the Earth's Shell.

EDITOR FLAMING SWORD:—Now that I have publicly announced myself a firm believer in the beautiful Koreshan theory of the physical universe, I am surfeited with perplexing queries from my friends. Please tell me in definite terms, how I should answer these three questions, and thus silence a score of persistent inquirers:

(1) What is the thickness in miles, of the shell or crust of the hollow globe, within which we live? (2) Is the outer surface of this hollow globe diversified with inequalities, or does it present a smooth convexity? (3) Is there supposed to be an infinity of space in all directions outside of and surrounding our Cellular Universe, and what is its character? Is it a vacuum, a vast expanse of ether, or what? Respectfully submitted,—L. P. VENEN, A. M., Teacher of Latin, Greek, Mathematics, and Physical Science, Olympia, Wash.

One of the evidences of the progress of Koreshanity, is the fact that it is interesting numerous high school principals and teachers, and editors of the religious and secular press in various parts of the English speaking world. Koreshan Cosmogony is invading the educational institutions of America and Europe. Thinking minds are beginning to realize the utter weakness of the popular scientific fallacies. Koreshanity shines brighter by direct contrast; our position is impregnable, while the popular position is defenseless!

(1) By analogy alone, it is apparent that the earth's shell is thin in comparison with its diameter. The earth is nearly spherical; and in this respect,

and also in comparative thickness of the shell, it is analogous to the turtle's egg. The earth is an egg, and therefore the analogy is scientific. But there are physical facts, from the basis of which we reach conclusions that are more specific. We ascertain the specific relation and emplacement of the substances which comprise the shell, by means of their specific gravity. The primary substances are arranged naturally in the earth, as they are related by specific weight. We know the volume of the atmosphere—its weight and depth; we compare the atmosphere with water—its specific gravity, and its mass. From this comparison we deduce a ratio of relative thickness to be applied to all other substances in the

shell. By this process, which is quite elaborate, and too intricate to fully present and describe here, we determine that the aggregate thickness of the geologic, mineral, and metallic strata which comprise the shell, is about 100 miles.

(2) The metals constituting the firmament of the cosmos are evenly stratified; hence, the outside surface of the outermost layer (gold) is perfectly smooth. The only exception is the surface outside of the Zodiacal belt, or the alimentary canal of the physical cosmos. Here the strata of metals are thicker; and outside the gold stratum, along the line of the ecliptic, there are a number of thin layers of metals, including platinum, and substances having a greater specific gravity than gold; these layers form a sort of a ridge like a turgid vein, all around the convexity—but it is not rough; it is smooth like a polished surface.

(3) The universe is limited in form. Limitation is a property of form; and the limit of the form of the earth or the universe, is its outermost stratum of metal. The materials of the earth are in existence—in direct contrast with nothing. Extension is a property of form; hence, beyond the limit of the physical form there is no extension. As space is the measure of extension, space is necessarily confined and limited to the cosmos itself. All the *room* there is, is in the cosmos; it is one great room, and there is no more. Space is dimension, and is confined to existing things. Nothing has no space; therefore, space does not extend beyond the limit of the earth's physical environ. There is nothing outside; the universe occupies all the space there is. A vacuum implies space which is susceptible of being filled—empty space. But on the outside there is no room for empty space; therefore, there is no vacuum—no space unfilled or unoccupied.

Some minds have claimed that this is inconceivable. We assert that limitation is conceivable and thinkable, while the idea of infinite space is *absolutely inconceivable*; and this is a metaphysical proof that infinite space does not exist. The only metaphysical basis for the conception that space is infinite, is the undeveloped mentality of the modern world, which begins with assumption and reaches conclusions that are premature and indefinite.

Eiffel Tower Visible 110 Miles.

EDITOR FLAMING SWORD:—I enclose a clipping from the New York World, and a copy of a letter I am mailing to its editor. I do not know the height of the tower; probably you do. I wish you would publish in THE FLAMING SWORD an elaborate criticism of the World's facts and the Copernican theory, and send the editor a marked copy; he will probably take no notice of my letter.—D. E. S., Santa Ana, Cal.

New York turns on every night about 250,000,000 candle-power of lights. The figures themselves, though dazzling, fail to give any idea of their volume. A light of about 700,000 candle-power which was once displayed on the top of Eiffel tower, was visible for 110 miles. According to these figures, if all the lights of

New York were combined in a single flame it should be visible—but for the curvature of the earth and impurities of the atmosphere—for about 600 miles.—Extract from New York World.

Evidences that the surface on which we live is *not convex*, come from all parts of the world; the startling fact is apparent that these evidences demonstrate the scientific accuracy of the conclusions of KORESH, that the earth is a concave sphere, and corroborate the numerous experiments of the Koreshan Geodetic Staff and the reports of other observations which we have published in past issues of THE FLAMING SWORD. They are stubborn facts, which the advocates of the Copernican system will never be able to explain away.

The conclusion that the earth is a cell about 8000 miles in diameter, is demonstrated by every fact and phenomenon within the range of human investigation. There are *no evidences* that we live on the outside of a sphere moving through space at about 65,000 miles an hour. We have defied the so called astronomical authorities; we have challenged the world; and notwithstanding the fact that scores of critics have attacked the Koreshan Cosmogony, not a single one of them has ever offered any proof of the correctness of the premise of the popular system.

In order to understand the force of the fact that the light once displayed on Eiffel tower was visible at a distance of 110 miles, it is necessary to know the ratio of accredited convex curvature, and something of the geography of France. Eiffel tower is 980 feet in height, and its foundation is about 500 feet above sea level. An area of 110 miles radius from Paris embraces no mountain ranges. The nearest range to Paris is the Cote d'Or of the Vosges mountains—at a distance of about 150 miles. The surface of France north and west of these mountains is comparatively level. We quote from Smith's New Geography: "The surface of France is rather flat; soil, fertile; forests, extensive."

In view of these facts, let us see if Eiffel tower could be seen 110 miles from Paris, if the earth were convex. The horizon from an altitude of 980 feet, on the basis of the hypothesis that the earth is convex, would be 38 miles; and as the popular theory holds that the horizon is the simple summit of arc, we take the horizon as the point from which the earth would curve downward from the visual line or rays of light. The light was visible 72 miles beyond the horizon even from the top of Eiffel tower. The curvature for 72 miles would be about 3,500 feet; in other words, an observer would

be two thirds of a mile *below* a ray of light or a line of vision extending from the top of the tower over the horizon arc. The highest mountains of France are about 5,000 feet above sea level, but these mountains are in the southern part, from 200 to 300 miles from Paris. The difficulty in the way of the modern astronomer, is to find a mountain with a summit 3,500 feet above the level at Paris, within the radius of 110 miles from the tower!

But we will give the other side all the advantage possible, and allow that the point at which the light was seen was 1,000 feet above sea level—500 feet higher than the level of Paris. This would place the horizon from point of observation about 27 miles away, leaving 83 miles of convex curvature from the horizon to the tower. The curvature for 83 miles is calculated to be about 4,700 feet, leaving the top of the tower over 3,700 feet below the line of vision. Deduct one seventh for refraction, to be fair, and the light would still be over one *half mile out of sight!*

* * *

Proposes Another Air Line.

A Philadelphian Suggests that the Principles of Koreshan Geodetic Survey are Scientific.

EDITOR Baltimore American:—I have followed with great interest the discussion in your columns regarding the shape of the earth, with allied theories regarding the character and dimensions of the universe. I have no new or startling theories to expound, but I earnestly desire light. The squid when attacked makes judicious use of a murky secretion with which it has been provided by kindly inclined mother Nature, and thus secures life, liberty, and the piscatorial pursuit of happiness, when otherwise it would in clear water succumb to superior force. I have read THE FLAMING SWORD for some weeks past; likewise a small sheet published in Chicago entitled *Lucifer*, which antagonizes the teachings of KORESH. In addition to the foregoing, I have carefully followed the discussion in your own columns. I do not wish to extend left-handed compliments, but elucidation is sadly lacking. Calling names, badinage, etc., are not conducive to the reasonable consideration of any problem, and positive, definite proof of the shape of the earth is certainly a problem of vast importance, as scientific problems go.

Why should not propositions emanating from the new Western Hub receive the same courtesies which have uniformly been accorded to those receiving their initial impulse in the bean-steeped intellectual atmosphere of Boston? Heretofore we have been guilty of regarding the Queen of the West as simply a pork-packing center. Now we know that there are published at that point at least two of the most unique of journals. DR. CYRUS R. TEED, otherwise styled KORESH, boldly informs his readers that all things seen and unseen are known to himself, and cordially invites acceptance and obedience from intelligent mankind. Possibly the true

course for mankind to pursue is somewhat midway between the two positions thus broadly outlined. Coming down to the "milk of the cocoanut," KORESH claims that a perfectly straight line, projected at right angles with or from a plumb-line, will, if continued a sufficient distance, reach the surface of the earth instead of receding from it, as would unquestionably be the case were we living upon the outside of a sphere-shaped earth. Furthermore, he asserts that such line has been surveyed, with results corroborating his present and prior assertions.

If his assertions be founded upon truth, he has established a scientific fact of vast importance. I am not a partisan of KORESH, but I do favor fair play and common sense methods of demonstrating truth; this in any and every domain. Instead of jeering at DR. TEED, why not either admit that his survey proposition is well founded, or prove it worthless? I do not ask that scientific men commit themselves to the views held by KORESH, but I do ask that they give reasons why it is not possible or desirable to project a straight line at right angles from a plumb-line. I favor the experiment, and say let the chips fly where they will, when we see that the line and the surface of the earth either converge or diverge. Scientific experiments we undoubtedly have had, some inaugurated to prove that the earth is a sphere, and that we live upon its external surface. I would, however, ask: Are scientists averse to additional and most direct proof regarding the form of the earth?

I assert that the method outlined by DR. TEED is direct, positive, scientific. I do not indorse his conclusions, but I ask that scientists either admit that the method proposed is well founded, or give their valid reasons for opposing it. I respect scientific observers for their noble search after truth. Surely, they on their part will not be averse to considering new scientific methods. DR. TEED asserts that heretofore scientists have not projected absolutely straight lines of the character necessary to either prove or disprove his revolutionary claims. Bearing upon this point, I have written THE FLAMING SWORD and asked the following questions:

"Have not straight lines been projected by engineers? Is it not a fact, in the construction of long tunnels, that at times the work is carried on from both sides of the mountain, the tunnels meeting midway, the sides approximating with great accuracy? Is not this the driving of a straight line through solid rock as it were? If the tunnels be driven from equal altitudes above the sea level, and meet in the center, would the resulting tunnel under present engineering practice be straight, or would it curve in conformity with the curvature of the earth's surface? If straight, could a person using a powerful telescope at one end, directing its axis parallel with the sides of the tunnel, see through the tunnel?"

I have asked these questions in good faith, and trust that they will be answered in the same spirit. [These questions were answered in THE FLAMING SWORD, March 15, 1901.—EDITOR.] Will send you the answers as soon as they come to hand, and in the meantime would greatly appreciate any light on either these queries or

the general scope of this communication. If the scientists of Baltimore will kindly aid me, I, on my part, will endeavor to outline in explicit, common sense detail a scientific experiment, which will bear directly on positive proofs regarding the contour of the earth's surface, and in addition will enable the carrying on of interesting experiments along other important lines of research. Yours truly, EDWARD STERN, Philadelphia, Pa.

* * *

Religion and Secular Commerce.

The Divorce of Church and State, and Consequent Prevailing Evils.

Trade is today the decisive factor in the destiny of the world. The great wars of past generations were often the result of personal ambition. The great struggles of the future are to be for the markets of the world. You may ask what this has to do with religion. I will tell you. Under the old system of agriculture a man could at least live from the products of the land. Today great classes of men are trained to do one thing, and one thing alone, not to make a whole shoe or a whole garment, but only a small part. Let the demand for the article he is making cease and he is thrown out of employment altogether, and his means of subsistence is utterly gone. Is it any wonder that there is

Lecture by Koresh.

The Founder of Koreshanism will deliver a Lecture on Koreshan Universology, Sunday, 3 p. m., March 24, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

rivalry for the markets of China? It means bread for great classes of men; it means work for thousands of men and women. If those men and women were forced to cease work, God knows what would happen.

The great questions of trade are religious questions, because they involve the very lives of multitudes of human beings, because they involve the very constitution and permanency of human society. The duty of the church is not only to teach true theology, but it is also to comprehend the suffering of the man who has no work for his hands to do, and whose children are crying for bread. The great tides of human life are surging to and fro upon the earth, and it is the duty of the church so to direct and control them that they will carry out the purposes of God. This is a problem which touches the future welfare of millions of our fellow beings in our own land as well as in others.

What relation exists then between trade and religion? How can the influence of the church be used to govern and control the vast industrial forces of the world? First of all, we must recognize the fundamental fact that trade and religion are not by nature alien and antagonistic. This parable of the talents is the most striking indorsement of the spirit of the Old Testament. The man who trades and who is successful in trade is the man who

is blessed and honored. The man who digs in the earth and hides his money is the man who is unsparingly condemned.

If trade and commerce and manufacture are sanctioned by divine favor, if they are or may be holy occupations, how then has the idea ever come that there is anything discreditable about them? Why this fear of impending disaster to the world, because of the clashing interests of trade. Why do poverty and suffering so often grow out of trade? Simply and solely because trade and religion are divorced, religion and the religious idea left out of business on the false and dangerous theory that the two are alien and cannot go hand in hand. Leave religion out of trade and it becomes the most heartless, the most cruel, the most demoralizing thing which the world knows. War itself is not more heartless.

It is the feeling that men as a whole are seeking their own interests at the expense of all other individuals; it is the feeling that the manufacturer considers his men only as so much machinery; it is the feeling in the world at large that each nation is trying to crush all its rivals at no matter what cost of blood and tears; the feeling, in short, that the great world is governed wholly by selfishness and greed, that constitutes the dangerous element in the business world today.

In view of these facts what is the church to do? Of one thing we may be sure, the spirit of commercialism which sways the destinies of the world today will continue to be dominant. The church must begin, and it cannot begin too soon, to make its conquest of trade. Religion must in some way conquer secular tendencies or they will conquer us.—REV. N. M. HALL.

* * *

Greatness of the Messiah.

The Birth of Jesus Marked a New Epoch in History; His Religious System and Its Influence.

Viewed by the results that have followed it, the accomplishment in the stable at Bethlehem 1900 years ago was the most important event in all the world's history, transcending in importance any occurrence that had before or has since taken place. Here amid the humblest and meanest surroundings, within a simple manger where cattle fed at his cradle, was born one whose life and teachings have had larger influence in shaping the lives, destinies and conditions of mankind than all the kings and sovereigns, sages and seers, savants and philosophers who ever lived upon the earth. This was the humble advent of Jesus Christ, whose natal anniversary is now being celebrated throughout the world. What a marvelous transformation is this from a child, whose layette was the straw strewn litter of a cow shed, to the leader and teacher and guiding spirit of more than 500,000,000 people, representing the highest civilization, and living under the best conditions

that have ever prevailed upon the earth!

Looked upon from a purely worldly point of view as a terrestrial phenomenon, it is marvelous beyond finite conception that one thus lowly born, who lived upon the earth but a brief span of 33 years, who taught a new and strange theory of life, who was condemned to death upon perjured testimony and before a prejudiced tribunal, and who was sentenced to the most humiliating and ignoble punishment, that of being pinioned to a cross between two convicts, should have become the greatest force in all the world. Brief as was His sojourn on earth, humble as was his life, ignominious as was his death, the time and circumstances sufficed for the planting of the seed of a new system of religion, of philosophy, or of ethics—call it what you will—which taught the hitherto unheard of principle of loving one's fellow as oneself, of repaying evil with good, of forgiving one's enemies, of regarding all mankind as one's brothers. Despite the innate selfishness and savagery of humankind the seed took root and, like the grain of mustard seed which waxed into a great tree, the high lessons he taught are being diffused throughout the world. They have purified art, ennobled literature, uplifted science, exalted industry, and made all mankind better and happier.—*Selected.*

* * *

Accepts Koreshan Science.

A Youth of Fifteen Years Able to Grasp the Fundamentals of Koreshanity.

EDITOR FLAMING SWORD:—I have just finished a month's study of your CELLULAR COSMOGONY, and, rack my brains as I may, I cannot find a single question worth consideration, that is not answered. Universology indeed! Never before have I picked up a "scientific" work but what I have had some fault to find with it—some question that the author did not and could not explain. The Koreshan premises and propositions are simply unanswerable.

I have now a complete library of Koreshan literature and am going to read the different treatises and pamphlets and try to digest their contents. I am a subscriber to THE FLAMING SWORD, and like it very much. One article is about as good as another, as a rule, and the standard of thought and language is the highest.

I have attended two of Rev. Castle's lectures, and in a short time hope to be a member and a student of the Koreshan University.

You say one person's opinion is as good as another's. The preceding is the opinion of a youth of fifteen years and eight months. Sincerely Yours,—H. CARLETON CASE, Springfield, Mass.

The World's News.

March 13.—Trouble brewing between England and Russia over Chinese affairs; British troops holding possession of land at Tientsin claimed by the Czar.—President of Mexico reported insane and without hope of recovery.—Free trade promised to Cuba if Platt resolutions are accep-

ted.—Hazleton, Pa., miners threaten another strike.—London editors predict ruin of Great Britain unless navy is enlarged.—

March 14.—Gen. Benjamin Harrison dies at Indianapolis.—Carnegie purposes giving \$5,000,000 to his old employees.—New York clergymen organize to fight gambling dens.—England offers amnesty and autonomy to the Boers.—Negro burned by a mob at Corsicana, Tex.; cremation witnessed by 5,000 people; coroner's jury commends the mob method of execution.

—March 15.—Col. Sanger becomes assistant secretary of war.—Gen. Miles visits Cuba.—Count Castellane slaps De Rodays, editor of Paris Figaro, and is challenged to fight duel.—Powers again divided over question of settlement of Chinese affairs.

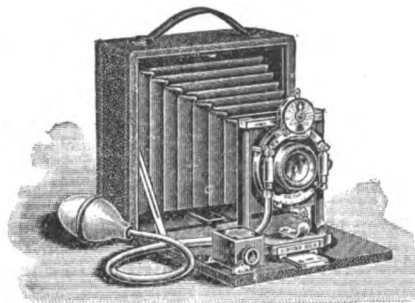
—March 16.—Students' riot at Chicago University; haze Prof. Goodspeed; drenched with ice-water.—Carnegie gives \$5,000,000 to New York libraries.—Cubans decide to reject the Platt amendment.

March 17.—Count Castellane wins in duel with De Rodays; opponent slightly wounded, and honor of each is saved!—Labor leaders authorize strike at Hazleton, Pa.—

Tolstoi seriously ill.—British capture a Boer camp in northwest Transvaal.—Mariano Trias, chief Filipino insurgent, surrenders to American officers, and takes oath of allegiance to U. S.—British and Russian troops reported lining up for battle at Tientsin.—Negro woman murdered by mob at Rome, Tenn., because she stole \$120.—March 18.—Canal commissioners reported to Congress favorable to Nicaragua canal.—Great Britain, Germany, and Japan warn Russia not to seize Manchuria.—Explosion on steamship New York; kills 2; injures many.—Anglo-Russian difficulty said to have blown over.—March 19.—Wu Ting Fang, Chinese minister at Washington, visits Chicago.—

Troops of allied powers under arms at Tientsin, and international trouble may result.—Alarming Turkish atrocities reported in Uscub; Christians of all denominations ask Russian consul for protection.

Poco Box Camera.



An excellent Camera for amateur photographers. Takes picture 4 x 5 inches; fitted with the finest achromatic lens, diaphragm, and automatic shutter. Neatly covered and complete, with one double plate-holder.

Price \$3.48 each.

This is a special reduction on a \$5.00 Camera. Every one guaranteed. Free delivery in Chicago; expressage to be paid by out-of-city purchasers. Address, Photographic Department, Bureau of Equitable Commerce, 312 W. 63rd Street, Chicago, Ill.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-Grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX! a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 pages - - - Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.



The New Webster Dictionary

For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5/8x2 5/8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual, Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALEM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7323 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



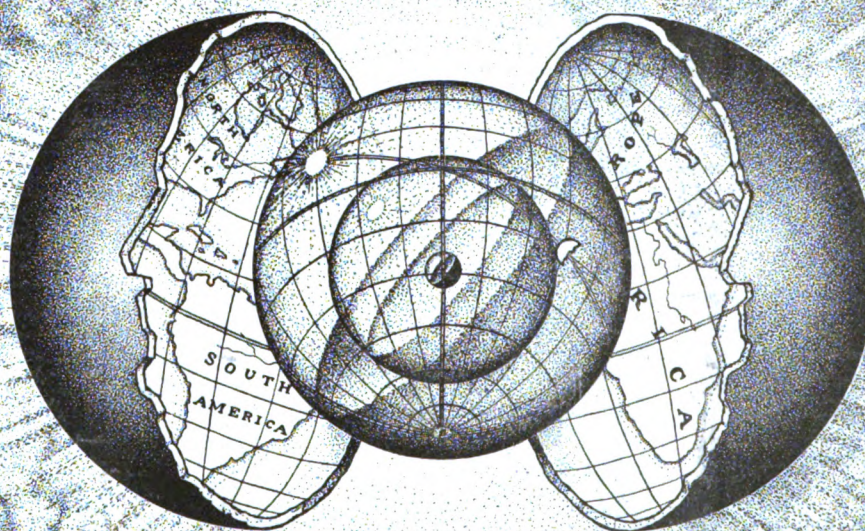
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MARCH 22, 1901. A. K. 61.

NUMBER 18.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantie Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

HARVARD COLLEGE LIBRARY
APR 5 1901

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MARCH 29, 1901. A. K. 61.

NUMBER 19.

CONTENTS

THE FALLACIOUS FOUNDATION OF MODERN SCIENCE, - By KORESH
Religion Expressed in Art and Nature, - - By PROF. U. G. MORROW, EDITOR
The Tendency of Governments to Despotism, - By PROF. O. F. L'AMOREAUX
EDITORIAL PAGES.—Man's Inhumanity to Man.—Yale President and the Trusts.—
The Martian Problem.—Insecurity of Modern Governments.—Leadership and Or-
ganization.—Business Education.—The 7 Planets.—Trusts and Panics, By THE EDITOR
QUESTIONS.—The Limitation of Form.—The Messiah and His Miracles, By THE EDITOR
MISCELLANEOUS.—The Precession of the Equinoxes (from an Astrologer's stand-
point).—The World's News.—Periodicals Reviewed, - - - By THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

Entered at Chicago Post Office as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress; the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSEIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 19.

CHICAGO, ILL., MARCH 29, 1901. A. K. 61.

Whole No. 434

The Fallacious Foundation of Modern Science.

Hypothesis is Admittedly the Basis of Prevailing Conclusions; the Scientific Methods of the Koreshan Universologist; a Practical Lesson on Perspective Foreshortening.

SAYS DARWIN, in "Animals and Plants," Vol. I, page 9: "In scientific investigations it is permitted to invent any hypothesis, and if it explains various large and independent classes of facts it rises to the rank of a well-grounded theory." It is to this absurd proposition that the most of our "scientific" theories, if not all of them, owe their existence. He further says, that "the undulations of ether and even its existence are hypothetical, yet every one now admits the undulatory theory of light." We agree with Darwin, that the undulatory theory of light is a mere hypothesis; that is, a mere guess, but we deny his statement that "every one now admits the undulatory theory of light." "The principle of natural selection," he says, "may be looked at as a mere hypothesis, but rendered in some degree probable by what we positively know of the variability of organic beings in a state of nature,—by what we positively know of the struggle for existence, and the consequent almost inevitable preservation of favorable variations,—and from the analogical formation of domestic races."

Darwinism, as Darwin himself affirms, is predicated entirely upon "scientific" guesses; and these, he declares, constitute the basis of all scientific claims. Speaking of natural selection, he says: "Now, this hypothesis may be tested—and this seems to me to be the only fair and legitimate manner of considering the whole question—by trying whether it explains several large and independent classes of facts; such as the geological succession of organic beings, their distribution in past and present times, and their mutual affinities and homologies. If the principle of natural selection does explain these and other large bodies of facts, it ought to be received."

"Please accept my theories," says the eminent

"scientist," "because I can explain many things upon my hypothesis." The Koreshan Scientist might beg the question and say, please accept our theory of Universology, because there is not one thing that we cannot explain scientifically upon our premise. But we ask no man to accept *anything* on the basis of a mere hypothesis. A knowledge of the construction of the universe and its functions, with the laws and principles of life depending upon such knowledge, is too important a matter to be left to mere conjecture—mere hypothesis. No conclusion is certain which is not founded upon and grounded in a positively demonstrated premise. It is for this reason that the Koreshan System stands out distinct and unique. It predicates nothing upon guesswork; its first step in the discussion of any proposition, is the correct establishment and proof of its premise. Darwinism is a fair sample of the processes by which modern scientific conclusions are invariably reached. When in conversation with Professor Harkness, of the United States Naval Observatory, we asked him if the Copernican system was not predicated upon assumption, he replied: "We have to assume something." We maintain that if a premise be assumed, then the conclusion is equally an assumption.

Fact and Phenomenon Differentiated.

Let us take the principle of optics in its application to the definition of the phenomenon of the rotundity of the earth, as an illustration of correct reasoning from an established premise, as followed by the logician of the Koreshan School of Science. We herewith accompany our argument with diagrammatic illustrations of the principles involved in the argument. Two lines may be extended parallel with each other, as in the case of the two rails of a railroad track. The diagrams represent certain known facts in optics, which we declare

The Flaming Sword.

shall not be overruled, set aside, nor ignored for the purpose of sustaining an unwarrantable "scientific" theory. If any man is too lazy to reason, or too mean to investigate another's reasoning, we do not expect to make any impression; or if he is so wedded to a theory because his grandfather believed in it, that he will not change his opinion for the truth's sake, he will naturally pass this argument by; but for the honest man there is only one alternative.

The two lines, *a f*, extending the length of diagram 1, may be taken to represent the tracks of a railroad, five feet apart. In the major premise of this proposition are involved the facts as they are, *not* as they appear. The measurement of the space at both ends of the track shows that the rails at each end are just five feet apart. There is no element of assumption in this part of the premise. We wish to thoroughly impress upon the student the fact, that so far we have not had to "assume something." The rails are straight and parallel, and five feet apart. These are facts of practical and certain measurement. From B to *c* in either direction the track indicates one mile (the entire length of the diagram representing two miles); in observing the distance from B to *c*, either way, the track *appears* to narrow down to a vanishing point at *c*. This

they appear to be at *c*. We are to distinguish the facts of *reality* from the facts of *appearance*, and show the character of the appearances, and how these appearances have led the short-sighted "scientists" into their aggregate of errors, which they delight to call by the title of science. Thus far there is no element of assumption; we assume nothing. We have shown that space is annihilated in appearance, by the law of distal perspective; that foreshortening is an inevitable law of optics, and we hold that these laws are totally ignored by every so called scientific astronomer. The pseudo scientists shall not continue to foist their fallacious systems of astronomy upon a deluded public, without a perpetual protest.

It will be remembered that diagram 1 represents the point of observation at B, from which the objective point is seen as at *c*, but which in reality is at F F. The line D D D, extending to *c*, is not what it appears to be from the outlook or visual point at B. The apparent line at *c*, which appears to be only a line, is the entire breadth of five feet—the distance across the track at F F. If a middle rail extend midway between the two rails of the track, it will be seen the entire length of the line, or nearly so, and seem to blend with the two other rails at *c*; the five feet have vanished to a mere

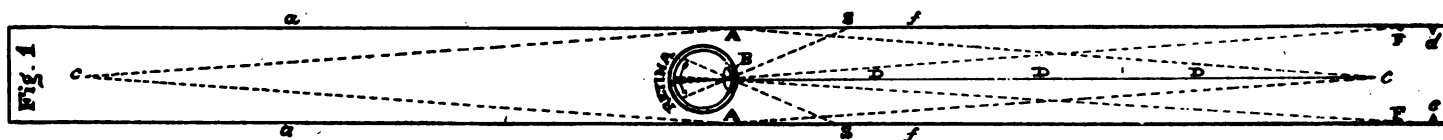


Diagram 1.—Illustrating the Vanishing Point of Space between Parallel Railway Tracks.

appearance is the minor premise. Let it be remembered that the minor premise involves a fact, but that fact is an appearance involved in which are certain optical laws which we will apply logically in another part of this argument. Do not forget the fact that we are arguing from premises that are proven to be true, and that we differ from the ordinary "scientific" logician, in that we work from a demonstrated premise—not from an assumption.

Principles of Perspective and the Vanishing Point.

The purpose of this part of the argument is to show the reason for an appearance, which is in direct opposition to the fact. Why does the space five feet wide at F F, appear as a point at *c*? Note the dotted lines beginning at S S, and extending to the arrow; they make a comparatively long picture upon the surface indicated by the arrow. Now, note the dotted lines beginning at F F, and extending to the surface marked retina. These lines vanish at the point upon the surface thus marked; for this reason they *appear* to come to a point at *c*. If we take this appearance as a fact, we are led into an interminable labyrinth of difficulties. The "scientist" establishes his assumptions upon these appearances, ignoring the facts and laws of optics. The objects *e d* are in fact at *e d*, as represented in diagram 1, but

point, at *c*, therefore a space five feet wide appears like a mere line. The broader the space in perspective, the more rapidly it vanishes by distal extense, as shown in comparison with the middle rail; and the narrower the space, the less rapidly it vanishes by distal extense. This principle belongs more exclusively to the effect on the retina itself. A balloon in passing out of visual range, appears to diminish rapidly for the first few miles, after which it remains in view for a long time as a mere speck. These facts will have their application during the course of this argument.

Perspective and Geodetic Observations.

We subjoin a second diagram. Here we have two lines as in diagram 1, but we will employ them to represent parallel lines, one above the other instead of side by side, as in the first instance. The line A A appears to rise to B B, and the line C C appears to drop to B B, if viewed from the point D. The points A A and C C are visible, but they are seen as if at B B. Now, is there any man capable of thinking, who will be such an obstinate ass as to take this *appearance* as the *fact*, after the phenomenon has been pointed out to him? We have studied the phenomena of appearance in these principles of optics, and will now proceed to make an application of them to geodetic observation, keeping

logically to the premise, never swerving from the established law of Koreshanity; namely, that assumption is no basis for the establishment of truth.

We subjoin the third diagram. In this we take the lower line of the second diagram, A A; we observe the points A A from the point D, but the principle of perspective or distal foreshortening causes the objects to appear at the points B B. This is not due to refraction, but it is due to distal foreshortening; the space from A to K has contracted and foreshortened to the point B. This law is operative, and applies to all space whether in the atmosphere, ethereal, or on the surface of the earth, terrestrial. If the line A A in diagram 3 represented a flat surface, a convex surface, or a concave surface, the phenomenon would be practically the same; a



Diagram 2.—Showing Same Perspective Effect with One Rail Above the Other.

convexity or concavity of only eight inches to the mile would not appreciably affect the optical illusion. If the so called scientist is asked the question, Why does the earth viewed from a balloon look like a bowl? he will tell you it is because of atmospheric refraction.

If the laws of refraction will operate in an atmosphere of a uniform density, to distort the vision, what may we not expect regarding phenomena related to objects claimed to be outside our atmosphere? If the point D, in diagram 3, is two feet above the line A A, at the distance of less than a mile the object at A on the lower line will be seen at B, in either direction. The law is the same whether the altitude be two feet and a half, five hundred feet, three miles, or any distance. A less or greater altitude could not change the principle

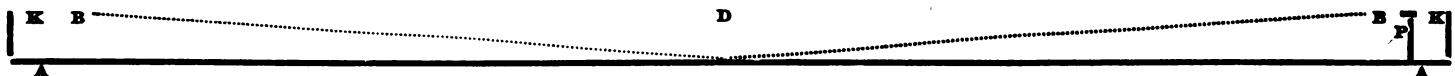


Diagram 3.—Showing the Vanishing Point or Horizon of Geolinear Surface, with Upper Rail Removed.

nor alter the character of the phenomenon. The cross-piece at P is seen at A, but appears to be at B, because the standard, A P, is foreshortened down the two feet and a half. We have thus far shown certain facts, and optical phenomena connected with these facts. We have assumed *nothing* regarding the facts or the phenomena. We have interpreted the phenomena by defining the laws upon which they depend, and we challenge all the scientific men in the world to point out one inaccuracy either in the facts as presented and pertaining to the reality of the relation of the lines, or the facts of the optical phenomena.

Specific Statement of Minor Proposition.

We are now prepared to state a minor proposition. Lines or surfaces separated by narrow or broad spaces, —extended parallel with each other and viewed in perspective,—will appear to approach each other propor-

tionate to their distance from each other and length of perspective. Let the surface of the earth be taken as one of these surfaces, and extend a line over this surface, that is, a visual or optical line. If we stand twenty feet above the surface of the earth and look toward the horizon, the horizon is seen on a level with the eye. If a roof could be extended parallel to the surface of the earth twenty feet above our lookout (forty feet above the earth), the two surfaces would appear to approach each other; the lower surface would seem to *rise* to a level with the eye, and the upper surface would appear to *drop* to a level with the eye,—that is, providing the two planes are extended the necessary distance. Now, if we remove the upper surface or plane, the lower plane will appear to rise to a level with the eye, just the

same as when the upper plane occupied its position. It would not be occasioned either by refraction or convexity, but would be due to the operation of the principle of foreshortening. How a man can observe this phenomenon and attribute it to anything but its true cause, and call himself scientific, is one of the enigmas of this so called enlightened age.

We have practically shown that the apparent roundity or convexity of the earth is due to the optical illusion created by foreshortening. When it is assumed that the earth is convex, and in this assumption the simplest laws of optics are set aside and ignored, shall we quietly submit to the imposition and allow the world to continue in ignorance of the laws of cosmogonic form, or shall we place the facts in opposition to

the assumptions as they obtain and are made to constitute the basis of scientific conclusions?

If a man stands by the side of one of the rails of a railroad track, say two feet from the rail, his line of vision will meet the rail at a point determined by the distance in perspective. This we need only state, for it is a well-known fact. No man will pretend to deny this, unless he be an absolute ignoramus. Then why should anyone deny the phenomenon as applied to the extense of any other line or plane? If the earth were concave, eight inches to the mile, which would be a practical level and an apparent straight plane, and we should apply the law of optics as described, in looking along a geolinear surface the earth would appear to rise in perspective much more rapidly than the eight inches to the mile would indicate. If we were twenty feet above the surface of the earth, the earth would rise to meet the

line of vision and would appear to be convex. The scientific and honest man, before he projects a theory on the basis of appearance, would submit the appearance to a rigid analysis; he would prove his premise by the facts, and not ignore the most common principles and laws of optics as applied to geodesy. Let us demonstrate our premise, then reason logically, and we are certain of the truth. Let us assume our premise from mere appearance and then make our theory fit the premise, and we have just what the scientific world is attempting to cram down the throats of the credulous and unthinking public.

Geolinear Foreshortening and Mathematical Application.

Our sub-major proposition is, that a rigid mathematical calculation, founded upon the mathematical determination of the amount of foreshortening of the space between any two given parallel lines or planes in perspective, when applied to the surface of the earth, will determine the amount and direction of deviation which the surface of the earth describes, from a line extended from the point of observation to the vanishing point. Let two lines be separated by a definite space, and extended parallel to a distance sufficient to obliterate the space by distal foreshortening. Extend these lines one mile parallel, a definite space intervening, then apply the same distance in length with the same space to any other two lines, and the same results would obtain. The truth of this statement is obvious to any candid person. If we make an observation along the side of a line which we suppose to deviate a few inches one way or the other, from a rectiline, and calculate the difference between the definite foreshortening of the known lines and space, and the space of the indefinite line, the difference is the amount of the deviation of the unknown line. This will also determine its direction. Let this principle be applied to the surface of the earth, and the demonstration will determine whether the earth is flat, convex, or concave; also the amount of deviation, if any, from a plane. The claim that the earth is convex, is made upon the mere appearance from optical effects, without any consideration of the laws of foreshortening, and the whole system of cosmogony is made to fit this absurdity.

Optics Wholly Ignored by the Astronomer.

We have pursued this argument from a known fact, and have applied a knowledge of the laws of optics as related to these facts, to the appearance of the surface of the earth as under the operation of these laws. We have shown that the laws of optics prevail and operate in the one case as in the other. We have shown that the laws of optics are totally ignored by the "scientist" in his consideration, and that he attributes an appearance to the application of an imaginary and impossible operation. It is also demonstrated in this discussion, that the principle of refraction is used as an argument by the so

called scientist, where the principle of refraction does not enter into the proposition. We have accounted for the appearance of rotundity on the basis of the known principles of foreshortening in perspective, which every sensible and conscientious man will admit to be obviously true. We have shown, then, that if the earth were an extended plane for ten thousand miles, a view from any altitude would give the earth the appearance of a rotund form, in dimension proportionate to the altitude; the greater the altitude, the larger the appearance. We have shown what every honest "scientist" admits; namely, that the whole system of the Copernican astronomy is predicated upon an assumption which has no tenable foundation; therefore we are justified in our challenge of the accuracy of the system of astronomy which now flourishes under the title of "science." We also assure our readers that the time has come which the eminent astronomer, Professor Woodhouse, of Cambridge, England, feared would meet the so called astronomical profession. He said: "However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy. Startling as this announcement may appear, it is nevertheless true; and astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth. Should this sole refuge fail us, all our arguments, all our observations, all our boasted accuracy would be useless, and the whole science of modern astronomy must fall to the ground." We have shown that the principles of optics have been left entirely out of consideration in the establishment of the Copernican hypothesis, and that therefore it is not worth one thought as constituting a basis for cosmogonic conviction.

We now state our general proposition: The astronomers of note admit that the whole fabric of hypothesis called astronomy, is built upon an assumed premise of appearance. When a premise is assumed, the conclusion is necessarily an assumption. It is easy to fit a large aggregation of facts to any hypothesis; but this does not prove any proposition. An "hypothesis does not rise to the rank of a well-grounded theory," and never can so long as that hypothesis is predicated upon a premise that is itself not proven. The earth is of some definite form; this form is absolute, but it has never been fixed in the mind of the thinker, for the reason that, up to the present time, the "scientific" world is looking for some positive proof of the earth's rotundity, its revolution on its axis, and its orbital motion. These have never, so far, been regarded as settled facts. Because of this uncertainty we claim the right to demand some better reasons than have ever been adduced, for the acceptance of the Copernican system of astronomy, and an examination into the reasons we have promulgated for a disavowal of present "scientific" claims.

Religion Expressed in Art and Nature.

The Persistent Factor of Dispensational Progress and Universal Perpetuity; the Spirit of Art and its Language; Religion Inherent in the Nature of Man.

PROF. U. G. MORROW.

RELIGION is the most persistent and potent factor of dispensational progress and universal perpetuity. Its principles inhere in Being itself, and its laws are as eternal as the universe. It is the strongest tie in the sphere of human relations; it expresses the warmest, the purest, and the highest love; and it inspires man to reach the highest altitudes in the scale of existence. Religion is universal; it is the essential bond of unity, because it is the most central love. This is true, no matter whether a religion be true or false. The true religion ties man back to Deity; a false religion ties man by nature to the kingdom of hades.

There are minds which would exclude religion from the world. Such an attitude toward religion as a principle, manifests the most astounding ignorance of the principles and laws, not only of dispensational progress and of ethnology, but also of the simplest processes of propagation of life. It would be as consistent to talk of abolishing the human race itself, as to undertake to remove from man the most central principles of his being—principles which have obtained in the successive generations, dispensations, and ages of humanity for billions of cycles of the great and immeasurable past!

It is not enough to say that there are false religions. Counterfeits demonstrate the existence of the genuine; imitations prove the real, and perversions are palpable evidences of the fact that there must be a true religion. This conclusion is absolutely scientific, because, in accordance with the great law of antithesis, there can be no thought, no form, no function, no condition or state, that has not its opposite.

We note the general trend of events of history; generations succeed each other through the laws of propagation of life and thought; nations rise and fall; forms of government come and go; conceptions change, and peoples manifest specific characteristics as a result of relations and associations, common ambitions and desires. These successive changes cannot be accounted for on the basis of mere drift of mind. There is something that impels the thought and desire of races in given directions—something that produces effects which extend through the centuries. What gives specific character to the people of an age? Whence come the impulses which cause civilization to move along given zones in the great cell of existence? What is the *strongest* tie which makes the people of a nation akin—if it be not religion?

Something operates in the interior life and mind of man—something guards and guides central lines of progress, on exactly the same principles and in accordance with the same laws that the central line of persistence in a plant leads thousands of corpuscles beyond the narrow limits of the experience of individual cells to final unity in the seed. Whatever that is which gives direction to human momentum and makes history and destiny, it expresses itself in the spheres of religious

thought, desires, and aspirations. There is such a thing as *dispensational propagation*—propagation of life and mentality on a higher and more interior plane than that which creates life in mortal embodiments. It extends not simply from generation to generation, but from dispensation to dispensation, through a stupendous impulse from the involved product of humanity—the Seed-man, the foundation of dispensational order, the root of dispensational progress.

Koreshanity maintains that whatever is expressed in the world of existence comes in accordance with immutable law. The most conservative agnostic must admit that whatever we observe in the three kingdoms beneath man is *natural*, and belongs to the sphere of universal economy. The existence of a thing makes it a veritable fact, whether one likes it or not; that which operates in Nature does not consult human caprice and ignorance concerning what it shall produce in the various natural kingdoms. We cannot say there is anything in these kingdoms that is absolutely useless; things are here, puzzling as they are to the scientific world, and their existence cannot be denied; neither can the fact that they, as effects, are the result of cause which operates according to immutable and eternal law.

Who would think of endeavoring to abolish physical forces and elements, whether destructive or not? Someone might feel prejudiced against fire, because it burned a child; or against the sea, because it swallows up helpless lives; or someone feel prejudiced against religion, because modern sects are productive of evil. It is a wise economy that makes deterioration, vitiation, and fermentation possible; and it is a wise economy that admits of the apostasy of religion; it is as essential as the workings of the elements of progress. Retrogression is the eternal coördinate of progression. Storms and tidal waves are as natural as the calm; winter is as essential as the freshness of spring; and death itself is as necessary in the economy of existence as life. If all these things occur in Nature in accordance with law, it is neither reasonable nor rational to conclude that that which is the product of mental activity, and which involves the potent factors of life itself, may be set aside because certain minds have become disgusted with the teachings of an apostate church, and have not mental capacity to read the symbols of art, Nature, and the Bible!

The arts have not come by chance. All true art is full of soul and spirit; that is not art which does not express great principles of life; without these, no matter what be the combination of colors or of forms, there is no art. The very highest and most central thought of art of all ages is *religion*. The sculptor embodies religious principles in clay and marble; great religious conceptions are spread on the canvas; all true music vibrates in the interior, religious soul of man; and

the architecture expresses national and racial religious character. The highest and most central principle expressed in all these arts is religion.

Do the arts count for naught in their testimony concerning the greatness of true religious conceptions? Is art so false to humanity as to choose only a transient and false thing as its very soul and spirit? Is that which moves men, which rolls the centuries, which opens and closes dispensations with unvarying regularity, so *untrue to Nature*; is that which guards and guides

the central lines of progress, so ignorant of the purpose of existence as to make a stupendous mistake concerning religion, and to finally invite, by force of necessity, the advice of agnostics concerning what should and what should not be eliminated from the economy of the universe? Let the modern mind be consistent, even if mistaken; then let it accept as a great fact, that because of its eternal persistence, religion is absolutely essential to the well-being, happiness, and perpetuity of humanity and of the universe!

The Tendency of Governments to Despotism.

Causes and Consequences of the French Revolution; Results of America's Adoption of England's Financial System; the Enthronement of the Money Power.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

The freest government, if it could exist, would not be long acceptable if the tendency of the laws were to create a rapid accumulation of property in few hands, and to render the great mass of the population dependent and penniless.—DANIEL WEBSTER.

THE REPUBLIC OF FRANCE seems to furnish a striking example of the soundness of the above principle. At the close of the Revolution of 1793, that great upheaval of the oppressed masses against the soulless greed of priest, noble, and king, large numbers of the great landed estates were divided into small holdings and sold to what had been the disinherited poor. These soon formed a large class of independent farmers who now, despite the constant plottings of monarchists, aristocrats, and priests, make free government possible. French law, that forces the nearly equal division of estates among legal heirs, serves greatly to preserve something like equality among citizens; still further to prevent the greed of usurers from absorbing the lands into few hands by means of their cutthroat mortgages, the government provides special facilities for farmers to get money, which they must sometimes have to make their farms remunerative.

This is something like an enlightened endeavor, so far as it goes, to maintain free institutions, and is in striking contrast with the reckless policy of other countries, that even boast of their freedom, and yet put no curb upon the greed and cunning that in numberless ways are grasping every foot of earth, and every bounty of Nature and work of man, and monopolizing them for the benefit of the few at the expense of the many. When this short-sighted policy has brought forth its legitimate fruits,—the few wallowing in boundless wealth and the vices which it breeds, and the great masses struggling in hopeless poverty and the vices, ignorance, and crimes which are its invariable attendants,—then the favored rich, fearing for the permanency of the tenure by which they hold their ill gotten gains, begin to clamor for a strong government—as they vainly fancy that of monarchy to be.

Adopting England's pernicious financial policy, our country has made more rapid strides toward the conditions that ultimately result in despotic government

than the world has ever seen. If present tendencies are suffered to bring their legitimate fruit,—which providentially for us they will not be,—nothing can save this country from ultimating in a despotism worse than that which in the end destroyed free Rome. The destructive power of usury has nowhere been so unrestrained as here, and its deadly work was never more certain than at the present time.

The money-changer now sits enthroned, and all governments and the great masses of men are his willing or unwilling slaves, having neither the intelligence nor will to break their fetters; yet those fetters will be broken, and the oppressed will go free. This beneficent change will not come through any church or political party of the present. All alike are subjects of, and partakers with the money-changer. So great is the corrupting power of gold at present, that no party nor combination of men is proof against it; and yet it will be destroyed—and that in the not distant future.

As an object lesson, showing what He would accomplish when he came again according to his promise, Jesus cast out the money-changers from God's typical temple, and poured their money into the street, stigmatizing their calling as robbery,—which every intelligent man knows to be true. "Man's extremity is God's opportunity." This is the time which the prophet Isaiah referred to when he said: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment."

As a result of His observation, seeing no arm to deliver, God himself resolved to restore justice and bring salvation to lost and ruined men, *not spirits*, which he will soon accomplish in a perfectly natural way, yet unknown to the reputed wise men of the world. When the human battery which he is now forming is perfected, and its power is manifest, it will then appear that "the kingdoms of this world [age] are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever," Greek, for an age of ages.

In the new kingdom to be set up here in earth, there will be no injustice, no monopoly, no despotic, absolute rule of men. It will then appear that God has vindicated his righteous law, which declares that "the land shall not be sold forever; for the land is mine," and

provides that every man born into the world shall have a portion of it, of which no usurer nor tax-gatherer can deprive him; and which he himself cannot alienate so that it will not come back to him in the jubilee. Under this law, the accumulation of all property in few hands, with its consequent despotism, will be impossible.

In the Editorial Perspective.

THE EDITOR.

"**M**AN'S INHUMANITY TO MAN makes countless thousands mourn." The manifest perversion of human loves is apparent throughout the wide world; and the facts of the universally prevailing conditions of society and government disprove the popular idea of the brotherhood of man and the Fatherhood of God. Man as he exists today, is not the offspring of Deity—men are not now Sons of God; if they were, they would manifest that supreme love, interest, regard, and concern for the welfare of their kind, which characterize Deity. The prevailing conception in this age of the world is on a par with the idea which prevailed among the Jews nineteen hundred years ago; while each full-blooded Jew could trace his lineage directly to Abraham, Jesus denied that the people of his time were the true children of the great ethnological head of Judaism, and reminded them of the fact that if they were the children of Abraham they would perform his works, and would not ask to be made free. Their condition of bondage disproved their claim; likewise today, the fact that men are under the curse of death, with all its concomitant states, evinces the startling truth that men are *not* brothers nor sons of the Eternal. If there were such a thing as a righteous brotherhood of man today, there would be no selfishness nor sorrow; no inhumanity nor inharmony; no usurpation nor oppression; no wars nor woes. We see the utter disregard of the modern man for his fellows. A low estimate is placed upon human life; the interests of the coming generation are not considered. Offspring are begotten in lust, and come into existence almost by chance, under the most corrupt conditions of mind and body. The perverted love of money in the three great domains of commerce, the passions of man, the sensuality of the world, make no provision for the happiness of the millions of the future; men eat and drink, and are made merry only in indulgence and gratification of their appetites. There is no superficial reform that can ever reach the *roots of evil*; and until the roots of evil are reached, the roots of life itself are a mystery. There is no true reform in legislation; no change of environment will purify the heart of man. Reform must begin where the evil originates; there is no other way, and the sooner modern reformers learn this great lesson, the sooner they will be able to perceive the truth of the great system of world-renovation and world-reformation which is promulgated through the literature of Koreshanity. It removes false conceptions of life from the mind; and through the power of intellectual comprehension of scientific law, it will remove evil from the human heart. Let the mind reach the conception that the present generation goes into the coming one, and that when man makes provision for the welfare of the coming generation, he is but making desirable future environments for himself and contributing to the forces of world-progress. The making of all things new involves the recreation and reconstruction, not only of the forms of society and government, but of man. A humane race must appear, to abolish inhumanity and inharmony—a race that shall constitute the *true brotherhood*, whose Father is Deity. The coming of this new genus is the coming of the new Kingdom, the introduction of a new era of

human relations; and then, *man's humanity to man* will make countless thousands rejoice in the life, light, and love of the Golden Age!

President Hadley, of Yale college, in his recent speech at San Francisco, dealt with the problem of the trusts, and with the questions of democratic government. The remedy he offers for the trust evil is the arousing of public sentiment through education of the masses—a remedy which is as impotent as the abolition of the liquor traffic through moral persuasion—or, for that matter, through such legislation as has been directed against the manufacture and sale of intoxicants in a number of states. Powers that rise above and control legislation are not to be prohibited by any ordinary legal or educational processes. The education of the masses along the line of the trusts and other evils of the cursed competitive system, must be in the school of adverse experience, where tuition is paid in terms of value of the vast amount of wealth which the people produce but never enjoy. Prof. Hadley observes that "There are two theories of democratic government: The individualistic, which relies on the self-interest of the various citizens acting independently; and the socialistic, which relies mainly on the votes of thousands of citizens acting in a body. Neither has proved entirely satisfactory. * * A democratic government is subject to special difficulties in exercising its power. It lacks the compelling force behind it which is felt in a monarchy or aristocracy—for what is everybody's business is nobody's business; and laws which were passed with enthusiasm often go unenforced." This must be because there is something wrong with the fundamentals of democracy. We observe that there is little difficulty standing in the way of the present commercial and industrial imperialism exercising its power; it is thoroughly organized; it has the compelling force, before which democracy in its weakness has yielded. The American nation is not governed by the people, for the reason that they are incapable of governing themselves. The competitive system is producing its ultimate fruit; the imperialism of the trusts is here—and revolution is at hand! The reign of righteousness must supplant the rule of the money gods!

Astronomer Holden writes on the subject of "What We Know About Mars," in March *McClures*; but our conclusion is, that what the astronomer does *not* know about Mars is vastly more important than that which he assumes to know; in other words, truth is greater than opinion. It was assumed years ago that Mars was inhabited; that the people were engaged in agricultural pursuits, while the capitalists were engaged in an extensive and unparalleled canal business for irrigation and navigation; that the reddish portions of the Martian surface were land, while the bluish or greenish in color were thought to be water—oceans and seas. But later investigations indicate to equally fanciful minds, that the *reverse* is true. This conclusion is reached by Prof. Barnard and his associates. Such a conclusion places the Martian *canals*—at first instituted in hypothesis for irrigation and navigation—away out in the oceans and seas on the planet! Indicative of the kind of science which today

fills the world, Prof. Holden refers to the scientific methods of Roentgen: "When Prof. Roentgen discovered the action of his wonderful 'rays,' he was in doubt about their nature. In a truly *scientific fashion*, he named them 'X rays,' that is to say, rays whose nature we do not yet comprehend!" Speculations about things which the modern mind does not comprehend, make up the changing fashions, fallacies, and fads of the opening century!

A feeling of insecurity pervades the most powerful nations of the world; and the great Russian dynasty is not exempt from disturbing influences, and even danger. In every great nation there are subtle forces at work, threatening to undermine government; they are forces and elements of disintegration. Thrones of modern empires have no firm foundation. Russia is honeycombed with Nihilism; the spirit of anarchy has not been suppressed by the extreme vigilance of the Russian secret service. Alarming reports come from St. Petersburg, that Russia is on the verge of revolution. But revolutionists will find the power of Russia a vigorous and formidable one to attack; an empire which embraces one seventh of the habitable world, filled with the spirit of expansion, will not pass away in a day; but successive convulsions are significant. The cry of peace fulfils prophecy. There will be no permanent peace on the basis of the world's present relations; the interests of the powers conflict; war is imminent, and the final crash is inevitable.

There is considerable discussion in astronomical circles regarding the planet Mars, the question of its habitability, and the possibility of intercommunication of the people of the earth and the Martians. Koreshans would have no interest in this discussion, but for the fact that it manifests the most *consummate ignorance* of the astronomers concerning the form and character of the universe. Scientists of the Martian school advocate the possibility of signaling to inhabitants of the sky; this school includes such men as Flammarion, Lowell, Tesla, and others; while another class includes astronomers of high standing and rank in the scientific world, who assert that it is impossible to communicate with distant planets. Upon this question, as well as upon all other problems suggested to the modern mind, the scientists are divided; and it is as true today as when Airy flourished, that "the whole thing [modern astronomy] is left in a most delightful state of uncertainty, and we should be glad if some one can be found to help us out of it"!

The *Coast Seamen's Journal* says: "Trade unionism in any locality will never amount to much more than a potentiality until every organization is affiliated in the local chartered central body. Organizations that remain outside of the central bodies are a weakness in themselves and a menace to others;" while the *Advance* asserts that "To dethrone them [the capitalists] we will need the strongest organization, the ablest direction, and the widest propaganda." Democratic reformers have discovered the fact that *leadership and organization* are absolutely essential to success; and they must ultimately discover, by force of circumstances, that the needed "ablest direction" must come from the absolutely true science of world-reformation. This is what Koreshanity has advocated for thirty years—a universal reform trust, with a central power of organization and concentration of forces under the leadership of some supreme genius, a social architect who comprehends the principles and laws of universal construction.

A correspondent in the Baltimore *World* quotes our editorial concerning the Chicago bureau of charities, in issue of THE FLAMING SWORD of March 15; and remarks: "THE FLAMING SWORD seeks the utter abolition of every existing church, and the sequestration of every priest and minister. Give us one

paper like it in every city of the country, and the churches will either go, or the editors will be hung by the clergy." In other words, when a man reaches a truly *safe* position on subjects of greatest human interest and welfare, he is in danger of martyrdom at the hands of the leaders of the old order; thus it is sometimes dangerous to be safe! The leaders of the old church had to do with the crucifixion of Jesus the Messiah, who dared to tell the truth about the social, moral, and religious conditions of the people nineteen hundred years ago. The people have not materially changed in their nature; and truth today is no less severe and exacting than it was when Jesus aroused the hatred of the priesthood.

The superintendent of Chicago public schools has concluded that it is desirable to introduce a scheme of practical education, and advocates a plan of teaching business, of establishing a commercial high school. It is desired that the children learn the tricks of trade, that they may grow up in familiarity with the principles of money-making, fully armed with all the competitive weapons of offense against the neighbor. This is in keeping with the order of things. There are schools where men learn the principles of warfare; where men learn how to act in the pulpit, and where men are taught how to administer poison to the people who are sick. Let the rising generation be trained in the arts of robbery; keep the people in ignorance of the principles of righteousness, that the world may not progress beyond the conceptions and the customs of the past century; but for our part, we advocate a radical change in both motives and methods.

The fact that there are but 7 planets is indicated by the number of letters in the word planets—just 7. Take the planets in their order—*Mercury*, *Venus*, *Mars*, *Jupiter*, *Saturn*, *Uranus*, and *Neptune*—and note that the names of the first, middle, and last planet have each 7 letters. The number of letters in the 7 names is 42, corresponding to the 42 generations in a dispensation; the 42 mental faculties; and the 42 original constellations in the physical heavens. The number of letters in the two major planets—*Venus* and *Jupiter*—is 12, corresponding to the 12 constellations of the Zodiac; while the numerical value of the names of the 7 planets, reduced to the lowest terms by successive additions and sums of the figures employed, is 7; and the letters in the names of the 7 Messiahs, and also in the names of the 12 constellations of the Zodiac, are correspondingly reduced to the final 7.

The question, "Will the Trust Prevent Panics?" is being widely discussed. Without a doubt, thorough organization will secure immunity against flurries in the money market. Commercial power is centralizing for the purpose of preventing disaster to its concerns, and it may succeed for a time in averting panics, because it has control of the factors which produce them; but the forces which are thus kept in check must ultimately break out and produce an appalling catastrophe in the modern world. Revolution is inevitable; and the longer the energies are pent up, the greater will be the force of the final outbreak, and the more terrible the work of destruction of modern institutions. These forces are in the people; and who can check the power of an enraged public when it determines to rebel against the existing tyrannical money power?

It is announced that Carnegie purposes giving \$5,000,000 to his old employees; and for this he is applauded as a philanthropist. He has simply concluded that for every \$30 that labor has given him, he will give back the sum of \$1. Suppose that 20,000 people have, through years of labor, contributed to Carnegie's wealth. If he should distribute \$5,000,000 among this number, each one would receive only \$250; whereas, if the 20,000 persons had received and wisely used all that has been

stolen from them, each one would possess the sum of \$7,500, instead of being in poverty as he is today. This is said to be a government by the people and for the people; but that is not true. The many are the slaves; the few are the rulers in the domains that have to do with the very life and existence of man.

The Bible teaches that opportunity for salvation, for escape from hell, will be given to all people when they have advanced to the stage of recognition of the Messiah. When Jesus came nineteen hundred years ago, the poor and despised classes were the fortunate ones from the standpoint of the Messianic personality; but he did not forever debar the people who rejected him. He said to them: "The publicans and harlots go into the kingdom of God *before you*." There would be no sense in these words unless at some period of the world's progress, the hypocrites, after graduation in the school of experience, should follow those who went into the kingdom *before* them.

There is a vast difference between the Koreshan conception of the humanity of Deity and the fallacious idea, the godhood of modern humanity. Koreshans point to the perfect man Jesus as the manifest personality of God, as distinct from the mortal stock of the chaotic world; while numerous would-be teachers are endeavoring to persuade the masses that they are divine in their selfishness; pure in their corruption; chaste in their sensuality; just in their barbarism; refined in their coarseness; happy in their discontent; harmonious in their discord; thoroughly alive in their death, and saved in their sins!

The President of Yale college asserts that the "American people are gentlemen, and therefore capable of self-government."

In contrast with this statement we note a newly organized society for the suppression of numerous ungentlemanly nuisances and unbearable bores, in Chicago—a great industrial, commercial, and educational center of civilization, where the people should be morally, socially, and politically pure, but in reality where a wholesale protest against the conduct of unrefined and uncultured citizens is necessary.

The Chicago board of trade has secured legislation against bucket shop concerns, after a bitter war for a number of years. It is found necessary to keep successful robbery within certain limits. Bucket-shops are but boards of trade on a small scale; there is practically no difference in the methods of the smaller and the larger concerns, for the business of the board of trade is to regulate prices, not on the basis of justice, but for the special benefit of the members who have experience in commercial manipulation.

American commercial imperialism has all the specific characteristics of an empire; it has its *landlords*; its *money kings*; its *cotton and cattle kings*; its *corn kings*, and its *coal barons*; and the people are marrying *princes, counts, and dukes* into the royal aristocracy of the West. The titled kings and barons of America rank higher and exercise greater power than men of corresponding titles in the feudalism of medieval times!

Evolutionists must admit that the trusts have evolved from the conditions of modern competition.

Occultists imagine that by going into the silence they can hear the voice of the seven thunders.

A strike is a labor panic.

Editorial Discussions and Miscellany.

THE EDITOR.

The Messiah and His Miracles.

EDITOR FLAMING SWORD:—Concerning the Bible, I would like to ask: (1) Are the narrative and historical portions of the Scriptures to be received as reliable statements of actual occurrences and facts? (2) Did Jesus and his apostles actually do the things and say the words attributed to them? Were they all real characters in history, or were some or all of them fictitious, like those in Bunyan's "Pilgrim's Progress," used to illustrate principles, doctrines, characters, etc.? (3) Are the accounts of the miracles of the Christ and his apostles to be received as accurate statements of fact? For example; did Jesus actually feed the multitudes with a few loaves and fishes; walk on the sea; raise the dead; direct the fishes of the deep; create in the fish's mouth the tribute money, etc.? If he did, can such things be scientifically explained? If they can, please explain them. Is it possible that some other than the almighty power of God could do such things?—GEO. F. H., Ft. Worth, Tex.

(1) The books of the Bible constitute one great record of the experience and progress of Deity in humanity. These books are written in the language of symbolism mainly; and many of the narratives are records of what occurred in the domain of human life, while, according to the uninterpreted language of symbolism, they appear to have occurred in the physical world. All of the books of the

Bible do not express truth in the same degree; and therefore, to correctly comprehend their contents, there must be exercised a scientific discrimination. All that is contained in the Bible is reliable and true; its history is correct; its statements are accurate; its authority is reliable; and its truth is eternal.

(2) The New Testament records of the work of Jesus and his apostles are records of facts. Jesus was a real man in the flesh, the Son of God, the actual manifestation and personality of Deity. His disciples were real men and women; he taught them, and prepared them to receive the baptism of his life when he should disappear as a visible presence. All the names of the Bible refer to personalities, and the meaning of the names is the key to the character of the personalities. Every great movement originates with a personality; and the fact of the existence of the Christian church, is proof that *some man* lived and founded it. No one doubts that Mohammed and Buddha lived—they founded great religions. Jesus lived and established the new church, which succeeded the Jewish church; he stood at the head of the new dispensation; and the great religious im-

pulse which has given character to the dispensation, is a powerful and age-long testimony to the great fact that Jesus existed as a man, and taught a tangible following.

(3) A miracle is simply a wonder. Jesus did many things which the people could not understand; to them, the things which he did were wonders—miracles. None of the miracles wrought by Jesus were in violation of any natural or spiritual law. He was able to perform his wonderful works because he understood law and was able to conform to it. The miracles of Jesus and the apostles actually occurred; and they can be and are all scientifically explained in Koreshanity; none of them are mysterious when understood. Many of the wonderful things in the scientific world of the present were miracles when first announced. Every genius is a miracle-worker; Jesus was a miracle-worker of a very high order; and when he went into his disciples he continued to work through them until the church began to decline.

Jesus possessed in perfection, all the pneumatic and psychic gifts and powers which today are perverted and feebly expressed in mediums of various types. He

understood the relation of mind and matter, and understood the law of transmission of energy, and the law of transmutation of matter; hence he was able to perform many mental and physiological wonders, and finally transmuted himself, and transmitted his life to his following. He was the Logos (which was spirit) made flesh; he was the Bread from heaven; he was God tabernacling among men. He was born in Bethlehem, which means the House of Bread; he came as the Bread to thousands, and it was fitting in the order of things, that such a character should symbolize his mission by some great external sign—and this he did by feeding the multitudes on a few occasions, with only a few loaves and fishes at the beginning of the distribution. This miracle cannot possibly be comprehended from the basis of chemistry. Unless spirit and matter are interconvertible, not only would such a miracle be absolutely impossible, but also there could be no light, no heat, no sensation, no activity, no motion, no thought, nor any life. The great mass of food which Jesus gave the multitudes at the time of the miracle of the loaves and the fishes, was *materialized* from his own mind.

The Messiah was able to walk on the water through the generation of an energy which disintegrated gravity. This energy was the result of the agitation of the spleen, through the operation of which his body had no weight so long as gravity was neutralized in him. He raised the dead by imparting life to the dead forms by powerful pneumo-psychic processes—by the impartation of mental substances, through which the functions and activities of the body and mind were resumed. He knew, psychologically, on which side of the ship the fish were located; and it should seem as easy for the Messiah to psychologize fish as for mediums to attract *human perverts* today; and the fact that by the same processes he could locate the fish which had failed to swallow the coin, is not more strange than the processes by which mediums today recover lost articles or hidden treasures.

Miracles were a sign of Messiahship nineteen hundred years ago; but Jesus foresaw that at the end of this dispensation, many who are antichristian and without the divine truth, should be able to accomplish many such wonders as he wrought. The powers of the heavens are reflexed in the hells; the devil imitates the power of God, and thus deceives—by doctrines and miracles. There is a number of things, however, which the devil cannot do, and these are among the greater things which Jesus said would be done by those who followed him in the regeneration. The devil is the Almighty's dark reflex, God's antithet; and he is able at the close of dispensations, to counterfeit the doctrines and works of the divine Messenger.

The Limitation of Form.

EDITOR FLAMING SWORD:—Will you please explain where the discrepancy is in the following mathematical problem, wherein your axiom is employed? Form is the proof of existence; limitation lines or boundary lines are the proofs of the particulars and superficial contents or area of forms.

The limitation line in a 7-inch circle is about 22 inches; its area is about 38.5 square inches. The same limitation line forced into a square form, contains but 30.5 square inches. As we cannot conceive of a form without a limitation or boundary line, and the size of said form is absolutely determined by its limits, does it not seem that to follow it indefinitely to its extremes, we could conceive of a minute circular form with the smallest possible area; and it being susceptible of loss by being formed into a square, it would take with it the limitations, and pass out of our conception of its area, limit, form, and existence? I do not claim to be a mathematician, but simply a practical mechanic; and I am in a quandary as to the above.—J. T. M., Springfield, Mo.

Geometry is the science of the properties and relations of magnitudes; it treats of the measurement of solids, surfaces, lines, and angles, and applies to the smallest as well as to the largest forms. There could be no geometry if every form were not limited and definite, no matter what shape it may be. When we declare that limitation is a property of form, we declare the very essential and fundamental principles of the geometry of existence. If geometry is true, it is true universally; and therefore the universe is limited. The Koreshan geometrical axioms and postulates are not assumptions; they are true in fundamentals and rational in application and conclusion.

The discrepancy in the above is primarily in the misconception as to what constitutes limitation; or, at least, it is in the conception that a circular line 22 inches in length represents the same limitation as the four sides of a square aggregating 22 inches in length. This would be dealing with lines to the exclusion of areas. If the line were a wire, it would not change the limitation of the wire to bend it into any shape; but the same wire would bound different areas if considered as the boundary of figures representing surfaces, for every new form, arc, or angle made. In the above, 8 square inches are taken away from the original circle 7 inches in diameter, and the limitation of the square figure is *less* than the circle. Limitations cannot be equal unless they *bound equal areas or enclose equal spaces*.

A circle and a square have the same limitation if they contain the same area. A sphere and a cube of solid gold have the same limitation if they have the same weight; it is the same limitation ex-

pressed in different forms; the superficial areas differ, but the contents are the same, and the forms are exact co ordinates. The co-ordinate of the square is the circle; the co-ordinate of the cube is the sphere; the co ordinate of a rectangle is the ellipse. We must consider an object as occupying a given space; the measures of that space are the *measures of its limitation*.

If we conceive of a minute circle of the smallest possible area, there would be no loss of space if the circle were made to assume any form having the *same* number of square units; but if such a minute circle were forced to pass beyond the smallest possible area, it would pass out of our conception; it would have no area, no form, no existence; in other words, there could be no going beyond the smallest form or area without a transformation, because the vanishing point would be reached.

Take an atom, for instance; suppose it to be spherical—matter of a given kind, reduced to the smallest possible form in which it can exist. If the matter be reduced to such a point, and it should be represented in our mind by the smallest conceivable circle, the very next vibration would dematerialize the atom; its form would be destroyed, and the substance of the material atom would be reduced to energy. When an atom has reached the terminal point of its existence, it has reached its *fourth dimension*—a geometrical limitation differing in quality from the three dimensions of length, breadth, and thickness, and obtaining only at the terminal points of existence of matter—at the points of materialization and dematerialization.

* * *

The Precession of the Equinoxes.

Astrological Evidences that the World is Entering the Aquarian Age.

The Signs and Constellations.

There are two Zodiacs which bear the same name. The Zodiac of constellations is called "fixed," while the Zodiac of the signs is "movable." The equinoctial points of the movable Zodiac have a retrograde motion around the Zodiac of constellations. Although the constellations are called "fixed," they have their motion. The circle of the Zodiac has a great cross in the center, upon which revolves the sun. To this sun upon the cross must we look for life; and if it were destroyed, all things upon our planet would perish. The four points of the cross reach out to the ecliptic, and form four other crosses where the intersection takes place. The Zodiac is a great circle in the heavens, and contains the twelve signs of the Zodiac, each sign containing thirty degrees each. The points of the equinox have a retrograde motion along the ecliptic, called "the recession of the equinoxes."

For the last 2,154 years, the constellation Pisces has been upon the vernal equinox, but the recession of the equinoxes has brought the point of the vernal equinox into the constellation Aquarius,

the Water-bearer. There is a question among students in astrology and the occult sciences, as to when the sun will enter the constellation at the spring equinox.

Probable Source of Totten's Cryptogram.

In order to explain matters, we look to the astrology of the Scriptures. In chapter IV. of Revelation, is a plan of the heavens, as follows: The throne in the center is the glorious sun; the rainbow about the throne is the starry constellations around the heavens. The four and twenty seats are the twenty-four divisions of the movable Zodiac, or the periods of time of 25,448 years. [The factor of foreshortening of time, which astrologers and astronomers do not understand, makes the Zodiacal cycle 24,000 years in length, and each dispensation 2,000 years, instead of 2,154.—EDITOR.] The four and twenty elders are the constellations as they fill the twenty-four hours of time in the Zodiac. The crowns are the names of the Zodiac. The seven lamps of fire about the throne, are the seven heavenly bodies that were known to the ancients, and the seven Spirits of God denote the magnetic influence of the planets. The sea of glass like unto crystal is the transparent atmosphere, from which we draw oxygen, or the breath of life.

The four beasts full of eyes before and behind are the four constellations; viz., Taurus, the bull; Leo, the lion; Sagittarius, the archer, and Aquila, the eagle. The eyes before and behind are centuries, years, months, weeks, days, hours, minutes, seconds, etc. This denotes time, that sees all things, that was and is to be. The six wings of each beast denote the six periods of time, or six cycles of time, allotted to a quarter of the Zodiac. Each beast represents a period of time, or 6,462 years, or three times of cycles of 2,154.

Four Great Nations Symbolized.

The Scriptures speak of the four corners of the earth, and it denotes that there are to be four great empires upon the earth, or the countries that are to become the four great republics. The beast with the face of a lion is Leo the lion, and has dominion over that part of the earth that is to be under the rule of the nation which has a lion for its emblem, or England. The beast with the face of a calf is Taurus, and has dominion over that part of the earth that is to be ruled by the nation under Taurus, or Russia.

The beast with the face of a man is Sagittarius, the archer, and has dominion over that part of the earth that is to be ruled by the nation which is to be under Sagittarius, or Spain. Spain has been cut off for a time for her injustice to her subjects, but she will regenerate under another speaking tongue, when her period of time is due, and will become a republic. The fourth and last beast like a flying eagle is Aquila, the eagle that lies above Aquarius in the Zodiac. The eagle has dominion over that part of the earth that is to come under the rule of the nation who has an eagle for its emblem, or the United States.

At present, under the new cycle of time of Aquarius, great changes are taking place. The Lion of England is treading upon different parts of the earth, and is gaining territory. The Bull of Russia is about to devour the dragon of China, and

will gain territory. Sagittarius, the horse and archer, being far below the autumnal equinox, shows the fallen condition of Spain. Like the horse, she has won in the race, but now resembles a broken-down nag, drawing a cart with a heavy load.

The eagle of freedom, or emblem of the United States, is spreading its wings over the seas and islands, and they now reach from Porto Rico to the Philippine Islands. Probably its head will in time be at the North Pole, and the feathers of its tail at Cape Horn.

The woman in the Scriptures with a crown of stars over her head is Columbia, the mother of freedom. The male child, who shall rule the world with a rod of iron, represents liberty and freedom, and is influencing the destiny of every true man and woman. I would add, that in time, the English-speaking tongue will rule the world; for where that language is used the nations become amalgamated.

General Disturbance and Disintegration.

The whole world at present appears to be under some exciting and disturbing influence, which is affecting empires, countries, and the mental qualities of humanity, because we are coming under a new cycle and a new influence. For the last 2,154 years we have been under the influence of the constellation of Pisces, a watery sign, but the recession of the equinoxes has

Lecture by Koresh.

The Founder of Koreshanism will deliver a Lecture on Koreshan Universology, Sunday, 3 p. m., April 7, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

brought the vernal equinox into the constellation of Aquarius, the Water-bearer.

The Scriptures say, there was the noise of a cry from the first fish-gate, and a howling from the second. The second fish-gate was passed during 1899, and the result has been floods, shipwrecks, and many deaths by water, and we will feel the effects for some time to come. During the cycle of Pisces, the waters have been sailed over, and navigation has made great strides, and we have developed the powers of the waters and steam to the utmost.

Aquarius, at the vernal equinox, will bring in the electrical age, and many wonderful inventions and great discoveries will be made, and the powers of the air will become developed. Aquarius will bring about great changes; old things will pass away, and new things will be ushered in, for the next cycle of Aquarius of 2,154 years will bring in a new religion; the sixth sense will be developed, and become a mental gift to humanity, and we will all be intuitive and magnetic.

The poles of the equinoxes retrograde along the ecliptic about 2½ seconds of a degree per year. The points of the equinoxes make a recession of one degree in 71½ years, or one whole sign in 2,154 years.

The Signs and Dispensational History.

In the Scriptures, the constellation of Pisces ends with the "times of the

Gentiles." These began when Nabopolassar assumed the crown of Babylon. His accession took place in the year 3377, A. M. the "times of the Gentiles" ended 2,520 years after, or in March of 5897, A. M., or the spring of 1899, A. D., when Aquarius was at the vernal equinox. According to some astrological calculations, it gave Sunday, Feb. 12, 1899, as the period for the cycle of Aquarius to begin.

When Leo was at the vernal equinox, about 12,944 years ago, the Egyptians probably carved the Sphinx—Virgo and Leo, represented by the body of a lion and the face of a woman. When Aries the Ram was at the spring equinox, Moses led the children of Israel out of Egypt, and he slaughtered a male lamb to commemorate that cycle of time. The children of Israel were not inclined to worship a new religion, and relapsed back into the Taurus worship, by making a golden calf and worshipping it.

Revelation says that "the blood shall flow to the horse bridles." The constellation Pegasus is the horse that is in the heavens above Aquarius. From this prophecy, the cycle of Aquarius will be filled with wars, or terrible accidents that will destroy life. [Bather, it will begin with revolution.—ED.] "As ye enter into the city, there will meet you a man bearing a pitcher of water." This relates to the Passover into Aquarius.

The Vernal Equinox Entering Aquarius.

We will leave to future generations the result of what Aquarius will produce. May the great pyramids and the Sphinx be preserved for future ages, when Leo and Virgo again return to the vernal equinox. At the time the constellation Argo Navis was at the vernal equinox, the flood occurred; and when the star "Naos," in the oar-lock of the ship, was on a line with the equinox, Noah entered the ark. This is probably the period of time when Atlantis sank, leaving the peaks of its mountains above the sea, which mountain peaks are now known as the Azores.

The point of the vernal equinox is truly the finger of time, and it signifies what has been and what is to be. About 16,078 years ago, when the scientific constellation Virgo was at the vernal equinox, there must have been a great civilization on the earth; and when Leo was at the vernal equinox the astrologers foresaw that some great calamity would overtake the world by water.

Then comes the period of Noah, and from this the history of the world dates. The cycles of time give us Noah, Moses, Christ, Mahomet, Christopher Columbus, Gustavus Adolphus, Luther, Washington, and others will follow, such as Edison, who opens the way to the electrical or Aquarius age.—CHARLES HATFIELD, in the *Sphinx*, Jan. 1901.

The Astronomers Baffled Again.

"The world is round and it goes round, Uncle Rastus," said the small grandson of the old colored man's former owner. "Don't you understand about it?"

"No, honey, I can't say I does," admitted Uncle Rastus, surveying the well varnished apple with which his little guest had illustrated his argument. "W'at holds de world up? Dat's wa't I'd like to know, chile."

"Why, it goes round the sun, Uncle Rastus," said the boy eagerly, "and the sun holds it up by the law of attraction."

"Uh, honey, I reckon you ain't gone quite far 'nough in yo' reasoning yet," said the old man, with a smile of patronizing good nature. "In dat case, w'at would keep de world up when de sun's done gone down, Answer me dat, chile."—*Youth's Companion*.

The World's News.

March 20.—300 convicts at Lansing, Kas., strike and precipitate riot; long hours of labor, short rations, and ill treatment, the cause; rebellion quelled with guns.—Japan reported eager to declare war against Russia.—Gen. Botha rejects Kitchener's overtures of peace.—Nihilists active in Russia; officials fear attack on life of the Czar.—Wu Ting Fang lectures at Chicago University.—March 21.—War cloud rising between Great Britain and Russia; trouble over disputed territory at Tientsin, China.—British capitalists desire U. S. to retain possession of Cuba; ready to invest \$10,000,000 at once in Cuban enterprises.—Mobs of strikers endanger life at Marseilles, France; dock strike unsettled.—Destructive floods in Italy.—Maryland passes bill to disfranchise 50,000 illiterate voters.—South American scientific congress meets at Montevideo.—March 22.—Russia and Germany smooth over their Tientsin difficulty.—Civil administration declared to succeed military rule in the Philippines, after June 30.—20,000 Scandinavians purpose emigrating to America.—Hanecy and Harrison vigorously conduct mayoralty fight at Chicago.—Battle reported in progress between British and Boers at Thaba N'Chu.—Cuban convention reported willing to accede to demands of U. S.—March 23.—Mrs. Geo. D. Herron granted divorce from Dr. Herron, at Algona, Ia.—Allies in China continue to haggle over indemnity; will probably ask China to pay \$250,000,000; division of funds likely to produce trouble.—British capture 200 Boers, 120,000 sheep, and 5,000 horses at Thaba N'Chu.—Thieves and hold-ups reap a harvest in Chicago.—March 24.—Chicago courts decide that corporations must pay taxes on \$200,000,000 worth of property not hitherto assessed.—Gen. Funston endeavors to capture Aguinaldo by strategy.—Boers wreck an English provision train in eastern Transvaal.—Czar fears assassination, and flees from St. Petersburg to a palace at Gatchina.—Traffic in southeastern France paralyzed by strike at Marseilles; strikers number 20,000.—Britain purposes adopting high tariff.—Millionaire Ellwood opposes the steel trust.—March 25.—Cossacks kill 100 workmen in riot at St. Petersburg.—Students start riot at Northwestern University, Chicago.—Admiral Mello and others arrested for conspiracy against Brazilian republic.—Tornado kills 25 people at Birmingham, Ala.—Mine explodes and kills 5 at Connellsville, Pa.—March 26.—McKinley refuses to intervene in behalf of China.—Japan desires to prevent Russia from seizing Manchuria; said to be preparing for war.—Warship Mayflower ordered by Washington government to Porto Rico to quell labor troubles.

* * *

The Flaming Sword's Exchanges.

The *Cosmopolitan*.—What constitutes the ideal wife, is discussed in an able article by Lavinia Hart, in the April *Cosmopolitan*; the position taken is that the ideal wife has it in her power to make the ideal husband; harmony of temperament and equal social status are considered important in the marital relations. An interesting feature of this number is

the publication of an article on The British Aristocracy, found among the papers of the late Grant Allen. The subject is handled without gloves. It is probable that he did not care to place himself before the English reading public in the position of entire frankness which he had assumed while writing this article, and that consequently it was held until after his death, for publication. The editor, Mr. John Brisbane Walker, discusses the position which the Pierpont-Morgan trust holds with reference to the business and political world. The title of the article is, The World's Greatest Revolution. The picture drawn will doubtless surprise a great majority of people who have not given the subject thoughtful attention. 10 cents per copy. At news-stands.

Cram's Magazine.—In its issue for March, *Cram's Magazine* reaches us unusually well provided with acceptable illustrations which lend interest to the following articles, among others: Queen Victoria, by Milton Reeves; the Pan American Exposition, by Dr. Murray-Aaron; Louisa, Queen of Prussia, by James Q. Howard, A. M.; and a Child's Visit to an Ostrich Farm. The departments of Books of the Hour, the World's Doings, In Washington Corridors, etc., appear as usual, with other matter of special interest for those who desire to keep in touch with the broader facts of the world's movements. 25 cents per copy. Geo. F. Cram, 61-63 Plymouth Place, Chicago.

American Monthly Review of Reviews.—Industrial topics are prominent in the editorial discussion, which occupies the opening pages of the April *Review of Reviews*. The editor's comments on the formation of the billion dollar steel trust, coal strikes, railroad consolidations, and modern transportation problems in general, are pointed and instructive. Sketches of the lives of Gen. Harrison and Wm. M. Evarts appear. France on the Wrong Track, is by Baron de Coubertin, who says that socialism is the greatest danger that threatens France today. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—We were much interested in reading the opening article in the April number, entitled The Passing of the Declaration, by Prof. L. C. Prince, of Dickinson college, Carlisle, Pa.; he declares the Declaration of Independence to be an obsolete document and full of false principles; it is a thoughtful review of the history of the American government from the founding to the present time. Another article discusses modern science; and still another reviews the life and character of Tolstoi. The *Arena* is progressive and covers a wide field in the scope of its reviews. \$2.50 per year. Alliance publishing Co., New York City.

Frank Leslie's Popular Monthly.—A special feature of the April number is Mr. Curtis Brown's description of the inauguration of King Edward VII, accompanied by illustrations from sketches and photographs. Another interesting feature is an entertaining article concerning the Lake Front island discovered and claimed by Capt. Streeter, at Chicago. The processes of shooting oil wells are described and beautifully illustrated. The fiction of this number is specially good and meritorious. 10 cents per copy; at news-stands.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$8.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.


FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



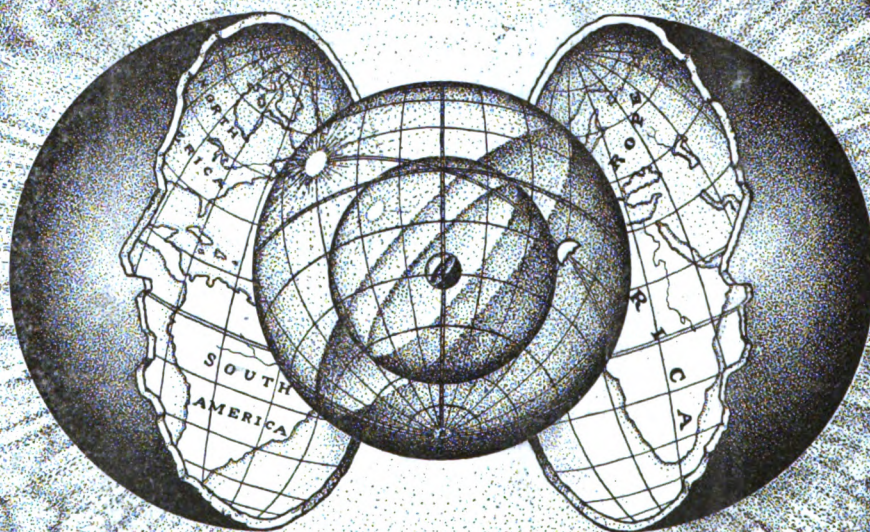
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MARCH 29, 1901. A. K. 61.

NUMBER 19.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell: we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

SEMI-ANNUAL FESTIVAL NUMBER

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, APRIL 5, 1901. A. K. 61.

NUMBER 20.

C O N T E N T S

WATERS OF THE GREAT SEA OF HUMANITY, - - - - - By KORESH
CONSTITUTIONAL POWER OF THE MAJORITY, - - - - - By KORESH
The Genuine Science of Being, - - - - - By LUCIE PAGE BORDEN
In the Great Clamor for Leadership, - - - - - By AMANDA T. POTTER
EDITORIAL PAGES.—The Koreshan Easter. Cellular Life. Exaggerations of Agi-
tators. Spirit of the Ancients. Changeful Papacy. A City Visible 5,000 Miles.—
The New Prophet. Locating Paradise. Creed Revision, - - - - - By THE EDITOR
QUESTIONS.—Koreshanity Cannot be Revised.—A Clergyman's Questions Answered.
(Concerning Marriage, the Bible, Baptism, etc.), - - - - - By THE EDITOR
MISCELLANEOUS.—Koreshan Astronomy in England.—The World's News.—Peri-
odicals Reviewed, - - - - - By THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

Entered at Chicago Post Office as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
..... and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department, questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 20.

CHICAGO, ILL., APRIL 5, 1901. A. K. 61.

Whole No. 435

Waters of the Great Sea of Humanity.

An Important Key to the Interpretation of the Scriptures; Progress and Decline of the Church; the Great Religious Babylon; the Voice of Authority and Warnings of Judgment.

AND HE SAITH UNTO ME, THE WATERS WHICH THOU SAWEST, WHERE THE WHORE SITTETH, ARE PEOPLES, AND MULTITUDES, AND NATIONS, AND TONGUES. Rev. xvii:15.

THIS DECLARATION OF THE ANGEL TO JOHN is one of the keys to the revelation of the mysteries of John's Apocalypse. It is even more than a mere key to the mysteries of the book of Revelation; it is one of the important keys to the arcana of the entire Scriptures. "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." It will be remembered that John was in the spirit when his visions were given, and that the things he saw were correspondences of things in the natural world. It will be observed that when he saw what appeared to him as waters, it required the interpretation of the angel to define what his vision signified. He saw the inhabitants of the earth in their future conditions and stages of advance or decline.

The observations of the Revelator were concerning the future career of the church in the earth, in its progress of declension and resurrection. Waters signify inhabitants. This is not the language of figure, or a figure of speech; it is, however, the language of symbolism, and is identical with the language employed in Genesis, where it is declared that the Spirit of God moved upon the face of the waters, and God said let there be light,

and there was light. This condition occurred at the beginning of the Christian dispensation, when the Holy Spirit moved upon the church, that is, upon the waters, and said, let there be intelligence (light), and there was illumination or light in the minds of the people. God called the light day. The Lord Christ was the Light of the world; therefore, he is the Day of the world. The light of intelligence is the prior thing, while the natural light of the world is the posterior. Natural or physical light is the product of intellectual light.

The whore which John saw sitting upon many waters, is supposed by the Protestant churches to have direct reference to the Roman Catholic church. The Roman church is the "Holy See," by which is meant the sea. The Roman Catholic church is the mother of harlots, and the Protestant churches are the harlots of which she is the mother. The many waters upon which this sea sits constitute the entire Protestant world. The most distinguishing feature of their relationship, is their unity of belief in the tri-personality of the Godhead. It is a doctrine of paganism, and was derived from paganism by the Roman church and committed to her daughters, the Protestant churches, by the old harlot, who is the mother of harlots; that is, the mother of the Protestant churches, distinguished as her own by the character of their central and fundamental belief.

There can be no question but that the church was to fall away; this was one of the unmistakable predictions of the Lord and his Apostles. It is assumed by the church of Rome, that the church was not to decline; that the fall of the church is a falling away, or an apostasy from the old church by those who were once its adherents, but that the old church maintains its integrity until the end. This doctrine is contrary to the Scriptures, and contrary to the records of history. The great apostasy foretold, is an apostasy of the church itself. The great whore is the great Babylon, and this Babylon is predicated of the confusion of the spiritual tongues, or the division of religious sentiment prevailing throughout Christianity, regarding many doctrines of the Christian system.

Romanism will assert that the Christ promised to be with the church until the end of the world. God just as unmistakably promised to be with the Jewish church until the end of the world, and he fulfilled his promise. He conjoined himself with Abraham, and followed the development of the dispensation through all the declensions of Jewish progress and failure, until the end of the dispensation, that is, until the end of the world, when the regular church had so declined as to have made the law of God of none effect by its traditions—an example followed literally by the Roman and Protestant churches.

God the Lord was with the Jewish church until the end of the Jewish dispensation, at which time he was resurrected as the Son and Christ of God. But while He was with his church he was so distinctively separate from it, that the church did not know the Lord whom it pretended to worship and with violent hands murdered, as it had been predicted the church would do. The Lord comes at the end of the age, the end of the world; but the church does not know him, thus again fulfilling the predictions of the Christ and his Apostles. The church, the old dragon, has fallen away, beginning at the head, the old harlot of Rome, and ending with the tail, the very fruit of Protestantism—the harlots of whom the Roman Catholic church is the mother. The Protestant churches are the daughters of old Rome; they are therefore daughters of the Roman harlot, of whom it is said, she is the mother of harlots. This has no other reference than to the churches springing from the old Roman church, having the central fallacy of Romanism, namely, the doctrine of the tri-personality of the Godhead, of which there is not even a suggestion in the Scriptures. The time has come when this abomination of desolation shall be removed, according to the declarations that have been made concerning her.

The church is called a harlot, because she has adulterated the truths and goods of the church, and, because of falsification, has made the doctrines non-effective as

to life. It is declared that the old heavens and the old earth shall pass away. This means that the old church and the old state will be destroyed, and there will be new heavens and a new earth wherein dwelleth righteousness. There will come a new church and a new state. Modern Christianity is but the adulteration of the church of Christ with the fallacies of paganism; and though she has been the bride of God, she is divorced and is no more the treasured love of the Lord. It is a bitter pill for the church to swallow, but she will have to take her medicine, for she is wrapped in her iniquities.

It may be concluded that wheresoever waters are mentioned in Revelation, there is some reference to conscious entities—in some phase of their relationship—as constituting aggregations of people. In the natural or physical heaven (that which we have denominated the alchemico-organic), rain is produced by the union of two gases, or rather the energies of two gases; namely, oxygen and hydrogen. They unite in the alchemico-organic field, and by their condensation, alchemical mixture, they produce the cloud and then the rainfall. This finally results in the aggregation called the sea, which is the only product of the natural clouds, and is the only Christ that will ever come in the clouds of the physical heavens. Nevertheless, the Lord will come as predicted, in the clouds of heaven; but he will come in the correspondential clouds. He will come in the literal degree of human life, through a spiritual union of the interior of man and God, thus bringing the Godhead out into the externals of human manifestation. The Scriptures say: "The wicked are clouds without water." What would we naturally regard the righteous to be, if not clouds with water?

We are authorized to tell the church that the time is at hand for the final judgment; that its conceptions of religion are entirely false; that it has no regard for that which is righteous and just, and that there comes a new church, which from now henceforth will show to the world the difference between that which is false and that which is true. As we reach the end of the old order, there will be fulfilled the saying, there will be no more sea. As the waters which John saw were peoples, and multitudes, and nations, and tongues; and as peoples, and multitudes, and nations, and tongues are, as to their sensual production, the product of the operation of the propagative law, it follows that propagation will cease with such as will be subject to the higher law and life. That there will be no more sea, literally signifies that there shall be no more cohabitation on the sensual plane; that the propagative desire shall cease on the physical plane of life, for it is said that they who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage.

Constitutional Power of the Majority.

The People's Unmistakable Endorsement of the Gold Standard, the Administration, and Its Philippine Policy; Treasonable Course of Opponents; America's Title to Its Colonial Possessions.

ONE OF THE FUNDAMENTAL PRINCIPLES of the government of the United States, is the right of the majority to rule the affairs of the nation. When men or principles, submitted to the test of popular opinion, gain the endorsement of a majority of the people, there is no legitimate course but to submit to the rule of public sentiment. If the party in power has not a right to the support of all the people while in office, and while fulfilling the will of the party represented, then there is no justice in the principles of a democratic or republican form of government. In the last national election, the majority of the voters of the United States unmistakably and unequivocally showed that they demanded the centralization of the money power, and that they were pleased with the principles of the Administration as regarding the extension of territory to the islands of the sea.

The main issues in the last presidential campaign, were the single or double standard, the Philippine war, and the acquisition of the Philippine Islands. Mr. Bryan said, "If the republican party wins, the war in the Philippines will continue; if I win, the Filipinos will be independent." In the one case, Mr. McKinley represented the republican party; while in the other the democratic party was, in Mr. Bryan's estimation, to represent Mr. Bryan. The democratic party was defeated on these issues. The Filipinos were under Spanish rule, by the same law that the Indians of North America or the United States are under the supremacy of our government. The Philippine Islands were owned by Spain, precisely as the land of this country is owned by the people of the United States. If we did not steal the entire country, we purchased it of those who did steal it. There is not a foot of land owned by a country, corporation, or an individual that is not stolen property. We not only obtained the Philippine Islands by the universally recognized rights of civilization to conquer and to possess, but we purchased it of the power that had the right to convey the title according to the laws of a spurious civilization. The fact that the payment of the \$20,000,000 was made to the Lombard and Wall street creditors of the Spanish government, does not affect the principle. If our representatives paid to the creditors of Spain \$20,000,000 of our money, in order to conciliate the money power, it was only in the line of our endorsement of the money power which we have fostered, and which we now love so well that we have expressed an avowal of our subordination to the gold power and a desire for it to control all our interests. The public sentiment of the country is in favor of our retention of those islands, which we first obtained by

legitimate conquest, then purchased by public consent.

While the presidential campaign was waging, we made the statement in *THE SWORD* that the campaign speakers of the democratic party, when advocating the remonetization of silver and the independence of the Filipinos, were making votes for the party in power. One of the strongest arguments against the ability of the Filipinos to govern themselves, is presented in the fact that the man chosen by such as desired an independent government, was not fit to represent a free people. He lacks all of the characteristics of a true hero. He has shown some skill, but very great indiscretion, as a public leader, and either a great amount of cowardice, or treachery, or both; or he may have honestly repented of his past errors, and honestly changed his convictions. The conversion of Aguinaldo to American fealty, under the fear of punishment and the promise of a great and lucrative office, if this be true, looks about as suspicious as the conversion of a man to the Christian faith through fear of being tormented in hell. But whatsoever the republican party does regarding the war in the Philippines, it does under the endorsement of the popular voice until the termination of this Administration's career.

We are in favor of the rights of the majority to rule, so long as our government remains under its republican form; and we regard as nothing less than treason, the course pursued by that class of men who are crippling the Administration in its efforts to restore peace to that distracted country. There are many good reasons why the United States should retain possession of the Philippine Islands; one of the most cogent being that if they are not held by the United States, they will be conquered by a less liberal country, unless their independence be secured and perpetuated by the United States. This would involve complications that our government could not be responsible for, nor afford to assume.

A government conducted under the competitive system, as a republic, furnishes some striking anomalies. The right of the majority to rule or to administer the affairs of the government, is universally conceded; this means that the minority must submit to the voice of the majority. Is this a correct version of the principles of such a government as ours? Have the representatives of the majority a right to administer the government according to the requirements of the majority? And if so, how far is the minority justified in retarding the progress of the administration? Is it a law of the country that the minority submit to the majority rule? If

The Flaming Sword.

this is not the law of the land, then what is? Where may we draw the line of demarkation between the rights of the majority and submission of the minority? And where shall the country define the limit of the rights of the opposition? The final overthrow of the Philippine rebellion has, from the first, been a foregone conclusion; and insomuch as this is the determination of a majority of the people, common sense would dictate the absurdity and uselessness of kicking against the pricks. If the course pursued by the opposition to the Administration were to obtain, the wheels of civilization would revolve backward a thousand years.

The cause of civilization will progress through conflict of opinion and the conflict of arms, until the purposes of the great Jehovah are fulfilled in the discipline of those who will become the Sons of God. It is a mistaken Christianity, or a perverted sentiment, that predicts universal peace before the final catastrophe of war. It is as evil to cry peace, peace, when there are no conditions of peace, and when war is inevitable, as it is to cry war when peace is in order.

It will be a long time before the people forget the achievements of the last five years of republican administration; not because of their virtues, but because in the line of public sentiment. If the democratic party could rise to the dignity of a statesmanship that could define and declare a legislation that could provide for an equitable distribution of the wealth which the great masses of the people have created, but which has been stolen and hoarded by the prosperous thieves, and which is denominated capital by the rich and acknowledged by the wealth creator, it would start out with a rejuvenated vitality. We have iterated and reiterated the assertion, that the two great parties have failed—in forty years of legislative control—to enact one statute for the masses of the people. The electors of this government have been manipulated by the rich in the interests of the men who are expert in their organized robberies, but under the guise of the capitalists' love for the poor working-man.

But why should we expect anything from a party, republican or democratic, which constantly poses as Jekyll and Hyde, with private promises to the money power and public pledges to the people, to be violated when the party has gained its ends? Our country

seems to be prosperous, and the people are made to believe they are rich. Wherein are the masses benefited by the great show of wealth claimed to be in the treasury of the United States? There is not a dollar in the United States treasury that we are not paying interest on to help the money power to enslave us. Our laws are made by the rich, and for their interests. If Lombard street controls our legislation, will we suppose for an instant that the bankers of the world will devote themselves to the interests of the comfort and luxury of the people? The rich are not exploiting the commercial world for the "common people."

In the great city of Chicago we have an illustration of the operations of the politics of the two parties. The campaign should have been fought by either the democratic or the republican party, on the issue of a regulation of the income of the city. It should have been contested on the basis of compelling the rich to pay their share of the taxes with which to run the city government, that the poor might be benefited through relief in taxation. All our municipal governments are conducted by expert politicians, for no other purpose than to manipulate the poor tax-payer and to compel the poor to support the rich. The rich should be made to defray the expenses of our great cities; but on the contrary, the campaign as conducted on the one side was, "Is it Hanecy or Hennesey?" (It proved to be "Dinnis.") On the other it was, "How bad can we make our city to appear in the estimation of the outside world, under the democratic administration?"

The questions of Hanecy's defeat and Harrison's victory have not been answered. Hanecy was defeated because he was a pusillanimous puppy, working in the interests of the money power—and the electors knew it. Mayor Harrison was elected because, though mistaken as to motives, he was honest on the one question—the saving of the streets of Chicago from the railroad corporations, and because the scum of the city knew it was comparatively safe under him. With our present political system, Harrison is the best man for the place—and the people have so decided. There can never be any improvement in the politics of the country under the competitive system. There must and will be a radical revolution, and we reiterate, it will not come without blood.

The Genuine Science of Being.

The Knowledge of Deity and the Laws of His Existence is the Supreme Science; How Koreshanity Solves the Problems of Creation; Science and Mysticism in Contradistinction.

LUCIE PAGE BORDEN.

A UNIVERSAL SYSTEM which includes all sciences, must begin with that of being as the first in order and importance. It is first in order because it is the most interior and central, relating to the throne and altar of God, the conscious nucleus of the universe. It is first in importance, because in it all other sciences originate.

What is being? What philosopher shall tell us? If all the learned disquisitions ever written upon the subject of the *esse* and *existere* were extant, the world itself would hardly contain them. There would surely be enough to build a tower of confusion reaching to the sky. Each author put forth a different conjecture, and brought to a focus energies from a sphere of chaos.

True science is affirmative, not conjectural. The

Messenger of Truth teaches as one having authority, and not as the Scribes. Being is not a state of passivity; it implies action. God, the divine essence is *biune*. Love and wisdom, the ultimate principles of sex, unite in him in a pure flame, and this flame is creation. To create in its first significance, is to beget. When God creates he does not form worlds out of nothing; He begets offspring and reproduces Himself. The *esse* then is God in his most interior degree, where he is conscious, personal, in the form of a Man, the Grand Man, amplified into 144,000 perfect Spirits, the Elohim, though still the One, "E Pluribus Unum."

The *esse* becomes the *existere*. God *stands forth* in visible human shape, a man among men. Then the Messiah is in the material world, but only the eye of

discernment will know him. The majesty and the grace which invest him are not apparent to most men. They see only the carpenter's son, but the Elohim constitute his interior mind. His material brain is the seat of their activity, and he is the beginning of the creation of God. He teaches the science of being, and every word which he speaks is an entity, an angel from a higher spiritual sphere coming to seek a dwelling-place.

The true science or knowledge of being is not mysticism. It reaches down to the material world and explains all phenomena. The law by which God, the *esse* becomes the *existere*, is alchemical and pertains equally to every physical atom. It is the law of transmutation by which spirit is converted to matter and matter to spirit. Continuity is the expression of the divine veracity,—a wonderful and a beautiful illustration of the divine methods.

Too much emphasis cannot be given to the fact that Koreshanity is opposed to every form of mysticism. It is practical and unselfish in its application to all departments of life. The ascetic in his cell, the stylite upon his pillar, made personal salvation his object. Koreshanity says: "Live for the reconstruction of society and the performance of use to the neighbor."

The science of being as it descends toward the circumference, shows that men and women as seen in their

various stages of experience, find their origin in the involuntary activity of the Lord. "I form the light and create darkness: I make peace and create evil: I the Lord do all these things." As the spiritual entities or the words of truth go forth from the lips of the Lord, opposite words and thoughts of error, find lodgment in some human brain, whence they descend into the body to find reincarnation through the lines of natural reproduction. By reflex action, the ranks of ordinary life are constantly reinforced.

A knowledge of being renders the coördination of society possible. Social conditions in the natural world are the outermost expression of the mental chaos which produced the sophistries of the schoolmen and the metaphysical subtleties of the dialecticians. Kant very pertinently used the term dialectic to mean the logic of illusion—poor Kant, who never suspected how his own works were contributing to swell the same class of literature. Some one else has called dialectic the art of determining the value of opinions; but opinions are worthless. The philosophers spent centuries quibbling over the value of zero.

It requires a mind that embraces all knowledge to bring society into harmonious relations. The announcement of the doctrine of the humanity of the Lord is the first step toward order.

In the Great Clamor for Leadership.

The Medley of Messianic Claimants; Prophecy Fulfilled in the Multiplicity of False Prophets and Christs; the Law of Antithesis; the True Messiah and His Message.

AMANDA T. POTTER.

THE MESSIANIC FUNCTION manifest at the close of one dispensation and the beginning of another, like a responsible bank, is instance for the counterfeiter. In every-day life, among all sorts and conditions of people, and in relation to all aspirations, professions, and industries, a phase of the spurious messianic office is subject for observation. Wherever two people engage in argument, each with evident disposition to waive his opponent's opinions, evidences, and rights, in a small way there outcrops the perverted desire for leadership. In its supreme and ultimate struggle, this desire of many for supremacy, heads up in one as a belief that he, the vidual of this aggregation, is a vital necessity to the further endurance and progress of his kind, and he puts forth his claim to the supreme leadership of men—their messiah.

Now, in the day wherein the appointed Messenger fulfils the Deific will in the earth, and just preceding the harvest whereof the Sons of God are the fruit, these self-appointed spring up like mushrooms, fill their little cycle with undemonstrated assertion, and eventuate in oblivion. And this necessary experience for the vidual in particular and for the world in general, is as true a prophecy of the advent of a genuine Messiah as are any recorded promises from speech of the Almighty.

These antithetical manifestations are legitimate in

the sense that all manifestations are sequential of law. These little walking plague-spots are spoken into existence by the same Power that speaks the true Messenger. Herein we appreciate the exemplification of the involuntary power of the Finite—the finished Being. This attribute may be more readily comprehended by calling to mind the qualities expressed by the words light, heat, good, etc., and carefully noting the result. It will be found that the word light suggests not alone its own quality of substance, but the opposite quality or darkness, and so on through the list. The infinite or unfinished mind does not so clearly conceive the antithetical quality, but there is some faint conception which corresponds to the involuntary power of the Individual or Perfected. This basis reconciles God's declaration that he forms the light and creates darkness: makes peace and creates evil. He voluntarily speaks into existence his true Messenger, while his involuntary power ripens the spurious messengers.

The close of the age teems with aspirations to leadership in the avenues of church, state, politics, commercial and national activity. A recent news column relates a tragedy in Berea, West Virginia, springing from rivalry between the Seventh-Day Adventists and the Seventh-Day Baptists, resulting in three lying at death's door, while the fourth has bounded quite

through the portal into the arms of the Saviour for whom he fought, bled, and died! His compeers of course, regard him as subject of royal welcome by Him who commanded Peter to put up his sword, and healed the wound of its infliction.

Our city, pending municipal election, seethes with political leaders ready to entertain any plan which promises to seat certain candidates and oust from position certain incumbents. The voters who espouse this cause are "manly, unsullied, patriotic men;" the voters upon the other side are "subject to corruption,"—and either story is good until the other is heard. Gamblers contend for all sorts of stakes, and in the

walks of commerce, which represents the center of vidual and universal existence, competition for advantages and leadership is approaching the climax.

With suspicion evidently born of some self-knowledge, "Christian" nation watches "Christian" nation lynx-eyed, ready to plunge into the vortex of war, or, already in that red bell, cast their lives upon the die of butchering those other sons of the same All Father. The false messiah will multiply under these conditions, which will know no surcease until, through his Appointment, God has turned back the tide of the river of death and brought into externals the army of the ransomed of the earth, the promised true Messiahs, the genuine Saviours, the Sons of the living God.

In the Editorial Perspective.

THE EDITOR.

THE SEMI ANNUAL FESTIVAL of the Koreshan System has an important astrological significance, and marks two great points in the Koreshan year; the Lunar Festival being celebrated April 10th, the Solar Festival October 18th. Aries and Libra, two great co-ordinate poles of the anthropotic Zodiac, are the terminal points of the axis of human destiny. The placing of the semi-annual Festival in these signs is not from mere arbitrary choice; the choice has back of it scientific principles, astronomical law, and *two natal days*, the dates of which fall in the equinoctial signs. There is a natural fitness in the Koreshan System; factors of destiny have conspired to make Koreshan events great landmarks of progress. The FOUNDER OF KORESHANITY was born under the sign Libra, October 18, 1839, at the beginning of the great Advent movement of the nineteenth century; counting lunar time, 1839 was the end of the great prophetic period of 2,300 days, upon which the Adventists relied, but concerning which they were disappointed because they could not comprehend the character of the event foreseen by the prophets. VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity, was born under the sign Aries, April 10, 1844; this date, calculated on solar time, was thought to mark the end of the prophetic period, and this was the great date fixed by William Miller, as a result of his computations from the basis of prophecy. Aries signifies the love of begetting, while Libra signifies the science of begetting—it is the symbol of the great balancing power of human life. The scientific law of balance or equilibrium, applied in the three domains of commerce, will adjust the sex, religious, and commercial relations of humanity. Law provides, in the institution of celibacy, a natural restraint of the propagative instinct of the world, and prevents disastrous results of over-population. The Koreshan natal days fix the beginning of the sacred and civil years of the new era, corresponding to the years observed under the Jewish economy. The April Lunar Festival is the *Koreshan Easter*, in the true sense of the term. Easter as now observed, was appropriated by Catholicism from Roman mythology, although employed to celebrate the triumph of the Messiah over his enemies at Jerusalem. The term Easter is derived from the Saxon *Ostara* or *Eostre*, the Goddess of Spring. Koreshanity is the true religion of the Sun; it has come to establish human equilibrium—universal harmony in humanity. Jesus appeared as Aries, the Lamb or Ram; and his function was to beget and regenerate through the matrix of the church, the divine offspring. The science of that begetting is Koreshanity; and the time of its proclamation, the time of the beginning of the new age, is unmistakably marked by the sign Aries

on the great dial of the Zodiac of the physical cosmos. In the celebration of April 10, Koreshans honor the unique feminine character which the powers of destiny have selected as the Pre-Eminent Head of all the orders of the Koreshan government.

The subject of cellular life is being widely discussed in the scientific world; but on this as on all other subjects pertaining to life, the scientists are ignorant of first principles—they have not the slightest clue to the solution of the problems which the cell presents. Cellular life is the *only* kind of life that exists; and as long as the modern scientific world does not comprehend the laws which operate in the organic cell, they have not the slightest conception of what life itself is. The following quotation from the *Revue Encyclopedique* indicates somewhat of the dense stupidity of modern biologists: "The existence of a nucleus in every living cell has always been regarded by naturalists with interest. Experiments in merotomy or cell-division, have shown that it is indispensable to cell life, and therefore to the life of the organism, since this is built up of cells. The exact relationship between the nucleus and its surrounding protoplasm, has been the subject of many interesting psychological investigations." Prof. Kunstler, a French scientist, concludes that the cell nucleus is related morphologically to certain spores, and adds: "If this is really so, our knowledge has received a very important addition. Is the cellular nucleus nothing else than the result of the transformation of a bud, adapted to a new role? Is it the vestige of a reproductive process, diverted from its primitive purpose? Such an hypothesis has the advantage of explaining the intense vitality of the nucleus; it gives a rational explanation of the appearance of the element which has hitherto seemed to owe its origin to no precursor." Koreshanity has the advantage of all other schools of thought today, because it begins with the fundamental principles of *cellular life*. It has come to teach the world that *all* life is cellular; and that a cell is a living organism, analogous to the form of the universe itself. The scientists have yet to learn that every cell has a heart and lung, and that the cell nucleus is the very center of the circulation of the cell. If the scientists would turn their attention from their vacuum to the Cellular Cosmogony, they would see their problems solved, and the mysteries of life revealed.

The editor of the *Saturday Evening Post* published in a recent number of that paper, an editorial on "The Exaggerations of Reform," and says: "The *Spectator* some time ago remarked that one of the greatest obstacles of political reform in America, was the tendency of its friends to exaggerate the evils with

which they fight;" and it is suggested, by way of reference to the anti-slavery movement, that it is to be regretted that leaders, especially such men as Garrison and Phillips, spared no pains to overstate their case. In calm deliberation, we do not believe that the leaders of modern social reform nor the masses appreciate the truth concerning the gigantic evils which exist not only in America, but throughout the civilized world; and in our judgment, the conditions of modern society have not been exaggerated; but we do believe that the exaggeration lies with many, in their estimation of the value of their remedies, some of which are absolutely worthless. The exaggerations made by aggressive anti-slavery men are not apparent in the pictures they drew in the then existing conditions; but the sequel proves that the reform in itself was not complete. The evils which the men were fighting were as bad, if not worse, than they pictured; but the remedy was not so successful as they expected. The *worst* things ever said about humanity were uttered by Jesus the Messiah nineteen hundred years ago; and the *exact truth* concerning the conditions of human society today, may be stated in the same terms. The true remedy for existing evils cannot be applied effectively until the evils are scientifically analyzed and revealed in their awfulness. Just how bad the world has been through successive generations, will be made apparent in the ultimate effect of humanity's meanness—in the woes of that terrible revolution which was foretold by the Christ, and now declared by Koreshans to be at hand!

There is a reaction against classical education in several nations of Europe. It is not considered important to study dead people and dead languages; and the world is asked to turn its attention to modern literature, peoples, and tongues. The only trouble is that the modern world does not comprehend what is involved in the teachings of the ancients. There are certain elements of knowledge involved in the conceptions and languages of the Hebrews, Greeks, Romans, and other ancient peoples, that are absolutely essential to a correct understanding of modern languages. Through classical education the ancients have impressed the world with their greatness. It may be safely said that the conceptions of the modern world will not long survive the impending revolution. What is there in the modern mental world, as manifest in popular conceptions, that is destined to live through the ages? Where are the great men that will stand before the world to come, as mental giants? The spirit of the ancients has been transmitted from generation to generation; the ancients have been honored, and the knowledge they have imparted through root words, mythologies, philosophies, and religions, has served a necessary purpose in the progress of the world. Let the modern world repudiate what has been transmitted from ancient times down to the present; that repudiation must be taken as evidence that the spirit of the ancients has withdrawn from the masses, and has become involved in the great System which has come to restore to the world that knowledge which the ancients possessed; and with that knowledge must come the great characters and glorious civilization which existed in the remote light ages of the world's existence.

The pope of Rome advocates a Christian democracy, while claiming to represent the King of kings and Lord of lords. The idea of a Christian democracy is more in keeping with the spirit of the times, to which the church of Rome, true to its old-time policy, is endeavoring to adapt itself. There was a time when the Catholic church was united with the state—with an *empire*; then, Christ's *kingdom* was proclaimed. There was no democracy then, and the principles of democracy were not advocated by the church. In the disintegration of Rome, the

church granted kings the "divine right" to rule. Observe how exultingly the pope crowned Charlemagne who, through over fifty campaigns, endeavored to restore the Roman empire. On Christmas day, A. D. 800, the pope placed the golden crown of the empire upon the head of Charlemagne, while the people shouted, "Long life and victory to Charles Augustus, crowned by God, the great and pacific emperor of the Romans." The powerful spirit of the great conqueror, under the sanction of the church, was not sufficient to reduce to order the barbaric society of western Europe; but events of history prove the attitude of the church on the question of imperialism from the medieval period to the ascendancy of the democracy of the West. The "infallible" church has changed its complexion many times during the past thousand years. It fought the Copernican system of astronomy at the time of its founding; it now accepts the system in its entirety. The authoritative advocacy of a Christian democracy manifests a tendency to another radical change in the attitude of Catholicism toward secular government.

The scientific world is a little exercised over repeated reports that the city of Bristol, England, is visible during the greater part of the year, from Muir Glacier, Alaska—a distance of about 5,000 miles; and an expedition of scientists is proposed to investigate the phenomenon during the coming summer season. Already scientific writers are endeavoring to explain it, although in doing so they must accept as possible that which was laughed at some years ago, when the advocates of the "flat earth" referred to apparently well authenticated reports that the Allegheny mountains in America were seen by a party of Portuguese scientists, in 1864, from the Peak of Teneriffe, on one of the Canary Islands—over 2,500 miles from the Alleghenies. Of course, such phenomena are to be explained on the basis of the mirage, with great magnification, because at such great distances a city of only a few square miles would be beyond the perspective vanishing point in direct lines of vision; but Prof. Serviss freely admits that "the phenomenon known as the mirage is one of the *least understood* of the optical properties of the atmosphere, although it has been known for ages." An explanation is proper only when the explanation itself can be understood, and its basis demonstrated; otherwise the explanation is as great a mystery as the original problem. When it comes to explaining how a city may be seen at a distance of 5,000 miles, the demonstrated premise of the hollow globe of Koreshan Astronomy must be called into requisition—for it has the decided advantage over the popular conclusion of the earth's convexity!

Edward Howard Griggs remarks that "the time is ripe for a new prophet, who shall call the world back to the simple realities of human life;" but so far from the truth is his conception of the mission of the Messenger of truth, that he spoils his hope by endeavoring to lay down the lines of action to which he thinks the new prophet must conform. He concludes that the coming prophet should found no order nor establish an institution; he must forego authority, and disclaim unusual election; he must find the ideal by transfiguration of the commonplace, and he must see and teach the *divinity of common things*. Indeed! What would a prophet be without authority? He would be devoid of a knowledge of the laws of organic unity did he not establish an organic society, and his ideals would be low and crude if he could see divinity in the peoples and customs of modern civilization. The world is full of unauthorized prophets already. What the world needs, is a Prophet who will teach a conception of Deity that belongs to a higher natural kingdom than that which now exists; who will possess sufficient authority and power to establish, on the basis of scientific law, an organic society and government that will prevail uni-

versally; and whose gospel will be unique and as distinct in character and degree from the gospel of nineteen hundred years ago, as the gospel of Jesus was distinct from Judaism. The old gospel, the old church, and the old order revamped will not reform the world. The time has come for a new System that will involve all the elements of liberty and life, of human progress and power.

The scientists continue to speculate concerning the location of the Garden of Eden; but so far, Paradise has eluded their most careful research. It has been supposed that it was in Mexico, in Yucatan, in South America, in Atlantis, at the North Pole, and in Smyrna; and now comes Prof. Burton, who concludes that Adam and Eve were Chinese, and that their primitive home was in China. Columbus thought to find the Garden of Eden in the East Indies; and his expedition was for the purpose of discovering its location. Notwithstanding the fact that nearly all these modern conceptions of the location of the Garden are reflexes of the truth, Koreshanity is the only system which scientifically locates God's Garden, in both the past and the future. Nineteen hundred years ago, the Garden of Eden was in Palestine; the real Garden was the church in which the Almighty planted his Seed. The future Paradise will be in America—the specific point of its location will be in Florida. If the readers of *THE FLAMING SWORD* will look over their files, they will find, if they do not remember, our reference to the remarkable likeness between the shore-lines of eastern Asia and eastern North America, with the adjacent islands; and the similarity of the Malay and Florida peninsulas. In this reference we pointed out, in advance of Prof. Burton, some geographical evidences that the center of the world's civilization at some remote period of the world's existence, was located in eastern Asia.

The old creeds are a constant source of trouble to the religious denominations; and from time to time attempts are made to revise their articles of faith. The greatest commotion in this line for years past has been in the Presbyterian church, the leaders of which now admit that the church has been in error regarding its conceptions of Deity and his relation to the world of man. The modern mind revolts against the creeds formulated in medieval times. Dr. Curtis, of Chicago, thus sums up the situation: "The church has too much ecclesiastical machinery. A board once organized is not predestined to everlasting life. We must strip off some superfluous offices. The church is too conservative. We are weighted down with a confession of faith that no longer represents the sense of the Presbyterian church. Now, just before the General Assembly, is the time for action. I do not think that Calvin, the Westminster father, looking down from above, is concerned that we should think as he thought and theologized, but rather, our loyalty to truth as we see it." The Presbyterian church, in its departure from its first false principles, has no longer any excuse for existence. It acknowledges that theological errors are taught in its body; and that the church cannot guarantee to the world that any new conceptions which its clergymen may have, are any nearer the truth than the conceptions entertained by Calvin.

St. Ambrose declared that "Where Peter is there is the church." This statement is true, because to Peter were given the keys of the kingdom of heaven. The Apostle Peter was the first to officially enunciate the doctrines of the gospel, after the ascension of Jesus; and Peter, in the line of the true Apostolic succession, must complete the work and mature the fruit of the Christian dispensation, and head the great order of the new dispensation. Let the church look for Peter in his final embodi-

ment, as the authoritative Messenger of the new church, the Prophet of the new age. Through a long line of experience in the processes of generation during the Jewish dispensation, Abraham became the Christ; and correspondingly, Peter rises to his perfection through a line of experience in the processes of regeneration, during the Piscatorial age. There is no record anywhere of Peter's having delivered the keys to another; he therefore retains possession of them, and must ultimately apply them in unlocking the treasures of truth and revealing the mysteries of the universe.

Everything is considered fair in love and war; and this accounts for the laudation and promotion of Funston, of the American forces in the Philippines, to the office of brigadier-general. Funston captured Aguinaldo by trickery; he came with a band of Filipinos before the Filipino chieftain, under the role of a prisoner of war, as though captured by Aguinaldo's soldiers; then Aguinaldo was overpowered and taken to Manila. But the promotion of Funston will not be without its good effects; it is a rebuke to such men as Admiral Sampson and many officers of the regular army, because of their attitude toward under-officers who are not "socially refined," or who have not come through the regular channels of education in military tactics. The common idea is that great men must be made by machinery; but the facts are notoriously in evidence, that men who have made their mark in the world have risen through development in the school of experience.

That which seems to be failure may contain the germs of success; there is even fortune in adversity. Martyrdom is a terrible ordeal, but great movements spring out of tragedy. Persecution cements hearts together in unity, and a secret conspiracy may be instrumental in discovering to the world the merit of that which is attacked. Thirteen persons reclined at the Passover supper in the upper room at Jerusalem; there were two central figures—characters which were antithetical. The fortunate side of the question may be seen by considering Jesus as the thirteenth person; while if Judas is taken as the thirteenth, we may see the unfortunate side—especially for himself and for the powers operating in and through him. Judas and the Jewish nation did not long survive the moral effect of the tragedy of the cross, but Jesus triumphed completely, and a new church began, with its powerful impulse for dispensational progress.

The highest conception of the resurrection that the modern church has is that of Jesus' coming forth from the tomb of Joseph; it has no conception of the real resurrection of the Messiah. Jesus said, before his martyrdom, "I am the resurrection and the life." Of whom or of what was he the resurrection? He was the resurrection from the tomb of mortal humanity, of all the progressive spirits of the Jewish people including the central line of Messiahs, prophets, priests, and kings. Jesus' victory over death was a great event; the church has perpetuated the memory of it by its annual celebration of Easter; but false conclusions of the import of that event have blinded millions to the truth of the great resurrection which is to come as the fruit of the present dispensation of divine progress.

The number 7 figures conspicuously in many important names and words connected with the history of Koreshanity and the great subjects in the field of its discussion. The Founder of Koreshanity was born in New York, a name which has 7 letters; Chicago, the name of the city in which the center of the Koreshan propaganda is located, has 7 letters; also Florida, the name of the peninsula on which the New Jerusalem will be located, contains 7 letters; it is noteworthy that the names America, England, and Germany have each 7 letters. There are likewise 7

letters in the names and words Abraham, Ephraim, prophet, kingdom, society, alchemy, biology, Pacific, Creator, Messiah, and Jehovah—each of which will reach their completeness and perfection in the new age.

The shame of Christendom is exposed by *Leslie's Weekly* in its reference to the treatment of the Chinese native Christians by the allied Christian powers. The native Christians materially assisted the legations during the Boxer siege, and Conger admits that without their aid, the legations would have succumbed to the Boxers. Those who rendered such timely aid, or at least the families of those who sacrificed their homes and lives in behalf of the foreigners, are compelled to go without compensation, and are now homeless. We have heard that humanity is a great brotherhood; but we do not see the spirit of brotherhood manifest in the masses, nor even in the ranks of modern Christians!

"Liberty brooks no restrictions," says one. The liberty and harmony of the solar and stellar systems of the physical universe depend upon the restrictions of eternal law; every planet has perfect liberty and freedom to move in its orbit, but it has no liberty to move out of its orbit. There is no true liberty for the masses without the restrictions which the laws of order impose. Unless there are restrictions and restraints upon men, at any period of the world's history, the rights of the neighbor are infringed and liberty made as impossible as it is today under existing chaos.

A Chicago clergyman deprecates the existence of modern

religious fads; he calls them the vaudeville of religion, and attributes their origin to the tendency to specialism in religious circles. The variety show is not confined to mental science fads; the religious comedy, the spectacular farce, in which the devil is the star actor and supreme jester, has been in continuous performance in the religious world ever since the Reformation, when the church began to break up into sects.

Ultimate effect can never be greater than first cause—they are equal and in unity; therefore, there is no such thing as continuous evolution without co-ordinating involution, which embraces in least form, all that was previously evolved. The acorn and the oak are equal, because the oak is the acorn evolved. The Creator of the universe is the involved product of all universal activities, planes, and kingdoms.

Koreshanity is the only whole and perfect system of Science. No modern man will ever suggest a problem that it does not solve, nor discover a fact that it does not explain; and moreover, no fragment of truth will ever be found that is not now contained in Koreshan Universology.

The tree whose heart is rotten must soon die; the dispensational tree has born its fruit, and must pass away.

When gold moves the soul of man, it is the sole mover of the world.

Truth discovered is the universe unveiled.

The spirit of truth seeks the truth-seeker.

Editorial Discussions and Miscellany.

THE EDITOR.

Koreshanity Cannot be Revised.

EDITOR FLAMING SWORD:—I have been a careful reader of your valuable paper for some time; also your other publications. But there are a number of points on which I want more light—so many that I hardly know where to begin; but I will ask a few questions relative to the Cellular Cosmogony:

(1) You claim that the earth's shell consists of metallic, mineral, and geologic strata; that there are 7 metallic strata, of which gold is the outermost. I would like to ask what you do with platinum, the heaviest of all; also with the other metals, such as aluminum, nickel, etc. It seems to me that your classification needs revision.

(2) You say that the moon is a reflection of the earth's crust—the whole surface. Now that is impossible. How can we see reflected on a single disc, both hemispheres at once? Your lunology also requires revision.

(3) You say that there is nothing on the outside of the earth's shell. Do you mean by nothing that it is vacuum? I can exhaust the air from a bell jar and produce a vacuum. If this is all you mean, by nothing, I see nothing absurd in saying that that vacuum may extend infinitely. If I were to go down and down until I passed through the outermost shell, I would be occupying space that before was vacuum. Where one cell exists, I would expect others. It would be more scientific and logical to hold that outside of our universe there are similar ones, or a larger one encasing ours. We know not; but to affirm that our little universe is the only one in existence; that there is no empty space even, no vacuum, where any-

thing might exist, is to affirm what is both illogical and unscientific. Had you not better revise this?

(4) It was stated in THE FLAMING SWORD sometime ago, that the darkness which prevailed during our Savior's crucifixion was caused by an eclipse of the sun. Now an eclipse of the sun always occurs at new moon. Jesus was crucified at the Passover season, which always occurs about the 15th of the Jewish month Nisan. The moon at that time would be full, as the months were lunar. Therefore, the darkness could not have been caused by an eclipse; it must have been supernatural.—E. B. S., Marquette, Man.

(1) The absolute truth cannot be revised, any more than eternal law can be changed. That which needs revision, however, is the *misconception* some minds have of Koreshanity before its principles are thoroughly mastered, and before old fallacies are completely eradicated from the mind. Where the mind is filled with the conclusions of the chemist, it is impossible to grasp Koreshan Alchemy. The chemist reduces matter by analysis, to what is called elements; he has discovered no process of going beyond the elements, and he therefore concludes that the 65 or 70 so called elements are the primary states of all matter. The chemist has no conception of the change and progress of atoms. The 7 metallic

strata are comprised of the 7 noble or primary metals. There must be just 7 primary metals, and no more.

We decompose a solar ray through a prism, and on the spectrum we see the 7 primary colors. We know the arrangement of colors from violet to red, through repeated experiments, as well as from the law of the co-ordinating sevens in Nature. Suppose some one who had never seen the colors on the spectrum, should ask if this natural arrangement does not need revision, and what is to be done with all the other colors. All other colors are derived from the 7 primary colors; and likewise, all other metals found in the conglomerate geologic matter near the earth's surface, are the product of the 7 noble or primary metals which constitute the very foundations of the universe. In our issue of March 22, we noticed the arrangement of metals which have a greater specific gravity than gold; they lie in thin layers in a belt under the Zodiac in the earth; but they do not constitute a spherical shell, but a zone; the outermost solid shell or sphere is gold.

(2) To say that the whole surface of the earth cannot be pictured by natural processes on the face of the moon, is equal to saying that it is impossible to represent

the whole surface of the earth on any basis of geographical projection; however, there are Mercator's, the circular, the oblong, the conical, and the fan projections of the earth's surface, all of which conform to certain geometrical principles employed by geographers. Is not Nature capable of doing at least *as much* in geographical projection business as the geographer? Mercator's projection is a transposed expansion, through mental and mechanical processes, of the whole surface of the earth; the geographer reflects the earth's surface on paper; but it is not a direct reflection of light, one must admit. The moon is formed by a storage process. The visible moon is but a focal point, involving all that is impressed on a great sphere of force which surrounds the physical heavens, and is in the zenith of every part of the earth; hence, the visible moon is a transposed expansion, by reflection, of all the earth's surface which is pictured on the lunar sphere of force.

The science of the moon is more intricate than any other branch of the Koreshan Cosmogony. It is as complex as the functions of the female in humanity. Before a student gains a full knowledge of the Koreshan Cosmogony, his conceptions have to be revised many times. Let the student revise his conclusions; the Teacher is able to determine when his conclusions are correct. A student who admits that he does not know, should be patient with his inability to immediately reach a proper conception of things; he is not in position to make broad and sweeping suggestions to a teacher of Universology.

(3) Nature so thoroughly abhors a vacuum, that it is impossible for a vacuum to exist. The air is not the only substance that pervades the space it occupies; there are ten thousand other substances which can never be removed from a receiver by means of the air-pump. No physicist has ever produced a vacuum, and never will. There is no vacuum outside of the universe; there is nothing beyond the limit of existence. It is absurd to suppose that one could go where existence is impossible. The universe is *something*, outside of it there is not something, but *nothing*. There is only one universe, one great Cause, one Creator. The Creator expresses himself perfectly in the one great cell, and hence cannot express himself at all in any other; he involves that cell and all that is in it in the perfect Man—in his own personal Godhead and Godhood.

If there were a multiplicity of Gods with a multiplicity of cells, they would

be so related as to be referable to some one primary source or Cause, and the systems they might create would all have to be evolved from one; and therefore would ultimately be involved in the one. The word universe implies only one great system of existence, which turns in itself. If there were two systems of existence, neither would be the universe; neither would be perfect nor complete, and hence could not be eternal. It is logical and scientific to take the word universe according to its *meaning*; it is illogical and unscientific to speculate without a proven premise. Minds yet imbued with many Copernican fallacies may need to roam a little longer in infinity; but the final rest-point, the equipose of mind, is in the true Koreshan conclusions which we promulgate.

(4) If one assumes that the moon is the direct cause of a solar eclipse, then of course, an eclipse of the sun would not be possible when the moon is full. Jesus was crucified when the moon was full, and in opposition to the sun; but the sun was darkened, its light cut off; and eclipse means to cut off. Hence, the phenomenon attending the crucifixion of Jesus was an *eclipse* in the true sense of the term. It so happens, however, that the Copernican explanation of a solar eclipse is not correct; but it is true that ordinary eclipses of the sun occur when the moon is new, and when the lunar node is within three degrees of the sun's place on the ecliptic.

The eclipse which occurred at the time of Jesus' crucifixion was a natural phenomenon; it was not supernatural, but it was *extraordinary*, having for its remote cause an extraordinary cause in the human world, and for its direct cause an extraordinary eclipsor; it belonged to an order of eclipses which recur at least once in every great cycle of 24,000 years. It was caused by a reflex in the heavens, of a large dark disc of mercury in the earth. The dark reflex sustained the same relation to the sun at that time, that Judas sustained to Jesus. The Messiah was "cut off" (eclipsed) as was prophesied; and the relation between the physical and anthropotic worlds is so complete, that at the very time the Messiah was cut off there was a corresponding extraordinary cutting-off or eclipse of the sun—the duration of which was three hours. Astronomers have never been able to explain this extraordinary eclipse; and Christians must learn that to say a thing is produced by supernatural causes, is no explanation at all.

A Clergyman's Questions Answered.

EDITOR FLAMING SWORD:—I would be glad to learn the position you hold with reference (1) to the marriage question, sexual indulgence, and divorce; (2) with reference to the inspiration of the Bible, and (3) to baptism. (4) I would like to know if you have established a colony in good working order; also what one must do to become a member. Any literature or information that you may supply to me, bearing on these subjects, will be most thankfully received.—REV. C. J. B., Ashaway, R. I.

(1) The position taken by Koreshans regarding marriage, is that marriage as it obtains throughout the world today, is

nothing more than legalized prostitution, in which the energies of life are wasted in sensual gratification. In the common marriage bonds, lust instead of love exists, and the contracting parties are under the curse. Notwithstanding the pretensions of the church, the millions of modern marriages have no divine sanction. Sexual relations in marriage have but one legitimate purpose, and that is the production of offspring; anything beyond this is in violation of physiological law, for which the masses of mankind today suffer all forms of disease.

Koreshanity has not come to abolish marriage, but to purify it; we have no sympathy with any form of free-lovism. Sensuality cannot be destroyed by the abolition of the present marriage bonds, nor by repealing the laws which legalize the ties. Neither would it help matters any under present conditions, to abolish divorce laws. If two incompatibles discover their mistake they should separate; and divorce should be granted for the same reason that Moses permitted divorce—that if possible the parties to the contract may be enabled to continue the search for harmony, even in sensualism. However impure may be the present marriage relation it is better, with its restrictions, than promiscuous consortism.

Reform in society must come from an entirely different source than that expected by the various faddists and ignorant advocates of unnatural and unwholesome ideas concerning sex relations. Koreshanity alone holds the key to the situation; it will teach the world the proper use of the functions of procreation, and abolish the evils which curse the human family. The Science of Astro-anthroposophy will not only determine what characters are adapted for marital relations, but also make it possible to predetermine the character and sex of offspring. The time will come when there will be no divorce, nor the necessity for any; for under the application of scientific law there will be no mistakes in the first steps toward the married state.

Koreshanity advocates celibacy for those who desire to attain to immortality. Celibacy is the true stepping-stone to the highest form of marriage known to man—the marriage of God and man. This is the kind of marriage that existed "in the beginning," for the original, perfect man was male and female in one form. Immortality is impossible for those who cannot break the common mortal ties and rise above their perverted loves. It is in the order of scientific evolution and prog-

ress, that no life can ascend from one plane to a higher as long as it is propagated on the lower plane. The central orders of Koreshanity are celibate and communistic; more external orders are marital. The society and government of Koreshanity have places for minds in all stages of progress; and because it is a Universology it will ultimately prevail universally.

(2) The Bible is a compilation of books inspired from the mind of Deity; these books were written by men, in the language of universal symbolism, and their correct interpretation is possible only through a knowledge of the meaning of the symbols employed. The Bible is not the Word of God—it is the best written expression of the Word, which is God, and which was made flesh and dwelt among men. The astronomy, alchemy, and ethnology of the Bible are scientifically correct, in agreement with the Science of Koreshanity, but in direct opposition to all so called sciences of the world today. God Almighty was *in* the men who wrote the Bible; and it requires the same mind to interpret what the divine Mind has expressed. The writers of the Bible were inspired in much the same way that artists and poets are inspired; but the mental spheres from which they derived their impulses were divine.

(3) The primary baptism of the Christian church was the outpouring of the life and mentality of Jesus the Christ. Jesus was translated or theocrasised after his coming forth from the tomb of Joseph; He entered his Apostles first; thence into the 120; thence into 3,000 on the day of Pentecost, and so on, until the whole Spirit (the Holy Spirit) was transmitted and disseminated during the first century. The Holy Spirit was a direct result of the burning of the body of Jesus; and it was with this Spirit that the Apostles were commanded to baptize believers, and they did so by impartation of mental substance, while in the act of performing the great symbol of that period—baptism in water. This baptism was neither sprinkling, nor pouring, nor immersion of the body in water; it was simply the immersion of the feet. The baptizer and the baptized waded into the stream until the feet were covered, and then the Apostle baptized the candidate with the Holy Spirit. That symbol accompanied the baptism of nineteen hundred years ago; it has no application today. The symbols and rites of the new Church established by Koreshanity will differ as much from those of primitive Christianity, as the symbols and rites of the early church differed from those of pure Judaism.

(4) Koreshanity has two colonies in operation—one in Chicago, and one at Estero, Florida. The Koreshan body in Chicago at present consists of two Homes; its members are engaged in various industrial pursuits, and their relations are communistic and co-operative. The Koreshan communities are not experiments; the central organization in Chicago has been in existence for a period of over ten years, and it has progressed steadily from the first.

Any person of good morals can become a member of the investigative Court of the Society Arch-Triumphant of the Koreshan Unity, through application to the Secretary, VIRGINIA H. ANDREWS, 6310 Harvard avenue, Chicago. If, after investigation, the doctrines of Koreshanity are accepted, steps may be taken to enter its other orders; the Institutions of Koreshanity cannot be entered except through the Society. The central bond of Koreshanity is religious; and the highest privileges come from acceptance of its principles, and obedience to the scientific laws which it reveals.

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., April 14, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

Koreshan Astronomy in England.

A Liverpool Student of Koreshanity on Cosmogony Before a Scientific Society.

What is Cellular Cosmogony? It refers to a new theory in astronomy which is, perhaps, not widely known here, except to those who are deeply interested in modern scientific discoveries with regard to the earth and the planets. But the members of the Bootle Eclectic Society have provided an opportunity for the public to become better acquainted with the subject; and under the auspices of the society a lecture was delivered on Friday evening at the Stanley Hall, by Mr. W. H. Chapman, which was an able and comprehensive treatise on this new scientific discovery of DR. CYRUS R. TEED, of Chicago, and which is styled "The Cellular Cosmogony, or Koreshan Astronomy." Mr. G. H. Bibbings, president of the society, occupied the chair, and briefly opened the proceedings.

The lecturer, in introducing his subject, said it was unique in this country, being unknown except to a few. He had studied it for about three years, but before proceeding with his address he wished to state that he merely explained the theory; he did not say he accepted it, nor did he know that the popular theory as to the

earth's formation was true. He had been brought up to accept the statement that the earth was convex; but some years ago his attention was called to the hollow theory, which he would explain. Mr. Chapman then read the following statement which appeared in *THE FLAMING SWORD*, published in Chicago, and as it so concisely explains the leading features of DR. TEED's discovery, we give it in full from the publication:

"The earth is a stationary concave cell about 8,000 miles in diameter, with people, suns, moons, planets, and stars on the inside, the whole constituting the only physical universe in existence. It is an alchemico-organic structure, a gigantic electro-magnetic battery, the central sun being the positive pole, and the earth the negative elements of the cell. The universe involves the laws and functions of its own perpetuity, and is eternal. All life is cellular—within the cell; we inhabit the earth. Koreshan Cosmogony comports with all facts of astronomical, geographical, geological, and alchemical research, and international Geodetic survey, experimentation, and navigation. It interprets all ancient legends, mythologies, and Bibles, and furnishes the basis of all reason and science, the premise of the true theology, theocracy, and social economy."

By means of diagrams, the lecturer then proceeded to explain the earth's crust, which was stated to be 100 miles in thickness, consisting of the geologic strata, the mineral strata, and the metallic strata. It is not an easy matter to convey a correct impression in a necessarily brief resume of the subject, and without the aid of diagrams, of the physical character of this presumed concave sphere; but, among other drawings and illustrations, the lecturer produced for inspection a sketch of this great cosmic shell divided into hemispheres and giving a general view of the world we inhabit, a brief description of which will enable anyone to form some idea of the new theory. Imagine a huge shell shaped something like a cocoanut; the white kernel of the nut clinging to the outer shell representing the earth, with its vast continents and oceans, and in the hollow of the nut are the heavens.

The idea that the surface of the earth upon which we live is concave, constitutes the fundamental premise of a new system of science altogether opposed to the teaching of astronomers, which, as children, we have been taught to believe, namely, that the earth, shaped as an orange, revolves round the sun, whilst the inhabitants exist on its surface, and not on the inner side of its crust. The planets, said Mr. Chapman, are merely discs of light, and the sun and earth combined produce myriads of lights or stars.

Mr. Chapman subsequently dealt with some of the reasons given in support of the theory that we live on the surface of the globe, mentioning the case of the receding ship. He said the question of what

caused the hull of the ship to disappear first was important. It had to do with the laws of optics, and he explained that the sight at long distances converged to the center, and the masts of a ship being so much higher than the hull out of water, they are seen after it is lost to the naked eye, but with the use of a strong telescope the hull again comes in sight.

An interesting discussion followed the delivery of the lecture, which was initiated by a few remarks upon the subject of Mr. Chapman's able discourse by the chairman. Mr. Hammond, of the National S.S., followed; and in the course of his criticism asked how the Koreshan astronomers knew that the earth was the only sphere in the universe, because he supposed Mr. Chapman would not deny that there was an outside to the world's crust. Referring to the ship question, the speaker said if anyone having lost sight of the hull went to the summit of a hill he would find that it would re-appear in view, a fact which seemed to weaken the lecturer's argument.

The discussion was continued by Mr. Giles. Mr. Bennett, Mr. Stone, Mr. McMillen, and other gentlemen, and Mr. Chapman having replied, an interesting and educational meeting was brought to a close by a cordial vote of thanks being passed to the lecturer for providing so pleasant an evening.—*Booth Times*, Liverpool, Feb. 9, 1901.

* * *

The World's News.

March 27.—School committeemen at Somerville, Mass., prohibit study of books on psychology, by children.—National spiritualists' association in convention in Chicago.—Great Britain, Germany, and Japan announce intention to partition China if Russia takes Manchuria.—Report of plot discovered to blow up Czar's palace.—March 28.—Chicago *Record* sold to editor of *Times-Herald*, and the two papers are combined in one; new name, the *Record-Herald*.—Aguinaldo captured by Gen. Funston, in northeastern Luzon.—Movement on foot to erect great Lincoln monument at Springfield, Ill.—Big cereal trust formed in Chicago.—March 29.—Emperor of Germany talks of impending revolution.—Newspapers say war between Japan and Russia is inevitable.—Prof. Gaylord, of Buffalo, announces discovery of cancer microbe.—Two British Columbians purpose circumnavigating the earth in a canoe.—March 30.—Gen. Funston promoted to office of brigadier-general.—Million dollar hotel burns at Richmond, Va.—All branches of American business reported flourishing.—Prominent men in Cape Colony urge England to be lenient with the Boers; harsh terms likely to prolong the war.—March 31.—Funston's promotion disappoints the regular army "ring" at Washington.—Phillips, the Chicago corn king, forces price of corn up to 45 cents.—Grand jury at Chicago indicts a number of justices for extortion and conspiracy.—53 persons killed in mine explosion at Gallup, N. M.—Prince Kropotkin, the famous Russian Nihilist, is in New York.—Britain begins work on new census.—Reports current in London that the Kaiser is going insane.—Boers con-

tinue to demand independence; reported to have means and ammunition to keep up war for another year.—April 1.—All Fools' Day.—Chicago mayoralty campaign closes.—Women barred by decree of Rome, from Catholic choirs in America.—Boston faces a milk famine; difficulty between producers and contractors.—Riots continue in Barcelona, Spain; mob of 20,000 strikers makes great demonstration; anti-clericals wrecks a church.—F. E. Coyne succeeds Chas. U. Gordon, as postmaster at Chicago.—April 2.—Carter Harrison elected third term mayor of Chicago, by 28,000 majority.—Tolstoi is banished from Russia.—Salisbury may resign from premiership.—Mexican congress opens.—Botha and Dewet combine forces to defeat Gen. French, in the Transvaal.—Russia asks China to give up Manchuria; war in prospect if China refuses.

* * *

The Flaming Sword's Exchanges.

The Outcasts: *A Tale of the Northwest*.—The publishers of the *Saturday Evening Post* announces early publication in that weekly, of a stirring serial by W. A. Frazer, author of *Mooswa* and Others, entitled *The Outcasts*. Mr. Frazer has adopted a somewhat strange idea in literature—his heroes are animals; and the new story is something of the same general character as the *Mooswa*. The Outcasts are an old Buffalo and a wolf-dog, and the greater part of the story is about their strange comradeship; on the whole the story is very entertaining.

The Interpreter.—Koreshans should obtain copies of the April number; the serial, *The Angel of Reincarnation*, is proving interesting; two chapters of the April number refer to KORESH and his work. We think the plan of the story is quite good and instructive. *The Interpreter* has been enlarged to 24 pages, and the subscription is still free. Copies can be obtained by addressing Major Ogden Whitlock, Editor, 30 Granite Building, Denver, Colo.

The Mind.—The April *Mind* contains excellent contributions from a number of prominent new-thought writers; among them is *The Training of Thought as a Life Force*, by Rev. R. Heber Newton. Mental Influences is a suggestive article by the Editor. Another good article is *What is Truth?* and still another, *Are We Free?* 20 cents per copy. Alliance Publishing Co., Life Building, New York.

The Interpreter.—This is a publication distinct from the *Denver Interpreter*; it is edited by Rev. George Chainey, and is devoted to Chainey's occult ideas of interpretation of the Bible; his idea is that the progressive may see living visions of the spiritual world without loss of consciousness of the objective world. 40 pages, monthly; \$1.00 per year. 1021 Masonic Temple, Chicago.

The Psychic Digest.—Subtitle is *Occult Review of Reviews*. Begins third volume with colored covers; devoted to psychological subjects, and gathers its matter from over a hundred publications. Reference is made in the April number to Koreshanism as a religious system; also to the new designs appearing on *THE FLAMING SWORD*.—\$1.00 per year; 10 cents per copy. Columbus, O.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third st., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct, Vol. I, and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



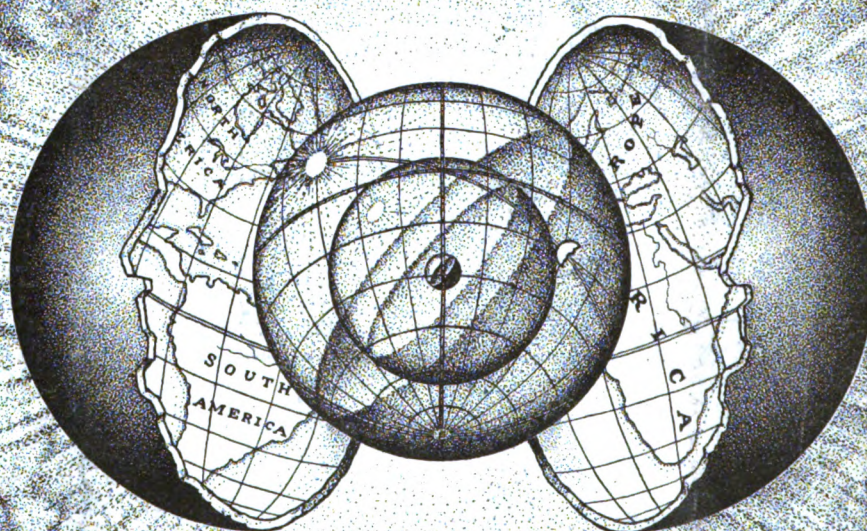
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, APRIL 5, 1901. A. K. 61.

NUMBER 20.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

HARVARD COLLEGE LIBRARY

APR 16 1901

BRISBANE

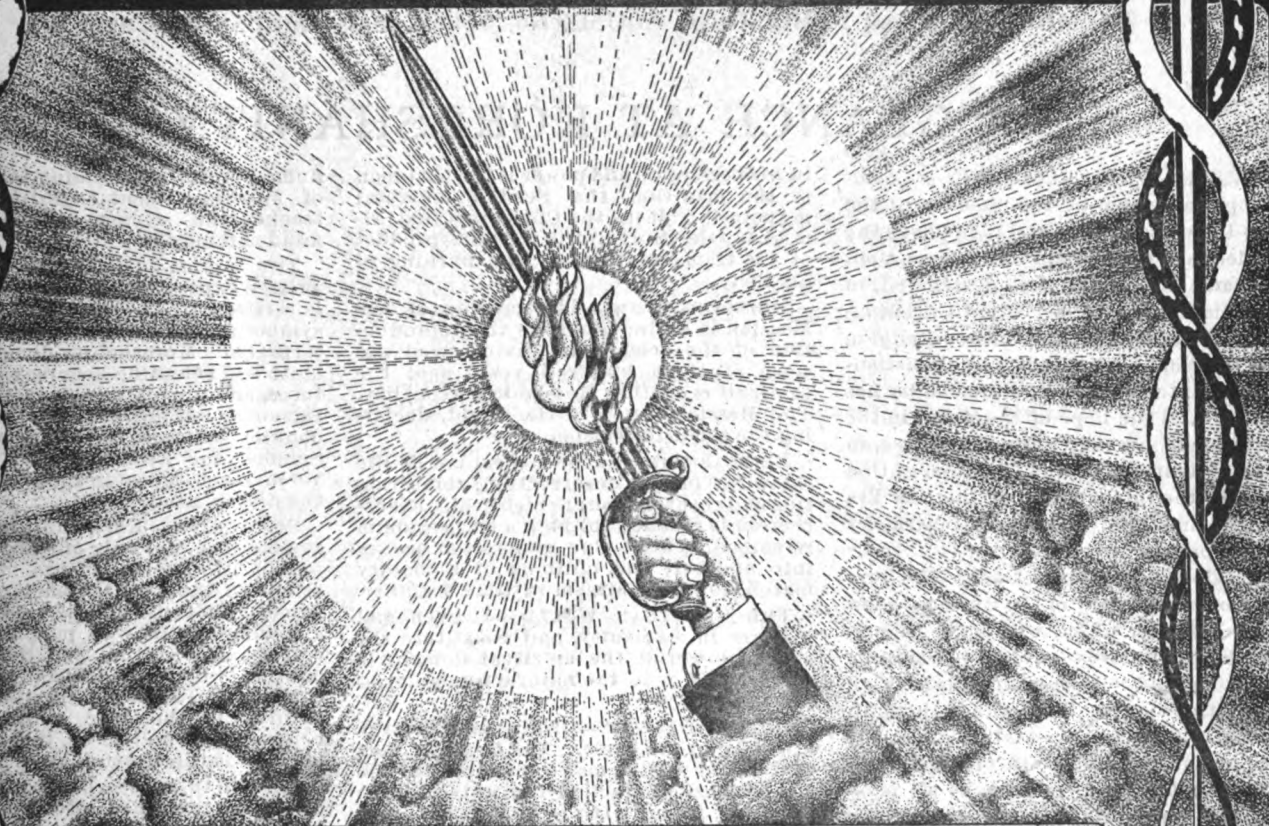
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, APRIL 12, 1901. A. K. 61.

NUMBER 21.



CONTENTS

KORESHANITY'S WORK OF WORLD-REDEMPTION, " - By KORESH
IMPERIAL EDICT OF THE PRE-EMINENT, Document read at the Semi-
Annual Festival, at Chicago, April 10, - - - by VICTORIA GRATIA
Functions of the Anthropostic Seed and Sun, By BERTHALDINE, MATRONA
The Crime of Usurpation of Power, - - - By PROF. O. F. L'AMOREAUX
EDITORIAL PAGES.—Greatness of a Hero.—Archeology and the Bible.—World's
Greatest Revolution.—Mental Concentration.—The Great Foundation.—Positiv-
ism, - - - By PROF. U. G. MORROW, EDITOR
SEMI-ANNUAL FESTIVAL.—Report of the Services and Synopses of Ad-
dresses, - - - By THE EDITOR
MISCELLANEOUS.—Koreschan Estimate of Religion.—The Truth of the Bible.—Em-
bodiment.—The World's News.—Periodicals Reviewed, - - - By THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 4 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 21.

CHICAGO, ILL., APRIL 12, 1901. A. K. 61.

Whole No. 436

Koreshanity's Work of World-Redemption.

A Powerful Religio-Scientific System that Progresses in the Face of the Persecution of its Enemies; the Great Physician and Maker of Destiny.

THE KORESHAN UNITY has passed the stage of what the world might call its phase of experiment. So far as our own knowledge is concerned, there has been no time of empiricism. From the first of our effort we have known the final results of our work. The Koreshan Unity—including its Orders—is of God. It is the outcome of the Christian dispensation, as surely as the Christian dispensation was the outcome of the Jewish age. We have met the opposition of the modern system of adultery, called the Christian religion, in its persecutions; we have met the opposition of the commercial world, in its infernal competitiveness; we have had the experience of working in conflict with the conventionalisms of the social world, and have been victorious. Koreshanity is flourishing; its field of operation is enlarging; its literature is being disseminated throughout the world, to almost every people under the sun. Its enemies are futile in their attempts to destroy us, or to defeat the purpose or injure the influence of Koreshanity.

We have been through the various phases of persecution from the newspaper world. The great dailies have maligned, and ridiculed, and snubbed us; they have agreed to ignore us, and have lied enough about us to consign them to the tortures of the ordinary orthodox hades, founded on the Spanish Inquisition; but we still flourish in the great city of Chicago, which, according to the judgment of the party of great moral

ideas,—a party which claims an honest majority of the population of this city of two millions of people,—is the wickedest city in the world. According to the leaders of the republican party, as set forth by its newspaper representatives, Chicago is the focal point of hell. We do not know, from our own experience, that these papers do not tell the truth. If what the republican papers say of the democrats, and what the democratic papers say of the republicans be true, we ought to do some work right here in Chicago;—and the point of reformation needed, is in the development of an improved moral atmosphere with the rank and file of the newspaper fraternity.

There is no power in earth to retard the progress, or to divert the course of the pure river of water of life which flows from the fountain-head of the Koreshan Science. One of the principal functions of the organic Unity of the Koreshan System, is to heal the body. We wish it to be distinctly understood, however, that the healing which the Koreshan System purposes, is not merely the ordinary restoration of the mortal structure to the common physiological state. Mortality is the common lot of the human race; men die because they are in a state of ignorance of the laws of life. The processes of healing by faith-cure, by what is called christian science, or mental science, are the result of the same force, merely a suggestion. We do not deny the power of mind over mind, or of mind over matter; we do deny,

The Flaming Sword.

however, that the cures performed by these methods are by the power of the Christ. We maintain also, that the function of the Christ in this age of the world, is not to perform the acts of nineteen hundred years ago. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." The things that were to be done in part, were the things which the Apostles did after the Lord's departure; and the greater works are the things now to be done.

The Lord healed the sick and restored them to their physiological state in mortality, because they were only ripe enough to receive what he then bestowed upon them. He himself had attained a higher plane of being; he was the immortal man, the only one who had attained that condition in his day. His power over the afflicted was preparatory to the work in hand at the end of the dispensation. Now is the time for the "greater works." What is that performance of use to men? It is, primarily, to heal the mortal body by changing the mortal to the immortal condition. This corruptible shall put on incorruption, and this mortal shall put on immortality. Any man who makes the statement, after reading—or as he may say, after studying—our literature, that Koresh confesses that he cannot heal the sick, either willfully lies, or shows his ignorance of the teachings of Koreshanity.

The first function of the Science of Koreshanity is to restore the race from its mortal to its immortal state. We are showing to the world that the only process of accomplishing this purpose, is to teach the world how to keep the commandments. No statement, whether found in the Bible or elsewhere, is more absolutely true than the following: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccles. xii: 13. This is in corroboration of the doctrines of the Lord Jesus and his Apostles. "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Koreshanity contends that there is no life, nor can there be until that life is brought to men through the office of the High Priest of the conjunctive order, the Priesthood that conjoins man with God. KORESH will heal the world. It will be done

through the applied science of life—the science which will transform the mortal to the immortal man.

The firstfruit of the resurrection is the manifestation of the Sons of God. The Great Physician of both soul and body will perform something more than an attempt to ape the work of 1900 years ago. The work of Koreshanity will not counterfeit the work of the Christ of the Christian dispensation. This is another age; its works will be of another character. Those systems of pretended Christianity ("christian science") and of mental science, founded in atheism, are not the firstfruits of the age. They are merely reflexes of the true system of immortality to come in the flesh. Koreshanity will restore the race to its immortal state, not by christian science, nor by mental science, nor through Dowie's processes of pretended faith-cure, but by the enforcement of the laws of life.

Immortal men in the flesh, right here in this world, will constitute the fruit of the age. To bring immortality into the world from the mortal humanity, is not the only purpose of Koreshanity. The field of Koreshian operations is the universe; the basis of that field being the earth itself. The equitable adjustment of all human conditions, as dependent upon the perfection of the firstfruits of the age, is the further function of Koreshanity, which alone holds the key to the establishment of organic order. The knowledge of the laws of the structure and functions of the alchemico-organic (physical) universe, gives to Koreshanity the power of laying the foundations of the Temple of God in humanity, and of the emplacement of its superstructure. "The needed reform" in society can only come through another baptism, ten thousandfold greater than the one that marked the inauguration of the Piscatorial dispensation. God will baptize the world anew; he will perform this through his appointed Messenger, the Messenger of the Covenant, whose office it is to lay the foundation of the Temple and to build it.

If men would read and study the Koreshian literature with profit, they must get their eyes and ears open. They cannot read blindly, and profit by the effort. Koreshanity is the profoundest thing in the world to-day. It holds the keys to the solution of the problems of life; it is God appointed, and will effectually perform the service for which it is created, and the work whereunto it is sent.



The new age will be inaugurated by a *baptism of fire* (divine love), through which will be insured man's transformation from the present sensual and animal life to one of unselfishness, which must characterize those who comprise the membership of the new and divine Order.

Love of the neighbor, applied to the economics of government, must inevitably reduce the form of government to a commonwealth, or a community of interests.

By the science of any given department of active life, we mean the knowledge of the principles and laws inherent in, and governing the domain in question,

Imperial Edict of the Pre-Eminent.

Remarkable Document Read by Victoria Gratia, Pre-Eminent of the Koreshan Unity, at the Semi-Annual Festival of the Koreshans, April 10, 1901.

WE ARE CELEBRATING our semi-annual Festival. While the day is marked as the anniversary of the birth of your authorized Sovereign, its purpose as a day of festivity is to contribute to the pleasures of her people. It is too early in the history and development of orders in our body, to make of this day all that it is intended to enact as a day of special glorification. It is one of the times set apart in which appointments and promotions are to be made, and, if necessary, when members may be humiliated, and unworthy officials degraded. It is to be hoped, however, that our people are so imbued with the importance of our relations to the humanity we are here to redeem, that no one will be so unfortunate as to incur the displeasure of the high functions of our Institutions, and to compel the enforcement of the principles of excommunication from the exercise of an office to which any has been appointed and elected.

It is ordained as a special function of today's exercises, that a new Order be instituted; an Order in which certain qualifications for advancement in degrees of the various Orders may be facilitated. You know that our body is composed of distinctive Orders, as have already been defined in our Constitution, and with which you are somewhat familiar. Upon a thorough organization of the Koreshan System, every Order will have its degrees specifically defined, indicating practical stages of progress in the attainment of the laws and operations of life. Our work must be a practical one; so distinctively practical as to distinguish us from all other bodies of people. We are to be "a peculiar people." Nothing could so constitute us "a peculiar people," as that we are found to carry out in practical application the theories of life which we have enunciated, and to which we subscribe.

We embrace this occasion to execute the creation of an Order into which applicants may be admitted who have reached the point wherein they renounce certain ties which have heretofore enslaved them, and to which they avow their purpose not to be further enthralled. The power of our Institutions must reside in the application of our laws. The classification now in consideration, will include such as will subscribe to certain conditions. This endorsement must be without reserve, and with a full regard to all its consequences. It will be denominated, The Order of the Golden Bowl. It will be held in special reverence, composed of males and females endowed with rights, privileges, and considerations beyond those of the ordinary members of the body. It is from this fountain of Living Oil that the great Master must imbibe, that he may possess the

potential prerequisites for the flame of conflagration that is to rejuvenate the race.

The entrance to this Order shall be governed by two Guards, whose office shall be to record the career of any who shall have entered the Court of Effort—the entrance Court to this Order. The construction of the Temple of the Living God is a work assigned to the Koreshan System of science, and in order to make it a fit place for the habitation of Deity, its construction must comprise the work of the highest art. God cannot dwell in an impure temple; and before he can take up his abode with and in men, his House must be purified for the occasion. Hence, under the Master's direction, we are to prepare for Him his glorious tenement. In many respects, the building of the House of God is like Masonry. Modern Masonry is the condition into which the archaic Masonry had its decline. Modern Masonry is not merely the result of the establishment of an order in connection with the building of Solomon's temple, but a declension of the Order of Melchizedek into the mere *form* of a human brotherhood. Masonry is from everlasting to everlasting. The genuine Masonry of today can only be found in the Universology of Koreshanity. Its office is the construction of the House and Habitation of Deity.

It is written, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." It is important, then, to attain the righteousness of Deity. There can be no more fitting time than this, our semi-annual Festival, to renew our pledges for a greater effort to apply our principles to practical life.

Any person may enter the Court of Effort who has acknowledged the true office of the Messenger of the Covenant, and is free from the habit and practice of profanity, the use of tobacco in any form, the use of beer, wine, and all other intoxicants as beverages. No person can enter the Court of Effort, who is not imbued with the spirit of religion as defined by Koreshanity. After a mature deliberation, and a decision founded upon such deliberation, any one may take the vow of this Court. The vow is: "I am prepared to accept the conditions which this step to the Court of Effort imposes, and hereby express my determination to present myself as a candidate for such honor. Upon my honor, and having in mind the great importance of the step I am to take, I offer myself, unworthy."

The first step in the Court of Effort is the relinquishment of personal liberty. There can be no liberty which is not the liberty of the entire body. We cannot cooperate as a Unity, until unity is established. Hence the necessity for the unit of liberty pervading the organic function of the body as a whole. It will be remembered

The Flaming Sword.

that the Court of Effort is but one step toward the Order of the Golden Bowl. It is not the Order, but a Court of the Order. In this Court there can be no personal ownership of the funds of the Community. Every person having left the world and entered the Community, belongs—with all he or she may possess, wholly and exclusively to the Unity. Everything privately possessed is the property of the whole, not the property of the individual. This does not imply that there may not be individual and exclusive use of all the things of individual and personal necessity, such as wearing apparel, rooms, furniture, etc. These may be provided first as to necessity, second as to comfort, and then as to luxury when as a body we have attained affluence.

Every department of the educational and industrial activities of the Unity shall have an Official Board for the regulation of furloughs and leave-of-absence from the regular duties of the member. Every leave-of-absence shall come from the request of the member to the Superintendent of the department, who shall decide according to the necessities of the occasion and to the merits of the request. When the request is granted, it shall be signed by the Superintendent, when it shall pass to the next in authority for endorsement, then in an orderly way to the head of the department. By this is meant, through every successive subordinate. If the Superintendent rejects the request, an appeal may be had to a body of three members of the department, who shall have been previously appointed and assigned to this duty. This shall include the Superintendent, and two of the Board shall decide the case. In the absence of the Superintendent, any one of the three can grant the permit of the applicant for absence. In order to regulate the absence of official members of the body, it shall be provided that each official member shall be subordinate to a number of officials in a Board of officials, any member of which may endorse a request of any member of the Board to be absent otherwise than on the regular duties of the office.

It is not the purpose to make of this Court of entrance so much an object of restraint from essential freedom, as to make the individual a specially recognized part of the body as a whole. The Order of the Golden Bowl provides a number of sacrifices, among which is the sacrifice of the family love and claim. No one can enter this Order without the sacrifice of all the family ties. No person can enter the Order of the Golden Bowl except through this Court.

We shall, from this day, reorganize the Concilium. From this reorganization there shall be a business Board appointed, which shall meet every day at a time specified by this Board, to discuss the business propositions of the hour, the conditions of the business, and plans of operation. This business Board shall include the Pre-Eminent of the Koreshan Unity, though she shall not be obligated to be present except at her own

option. The Pre-Eminent of the Koreshan Unity shall not be the President of this Board.

We are a communistic and coöperative body. The ego is the least part of this Institution; and with a well-defined conception of communism, the use of the I will be excluded, where relation is had to the uses of the body. We own our property in common. We, not I, perform the offices of the Community. It is *our* Institution, not *mine*, and we will conduct ourselves accordingly. Your Pre-Eminent will, at an early date, call a special meeting for the purpose of enacting the functions herein set forth.

You have been educated into the laws of organic unity, and can at least appreciate somewhat the necessity for military or disciplinary regulation. In our Order, we have called this the Disciplinary System. It is not merely the regulation of this present little group, but a preparation for the coming influx which cannot be managed but by strict attention to the details of discipline.

It is a well-understood law of our Unity, that the property of the Unity, whatsoever we may possess, does not belong to the individual, but to the whole; therefore no person has the right to say, when going out of the Community, what things or substance previously owned shall be withdrawn from the organization. For this reason it shall be understood, that all persons bringing tools or instruments into the Unity, loses individual and personal ownership of such property. All mechanics while in the Institution may have the care and use of tools, instruments, and paraphernalia belonging to the department of their uses; they do not personally own anything. A person cannot belong to the Unity who does not subscribe to this provision of the Order. It will, therefore, become necessary to appoint a Board to look after departing members, so that hereafter no person can leave the Institution with property that does not belong to him, or her, as the case may be. Such inspection cannot harm the innocent, and the guilty should be made to suffer the penalty of dishonesty. These things may seem of minor importance, but when we consider that there is to be an organic Imperialism before the final kingdom is established, the reason will be obvious for the enforcement of these details.

There can be no question of the greatness of Koreshanity, and the power it will exert throughout the world. There is no doubt of its final and sure success. It will be financially successful long before the Master's personal work is completed; therefore, let our body not only live in the conviction of our great success on commercial lines, but devote our energies to the accomplishment of that achievement. The sacrifices made, the privations endured, and the hardships to which we have subjected ourselves for the Kingdom's sake, will not go unrewarded.

We know that the end is here; that Koreshanity is the fruit of the dispensation; and that for which we strive will meet its fruition in the perfect fulness of time, which we will hasten to its conclusion. God, in whom we trust, speed the hour of our triumph, the day of our glorification, and the establishment of his Kingdom! He will speedily show to the world the glory of his reconstructed Temple. May we become perfect in our Unity, that the world may pass through its chaos into the uses of its cosmos.

We have entered together, for weal or woe, for joy or sorrow, upon the work of the age-ending consummation. Koreshanity fulfils the expectation of the ages. The inauguration of our bond of fellowship is the creation of that Brotherhood of which the world has dreamed, but which can only mature its fulfilment in the new birth, the resurrection of the dead. There is no hope of fraternal evolution but in the rejuvenation of

the soul itself. Men may prate of the Fatherhood of God and the brotherhood of man, and cry peace, peace, when war is in the heart; but there can be no fellowship of love in the mass until the vital heart is made alive with the glow of desire for the Glory of God and the uses of men, from the very Fountain of Life itself. Man will walk uprightly when he loves the light. He cannot walk justly, conscientiously, only as the spirit of illumination through the rational faculties guides his footsteps; hence the necessity for the genuine Light of Science, the Guiding Star which directs our pathway to the field of our glorification. We rejoice in that together we have endured hardships, privations, and fellowships. We rejoice that we have been subject to persecutions, and that these persecutions have helped to cement the bond of unity and fellowship which actuates our body, and which is a guarantee of its everlasting perpetuity. We have suffered as one; we will triumph and rejoice together.

The Functions of the Anthropostic Seed and Sun.

Essential Unity of the Divine Ego in Humanity; Interdependence of God and Man; the Cellular Cosmogony; the Great Atonement and the Elixir of Life.

BERTHALDINE, MATRONA.

MAN, THE SUPREME increate being of the universe, is primarily and essentially *one*, the unique, perfect expression of the supreme Ego. This One, the universe incubated, is the involution of universal being, in whom all fulness dwells, the biune Ego—Father-Mother of all being. This Unit unfolds during a given cycle for the reproduction of his kind from the implantation of himself. In this evolutionary process, this Unit of being precipitates—as does all developing seed—elements which will in time become the basis or soil from which to develop by later implantations of seed, future reproductions of kind with which to unify or identify himself, thus perpetuating his eternal life. These precipitations from the Man of God, because precipitated from God's Manhood, are called men in the hells where they dwell, by virtue of being the basis, the quality of soil from which divine or true manhood is re-created.

The perfect fruition of universal creative function, man—the image and likeness of Deity, is an unknown product at the present time. At the termination of the Jewish era and of the cycle of Mazzaroth, the God-Man, the High Priest and Seed of his order, was manifest. He was planted in prepared soil—men from beneath, denominated by Jehovah, the children of the devil. All who constituted receptive soil at the beginning of our era, the time of planting, are now—at the end of the age, the time of harvesting—in anticipation of being quickened to newness of life, and “caught up” or highly exalted, to be born from above as reproductions of that planting. It requires all the absorbing energies from above, the energies of the sun, wind, and rain, to

ripen the harvests which the earth puts forth from beneath. Without that focalization of the energies of each domain called its sun, or source of being, all the potencies of the earth beneath would remain forever latent.

A brief study of the science of the laws of the universe, as revealed by the cosmogony of the physical universe, would satisfy any rational mind of the truth of the interdependence of all things, not excepting God and man. God, the focalization of all ascending mental energies, is related to all things under (beneath) him, as the primary creative spirit of their Creator and preserver—his holy Seed. God holds the same relation to the world of men, in the intellectual and affectional domain of existence, as does the physical sun to the world of matter.

Only that quality of being can be legitimately called Man, which has attained dominion—through obedience—to the laws of divine being, over all the forces generated by the universal substance. The legitimate purpose of universal existence is to honor and glorify Man, its Creator and preserver—the embodied fulness of the Godhead. No being is now manifest who has attained to this completeness.

A great cloud of witnesses, the Church Militant and the Church Triumphant, attest the records of prophets and Apostles, which reveal the Man, Christ Jesus, as the fulfilment of the law of divine being. In Him creative potency attained its destiny of perfect self-expression. This Man therefore has been highly exalted and given a name above every name—the name Jehovah Jesus. This apex of Deity, in unity with the apex of

humanity, is the at-one-ment. In Him, the unity of God and man, we see perfect spirit becoming perfect matter, and perfect matter being transmuted to the energies of perfect mind. He was the manifestation of the applied science of divine being, a revelation of absolute equity, of love fulfilling the law.

The present evil world practically ignores the right of universal dominion, attained to by the Lord Jesus. Hydra-headed evils dominate every sphere of human activity. The science of the law and the love of its Godly origin are banished from the minds of men, and their thoughts on all lines are almost universally antichristian. Antichristian humanity is illegitimately called men, and legitimately called children of the devil. Being mortal—body, soul, and spirit, they are devils in hades. In the dominions of Pluto, they form a plutocracy. In the darkness of their ignorance, they make gods of the treasures of the under world, corruptible riches which serve only to induce their own moral corruption, produce their physical rottenness, and reduce them to chaos, and make truth an occult mystery.

Out of this formless world of unorganized masses, ascend the energies which awaken the God in man. In one man, the Day Star of Hope, he arises. As a Ser, he perceives that the harvest of the Vine of the earth is ripe, and becomes its husbandman, the treader of the wine-press, making of the blood of grapes the pure river of the water of life, the Elixir with power to transform mortality to immortality, and corruptibility to incorruption. This Elixir is the restorer of the lost divine manhood—God's image and likeness. It is the science of the laws of the being of the only begotten Son of God, the Unit of universal being, an increate, integral Man.

Jesus the Messiah manifested to mortals the immortality of Godliness, displaying its dominion over all the forces of life and death. He taught mortals the hitherto "occult mysteries," "the secret doctrine," the

doctrine of intelligently controlling all the secreted or hidden forces of his being, and so polarizing them in his Deific mind that the light of truth directed all his steps in obedience to the law of love. This obedience destroyed the sting of death, and gave to Life the victory.

Mortality has yielded its soil to the energies of this supremely divine immortal life, for the cycle of its reproduction; from it has been brought forth the fruit of the tree of the knowledge of good and evil, and the Tree of Life. All who would become as Gods, knowing good and evil, must appropriate the fruit of the tree of the knowledge of good and evil. From those who do appropriate it, will men be raised up in the form of godliness, into whom the Gods will breathe the breath of their lives, making of them their image and likeness.

The mortal bipeds called by mortals, men and women, are but the graves of men. They are constituents of the wilderness of sin, in which the Gods perpetuate that knowledge of good and evil which gives them their discriminating control of all things according to their pleasure. When Canaan is reached—the body of their resurrection in divine image and likeness—the wilderness state becomes as a forgotten shade in which they rested from their work; for the God-Men sleep, and while they sleep the devil works.

We who had begotten in us the living hope by the Spirit of the Lord Jesus—the living hope that we should know him and the power of his resurrection, hear the rattling "in the valley of dry bones," and know that the whole house of Israel is awakened and assembling in Mt. Zion, to sing again the song of Moses and the Lamb. The Horse and his Rider will be cast into the sea of multitudes, peoples, nations, and tongues. The sea will give up its dead; the dead in Christ will rise first, and the dead in trespasses and sins will be as ashes under their saintly feet. The Gods will walk in earth with men, as their image and likeness, and the whole creation will rejoice under the touch of their life-giving radiations.

The Crime of Usurpation of Power.

A Review of European History; the Claim of Absolute Monarchs to Divine Right to Rule; the Holy Alliance and its Work; the Purpose of Corrupt Governments.

PROP. C. F. L'AMOREAUX, A. M., PH. D.

THE FOLLOWING UTTERANCES of the so called Holy Alliance, formed in 1815, between the emperors of Russia and Austria, and the king of Prussia, are taken from Daniel Webster's great speech on the Greek Revolution. "In 1821, they say 'that useful and necessary changes in legislation and administration ought only to emanate from the free will and intelligent conviction of those whom God has rendered responsible for power. * * * That the powers had an undoubted right to take a hostile attitude in regard to those states in which the overthrow of the governments may operate as an example.'"

We quote the following from a conversation of the Russian emperor, reported by M. de Chateaubriand, in a speech in the French chamber of deputies: "It was for me first to show myself convinced of the principles upon which I founded the Alliance; an occasion offered itself in Greece. Nothing certainly could occur more for my interests, for the interests of my people; nothing more acceptable to my country than a religious war in

Turkey. But I have thought I perceived in the troubles in the Morca the signs of revolution, and have held back."

The "unspeakable Turk" has camped for six centuries in the heart of the eastern hemisphere, waging war much of the time with the surrounding nations, robbing and plundering, and often slaughtering by wholesale the unfortunate peoples who fall under his ruthless sway. Having attained in the meantime the status of an established government, and become one of those whom, according to this Holy Alliance, "God has made responsible for power," and using that supposedly God-given power, not to furnish "useful and necessary changes of legislation and administration," but to plunder and destroy his hapless subjects, his fellow God-appointed guardians of the human race fold their arms and serenely look on, lest forsooth—if they should interfere to stop the robbery, and bloodshed, and murder—this colossal power of lust, and luxury, and plunder, and murder, miscalled a regular govern-

ment, should be overturned, and an example furnished that might render their own hold on power over their fellow men less secure.

If God holds these men responsible for power, he must have given it to them. What evidence do such holders of absolute power give to satisfy the world that it was a God of justice who bestowed upon them the power they thus fail to use for the good of their fellow men? When the blood of the first murdered victim fell to the ground, and God called Cain to account for it, he began excusing himself on the plea that he was not his brother's keeper; but these professed, God-appointed keepers (real robbers and murderers of their hapless fellows) imagine that they are guiltless since, if they used their power, which they insist is God-given, to save and prevent murder, it would be endangered.

When these absolute monarchs (would-be guardians of the human race, from whom only—self-prompted—should come all the blessings men need) find a poor people struggling to maintain their liberties, whose overthrow is not likely to furnish an example dangerous to absolute government, these God-appointed dispensers of power do not hesitate to put forth their greedy hands to overthrow established governments and divide the spoil among themselves, as in the cases of Poland and Finland, the liberties of the latter of which Russia is now taking away, thus reducing its unfortunate citizens to the dead level of the poverty of Russian peasants. These peasants are sometimes, especially in the case of short crops, so mercilessly robbed by Russian tax-gatherers that their very seed grain is taken from them; and as a result, thou-

sands starve to death, simply that these God-appointed rulers of men may carry on destructive wars, live in nameless luxury, and when they die be buried in golden coffins—as in the case of the last heir apparent to the Russian crown.

Where the evidence exists that God appoints these absolute, world robbers as agents for dispensing his bounty to men, it would be interesting to know. It is not found in any record He has given to the world. In the only government He ever established for men, they were not included. It was only when God's people rebelled against his government and would not have it, that he suffered them to become subject to kings, for their correction, warning them in advance of the robbery of their substance, and the personal abuse and oppression to which their desired kings would subject them.

The wise man says: "For the transgression of a land many are the princes thereof." How many "useful and necessary changes in legislation and administration" could be expected "to emanate from the free will and intelligent conviction" of that vast number of sovereigns of the Stewart type of Charles the second of England, who care for nothing except to get money enough out of their oppressed subjects to gratify their own depraved tastes, vicious appetites, and passions, or to carry on murderous and destructive wars, as Frederick of Prussia said he did, to make themselves talked about? It must be that it is the god who has the power of death, that is, the god of this world (age), the devil, and not the God of justice, who gives to kings such power to harm their fellow men.

In the Editorial Perspective.

THE EDITOR.

THE GREATNESS OF A HERO depends upon his power to reach the innermost heart of the world, and touch the finer sensibilities and sympathies of the human race, with his character and his deeds. A hero would be nothing if he were not the center of a great field of activity, the prominent and central figure of some great crisis, where conflicting forces find their poles in the victor and the vanquished. If there were no such thing as mental polarity there could be no heroes; if individual minds were independent of the great world of mentality, no man could ascend to the state and place where he could touch the powers of Destiny and become honored by a nation, by a race, or by the world. Men who have lived longest in the memory of man, have risen above the people of a single nation in their conceptions, above races in their loves; they are men who perform deeds in the interest of the entire world of humanity. The man and the opportunity appear together; it may be in the saving of a life from imminent danger in fire or flood—such men may be heroes in a single community. National heroes achieve great things for single nations in crises which are confined to certain peoples; they are honored for a few centuries, and their memory becomes a mere record of history, and not of feeling. But world-heroes write their names indelibly upon human hearts, because they perform great works in the world of mind and soul. Martyrs impulse men to move along given lines; and the character of their influence is contingent upon the character and dimensions of the sphere in which they have become factors of progress. The world's greatest heroes are religious characters. Mythological characters were living men, and their deeds have been written in the language of universal symbolism, because their work had to do with the

progress of life itself; they expressed great principles, comprehended great laws, and performed the works of the Gods. A hero is seen in his greatness when he is understood; a hero is greater than his clothing of imagery. No false conception of truth is adequate to measure the greatness and the glory of the personality of the Martyr of the Cross, whose power has swept the world for nineteen centuries. Heroes are ideal men, men whose memory is revered, and to whom homage is paid. They are embodiments of great forces, the resurrection of great powers. There is nothing in the world of conception that does not become real and tangible in time; there is not a thought that may not stand out in relief in material pediment. Deity himself, by virtue of religious momentum in the mind of humanity, becomes tangible in his own personality, and becomes a Hero in fact, in accordance with the meaning of his name—Eloah. The greatest hero is God—the tangible Man who has power to vibrate, through intense mental activity and desire, the very soul of man, in the *highest octave*; and whose influence may extend to all planes of the human world through impulses of successive notes of the scale of universal harmony.

Archeologists have done a great deal in the way of proving the authenticity and antiquity of the books of the Bible. The finding of the tombs of Abraham and a number of the prophets; the discovery in Egypt of the slavery of the Israelites; the excavations of hieroglyphics from the ruins of old Babylon; the testimony of tablets in tombs and temples; and other evidences too numerous to be considered thoroughly in one embodiment, demonstrate the fact that the Bible was written by men who lived amid the scenes which they described.

But it is not enough to merely prove that the Bible is comprised of ancient books—its truth must be demonstrated. However, the fact that the Scriptures have existed for thousands of years, and have come down to us safely through the storms of history, in which thousands of other works have been destroyed, suggests that the great factors of destiny have preserved the ancient Scriptures. This may be said of all other sacred books of the world—they all express truth in different degrees; but the Hebrew and Christian Scriptures have come down to us through the central line of divine progress—in the line of the actual facts of divine manifestations and activity. All evidences of the truth of the Bible may be considered as important; ancient tablets and inscriptions may contain proof that the Bible is of ancient origin; but such facts are in themselves insignificant when compared with the evidences discovered by the Founder of Koreshanity thirty years ago—the overwhelming testimony of the physical cosmos, in its form and functions, and in its laws. The principles of Koreshan Alchemy demonstrate the truth of the teachings of the Bible concerning the laws of life; and the Cosmogony of Koreshanity proves beyond a doubt that both the astronomy and theology of the Bible were not only essentially true in ancient times, but are absolutely true today—in the boasted scientific age of the world!

Under the heading of "The World's Greatest Revolution," the editor of the *Cosmopolitan* looks forward to a radical change in the conduct of human affairs, as a result of the sweeping power of the trusts. He observes that the three great houses of Rothschild, Rockefeller, and Morgan, representing an aggregate capital of over \$3,000,000,000, constitute a world-power which exceeds even that of Russia. The trusts have assumed control of the world's labor and its products; they have captured the very foundations of wealth; and there is little power in the nations that is not derived directly or indirectly from the kings of the financial world. The trusts have reduced the management of industry and commerce to a system. "They have solved the problem of production," says the *Cosmopolitan*. "Will they now apply themselves to the greater and vastly more complex problem of distribution?" It is with the hope that they will, that the editor announces a bloodless revolution; that the great powers of industrial and commercial despotism will become great philanthropic factors of world-transformation. We do not believe that this will be the outcome of the present tendency to concentration, for the simple reason that the *oppressors* of humanity cannot suddenly become the world's *saviours*. The world's greatest revolution must be the ultimate of all other revolutions of the progressive order—a revolution of conflict, the great battle of Gog and Magog. The problem of distribution must be solved scientifically; equitable distribution of wealth must be natural, in accordance with the principles and laws of universal economy. These principles and laws will be successfully applied by the Discoverer of the science of the economics of the physical cosmos.

Mental scientists have a great deal to say about concentration, the fixing of the mind upon what one has to do, for the purpose of insuring success; and mental scientists even go so far as to treat patients afflicted with lack of ability to keep the mind continuously upon given subjects and things. The intercommunication of minds makes it possible to absorb from the mental world, substances essential to power and success. Where individualism prevails, competition in its worst forms results from concentration, because competition is the outgrowth of the concentration of selfishness. Koreshanity advocates mental concentration, but it elevates the mind, purifies the motive, and advocates a wider field of application. If it is possible for one

possible that thousands of minds may so unite, through the application of the law of polarization, as to accomplish wonders. This indeed, is the secret of power—it is in the unity of purpose and harmony of action. The people of one nation may declare war against another, and the desire of the people may so unite in the general of an army as to lead their forces to victory; a mental battery is established, the power of which may be seen in the military and naval operations and successes. Concentration is essential to success of any organization. Religion is the strongest bond of unity. The greatest power the world will ever know is the power generated through the most intense mental activity and desire, in a biological battery, the supreme motive and impulse of which is the true religion, with its concentration of the forces of life, and its communism of the goods of life.

The Apostle Paul was emphatic in his declaration that if the Christ did not revive from death at the hands of his persecutors and murderers, our hope of life is in vain. Why did the Apostle make the destiny of men depend upon such an event? Because he knew that if Jesus remained in death, the substance of his body could not have been imparted to the church. With equal authority and truth, we affirm that if Jesus went away into the physical heavens, hope of redemption is in vain, because in such case the Seed of the Almighty would have remained out of the soil, and no harvest could possibly come. The great fact that Jesus has exerted a world-wide influence, is proof that he not only lived as a man, but that he did not leave the sphere of humanity; he has been in it through all the history of the Christian dispensation—in the church in all its states and conditions, from its primitive purity to its utter apostasy. No man has ever exerted an influence which extended through the centuries, who did not continue to exist in the sphere of his influence, passing down through the generations in specific lines of progress. Progression and retrogression are made possible by virtue of the fact that the life that was in embodiment in the past exists now, and will exist in the future. The popular theory of one lifetime for each man accounts for nothing but the ignorance of its advocates.

Positivism is being promulgated by a number of thinking minds, as a system of philosophy, polity, and religion. One of the greatest claims put forth for it by its advocates, is that it "blends into coherent unity, the three great forces of human life." It is rather a school of thought, not an organization; it is a theory, not a power. The very basis on which Positivism stands, precludes the possibility of its ultimate success in solving the problems of the world. It claims to be a logical system, while holding that all inquiry into causes, ancient or final, is useless and unprofitable; hence, its religious conceptions can never, in accordance with its principles, embrace a knowledge of Cause, which is the very essential and absolute source of religious impulse and power. It is a mere conception that man is a logical, practical, and religious being; and that science, economics, and religion should be united in the same field of conception and application. It is but a shadow of the true conception; its science is the perverted system extant today; its religion is without a knowable Deity, and its teachings do not embrace the exact knowledge of a single principle of human life, because principles have specifically to do with the factors and operations of Cause in the production of effects.

Suppose the scientists should be able to produce life artificially—what good would it do, since all life known is produced naturally? It is thought that such an achievement might enable the scientists to discover the secret of life. The secret of life will never be discovered by accident; if the scientist

cannot take life as it exists in all its myriads of forms, and discover the principles and laws upon which life depends, he could not discover the secret of life in a chemical formula in the production of protoplasm. The composition of an egg is known to the chemist—that is, the material composition; he may take the same proportions of so called elements and unite them; there will be the same colors, the same consistency, and the same taste—but there is *no life*, nor possibility of reproduction. Matter is but one side of the sphere of existence; life is the result of the relations and activities of spirit and matter; it is produced through form and function—there is no other way. A test tube is neither father nor mother.

A St. Louis surgeon recently opened a human skull, excavated several inches in the brain, removed diseased tissue, and relieved the patient of intense pain caused by pressure. With reference to this operation, the editor of a daily remarks that "Physicians, in time, will learn to manage the arrangements of their fellow creatures as easily as the plumber manages the pipes, boilers, and so on, in our houses." This is the popular view of the body of man; it is looked upon as a mere machine, wholly material, to be operated upon as such. Physicians see only *half* of the man, while christian scientists deny the existence of that which the physicians do see; so in the modern mind the question as to what man really is, is not settled! Man is comprised of both spirit and matter, and his life is the result of interdependence between the two. The physician has not reached the cause of disease when he observes pathological conditions, nor has he cured disease when he has removed the physiological symptoms.

A scientific writer remarks: "Perhaps the new century may hold in reserve this greatest marvel [the production of life by artificial means], which will enable the physiological chemist to assume the role of a creator." Alchemy is the light of transmutation; chemistry is the perversion of alchemy, and is obviously without the light, since it discards the prefix, which means light. However, it is significant that at the time when the great Alchemist is laying hold of the most refined sub-

stances of the universe for the purpose of creating the new order of human life, the new race of men, the chemist should struggle to produce life by artificial means—life of the lowest order of the animal kingdom! But herein we find the great contrast between Koreshan Alchemy and its antithet—modern chemistry.

The trust is a bold stroke of constructive genius; but it is inspired by a false love, and disaster impends. The trust is devoid of the principles of equity; it is a one-sided system of co-operation, in which millions contribute labor and wealth without an equitable share in the products. The coming trust of righteousness will be a system of organic unity, the principles of which will cover the broad field of distribution as well as the production of wealth.

Religion is the deepest and most powerful sentiment expressed in art. The most famous productions on the modern canvas portray the life and character of the Christ; the highest form of architecture is displayed in religious temples and cathedrals; and two of the greatest musical productions of modern times are Mendelssohn's "Elijah," and Handel's "Messiah."

Nineteen hundred years ago, Jesus the Messiah sent a legion of human spirits into the swine; but in modern times, legions of spirits of swine are manifest in humanity. The human hog is visible everywhere; he has no appreciation of the pearls of truth.

Lawyers are experts in technicalities; their work is to destroy the effect of truthful testimony and pervert the spirit of the law. The extent to which they do this depends upon which side of a case they are on.

The modern trust lacks pure motives, a humane love, and a conception of the principles of communism.

The desire to grab territory has become a weakness of the powers.

The love of self is the baleful cause of baneful effects.

The mind eludes the scrutinizing materialist.

The Semi-Annual Festival of the Koreshan Unity.

Celebrated by Chicago Koreshans, April 10, 1901, in Honor of the Fifty-seventh Anniversary of the Birth of Victoria Gratia, Pre-Eminent.

APRIL 10, 1901, marks the beginning of a new period in the progress and history of Koreshanity; and this is not due merely to the fact that such an event as the Semi-Annual Festival gives impetus to the social life of the System, but that this day was characterized by special steps taken in the inauguration of a more perfect unity in the Koreshan body. New orders are established; and from henceforth there will be more rapid development of order from the chaotic conditions which are inevitable in periods of transition from the old to the new. The great purpose which Koreshanity has in view for its people, through the institution of new orders, is clearly defined in the IMPERIAL EDICT OF THE PRE-EMINENT, which appears in the first department of this issue of THE FLAMING SWORD.

Our people were pleasantly surprised at the elaborate preparations which were made for this great event. We are moving into more commodious quarters; having obtained possession of the large four-story building known as Lanyon's Opera House, in Englewood, Chicago, where a large hall has been newly fitted and furnished for lectures and services. About 150 Chicago Koreshans were greeted with these evidences of progress in our work. The new steps taken in the direction of a greater and stronger unity of Koreshans, were appropriately symbolized by the preparation of a commodious and attractive Assembly Room.

The services of the Semi-Annual Festival occupied both afternoon and evening. The most marked feature of the afternoon service was the reading of the IMPERIAL EDICT by VICTORIA GRATIA,

PRE-EMINENT, in whose honor we met to celebrate the fifty-seventh anniversary of her birth. This ceremony was very impressive, and will be long remembered by all Koreshans present. It was the Pre-Eminent's message to her people—a message of exalted, maternal love; there were manifest in her voice and countenance, majestic and maternal tenderness and solicitude for our welfare and desire for our progress.

Following the IMPERIAL EDICT was the afternoon address of KORESH, the FOUNDER OF KORESHANITY. His subject was the imperialism of Koreshanity, which involves the essence of all true liberty. The universe itself is imperialistic; there are universal harmony and equilibrium, because there is order in its functions and government. There is the star in its orbit, the planet in its path, and the sun

in its course; and all the activities of the cosmos depend upon a central star. The vibration at the center is the cause of all the motions of the physical world; and there can be no true liberty in society until it is organized on the basis of universal laws of order and equilibrium.

The processes of progress from chaos to cosmos were described. When food is appropriated it is first reduced to chaos through mastication; and then, through digestion, the substances enter into the organic relations of the human system. So, from the chaotic world come the elements which are to make up the great organic structure of the new religio-social order of the future. The first state of the Koreshan Society is necessarily chaotic, but from its chaos develops an orderly unity which will ultimately prevail throughout the world. The imperialism of Koreshanity is a great stumbling block to the people of the world generally. They are afraid of imperialism; the people of the West cling to the idea of democracy—and yet they have no freedom but to serve those who stand at the head of the perverted imperialism of the money power! The importance of Koreshanity, of its revelation of the absolute truth, and of the progress of Koreshan work until it leads millions to freedom, was dwelt upon in forceful words of scientific encouragement.

The evening address of KORESH was more particularly concerning the great purpose of Koreshanity in the application of law to life, in contrast with the popular idea of salvation through faith alone. The words of Solomon were taken as a text: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Prophetic times and dates were analyzed, showing the culmination of the period of 2,300 days (years), in two personalities who have specifically to do with human destiny. The cleansing of the sanctuary was explained, and the meaning of the appearance of the tabernacle in human form in 1839 was pointed out—the purification of doctrine, followed by the purification of life through application of truth to life. This last involves the necessity of the recognition of a Pre-Eminent Head of the organic body, and implicit obedience to the authoritative disciplinarian. The coming conflagration of hundreds of thousands of personalities demands a center of influx of the energies of dematerialization; this center is necessarily feminine, because the function of the female is constructive; the Sons of God must come into manifestation through the world's greatest materializing me-

dium—a medium of the divine order. Koreshanity deals with realities. The manifest constructive Center is here; and to guard that center is to guard the Mother of the very life for which we hope and work.

The time between the afternoon and evening services was devoted to social intercourse. As we looked over the group of Koreshans, we could see faces made happy in the bonds of social unity. The social life of Koreshanity is of a very high order; it obtains from an entirely new standpoint; it must be lived to be felt and realized. Here is a body of people with the brightest hopes the world knows, at the very door of realization; and it is not a wonder that the spirit of true friendship and brotherly love prevailed. In the social events of our people, as well as in the conduct of all our affairs, there is necessarily a spirit of unselfish communism cultivated; there is every incentive and encouragement to the development of pure love of the neighbor, for the happiness of the entire body depends upon the unselfish spirit of the individual.

The Semi-Annual Festival was a day of great profit; it was an honor to be a learner of its lessons. As the years go by, Koreshans feel more and more the paternal love and care and solicitude of the Messenger of the Covenant, and the maternal tenderness of the Pre-Eminent. Without these two personalities Koreshanity would be nothing; with them, it will become to its people and to the world, the fulfilment of all human hopes of life, love, and universal peace!

* * *

Koreshan Estimate of Religion.

Rev. E. M. Castle Replies to a Critic, and Discusses the Purpose of the Christian Dispensation.

EDITOR News:—The communication of A. J. Leonard in your issue of the 28th ult., has been brought to my attention, and I request the privilege of replying in your columns, even at this rather late date, having been absent from the city for a few weeks. Evidently the writer has misunderstood the position of Koreshanity regarding the character of genuine religion, and its differentiation of this from the ordinary conception of what constitutes religion; and has failed to perceive its opposition to all that today is called Christianity, which is an utter perversion of the primitive Christianity.

We protest against being rebuked for an opinion that we do not entertain, and suspect that the writer read no more of the report than he criticises, than the first three sentences, which he quotes; and failed to note the distinction even there indicated between religion and what men have falsely termed religion.

If it is a fact, as Mr. Leonard states, that "Christians have been working and looking for peace, brotherhood, harmony, mutual help, and all the common good, for the last 19 centuries," certainly their methods have been, to say the least, peculiar. To an impartial student of the history of the Christian era, it would

seem that they had been working to produce results the very opposite to these, and, judging by present conditions, that their efforts have been crowned with signal success. According to the record, the founder of the Christian system said that he came not to bring peace but a sword, and contemplating the culmination of Christian genius in the production of tremendous implements of destruction, we conclude that through the impulse he gave the world, this phase of his word has been fulfilled.

Koreshan science understands this, however, to be but the result in one direction, and to constitute but one factor in the operation of laws, human and divine, through which mankind shall ultimately be brought into harmony. Human genius in the direction of the invention of labor-saving machinery will finally serve the purpose of removing the ancient curse of labor from the race. But, it is hardly necessary to state, this has not yet been accomplished.

We heartily agree with Mr. Leonard that "The stress of economic forces, the pressure of competition, the growth of joint stock enterprise, and the very greed and ambition of mercantile men," are instrumental in producing God's opportunity. For he will ride even upon the storm of human passion that shall rage when the angry, dispossessed poor, and their greedy, but not more culpable, exploiters, meet for the final reckoning between "capital and labor."

The spirit of love to the neighbor practically operative, constitutes genuine religion, the bond of integral unity. To pretend to love God is one thing; to truly know and love Him, and to manifest this in the only way it can manifest, in love and service to His creatures, is another. To raise a prayer to God from the lips, while the hand is in the neighbor's pocket, is no evidence of religion. In fact, while men need pockets or purses there is no true bond of unity among them.

The genius of combination, of organization, is wonderfully developing to become at last the power of binding the race into one great social and industrial harmony. But the spirit of selfishness at present dominating the great combinations, must be cast out, and the spirit of love substituted. The world is not growing better, but a growing sentiment in favor of better conditions is manifesting, also a growing recognition of the necessity of infusing a new spirit into the truly wonderful organizations of the day, that they may serve the welfare of the many, instead of the self-aggrandizement of the few.

When men are quite willing to do right, they will be willing to forego any opportunity to do otherwise; and will agree in the establishment of a social order, the liberties, restraints, and adjustments of which will be so clearly defined, and the laws of which so justly enforced, as to

preclude the possibility of encroachment by any person, or body, upon the rights of others. And nothing less than a new revelation of God to the race, with the impulse of true religion such a revelation must give, can put such a willingness into the hearts of humanity.

Mr. Leonard says that in view of the very perplexing and difficult times in which we live, it is "not a serious reproach to any person that he, or she, cannot readily take in all the aspects of problems which are at present puzzling and vexing society." Be this as it may, the fact remains that to miss the supreme aspect, which is the religious one, constitutes a serious disability on the part of any who would deal with the subject. And whoever seriously considers the teachings of the Koreshan System, must recognize that its apostles, far from being "off their base," are not only squarely upon it, but actually have a base upon which to be; this latter fact supremely distinguishing them from the apostles of any other system, whether it be science, sociology, or religion. Respectfully,—
ELEANORE M. CASTLE, Springfield, March 26, 1901.

* * *

The Truth of the Bible.

The Authenticity of the Scriptures Discussed
by Rev. E. M. Castle, at Springfield, Mass.

At the Koreshan service in Memorial hall last evening, Rev. E. M. Castle spoke on the subject, "Is the Bible True or False? and by What Means Can We Determine This?" She said in part:

"In these sceptical days, when the assaults of infidelity, atheism, agnosticism, and the more subtle, disguised opposition of the 'higher criticism,' are undermining and weakening belief in the Bible as of divine authenticity, the critical observer cannot fail to note, even on the part of many who would champion the Bible, or at least some portion of it, the haziness of mind that exists regarding the originals of our present Scriptures, and the way in which these Scriptures have come down to us; and above all, regarding what is of even more importance,—that is, the essential qualities that must characterize a trustworthy basis from which men may determine this important question one way or the other, to their final satisfaction.

"A brief review of the question in its historical aspect may serve to remove something of this haziness. In the most favorable attitude towards the Bible, it can be regarded as the record of inspiration only in so far as it faithfully represents what prophets and apostles and evangelists wrote thousands of years ago in other languages than ours and under other circumstances. Can we reasonably conclude that the Bible of our day is substantially identical with the Scriptures of the first centuries of the Christian era, and what are the sources from which to draw such conclusion?

"If the original writings had remained, the conclusion would be simple and direct. But, it is hardly necessary to state, the original writings have long since disappeared. It may be, that being written on the common writing material of that

time, papyrus paper, they were soon worn out from use, for Jerome mentions such a library in Caesarea, partly destroyed within a century after its creation, and tells of the efforts to rescue the manuscripts from oblivion by copying them on parchment; or it may be that they perished in the persecutions which were directed not only against the persons of the early Christians, but with special vigor against their writings. In the absence of the original manuscripts what sources of information are open?

"Briefly, there are three such sources. The first is composed of what are known as Biblical "manuscripts," which term has by common consent been reserved by scholars to designate manuscript copies of the Scriptures in Hebrew and Greek. The second is composed of ancient versions, also manuscript copies, but of translations of the Bible into several languages of early Christendom, Syriac, Ethiopic, Armenian, Gothic, Egyptian, Latin, and the Septuagint version of the Old Testament; some of these translations representing the Scriptures of about 50 years after the apostles, in the lifetime of men whose fathers

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., April 21, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

and grandfathers were easily contemporaries of St. Paul and St. John.

"The third source consists of the writings of the early Christian fathers from the first to the fifth century, who were so copious in their quotations of Scripture as to give rise to the saying that if all other sources of the Bible were lost, the greater part of it could be recovered from their writings; and as the most important of these writings date from the second, third, and fourth centuries, they furnish valuable evidence that the Scriptures existed at that time, substantially the same as they are today. [Here follows a review of the history of numerous manuscripts of the early writers, showing a connected chain of transmission from the early centuries until the appearance of printed editions in the 16th century.—EDITOR SWORD.]

"But though the historical view may convince us of the unbroken line of connection between the Bible of today and that of the first century, this does not answer the question in discussion today between its devotees and its opponents. This question is whether the Bible is from God through man, and therefore true, or from man without God, in which case the probability is that it may be false. We have no reason to believe the Bible if it be not in agreement with the book of Nature,

which, beyond dispute, is the true expression of cause. If disagreement be found to exist between the Bible and the book of Nature, one is false; and as Nature is certainly true to the creator that produced it, in such case the Bible could not be true.

"But before we can know whether such disagreement exists, we must know that Nature has been correctly read. Genuine science can be nothing less than positive knowledge of the universal cosmos as a whole, without which no accurate knowledge of any of its parts, even the least, is possible. Men must demonstrate the correctness of their rendering of the book of Nature in the terms of science, before they have any proper basis from which to question the Bible. Opposition to the Bible, or to any portion of it, from the basis of the unproven assumptions that constitute so called science, is unworthy of serious consideration.

"Until the scientist demonstrates the verity of his premise, his system is one of faith, not of science. Men will disbelieve the Bible if they believe the theories of modern science; but no one claims to know that these theories are true. Therefore, conflict between those who believe in the Bible and those who believe in modern science, for no one can believe in both at the same time, is merely a more recent development of the war of creeds that has so long been waged; and which nothing less than positive knowledge can bring to a termination.

"Koreshan Science claims the possession of such positive knowledge; and that its argument from demonstrated premises is the only genuine scientific method of reaching positive conclusions regarding the forms and laws of Nature. In its scientific demonstration of the Cellular Cosmogony, it possesses an absolutely certain corroboration of the truth of the Bible. It finds its conclusions, reached by the only true scientific method, in exact agreement with the declarations of Scripture. The Bible deals philosophically and declaratively with the things of cause and effect, of origin and destiny; and Koreshan Science finds within the Bible an emphatic corroboration of everything that it has positively discovered to be true. At last the truth is established in the mouth of two witnesses, and not all the world of fallacy can avail against it.—Springfield Daily News, Apr. 1, 1901.

* * *

Logic Proves Re-embodiment.

The Logical Sequences of the Known Present are Past and Future; Conclusions Illustrated by Diagram.

Let us take, as a premise, this life we are living at the present. We all have the idea, which is really more than an idea, for it is a certainty to those who reason, (infinity on one side and a clear and sharp beginning on the other, do not go together, for evolution requires not only a chance for further progress, but a time as well, for past development), of a future. Now we have a sequence of a Future, and Present; and to be logical, and complete in our sequence, we must have a past. Now we have a future certainty, a known present, and a logical past. Let us study the following diagram:

Series A — 1 2 3
Series B — — 1 2 3
Series C — — — 1 2 3
Series D — — — — 1 2 3

Let 1 represent the past; 2 represent the

present; and 3 represent the future, in each series. A, B, C, and D are a series of lives, in sequence, but taken at random. Beginning with the Series B, we have 1, the past; 2, the present; and 3, the future.

Now 2, or the present series of B, becomes the past, or 1 of series C; and 3, the future series of B, becomes the present, or 2, of series C. To complete our sequence, we must have a future, in series C, or 3. Thus we have in series C, 1, the past; 2, the present; and 3, the future.

Now take series C. The 2, or the present, of this series, becomes the 1, or the past, of series D; and 3, the future of series C, becomes the 2, or the present, of series D; and to complete our sequence, in series D, we must have a 3, or a future. And so on indefinitely.

Reasoning backwards, beginning with the series B, we have the 2, or the present of series B, becoming the future, or 3, of series A; and the 1, or the past of series B, becomes the 2, or the present of series A. And to complete our sequence in series A, we must have a past, or 1. And so on indefinitely.—A. N. KING, in *Notes and Queries*.

* * *

The World's News.

April 3.—Clemency promised for Aguinardo; Filipino chief takes oath of allegiance to U. S.; sudden conversion somewhat suspicious.—Boers are fighting in Natal; defeat forces under Gen. Campbell.—Russia purposes settling difficulties with China without aid of other powers.—6,000 miners idle at Terre Haute, Ind.—April 4.—U. S. authorities hold Aguinardo on probation.—Cuban constitutional convention decides to hold secret sessions.—China refuses to sign agreement to allow Russian possession of Manchuria.—Actor W. H. Crane dies of cancer at New York.—4,000 dock laborers return to work at Marseilles, France.—April 5.—American nations to adopt uniform quarantine regulations.—Kruger affirms that perpetual peace between British and Boers can be had only on basis of independence of the Boers.—Multimillionaire Morgan appoints himself a body-guard.—Japan blocks Russia's possession of Manchuria.—The Celtic, largest ocean vessel ever built, launched at Belfast.—Report that Tolstoi is banished from Russia, is denied at Moscow.—April 6.—W. T. Stead inaugurates universal peace movement.—3,000 employees of Central Railway of New Jersey threaten to strike.—Big gun lost by Boers at Vryheid, Transvaal.—McKinley decides that Russia's possession of Manchuria will not conflict with interests of U. S.—April 7.—Startling reports that Russia has broken off diplomatic relations with China; clash impends between Russia and Japan.—Speculator Phillips forces price of corn up to 45 cents.—Herr Campe, an Austrian scientist, purposes reaching the north pole in submarine boat.—Venezuela in a rage against American asphalt trust.—Gigantic packing trust said to be under way in Chicago.—Cuban convention rejects the

Platt amendment by vote of 24 to 2.—McKinley decides on standing army of 75,000 soldiers.—Russian forces defeat 5,000 Chinese troops in battle near Kobantsy; war-cloud grows in the Orient.—St. Louis planning for the next world's fair.—Englishmen ride on first trolley car in London.—Britishers subscribe \$130,000-000 war relief fund.—April 8.—Asphalt trust causes trouble between U. S. and Venezuela.—Edison announces that he will revolutionize electricity by means of a new battery.—Glass-workers' strike in Belgium continues; involves 2,000 skilful workmen.—England purposes placing war-tax on mineral waters.—800,000 bushels of corn and wheat destroyed in St. Louis elevator.—April 9.—Industrial organizer Flint, of New York, praises the trusts.—Since beginning of American-Filipino war, insurgents have lost 25,000 killed, and over 20,000 by capture and surrender.—Dean Farrar, of London, critically ill.—Serious political riots at Laredo, Mexico.

* * *

The Flaming Sword's Exchanges.

The Open Court.—Eduard Biedermann's picture of Christ adorns, as a frontispiece, the April number. This is followed by "The Crown of Thorns; a Story of the Time of Christ," by Dr. Paul Carus. While the story is entertaining, it is not true to the spirit of the work of the Messiah; its purpose is to show that Christianity was an afterthought, originating with the Apostle Paul. International Citizenship, by Hon. C. C. Bonney, is good, as well as a number of other contributions and comments. The Open Court Publishing Company, Chicago.

Leslie's Weekly.—A double page in the current issue is devoted to Funston and some of his exploits; and a full length picture of Funston appears on the title-page. Other features are: Pictures of famous yachts of the United States; military horsemen; bird's-eye view of New York; Easter pilgrimage to Jerusalem, etc.—the whole making a very attractive number.

Suggestion.—This is a creditable contribution to the cause of suggestive therapeutics, edited by H. A. Parkyn, M. D.; published monthly. One good feature about it, is that it opposes the numerous mental science fads and "I am" delusions. \$1.00 per year. 4020 Drexel Boulevard, Chicago.

Carter's Monthly.—A Chicago monthly, devoted to club life mainly, but deals with subjects of general interest, such as history, literature, art, etc. "The Presidents" is an article, accompanied by pictures of President and Mrs. McKinley, in March number. 60 Dearborn street, Chicago.

Teacher's World.—Devoted to interests of the teacher; contains valuable suggestions, aids, and devices for imparting instruction; illustrated. \$1.00 yearly. 13 Astor Place, New York City.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresch:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jelibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 314 W. Sixty-third St., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



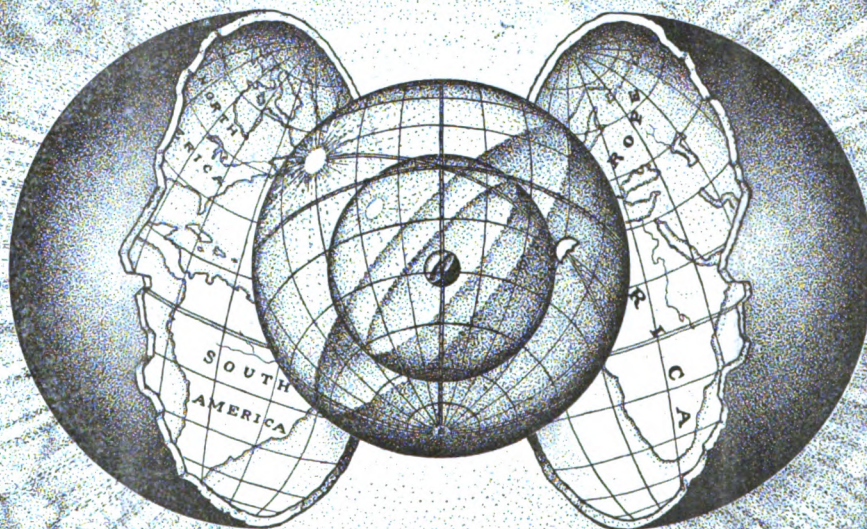
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, APRIL 12, 1901. A. K. 61.

NUMBER 21.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell: we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

HARVARD COLLEGE LIBRARY

1901

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, APRIL 19, 1901. A. K. 61.

NUMBER 22.

CONTENTS

CENTRALIZATION OF THE MONEY POWER. IN THE GREAT STRUGGLE FOR
EXISTENCE. RELIGIOUS INFLUENCE IN COMMERCE. - KORESH

The Art of Conversation, - - - - - LUCIE PAGE BORDEN
Rights and Powers of Womankind, - - - - - AMANDA T. POTTER
Evils of Two Domains of Commerce, - - - - - PROF. O. F. L'AMOREAUX

EDITORIAL PAGES.—World-Moving Impulses.—Baltimore Controversy.—Sea of
Hydrogen.—Modern Theology.—The Soul.—Universal War.—Questions.—Tun-
nels.—Seven Messiahs.—Reign of Subjugation. - THE EDITOR

MISCELLANEOUS.—Flat-Globe Map.—Destiny of America.—Failure of the Church.—News.

ASTRONOMY

RELIGION

SOCIOLOGY

Entered at Chicago Post Office as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 315-319 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 22.

CHICAGO, ILL., APRIL 19, 1901. A. K. 61.

Whole No. 437

Centralization of the Money Power.

The Trusts of Capital and Labor and Their Relation to Public Welfare; the World Moves Toward the Vortex of Revolution.

WE HAVE JUST looked over an editorial in the *Chicago American*—we forgot to say "Hearst's," in which there is a lot of rubbish regarding the trusts. The date is April 17, 1901. "The trusts are going to do a great deal of good to the masses of the people in time. They will end by forcing universal government ownership of monopolies upon the people. Of course this last step is a long way ahead, and there will be considerable stiff fighting before it is taken." We cannot, for the life of us, determine how much of the article is irony. If it is intended to be sarcasm, we can account for some of the statements; otherwise, it is peculiarly enigmatical.

There is undoubtedly a sense in which the trusts are to benefit humanity, but it will be somewhat on the lines that Napoleon benefited Europe and the world generally. There are two great trust tendencies, both the outgrowth of the competitive, or mercantile and commercial, purposes and activity. One is the trust of the millionaire, the other is the trust of the labor-unions. They are reciprocally dependent. Each is the inspiration of the other, and both are the offspring of the devil. The billionaire trust will be beneficial to the world by spurring the other trust to organize, develop, and oppose the money power, on the same principle by which the billionaire trust is actuated.

The government of the United States has unreservedly and unequivocally committed itself to the

commercial power of the Rothschilds, J. Pierpont Morgan, etc., and will not recede from its purpose to uphold the money power, in its effort to become so absolutely centralized as to make it the power which is destined to move the world toward and into the great vortex of consummation which the prophets have long foretold, and for which the expectations of the world have waited.

We have reiterated the prediction that the centralized money power, the military, and the government would be found on the one side, while the laboring masses will be arrayed on the other. We have had no reason as yet, to change our opinion founded upon the inevitable determinations of the tendencies of competition. The world is not growing better. It is only recently that we have had the opportunity of gauging the character of the righteousness which actuates the modern financial and commercial world; and our experience is akin to the experience of thousands of others who are unfortunate enough to fall into the hands of the Shylocks, whose name is legion. The "best men" in Chicago and other cities will rob men of hundreds or thousands of dollars, in order to save one dollar in a transaction in which they have fortunately, or unfortunately, gained an advantage. This is common to every-day business life in Chicago and other cities. The money god is absolutely merciless, and this tendency is not diminishing; no, not by any means.

The business world is cloaked in hypocrisy and hellish greed. The world generally is moving toward its fruitage. The consummation of the age will result in its fruit of perfection, but the great mass of mankind is departing from righteousness more and more, as the age progresses toward its culmination. The world (the age) will end in catastrophe. Later, we will be glad to compare and contrast the pages of *THE SWORD* with the pseudo-prophets of the times, as indicated in the periodical publications of the day.

There are two infernal phases of the money power,

both impulsed by the common and inordinate greed for money. Both are equally terrible, and in direct violation of the laws and principles of justice, and the liberty which the Constitution of the United States pretends to guarantee. They are both allowed to augment through political cowardice, and will bring the crisis which we have so often declared inevitable.

THE FLAMING SWORD is the only publication in the world today that is proclaiming the truth, the prophetic truth of things as they will transpire in the near future, and which will constitute the closing drama of the Christian dispensation.

In the Great Struggle for Existence.

Social and Industrial Conditions Which Enslave and Degrade the Masses; Deliverance Possible only Through the Almighty Power of Deity in Humanity.

IN THE GREAT STRUGGLE for bread, a contest in which the systematic and licensed millionaire robber is pitted against his slave brother, there is no more abject degradation than that in which the tenant is related to the landlords of our great cities. So long as the competitive system obtains, and the unscrupulous man of commercial rapacity, wisdom, and ability is permitted to wage a contest for the last dollar for which the poor man struggles, there is no hope for the latter. The grim monster of drudgery and starvation—spectre-like, but none the less real—stalks as the associate of poverty; and the Christian brother (in the same church with the poverty-stricken), with his carpeted and cushioned pew, cloaked in hypocrisy the better to ply his avocation of filching his brother's gain, revels in luxury.

Is the Christian system a farce? or will there come a day when the prayer indited by the Lord, "Thy kingdom come, thy will be done in earth as it is in heaven," will meet an answer, and the kingdom be established? Will the day come to the world when some great power of justice and judgment—moving the mass as the power of God actuated the single personality of Christ when he entered the temple on the memorable day of the discomfiture of the brokers—shall rid it of the great pagan and antichristian system of competition which curses humanity? Will it come to hurl the thunderbolts of Jove and annihilate the oppressor of the poor, and to confirm the oft-repeated promises and threats of dire vengeance upon those "who oppress the hireling in his wages"? Will the Lord come again to complete the work of restoration, and apply the plumb-line of integrity and the

level of equation, and by these, square the relation of man to man?

God has promised; and as prophetic prescience has been enabled to predict the end from the beginning, and as there can be no escape from the dictum of Jehovah's word, and as there is no remission of sin without the shedding of blood, "the third woe" will culminate at the time allotted, and a more disastrous "black Friday" than that in which Wall Street was ever consternated, will devastate the millions "heaped up against the day of wrath." Could prayer avert the dire calamity impending over the rich who exercise an oppression greater than was practiced upon the Israelite in his Egyptian bondage, the time would have come for the righteous man to pray; but the prayer offered in the order of divine law is the prayer for relief from the oppression of competition, and its answer must bring despoliation to the oppressor.

The ire of God is kindled; and the inspiration of the righteous man is consonant with the declared purpose of Jehovah to institute equation when, upon the opening of the third seal, there shall go forth the black horse whose rider carries the balances, emblem of justice, and cries with a loud voice: "A measure of wheat for a penny, and three measures of barley for a penny." There will be no corners in the market then, and the bulls and the bears will constitute a lively menagerie for the amusement of those in whose interests the revolution is adjusted. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come; thy will be done in earth, as it is in heaven. Give us this day our daily bread," of which we are being robbed by the millionaire speculators who grind us to earth, and thy name shall be glorified by those whom thou dost deliver. Fulfil thy promises, and give us who groan under the oppressor's hand, speedy deliverance!



Industry does not imply drudgery, but it does mean organic equilibrium, and therefore the reduction of

labor by its equitable adjustment to its minimum for every man, woman, and child in the commonwealth.

Religious Influence in Commerce.

GENUINE RELIGION should enter into and constitute the foundation of business transactions; but moral and social equity have been tabooed from the domain of commercial activity, and the cupidity and avarice of the money seeker have stunted every right moral and social sense. Financial acquirements are devoted largely to the support of conventionalism and the creation of class discriminations and distinctions; hence any appeal to the race for the improvement of its conditions must be directed to such cupidity and avarice.

Notwithstanding the fact that human greed actuates the rich and poor alike, there remains the principle of commercial equity; and independently of moral and social obligation, it may force an entrance into the concerns of business, and be made the bulwark and fortifi-

cation of enterprise. Commercial integrity does not imply honesty of heart. The principle of arbitration, applied to the settlement of the questions that vex the mind, engender strife, breed tumult, and lead to war, does not imply improvement in social, moral, or religious life. It is the applied law of business economy. Men may settle legal questions by arbitration, because to take their settlement into court means to pamper the rapacity of the great legal maw at the expense of uncertainty, with the possible loss of the possession for which they contend. Courts of so called justice and the augmenting army of legal parasites and leeches threaten the stability of economic prudence; commercial discretion dictates the wise course, not because of moral force or impulse, but rather because rapacity is accompanied by the serpent of financial skill.

The Art of Conversation.

Exaltation of Conversation to the Rank of a Fine Art Through Love of the Neighbor; the Communism of all True Art; Lost Arts and Lost Ideas

LUCIE PAGE BORDEN.

SCIENCE is that which is known, or the exposition of the laws of wisdom. Art is practice or construction under the direction of those laws. Without a knowledge of law, art is impossible. It is faulty so long as the truth which inheres in the divine mind is unknown. Art in the outer sphere is constructive and feminine, acting under the impulse of law, which is masculine.

The science of esthetics recognizes five arts—poetry, music, painting, sculpture, and architecture. There is no reason why conversation should not be dignified by the same title. It is exalted to the rank of a fine art when it is governed by the principle of love to the neighbor. An understanding of this principle includes a knowledge of psychology. The thought world is the spirit world, or the subjective state into which all men pass upon leaving the natural world and the physical body. Koreshan writers are constantly obliged to emphasize this statement because it is new and strange at the present time.

Conversation which is an exchange of ideas, represents, in terms of science, a transference of spiritual entities from one mind or dwelling-place to another. The will is the guard, and it rests with those who converse to choose the quality of the entities which they prefer to send out, to bless or to curse other thought spheres.

Another principle of psychology to be considered in relation to the exaltation of conversation, is that of reflex action. The angle of reflection is equal to the angle of incidence. Every law of physics has its mental correspondent. Vicious personalities of speech, petty

malice, and half-veiled allusions come back by unerring law to visit their destructive force upon the sender. Those who voluntarily weaken the absent by detractions, weaken themselves.

Art in all its phases is opposed to individual accumulation. There is no beauty in art-forms which embody the impulses of a competitive age. The monopolist is a bore wherever you may find him, on the stock exchange, in the salon, or at the dinner table. If it is to be artistic, conversation must be free to all. Each one of the company contributes of his best, whether in the form of wit, epigram, pleasing anecdote, or it may be only a well-directed question or a simple attempt to break an awkward pause. Love to the neighbor demands that every speaker should be met by courteous attention and appreciation. Remarks which seem somewhat pointless to one may be full of significance to another. Very unpretentious speech may be prompted by a sincere desire to aid or to suggest. Self pride is swift to seize upon the neighbor's mistakes or to dispute his statements, but loving consideration overlooks the trifling inadvertence.

Conversation as a means to an end may be directed with dynamic force. All degrees ultimate in the natural, and the power of the spoken word is beyond the ordinary psychologist's conception. Thought, the spiritual, finds expression in speech, and by conversation, which is *turning with* or *together*, the ideas of many minds are recombined. Discussion terminates in decision; the fiat goes forth to result in action. Fresh concepts are also sent out to receptive brains, whence by the conversion of spirit to matter they find embodi-

ment along the natural lines of reproduction; hence conversation ultimates in creation or begetting. Its art-forms in one phase are human beings whose expressions show their origin. The degeneracy of art is stamped upon men's faces. When conversation is the expression of pure truth, nobility will mark the race.

The French Revolution was one of the most important crises in modern history, yet it is not too much to say that its events were determined by the salons of the seventeenth and eighteenth centuries, where conversation flourished under the direction of talented women. Every subject connected with national and human affairs was discussed where philosophers and literati assembled to bring forth the children of their brain; but it was the brilliant mind of some woman who led and controlled them all. The war engines of the conflict were thus put in action hundreds of years before the crisis came. It goes without saying, that these discussions tended to break up existing order; they were not reconstructive, for the truth had not descended into the natural sphere.

Use and beauty are commensurate. The highest

art must subserve the noblest purpose. Conversation considered as a means for the advancement of the kingdom of God, reaches its ultimate development as a fine art. When governed by love to the neighbor it becomes the source of the keenest delight. "The performance of every use to the neighbor prompted by love is the handmaid of happiness."

Wendell Phillips' famous address upon the Lost Arts is significant of the status of the age. Mankind has reached the point of terminal transformation to opposites, hence the moral quality that predominates represents the complete vitiation of truth and good. The various forms of art are the materialized expressions of thought, therefore lost arts imply lost ideas. Koreshan Science is the agent of recovery.

Conversation as a means of enjoyment must be under restraint in language, in motive, in theme, and in length. Such restraint is for a definite purpose,—the attainment of artistic perfection. Language waxes vulgar when not restrained by chastity and confined within the limits of grammatical forms. License in any direction is opposed to art, and excellence is the result of discipline.

Rights and Powers of Womankind.

The Present Abridgment of Woman's Sphere of Usefulness; the Bondage of the Mothers of Nations; the Status of Woman in Koreshanity; a Prophetic Coincidence.

AMANDA T. POTTER.

WOMEN MOLD by thought and act, the teeming sea of embryonic humanity. When this mass is ushered into life, its most impressionable years, the years in which it is acceded that the most lasting mental imprints are made, and relatively speaking, the greatest growth of intellect is consummated and the most extended variety and measure of knowledge accumulated, these most precious of all years are given unchallenged to woman's love, care, and guidance. That nothing in dissent is uttered against her most natural prerogative, and that her manner of ministration wins for her the appellations of the dearest, sweetest earthly influence, is her righteous encomium.

Fit to stand as mothers of the existing nations are these women who, by the irrevocable law of natural association, send from the firesides they foster, their lives to the world, or, in the arena of a wider activity, wield the royal scepter of many a recorded epoch, as acceptably as do their brothers. As a rule, however, it is thus far and no farther shalt thou come. The home circle is considered her legitimate limit. Her son attains his majority. The mother, though perhaps possessing morality and brain power of an order not reflected in her child, is deprived of a voice in the laws that must establish and sustain his relationship to his fellow men, the while he is left free to throw so much influence as his attainments will permit, into such legal manacles as he may deem apt for her. She who has fulfilled the immeasurably greater is denied the smaller function!

Of a woman, nineteen hundred years ago, God was born into the visible from the invisible world. Isaiah declared that unto us a Son is born; that he is the Everlasting Father; that upon his shoulder shall be the government. The end is not yet. Among those who most thoroughly believed on Him, who most tenderly ministered unto him, the last at the cross and the first at the sepulcher, was woman. When that end of which Christ was the beginning has come, there will stand forth One of whom it is written, "She shall be called the Lord our Righteousness;" and in her holy person—God's house not made with hands, the Christ shall reign, the center of that kingdom in the earth for which he taught his disciples to pray. God's Messenger is among us to fulfil these things. A straw shows the current's drift, and heaven be praised for this straw:

The New York State Prohibition Convention convened in Syracuse, N. Y., in 1886. In that convention was formulated the first woman suffrage plank ever inserted in the platform of any convention, state or national. But if the man whose moral power wrought this righteous innovation were to claim this offspring of his brain, reasonably there would spring up one crying "hold! Be pleased, good Sir, to remember that I had the honor of introducing the resolution," etc. This claim would stand valid among men, but behind this claim is a fact that will be history when this claimant has ceased to desire to appropriate the honor.

The fact is this: A man in the N. Y. State Prohibition Convention put his endeavor into the determination

that in that body this recognition of woman should obtain. He wrought toward that issue with his whole soul. The issue which his voice could not have accomplished directly, was indirectly achieved through his influence upon the speech of others, and the initial Woman Suffrage plank became an actuality. The man whose devotion to the amelioration of human woe compassed in that assembly the recognition of the larger half of our race, which recognition is to amplify until woman is recognized as the equal of man, is the Founder of the divine Religio-Scientific System—a system of Universology—known as Koreshanity.

There are women who dream of the far past as a

glorious past; who dream of a future as glorious as the past; of unfetteredness; of a beauty in humanity that springs from the throne and altar of God. Their awakening souls dumbly yearn for one to point the way; to lead the way; and they long for the *time*. Is the time at hand? In the crypt of the Escorial, where repose the Spanish purple from Charles the Great to Alphonso the twelfth, there is room for but one more royal tomb. In the mausoleum of the Vatican, where rests the long line of papal maladministrators, there remains space for but one more sarcophagus. Does this coincidental prophecy of the fading of two lines of misapplied power, point to a new era in state and church?—a new era in the affairs of God and man?

Evils of Two Domains of Commerce.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Catholic Methods of Remitting Sin.

"Whereas, To all the faithful of both sexes in all parts of the world, including even those who have come to Rome in the past year, and there or elsewhere gained the jubilee under any conditions, we grant and accord mercifully in the Lord, for once, the fullest indulgence, remission, and pardon for their sins, the annual pascal confession and commission being, however, not valid as conditions for gaining the jubilee, provided that within six months from the date of publication in each diocese of this letter, they visit the cathedral in the episcopal city or the principal church in the other parts of the different diocese, together with three other churches in the same place as appointed by the ordinary, at least once a day for fifteen either continuous or interrupted days, natural or ecclesiastical (the ecclesiastical day being that which commences with the first vespers of one day and ends with the dusk of the following), and pray devoutly to God for the exaltation of the church, the extirpation of heresy, the concord of Catholic rulers, and the salvation of the Christian people. In places where there are not four churches, power is granted to the ordinaries to fix a smaller number of churches—or even one church, where there is only one—in which the faithful may make full number of visits, separate and distinct, on the same natural or ecclesiastical day, in such a way that the sixty visits be distributed throughout fifteen days, either continuous or otherwise."—Extract from Papal Proclamation.

THE EPISCOPAL CIRCULAR from which the above Christmas Jubilee proclamation of Pope Leo XIII is taken, calls the offer made that of "plenary indulgence or forgiveness of sins." The pope himself calls it the fullest indulgence, remission, and pardon of their sins. For sixty visits to churches within the space of fifteen days, "and prayer for the exaltation of the church, the extirpation of heresy, the concord of Catholic rulers, and the salvation of the Christian people," the modern man who sits upon the Tiber promises to all Catholics the fullest pardon of all their sins and the fullest indulgence, whatever that means.

Judging from the bloody record of the past, and from the fact that the offer comes from him in whose private apartments hangs suspended the picture of the bloody and dreadful massacre of St. Bartholomew, and who wants his church to pray for "the extirpation of heresy," we can well imagine what it would be if he had the power to work his own will—the loss of which he constantly laments.

The pope claims to be the vicegerent of Jesus Christ on earth. A vicegerent is one filling the lot, or acting

in the place of another. His acts are not those prompted by his own volition, but by that of him for, or in the place of, whom he acts. Imagine Jesus the Christ issuing such a proclamation! Such a jubilee bears the stamp, not of the kingdom of heaven, but of the opposite kingdom.

UNDER THE TITLE of "Loan Sharks," the *Youth's Companion* tells the story of a salesman in a store who, in a pinch, borrowed \$50, agreeing to pay 10 per cent usury per month. For two years and a half he put his hard earnings into this conscienceless usurer's coffers at that rate, but was unable to cancel the debt; after paying \$150, he still owed the whole amount. In despair of ever gaining his freedom from the robber who was sucking his life-blood, he called in the aid of a lawyer who notified the usurer that he would either have to give a receipt in full for the debt, or fight the matter in court. The receipt was promptly forthcoming. This great educator of the young, although admitting that similar cases are common, had no remedy to propose. It did say that in Chicago, a few employers of labor had provided a fund from which, in case of need, their employes might borrow at a moderate rate of interest.

In the aggregate, far more distress and ruin are caused by low usury, or interest, than by high. Hume, the English historian, says that the term interest was invented to take the curse from the word usury. All increase paid for the use of money or other valuables—in the language of the Bible—is usury, and is strictly and severely forbidden. The law—as laid down by Jesus—is, "love your enemies and do good, and lend, hoping for nothing again."

The money-changers whom Jesus drove out of the temple of God are now the power behind the throne, which rules the whole world. All governments are but the minions that humbly do his bidding, and wait for his law. What Jesus then did was but a type of what he will accomplish for the whole world, when he comes again according to his promise; and we are on the eve of that time, when every bondman shall be loosed, and the slaves of debt shall go free, and all men shall obey the injunction: "Owe no man anything but to love one another."

In the Editorial Perspective.

THE EDITOR.

WORLD-MOVING IMPULSES do not come by chance; they belong to the great human world of development and progress. The forces of doom and of destiny produce results which are inevitable—forces which disintegrate the old and reconstruct the new. Ignorance has led the masses to look upon human affairs as subject to mere chance, and to conclude that the great purpose of life must forever be veiled in mystery; but the great law of the conservation of energy, and the law of relation of mind and matter, not only make it possible to know what destiny *is*, but by force of aspiration, to *make destiny* for one's self and for the world. There is nothing that merely drifts; all existence is for a purpose, relative or specific; the universe knows no hap-hazard methods, no chance, no accidents. We note the growth of a plant; the activities there are toward a common end—the production of the seed, the perpetuity of life. Great movements in humanity are as much in accordance with immutable law as are the activities in any other domain of existence. Christianity has been a great world-moving power; it involved in its Head all the mighty power of Christendom. It began not only with an idea, but with a Man; no mere conception was back of that great impulse which has swept civilization—there were substance and force that went out from the personality of the Messiah. If we were to measure that great volume of energy which has stirred the world of progress for nineteen centuries, and reduce it to terms of mechanical force, we would write *billions of horse-power!* What a great fire was that which consumed the Messiah, who disseminated himself, his substance, into the minds of millions! The enemies of the Messiah could not foresee the results of his work; who among them expected, when the Man was executed as a criminal, that His name would become the most familiar on human tongue? But Jesus knew what the result would be, and he inspired his disciples with his hope. The dispensation of the life of Jesus in humanity has reached its end; the time has come for another world-moving impulse. Now, as nineteen hundred years ago, the enemies of truth can see nothing powerful in the organization which promulgates the new Gospel: but there is a potent force in religion, and it has surprised the people of past ages. That great volume of force which has moved the world during the Christian dispensation, is *not lost*—the law of the conservation of energy forbids that it should be. The energies of a plant are not lost when the stalk dies, but are *saved in the living seed*. At the close of every dispensation there is a seeding-up, a souling-up, of the forces of world-moving impulses. Koreshanity is the fruit of the dispensation, and involves all that power which was expressed in Christendom, with added volume and voltage due to activities in the great battery of the cross, the poles of which are connected by unbroken lines of transmission through the centuries. Koreshanity is the great religious, moral, and social factor of destiny. Divine Genius has stamped its character upon the face of the Napoleon of Reform, in whose career there will be no Waterloo, but ultimate success in the establishment of the great Universal Empire, which the forces of destiny make inevitable!

We have noted with interest the prolonged discussion of Koreshanity in the *Baltimore American*, first, because the representative of Koreshanity in its columns has so ably acquitted himself, and second, because the *weakness* of the Copernican side of the question was so apparent. We congratulate the editor of the *Baltimore American* upon the impartial manner in which he treated the discussion, and his manifest fairness to the Koreshan System. Thousands of people in Baltimore and

vicinity have been entertained for several weeks past on the subjects of astronomy and theology; and doubtless many of them have been interested in the presentation of the Cellular Cosmogony and Koreshan Theology. The representative of the other side is a member of a scientific society of Baltimore; he perhaps did his best to defend the popular system; and the utter failure on his part to present any proof of the earth's convexity, or to overthrow a single Koreshan argument, is bound to have its influence. In a recent issue of *THE FLAMING SWORD*, we replied to his attack on our conclusions from the basis of actual experiments; the admission was made that we appeared to have a good foundation. In the last effusion, it was remarked that "the stress they put on the experiment of projecting an 'air line' by means of this apparatus, led me to believe that there might be some reasonable ground for their broad assertions." In other words, in face of the facts which demonstrate the Koreshan Cosmogony, he felt that his own foundation was very insecure, and feared the results! His last article is accompanied by a diagram purporting to show "the absurdity of the Cellular Cosmogony," by endeavoring to make the Copernican idea of straight visual lines fit the Koreshan Cosmogony; thus the difficulty was to get the sun to rise and set on the horizon. The astronomer's trick is to ignore visual curvilineation and perspective foreshortening, and employ the additional assumption that light is propagated in *straight lines* in the atmosphere!

It is frequently asked how we know that a sea of hydrogen is situated above our atmosphere. We know it, first, from the basis of analogy—the three atmospheric heavens of the physical world correspond to the three mental heavens in humanity. The fact that water exists beneath our sea of air, is proof that a sea of hydrogen exists above us. There is no free hydrogen in the common atmosphere of oxygen and nitrogen; hydrogen is considered as an element, and not a product of any substances which exist in the air—therefore, the great sea of hydrogen, the water-producer, is *beyond* the atmosphere. Rain descends from above; it is formed in the atmosphere at the point of union between the ascending energies of combustion at the junction of water and air, and the descending energies of combustion which takes place at the junction of the seas of air and hydrogen. Without the sea of hydrogen above us there could be no rain, snow, nor hail, nor any water upon the earth. It is a well-known fact in the scientific world, that in nearly all meteoric fragments, occluded hydrogen—that is, hydrogen shut up or sealed in the fragments—is found. What is the source of this hydrogen? The latest conclusion of the scientists is, that the upper strata of our atmosphere may consist largely of hydrogen; but it is rather difficult to conceive of how hydrogen enters into union with oxygen, however attenuated, and yet retains its own specific gravity. In order to account for the simplest phenomena of Nature, the scientists must ultimately accept the Koreshan Cosmogony as superior to their own; in the conclusion that there is hydrogen at the upper surface of our air, the scientists are coming nearer the Koreshan conclusion reached thirty years ago. The scientific conclusion is the Koreshan one—a conclusion which explains more, accounts for more phenomena, and one which is susceptible of direct demonstration.

Considerable excitement has been aroused in the discussion at the New York Methodist conference, concerning christian science. One of the Methodist ministers has accepted the doctrines of Mrs. Eddy, and this fact stirred up the hostile spirit of

Dr. Buckley, who holds that christian science "is to be opposed because it denies and ridicules all other doctrines, even that of morals, for which the Methodist church stands. It denies the personality of God; it denies the Deity of Jesus Christ, his vicarious atonement, and the power of prayer as appealing to a personal God." The Methodist clergymen should have no quarrel with the christian scientists on theology; both creeds hold to the existence of a great universal spirit, a finely diffused essence which fills all space. On the ground of absurdity, Methodism is no better than Eddyism; the Methodist discipline emphatically declares that God has *no body* and no parts. This would preclude any logical conception of personality, because personality *must* have body and parts. The word person is from the Latin *persona*, which means mask or covering. If God has no mask nor covering, he has no personality; but if he has personality, then he is not a great spirit which occupies all space. The doctrines of the Methodists concerning God preclude the possibility of their believing in the Godhood and Godhead of Jesus the Christ, because if God has neither body nor parts, Jesus, who was a personality, would be unlike God in nature and form, and therefore could not be divine. God Almighty in his perfection is the Man; the Gospels declare it, and the records of the life and character of Jesus stand as opposed to every modern conception of Deity but the Koreshan theology, which is the revelation of Deity in humanity.

The Koreshan idea of the soul cannot be grasped apart from the principles of Koreshan Alchemy. The common conception that matter is wholly inert, leads to the conception that the body of man is a mere machine in which the soul operates; hence the many erroneous conclusions concerning the possibility of the soul existing independently of matter. Matter is of so much consequence in the economy of human life, that the kind and quality of matter in human flesh are exact correlates of the degree and state of the inherent mentality. The mind is inseparably connected with the body; consciousness is the result of the interdependent relations which exist between human spirit and matter. There are two extreme views taught concerning the nature of man, one of which we have mentioned; the other is the materialistic view, which makes matter the all in all. The truth lies between the two extremes. Substance in two general states makes up the man. Mentality is not lost when the personality enters corruptible dissolution; it passes over into other minds as spiritual entities. The mind of man is not a homogeneous something; it is comprised of definite thoughts or entities,—for every thought is a spiritual being. There is no mind which does not contain entities that have existed in other personalities, living and dead. Mind is transmitted, and life is propagated from generation to generation. This makes re-embodiment inevitable, the ultimate of which is the final perfection of the most progressive elements of the human universe—and that perfection is the resurrection from the mortal planes, or the attainment of immortality in the flesh, in the natural world.

W. T. Stead, the editor of the *English Review of Reviews*, is an advocate of peace, and has a plan which he hopes to have put into execution; his effort supplements the chimerical scheme of the Czar, which signally failed. But for the success of his plan, Stead fears universal war; he sees complications in the Orient which may lead to the disaster of nations. We maintain that the coming crisis, the impending revolution, is inevitable; this has been specifically an age of war, and revolution must end the dispensation. No peace plan will be successful until the conflicting elements which do not now unite through affinity, shall be prepared for unity through the fires of revolution. The Koreshan Prophet has for thirty years been

warning the world of the terrible consequences of the present perverted order of things, pointing out the great fact that if the doctrines of Jesus and his Apostles are accepted as true, their prophecies concerning the greatest crisis and revolution of all history must be fulfilled. The signs of the times indicate that the end of the age is at hand; and the course of events is in the direction of world-wide conflict—the present tendency to concentration in the field of human activity is but the formation of the great and irresistible vortex which will raze the institutions of an age of corruption, and make room for the structures of the New Age.

THE FLAMING SWORD is making a collection of illustrations and cartoons, representing the *hollow globe* and the fact that we live on the inside. For several years past we have noticed the tendency of advertisers to picture their wares *inside* of a globe, as a fitting illustration of their claim to having "the best *in* the world." One advertiser places a picture of his new light in the center of a globe, representing the earth; a number of typewriter concerns place their machines within the picture of the shell. The phrase "*in the world*" is in conflict with the usual conception, and it is a striking fact that advertisers can find nothing so appropriate in the popular system. No doubt it would be interesting to our readers to preserve all that they see in this line; the pictures are found mostly in advertisements in the magazines, and occasionally in cartoons. It would contribute to the purpose we have in view, if our readers would kindly mail such illustrations to us for display and possible publication.

The Chinese situation continues to be a problem for the powers; there is much quibbling and quarreling over the question of indemnity, and the basis of future relations of China and the nations. The unsettled state of affairs gives the powers excuse for taking steps toward ultimate division of the celestial empire. The old dragon is in the throes, harassed by the greatest nations of civilization. Russia has taken the lead in seizing Chinese territory; and the Czar retains possession despite the protests of Japan. The attitude of Japan toward Russia is defiant; and from the basis of newspaper reports, it appears that war, beginning with Japan and Russia, may spread to all the powers interested in the Oriental situation. The peace advocates observe the lowering barometer with alarm; a storm is approaching, and many national ships of state are unseaworthy.

An astrologer writing in the *Sphinx*, concerning the heritage of Abraham and the destiny of Israel, declares that "The Shiloh of Jacob and the sphinx of the heavens are the key to the secret of Israel, and the Shiloh is now at the autumnal equinox. The Scriptures say that Abraham shall have his heritage restored to him, and Israel shall come from the east and from the west." The conclusion that Shiloh is at the autumnal equinox is founded upon an interpretation of the sphinx of Egypt. In view of this, is it nothing that the Founder of Koreshanity, the Shiloh of prophecy, was born under the sign Libra, which is the autumnal equinoctial sign?

The fact that the entities of the human soul continue their consciousness after the dissolution of the body, is no proof of their immortality; and the endeavor of Prof. Hyslop and others to prove the immortality of the soul of the mortal man will prove futile. Neither is embodiment of the soul from generation to generation, any evidence of its immortality. Mortality is that state of human life in which there are breaks in the continuity of consciousness, and loss of memory of past embodiments. There is no immortality in the present dual state of man; immortality is the biune state—male and female in one form, with correlate mental faculties and functions.

The wealthy classes have the legal right to dispose of their wealth in any way they choose; but there is something morally wrong about the manner in which modern wealth is wasted. Money is made to gratify the slightest caprice or whim, while the needs of the needy remain unsupplied. A New York woman set aside the sum of \$10,000 under her will, for the support of a small dog and a canary bird. The dog has lived for years in luxury, his blood enriched by the choicest chops and steaks cooked to order, and his life made sweet with chocolate creams and macaroons; and now that his mistress has departed, he falls heir to a fortune.

"Law is not eternal. Law exists only so long as man manipulates it," concludes an agnostic editor. Wherever there is activity there is law, for law is but the mode or rule of action. The foundation of all law—the origin of all motion and the source of all impulse—is the perfect man; but it so happens that law is as eternal as the universe, for the universe itself is governed according to law. No man ever made a law; he may discover a law and obey it, but he cannot change it nor manipulate it. Law inheres in being; there never was a time in all the cycles of progress when law did not prevail throughout all the domains of existence.

There is no bondage in the true religious bond of unity—there is the utmost freedom in the tie that binds heart to heart and soul to soul. The members of the physical organism have their natural liberty, though they are bound to the body by strong ligatures; detached, the limbs would have no freedom at all—they would be dead and useless. Cut the body into pieces, and one views the ghastly picture of individualism; look at the man with radiant face and vigorous life, and a lesson on the order and harmony of the perfect society and government may be learned.

Copernicus invented the first flying-machine; in his imagi-

nation, the earth was a huge air-ship, and the idea that all human beings take annual excursions around the sun by way of exploring celestial space, has fascinated the masses for the past three centuries. The up-to-date idea in the scientific world, is that the earth is an automobile; but the source of its energy of locomotion is a mystery to the astronomer!

Communism involves the central spirit of socialism; the true form of socialism must develop from a communistic center. All development is from a nucleus, a central germ or cell. Growth is from within; the coming social order must have its germ of evolution. The democratic idea of socialism is superficial and circumferential; it does not touch the basic principles of the religious soul and life of man.

Modern healers who endeavor to imitate the works of Jesus the Messiah, pervert both method and motive. Jesus never taught a fallacy, neither did he charge his patients money for actual cures; he told the truth, and became the free servant of humanity.

A daily suggests that city money and church schools should be kept apart. Is it because of the corrupting influence of money, or is it dangerous to leave money in the reach of ecclesiastical educators?

The prize-fighter's ring is a square; but this does not imply that the pugilists have squared the circle.

Minds which cannot digest the truth of Koreshanity cannot hope to appropriate its substance.

Truth is always definite in form, and exacting in its demands.

That genus is greatest which manifests the highest genius. Life is the only antidote for death.

Editorial Discussions and Miscellany.

THE EDITOR.

Tunnels and the Earth's Shape.

EDITOR FLAMING SWORD:—Enclosed please find sheet from the *Baltimore American* of the 7th inst. I will greatly appreciate it if you will kindly answer the queries which I have therein asked you. I can only say that whilst detecting errors in your statements, I am very desirous of doing all in my power to have the experiment tried—that of extending a straight line from a plumb-line, and comparing it with the surface of a body of water. If you will kindly elucidate the points made and answer requests for information, possibly it may be in my power to aid in having the experiment tried in irrefutable form.—E. S., Philadelphia, Pa.

The communication referred to belongs properly to the discussion which has been conducted in the *Baltimore American*; and this discussion has, by action of the editor of that daily, been closed; and space in THE FLAMING SWORD is too limited to print the communication and reply in details we cannot continue a newspaper discussion. In the communication, it is said that we erred regarding grade tunnels; we are asked to describe

the exact work of driving a tunnel 8 or 9 miles in length through solid rock; and to decide whether a tunnel could be used for testing the shape of the earth.

The main point of our former reply to our inquirer is admitted—that tunnels are in reality arcs of great circles, conforming to the curvature of the earth, whether convex or concave; but for the purpose of showing that we know or do not know anything about tunnels, we are expected for the benefit of one inquirer and critic, to convert THE FLAMING SWORD into a journal of engineering. The thought we had in mind when we said that there are few grade tunnels, was that there are few tunnels existing which would nearly approach a straight line, and thus constitute grades by reason of being out of level or conformity to the earth's curvature; it was this kind we had in mind, rather than tunnels which are graded for purposes of convenience in connecting road-beds upon open surface. No matter how many or how few grade

tunnels there may be, the fact remains that the methods of survey would make the long tunnels conform to the earth's arc, the grade making the curvature of the tunnel-bed more or less than the actual curvature of the earth.

Coming directly to the point on which information is desired, let us imagine that we are at the mouth of a long tunnel, with instruments ready for observation, by way of proposed test of the earth's curvature. The first thing to be done would be to test the actual curvature of the tunnel; this would be absolutely essential before we could definitely and correctly relate its curvature to the curvature of the earth. By what means could this be determined? The tunnel has been surveyed by optical and leveling processes, and if *optical tests* be employed, the experimenters might know as little when they completed the test as when they began, so far as the actual direction of the curvature of the tunnel is concerned, unless they could come to a

definite understanding of the true principles of optics.

Hence, at the outset, the survey of a *straight line* would be necessary to test the tunnel; and we contend that the surest means of testing the earth's surface is not by the indirect tunnel route, but by the direct route of the air line related, not to the artificial surface of the tunnel-bed, but to the natural surface of water, which must conform to the curvature and contour of the earth itself. The tunnel experiment would necessarily be complicated, and would require a complete going-over of the specifications of the original survey and work of excavation. The surface of water is the simplest basis of reference; and the irrefutable test of that surface is the air line, by whatever processes it is possible to survey it. We have surveyed such a line, and know what the result of every other experiment will be, conducted in accordance with the same general principles.

The idea of looking through a tunnel to determine whether it curves convexly or concavely is on a par with the many experiments suggested to us, such as stakes, lights, signals, etc., viewed over long distances. If there were no refraction nor perspective, perhaps such tests *might* prove satisfactory. On the basis of *appearances* the Copernican system was established. Optical illusions can never constitute a scientific test of the earth's shape, without a comprehension of the laws of vision.

Seven Planets and Twelve Signs.

EDITOR FLAMING SWORD:—I am a reader of THE FLAMING SWORD, and am very much interested in Koreshanity. I have found but one question thus far that has not been fully and completely answered: There have been seven Messiahs, beginning with Adam, and ending with the Messiah of this age. I have understood that a Messenger comes into the world about every 2,000 years, which would make twelve in a cycle of 24,000 years, instead of seven. Please explain.—H. C. C., Springfield, Mass.

The great cycle of 24,000 years is divided into twelve parts, each part being about 2,000 years in length. These divisions correspond to the twelve signs in the earth, and the twelve constellations in the physical heavens. A month of the great Mazzarothic year is thus found to be 2,000 common years; each month is a dispensation of time; and at the end of every such month, there matures in humanity a specific kind of fruit or product of mental and physical development and progress. This fruit is the fruit of the Tree of Life, which bears twelve kinds of fruit during the cycle—a different kind of fruit each month.

It is also true that during the Zodiacal

year there are seven Messiahs, corresponding to the seven planets. From these Messiahs or human planets, proceed the "seven Spirits of God" as a result of the seven successive translations or theocrasies. Each of the seven Messiahs performs a special function through the baptism of seven churches. The Messiahs belong to the order of masculine manifestations of Deity in humanity; some of them are central manifestations, and some are circumferential; but not all of them stand at the head of new dispensations as fruit of the old. Abraham was the beginning of the Jewish dispensation; while he was a manifestation of Deity, he was not a Messiah or a baptizer of a following. Moses was a Messiah, but he did not end an old dispensation nor begin a new one; and the same may be said of Elijah—the two Messiahs appearing in the same dispensation, of which Jesus was the fruit. Adam, Enoch, Noah, and Jesus stood at the beginning of dispensations.

So, at least four dispensations began with Messianic manifestations, leaving eight dispensations yet to be accounted for. The fact is, that while there is a representative character at the close of every dispensation, who ushers in a new dispensation, such a character, representing the fruit of a dispensation of progress, is not necessarily Messianic. During the Golden Age, the specific representative manifestations will be feminine, and they will belong to the order of the divine Maternity; while different orders of the Sons of God will constitute the fruit of successive dispensations. Thus it may be seen that the "twelve manner of fruit" are comprised of Messiahs who stand at the head of dispensations; manifestations of the divine Motherhood, and orders of the Sons of God.

The Reign of Subjugation.

EDITOR FLAMING SWORD:—Kindly inform me who is meant by "he" in the first instance in I Cor. xv: 25; also "he" in the second place. The verse is as follows: "For he must reign till he hath put all enemies under his feet." Some persons with whom I have conversed on the subject, contend that the correct interpretation is, "For he [satan] must reign till he [Jesus Christ] hath put all enemies under his feet." From the context, it appears to me that it refers to the Christ in both instances. The people who interpret it as above are known as Christian Israelites.—S. E. M., Bethlehem, Pa.

When Jesus, to whom all power in heaven and in earth was given, entered his church, he began his descent into the hells, to institute a reign of subjugation. He declared martial law in hades, and the church of this age has been the church militant in both the natural and spiritual worlds. The work and war of subjugation

were to continue until he who had the authority and power should put all enemies under his control and destroy death; then would come the Christ's amplification into the Fatherhood, and the Father, under his new name, would inherit the throne and begin the reign of righteousness, which is made possible through the reign of Jesus in the hells. Consequently, "he," in both instances, refers to Jesus. The interpretation referred to is wholly inadmissible from a grammatical as well as a logical standpoint; the word satan, the supposed antecedent, does not occur in the Apostle's consideration of the subject in I Cor. xv. Jesus came to establish a spiritual kingdom which would, through its aggression against the powers of evil, ultimate in the manifestation of that kingdom in external form in the external affairs of man. Jesus was that kingdom in its least form; wherever he went, there the kingdom was; and it is conspicuous even in the Apostle's Creed, that Jesus "descended into hell."

In every member of the body of the early church there began to be formed a new Christ, through processes of regeneration. The beginning of the actual cross of the Christ with mortal human stock, was the beginning of the warfare of spiritual powers in the domain of mortality. "He who knew no sin," he who was perfect in his own divine nature, "was made to be sin for us;" he entered the conditions of mortal corruption through his descent into the race during the Christian dispensation, that he might "bring captivity captive and give good gifts to men," when he had completed his work of subjugation—even of death itself, the last enemy.

* * *

Flat-Globe Map of the World.

▲ Geographical Novelty Especially Useful to Students of Koreshan University.

One of the most convenient things we have seen in the geographical line, has just been published by the International Globe Company, Continental National Bank Building, 218 LaSalle street, Chicago. It is a new idea, and one destined to become popular. We have one of them in our office, and are much pleased with it.

It is something new in the geographical line. It is called the "Flat-Globe," because on each side of a circular disc is printed the map of a hemisphere of the earth—the picture of a half sphere. The disc is 28 inches in diameter; so that there is represented on the surfaces all that can be shown on a globe 28 inches in diameter; and a globe this size is not only considered valuable, but comes at a very high price—not less than \$100.

The difference between \$100.00 and \$2.00, the price of the Flat-Globe and Manual, is decidedly in favor of the Flat-Globe.

There are some advantages in the Flat-Globe, chief among which is that one sees a whole hemisphere at a glance, while a globe must be turned from side to side. One gets a better idea of the relation of continents, islands, seas, etc., from the Flat-Globe surface than from the rotund surface of a globe, where the arc curves away from the eye. The hemispherical projection is decidedly the best in the world for geography, because on such a projection there is less distortion and exaggeration. The main objection to Mercator's projection,—while it is popular and convenient for representing the entire surface of the earth in one view,—is the extreme exaggeration of the degrees of longitude north and south of the equator, making the upper portions of North America and Asia very much out of shape and enlarged beyond all reason, and nearly beyond recognition! The nearest approach to the Flat-Globe map is Christopher's circular projection; in it the exaggeration is not so noticeable, for it is entirely in the south, where the continents run to points. On the Flat-Globe basis there is no exaggeration, for the projection is very true to Nature.

One great objection to the convex globe map, is that one can see in correct shape only so much of the surface at one glance as lies nearly at right angles to the visual rays. This objection is pointed out by the publishers of the Flat-Globe map. We are inclined to believe that they would think favorably of the Hollow-Globe map for this reason—that with a large Hollow-Globe map, with the eye near the center, there would be absolutely no exaggeration of any part; for as the eye turns to view the different portions, they would all be at right angles to the visual rays. The Hollow-Globe map is absolutely true to nature, and with it come many conveniences for geographical purposes.

However, in the line of printed sheet maps, the Flat-Globe map of the world is the very next thing to the actual Hollow-Globe map. The way in which the meridians are drawn makes the Flat-Globe map appear *concave*; and it is better suited for use by Koreshans in the study of Universology, than to those who see in their mind's eye, the convex earth. The Flat-Globe is printed in 7 colors; a hemisphere on each side of the disc 28 inches in diameter, arranged so that it can be suspended from the ceiling, the chandelier, or hung on the wall; and in any case, it can be easily turned over for views of the sides.

That which appears on the surface is not simply the map of countries, with names of political divisions, rivers, etc., but contains additional features of great value. It shows the ocean currents, steamship routes, the world's comparative time, the zones, etc. The Manual accompanying the Flat-Globe explains the globe, tells

how to compute longitude and time, gives various useful tables, and a number of lessons on geographical principles; it describes each country shown on the map, gives statistics, population, chief characteristics, commercial advantages, etc., of each nation.

We commend this new Flat-Globe map to our readers; and we have described it thus at length, because it is unique and useful. By use of it the face of the earth becomes familiar, and one better understands the news of the world and the commercial and other relations of races and people, by knowing where they are. It should be in the home, in the office, in the school, and in the place of business. A circular describes the Flat-Globe map and Manual; and as many of our readers as are interested in this geographical novelty, should request circular from the publishers, mentioning THE FLAMING SWORD as the magazine in which they saw this editorial review.

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., April 28, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

The Destiny of America.

The Coming Freedom of the West from the Abnormal Conditions of Society; Personal Advent of the Deliverer.

Intemperance, we shall all agree, is a complex and many-sided question, upon which good men differ regarding the proper limits of prohibitory laws, and the personal rights and liberty of the citizen. From my point of view, the following facts and propositions give a fair summary of the situation.

1. Our whole social environment, with its economic and commercial system, is abnormal; and its working details are not only hostile to moral motives, but are a direct encouragement to fraud, injustice, hypocrisy, and intensely provocative of public disorder. Our modern competitive life, with its accompanying love of money and enforced poverty of the masses, induces such a general and widespread mental strain, nervous exhaustion, depression, worry, and anxiety, even to the verge of mental and physical collapse, that an insatiable craving for stimulants is the inevitable outcome.

All crave and nearly all people use stimulants in some form. Those who escape the destructive effects of alcohol and morphine use tobacco, tea, or coffee, or at least a still less stimulating meat diet;

and this craving for stimulants will persist as long as our present form of social life endures. Moreover, all our commercial interests trend in this direction of vice, and the "love of money" is the tap-root of this upas tree, which, like weeds, flourish green and perennial without cultivation. It is common knowledge that every public man is tempted to compound with sin to the extent he mixes with public affairs. The "Golden Calf" is set up in the temple where the people worship.

Mrs. Nation may smash decanters, but she must go to jail when she shatters the plate glass window where rum is sold, for that is the sacred property of our modern business man.

2. Thus a thousand forces and agencies, which form the warp and woof of our modern competitive life, are so many links in an infernal chain which gall and fret and divide society into mutually hostile clans and warring factions, from which one feels to totally isolate oneself, if he would escape from the prevailing strife which already reaches every hamlet and neighborhood, and inverts society and social life from the divine purpose for which they were instituted.

Now, the attempt to strike out one of the links in this "devil's chain," while all the others are at full tension, only has the effect to transfer the force of that link to all the others; and while the vicious force is in no wise diminished, it assumes illusive shapes and crops up in more subtle and destructive forms. The causes lie deep and embrace the whole superstructure of modern society. The tares are in the wheat, and will remain there until the Master comes to "reap the field." I am free to confess that I have no faith in current methods of reform, which fall far behind the fearful pace with which vice and fraud are hastening to a world-crisis!

3. I therefore interpret the situation and general outlook in a unique fashion. I confess I have not the faith of former days in the collective sovereignty of a partially degenerate commonwealth, and have reached the firm conviction that modern society is powerless of itself to transform its environment and effect its own liberation. Yet, I am no pessimist, but take a very hopeful view of the future—of the near future. "Man's extremity is God's opportunity." When our beloved America shall reach the vortex toward which it is surely drifting, and when the crisis at last reaches us (there will be a few preliminary instalments), then that infernal chain above described will be broken and its unholy links will be utterly scattered and dissipated—not through ordinary evolutionary reform and growth, but by the interposition of a factor which is now hidden and unseen, namely, the personal advent of the great Law-Giver, who will overturn the old Order and institute a New Order, and a New Social environment, in which the ordinary motives of life will tend as inevitably toward

justice, temperance, cleanliness, chastity, and righteous living, as they now tend to fraud, oppression, greed, dissipation, and to all the degrading forms of the self-life, which arrays every man against his neighbor. That impending crisis is the gulf in which our present inverted form of social life, with its brood of vices, will be swallowed up! And when the great travail is over, I fully expect the Law-Giver will seize the American Commonwealth, and reconstruct it on the model of the "Stone" which was rejected by the builders, and constitute it the first in the series of reconstructed nations.—PROF. E. WHIPPLE, in *San Diegan Sun*, March 22, 1901.

* * *

Failure of the Church.

The London "Christian World" Points out Some Blunders and Failures of Christendom.

LONDON, April 6.—Staid church of England men and women are upset in the midst of Eastertide rejoicings over the demand of the *Christian World* for "dramatic religion." That long-established organ of conservative churchmen devotes its Easter greeting to an earnest plea for a religion "which shall appeal to the eye, ear, and imagination of the people." It asserts that Christianity enters the twentieth century degenerated into a mere faith for the elite, and that it needs a coat of picturesqueness to bring it in touch with the masses. It calls for the rejection of puritanism and the substitution of some of the spectacular features so common in the Salvation Army. The *Christian World* goes on to say:

"We are face to face with the query whether the current Protestant conception of religion fully represents human need, especially the need of our day. Puritanism, with its stern simplicity, its inwardness, its lofty spirituality, is not the religion of the people. We have refined our idea of worship, but in so doing we have put it ever further and more remote from average human nature.

"Religion is a drama. The apocalypse is essentially dramatic. Had John Bunyan preached the doctrine of 'The Pilgrim's Progress' as a sermon, we should hardly have heard of it. He dramatized it, and the story became a world possession. The Salvation Army, the history of which is the most courageous attempt of our time to reach the unchurched masses, has in its methods frankly allied itself to the dramatic instinct.

"The simple truth is that under modern methods people have lost religion. Whereas of old everybody was religious, we have now a lofty faith for the intellectual and aristocratic, while the vast outside world goes its way untouched. We have rarefied the religious atmosphere until a plain man cannot breathe in it, but must hasten away to a stratum better adapted to his lungs.

"We have defrauded the masses by offering to their infant souls a pabulum only suited to grown-up men. We have made a prodigious blunder in declaring that the mental and moral faculties are the only roads into the kingdom of God, ignoring the highways of men's active and dramatic faculties, along which for ages countless hosts of simpler souls have traveled toward Christ. It must be our task to bridge the gulf which yawns between religion and common life. That task is to find the true nexus between the higher faith and the people's heart, and to lift our civilization with all its wealth of new acquisition once more into the light of God."

Easter finds London depopulated of every resident able to enjoy a holiday. The country retreats, the seaside, and the continent have taken numberless thousands of fashionable people out of town, with the result that in the battle between the churches and the transportation lines, the victory rests with those who cater to the physical rather than to the spiritual invigoration of the crowd. Many metropolitan pulpits will ring tomorrow with denunciation of this desertion of worship for pleasure.—*Chicago Record-Herald*.

* * *

The Dummy Watch.

Prof. Totten Writes of its Marvels and Secrets in an Interesting Number of *News-Leaflet*.

There has been considerable discussion lately regarding the "dummy-watch," or why the watchmakers' sign has the hands indicating 18½ minutes past 8; and the controversy has induced Prof. Totten to look into the matter. He considers it a marvel in its way, as he claims that it unfolds many secrets; it explains the Zodiac, gives the date of the Nativity, and trisects the circle according to geometric principles.

In the April number of the *News-Leaflet* he discusses these problems in an interesting manner, and even claims that it locates the Garden of Eden, and that it is possible to tell the time of day to the minute by use of the dummy-watch; incredible as it may seem, perhaps it is possible, on much the same principle that the points of the compass may be located by a common watch. We have been interested in Prof. Totten's treatment of these problems, and we have no doubt our readers would be entertained by the April number of *News-Leaflet*, which is illustrated by a number of diagrams, the first being that of the signs and constellations, the progress of the signs through the constellations, and their relation to history. The price of this number of *News-Leaflet* is 20 cents; and accompanying it is a small pocket device, a disc, with revolving dial, indicating the time of day for any part of the earth at any given time; the price of this disc is 10 cents extra.

There is nothing in Prof. Totten's writings that is particularly antagonistic to Koreshanity. He is a mathematician, and deals mostly with chronological subjects, which is his specialty. He is opposed to modern higher criticism; and we like the spirit in which he sets himself to defend the Bible. There is an astrological phase of his conceptions, and his practical astronomy, as related to chronology, is good and valuable to students of Koreshanity.

We have always endeavored to treat him and his works fairly; he has not yet come to see much truth in Koreshanity, though if he could see any of it he could see much, because of his faculty of grasping the peculiar relation of things and principles. We have never hesitated to commend his works to our readers; they interest us, and we can see that he accomplishes good in a general way. Address, Our Race Publishing Co., New Haven, Conn.

* * *

The World's News.

April 10.—Koreshans celebrate Semi-Annual Festival.—Founder of Salvation Army celebrates 72d anniversary of his birth.—Big dry goods trust under way; purposes controlling all dry goods by immense syndicate, backed by J. Pierpont Morgan & Co.—Japan asks Russia to submit Manchurian question to foreign diplomats.—British capture Pietersburg, new capital of Boer government.—Chicago packers fighting the salt trust.—April 11.—Mrs. Armour gives \$1,000,000 to Armour institute.—Financiers announce formation of gigantic copper trust; will rival steel trust in magnitude.—Booth-Tucker, Salvation Army man, is negotiating with steel trust to care for its pensioned employees.—Indiana miners anxious to strike.—10,000 people die from plague at Canton, China.—April 12.—British government prohibits importation of American beef.—Post-office scandal discovered at Manila.—King Edward tires of Boer war.—April 13.—Big building boom strikes Chicago; labor troubles adjusted, and men go to work.—Gen. Sandico succeeds Aguinaldo as leader of Filipinos.—Britain's new move against American meat includes only shipments in refrigerators.—Big battle reported in Arabia; 5,000 killed; Ibu Rashid recovers kingdom of Nejd.—China said to be in secret pact with Japan.—April 14.—Cudaly defeats latest move of beef trust; big trust purposes winning its points.—Two Russian students executed by military power for refusing to obey orders.—Reports current that Edward VII is willing to grant independence to Boers to save trouble.—Li Hung Chang favors Russia's possession of Manchuria.—April 15.—Japan sends Russia an ultimatum; warned to get out of Chinese territory.—Wild rumor current that attempt has been made to assassinate Kruger.—Korean gov-

ernment makes death the penalty for opium smoking.—Gen. French and 500 men reported captured by the Boers.—April 16.—Big railway syndicate seeks special endorsement of U. S. government, for operations in Cuba.—Boston horse-show in full blast.—Cuban commissioners to visit McKinley, appointed by convention.—M. Brozik, celebrated Parisian artist, dies of heart disease.

* * *
* * *

The Flaming Sword's Exchanges.

Leslie's Weekly.—An attractive feature of the current number is a full-length portrait of Mrs. McKinley, in her white satin ball-gown, in which she attended the inauguration ball. A very interesting article, *The Lady of the White House*, accompanies the picture. American frontier life is shown in other illustrations; also the mining disaster in Wyoming; the slaughter of 20,000 pigeons at international shoot; and a page of amateur photographs of children.

Saturday Evening Post.—According to promise the *Post* began in issue of April 13, *The Outcasts*, or *the Story of the Wolf and the Buffalo*. This number is the April Special, with colored covers. *College Men and Newspaper Work*, by George Ade, gives a reporter's view of the field of journalism and its prospects and advantages. *Aeronauts and Their Adventures*, by Forrest Crissey, describes some thrilling experiences in mid-air. 5 cents per copy, at news-stands.

The Sapolio Times.—A publication with just one edition, issued by Enoch Morgan & Co., proprietors of sapolio, the popular enemy of dirt. This number is a creditable publication, exhibiting some ingenuity in advertising. *Pan-America*, or *the New Geography*, is shown by a series of pans and kitchen utensils, arranged in the form of a map of North and South America. Issued to grocers; 10 cents per copy to all curious persons outside the trade. 439 West street, New York City.

The Sphinx.—We have just lately received the March number, and note two specially interesting articles: *Religion's Starry Trail*, and *Star Worship*. The *Complete Astrologer* is a series of lessons on the subject of astrology, in the form of a dialogue between *Astrologus* and *Discipulus*. The price of *The Sphinx* has been reduced from \$3.00 to \$1.00 per year, without reduction in size. Pyramid Publishing Co., 336 Boylston street, Boston, Mass.

Health Culture.—Monthly devoted to practical hygiene and bodily culture; April number appears with new cover design and improved tone. Its lessons on breathing and physical exercise, as well as massage, are invaluable. \$1.00 per year. 481 Fifth ave., New York City.

Prof. Hyslop on Spirits.

Communications through Mediums Trivial in Nature and Confused in Expression.

The March number of *Harper's Magazine* contains an article by Professor James H. Hyslop, in which he discusses the nature of life after death. He continues to believe that the so called spirit communications received through the mediumship of Mrs. Piper are genuine, but his attempts to prove the existence of disembodied spirits from such data are, as usual, unsatisfactory. In this case he confines himself largely to an attempt to explain why the supposed spirits never send any messages worth hearing. He admits that all these alleged communications are trivial in nature and confused in expression, yet he still thinks they come from spirits.

Why should the communications of an intelligent and educated man become inane and disjointed after he has shuffled off the mortal coil? Professor Hyslop admits the force of the world's skeptical ridicule on this point, so he has set about formulating a theory that will save the reputations of the platitudinous spirits, and fortify his position as a believer in spirit communications. He says the ghosts have a harder task than we realize. In their new state they live amid conditions so utterly different from those of earthly life that it is impossible for us to understand anything they may say about those conditions. We get all our ideas through our senses, and can never hope to understand a world in which the physical senses play no part. If the spirit life could be described in our language, it would not be another and transcendental life. If described in some language of its own, we cannot hear or understand the ideas sought to be conveyed.

But there remains the question why the supposed spirits cannot intelligently talk about their own experiences on the earth. Professor Hyslop admits that the alleged communications of this kind are hazy, trivial, and unreliable. He quotes messages received through Mrs. Piper, claiming to be from his father, his uncle, and other persons he had known in life. They all show confusion of mind. To meet this troublesome phenomena, he puts forth a theory that spirits cannot communicate with us unless they are in an abnormal spirit state, equivalent to hypnotism or somnambulism in the earthly life. He cites the fact that a similar confusion of ideas attends ordinary hypnosis. The gist of this theory is, that spirits must be in a state of partial unconsciousness in order to communicate; but the vagaries of secondary consciousness during hypnosis will probably account for all sincere utterances of so called mediums.—*Chicago Tribune*.

LEARN LANGUAGES!

German-English Dictionary 25cts.
French-English Dictionary 25cts.
Latin-English Dictionary 25cts.
Spanish-English Dictionary 25cts.

Send for List . . . Agents Wanted.

N. Stoller,

202 N. Desplaines st., Chicago, Ill.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the *Koreshan Home*. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the *Koreshan System of Co-operation*, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.

We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jelibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

ntic Statements; Testimony of
Vaccinators; Opinions of
Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address. Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederet White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 8 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill



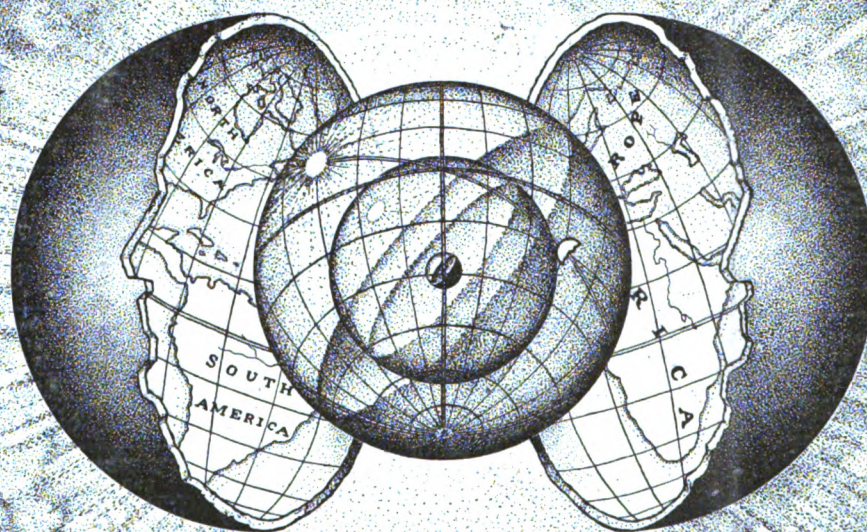
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, APRIL 19, 1901. A. K. 61.

NUMBER 22.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY conforms with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



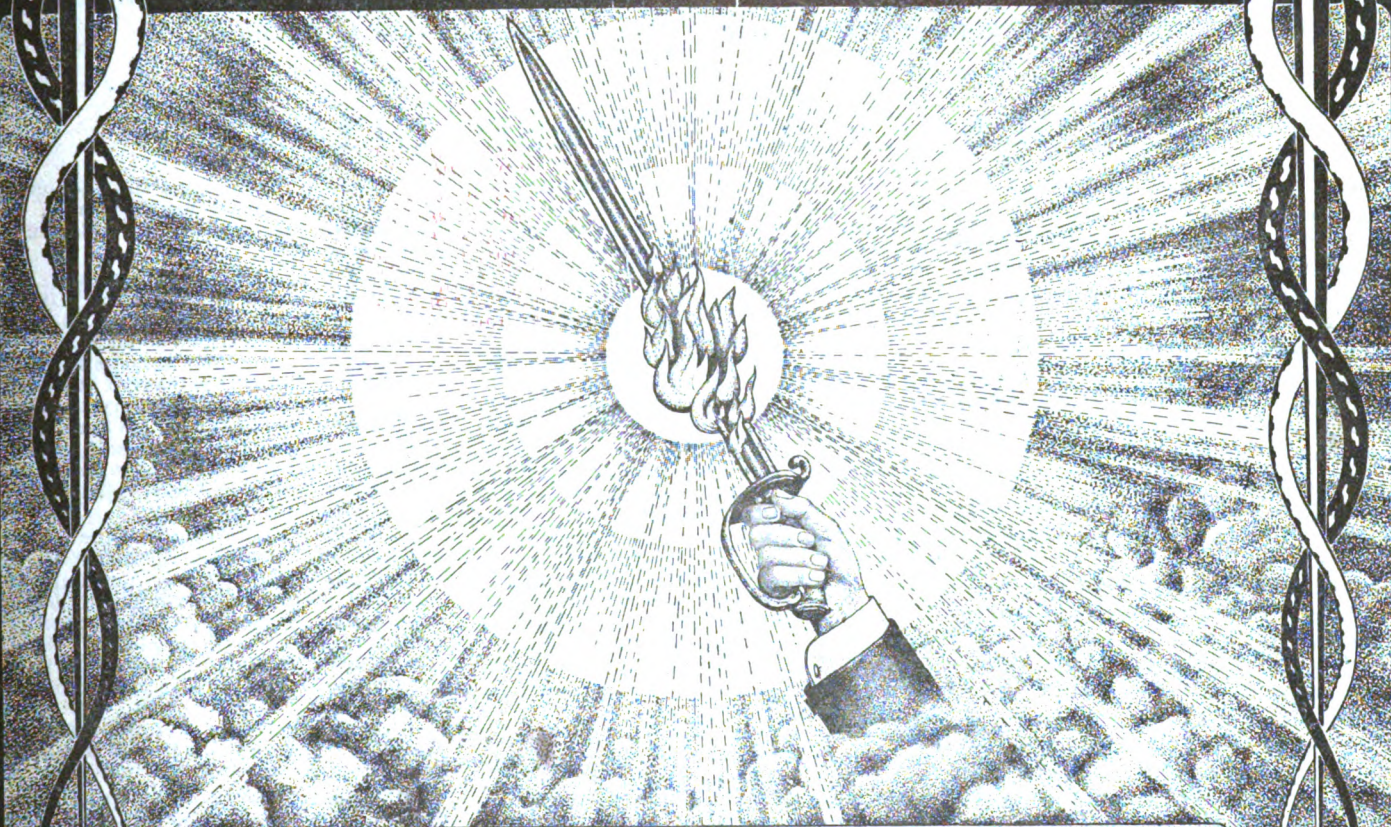
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, APRIL 26, 1901. A. K. 61.

NUMBER 23.



C O N T E N T S

WAGE SLAVERY AND INDUSTRIAL LIBERTY.—COMING OF THE IMMORTAL GENUS.—IMMORTALITY AND THE FLAMING SWORD, KORESH

The Wonders of the Divine Motherhood, - - - - - BERTHALDINE, MATRONA
Jesus the Christ and Modern Civilization - - - - - PROF. O. F. L'AMOREAUX

EDITORIAL PAGES.—The Universal Claim.—An Editor's Want of Ideas.—A Bit of
Cosmogony.—Baptist Editor in Muddle.—Mental Illumination, - - - - - LUCIE PAGE BORDEN

QUESTIONS.—Jesus' Fast of Forty Days.—Tree of Knowledge and Tree of Life.—
Parable of the sheep and Goats, - - - - - KORESH AND AMANDA T. POTTER

MISCELLANEOUS.—Corrupt College Endowments.—The Competitive System.—
Church and Science.—The World's News.—Periodicals Reviewed.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department,—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 315-319 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 23.

CHICAGO, ILL., APRIL 26, 1901. A. K. 61.

Whole No. 438

Wage Slavery and Industrial Liberty.

Two Antithetical Conditions Which have to do with Human Discipline and Progress; the Curse of Competism and Impending Woe; Organic Socialism.

WAGE SLAVERY is the direct and legitimate product of the competitive system of world-wide practice. The fact that it exists, and has existed for ages, is sufficient proof that it has obtained from a necessity residing in eternal and inevitable law. It is necessarily one of the factors of that discipline which every man attaining to divine Sonship must have experienced. It does not follow, because it is essential as a factor in the processes of development into life, that the men who are wage slaves today must remain wage slaves tomorrow and forever. Wage slavery is the curse which was pronounced in the beginning of the declension (fall) of man. This curse will culminate with a woe equally pronounced and emphatic. The curse has been defined by the writer of Genesis; the woe was predicted by John the inspired Revelator.

Nothing can exist throughout the universe, which does not have its antithetical correspondent; and wage slavery is the correspondential antithet or opposite of industrial liberty. As long as the warfare wages between the employer and his hireling, so long will there be wage slavery, and so long will the wage slave be robbed of the products of his industry. The contention for higher wages is a confession on the part of the wage slave, of the rights of his oppressor to the lion's share of his productions. The demand should not be, "give us higher wages and shorter hours," but, "we demand our share of the results of our coöperation in

the productions of industry, and we demand that the hours of industry be so reduced that our efforts to enrich the world shall be to us one of the sources of our recreation."

Centralization of Conflicting Powers.

The great combinations of wealth made to control the commercial and industrial systems of the world, have in view the purpose of the few to dominate the many; and there can be no question as to the mental attitude of the men skilled in the control of the great affairs of the human race. They say: "We are the natural and legitimate custodians of all human interests, for we have demonstrated our ability to manage extensive enterprises, to accumulate the proceeds of aggregate labor, and to skilfully manipulate its control." The centralization of the money power is one of the inevitable consequences of the competitive system. The centralization of the power of the wage slave is another equally pronounced and fatal determination. It seems to be quite natural for men to take one or the other side of this contention, the breach of which broadens as time elapses; but both sides are wrong; both are the result of a false conception of rights and methods of correction. There is much talk of needed reform but the world requires no reformation; a radical revolution and a new world are the demand of the hour.

The responsibility of wage slavery resides as much

with the masses who accept the situation and divide the spoils with the thief, as with the employer and robber trust which are often charged with the entire guilt of the curse of competition. The masses who wear the chains they themselves forge, are as much wedded to the competitive abomination as the men who profit by the curse. The cause of the wage slavery curse has its source deep in the very constitution and condition of the human soul; it resides in selfishness, greed, destitution of the love of God, and therefore of the love of men.

Are we in sympathy with the oppressed or with the oppressor? Do we espouse the cause of the robber trust, or shall we enter the ranks of the labor unions? One course or the other seems to suggest itself to the superficial thinker as the only alternative; but the righteous course is wide of either of these factions to the great controversy now pending, and to finally result in the catastrophe of Gog and Magog. The labor union is one of the most dangerous and stupendous menaces to constitutional government and individual liberty which the twentieth century has to confront. It is founded upon, because it believes in the competitive curse; and it is as criminal to support its claims as to encourage the billionaire trust. On the one side, we find the operation of an authorized but false centralization of organic order and power; on the other, all the elements of chaos.

End of the Competitive System.

We would destroy the competitive system by the institution of an industrial order, the very basis of which is a revolution in the souls of men. The employer and employe would cease to exist; there would be no contention for an increase or a reduction of wages; an equitable distribution of all the products of Nature and art would forever settle the controversy. This change from the competitive to the communistic and coöperative order will not come to the world through a gradual evolution, but through a new baptism, the forces of which are conserving and energizing.

The method advocated by the socialists is to agitate the questions of socialism until the masses are in favor of a new social construction; but the diversity of opinion as to the details of operation is so great as to preclude the possibility of any organic arrangement or power. Anarchism is a modification of socialism. "The judgment of all is greater than the judgment of one." "Do away with government; do away with law and order!" Suppose we examine this point from our knowledge of the operations of great enterprises like the conduct of a railroad system. In a railroad combination there may be employed 20,000 men. The judgment of 20,000 men is greater than the judgment of one man, but these 20,000 men must be individualized; each must think for himself, on his own lines, and independently from all the others.

These 20,000—under the impulse of anarchism—will say: "Now, we have attained to that condition in which every man is a law unto himself; let us construct a great railroad with thousands of ramifications, and conduct the system according to the principles laid down by anarchy"—and the 20,000 coöperators start out to construct and manage the road. What would be the result? It does not require two minutes' thought from any person capable of any reasoning power whatsoever, to decide the question; and it would be decided against all the contentions of the anarchist. Anarchism is not to be considered in view of the development of cosmos from the conditions of chaos.

Organic Socialism Must be Imperial.

Socialism, to be organic in the full sense of the word, must be imperial. It does not follow because the imperialisms of the day are of the satanic order, or, more strictly speaking, of the satanic disorder, that there can be no imperialism of a divine order. The form and function of the physical universe are imperial. This is the true pattern of social government for the genuine social order. Organic socialism will not only be imperial, but it will begin with a thoroughly organized, and workable, and working order. It will begin its work in the rough. It will be decidedly pioneer work; and those who are made worthy through generations of experience on the lines of metempsychosis, to submit to the privations and hardships of the nucleus of instalment, will provide for themselves the right to Court positions; for the genuine socialism is the establishment, primarily, of an order of kings and priests unto God.

The divine social order has already begun in earth; its foundations are laid, and its system is in working order. If at any time there has been a stage of experiment, that stage has given way to the one of organic power. Koreshanity as it exists today, is the beginning of the divine Kingdom in earth. It is as absolutely the product of the Christian dispensation, as the Christian age was the product of Judaism. It not only incorporates the fundamental principles of Judaism and Christianity, but whatsoever elements and principles of development the nearly two thousand years of progress and experience the Christian age has added to Judaism and Christianity.

We have reached the time in the history and progress of the world's career, for the establishment of the divine cosmos, but not for the permanency of anarchistic chaos nor democratic socialism. God's Imperialism will take the place of that republico-democratic phase of chaos called government, which provides for the formation of the two great antithetical and conflicting trusts—the billionaire robber and the labor-union murderer. These are the legitimate offspring of the great competitive system of commerce and industry; and through the final onslaught of these two great contending factions and powers of evil will come the catastrophe of Gog and Magog.

Coming of the Immortal Genus.

A New Race of Men to Constitute the Fruit of the Age; Fundamental Truths of Life which Koreshanity Reveals through its Prophet.

WE HAVE CONSTANTLY urged upon our readers the great fundamental truths of Koreshanity, among which is the pronounced fact of the fruition of the age in the new genus or race of men. To that portion of mankind even *professing* the Christian faith, but who are so rankly material as to ignore the positive teachings of the Lord and his Apostles, this prophetic statement will appear ridiculous. However, we cannot resist—though bringing ourselves into disrepute, ridicule, and persecution—the authoritative mandates of the power by which we are overruled, and which compels us to proclaim the facts of the age.

There is to appear upon the field of human development another race of men. This race is not coming into the world through any slow process of evolution. The changes upon which the new development depends are to be pronounced and sudden. The material for the creation of this new genus is the mortal humanity already in existence. Involved and operative in this change are the laws of metempsychosis, reincarnation, and the dematerialization of the present humanity. We have reiterated our absolute knowledge of the laws and principles of the biologic conflagration, by which is to be brought about this greatest of all transformations through which the world of humanity has passed in twenty-four thousand years. This race of the Sons of God will constitute the reincarnation of those who, 1900 years ago, were impregnated with the Holy Spirit.

We have reached the completion of the cycle; the Christian dispensation is ended, and the fruit of the age will be as we have so often declared—the product of the planting of the Son of God, and therefore his multiplication in men. “To all that believe in his name, gives he

power to become the Sons of God.” This prediction is to be literally fulfilled in this world, in this generation; and we are here, appointed of the Almighty, to tell the fact and processes to the world, and to discharge our obligations in the matter without fear or favor. We are commissioned of the Almighty to make this enunciation.

The moral and spiritual degradation of Christendom, the materialism into which universal Christianity has declined, and the tendency of modern culturists to dispute the supernatural powers and processes by which the great Jehovah, through all the ages, has revealed himself to the world, preclude the possibility of a reasonable consideration of the dictates of the modern prophet. The term supernaturalism is taken to be synonymous with the term no law, as it is supposed by many that nothing is supernatural. There is a physical and a metaphysical domain. There is a realm where natural law operates, and there is a sphere of existence where supernatural law pervades and is active. Super means above, hence supernatural would signify above the natural. The forces of the supernatural domain may so operate through electro-magnetic and biological alchemy as to resolve in alchemic fires the humanity which generations of progressive development have prepared for the conflagration.

We know whereof we speak. We know the great conflagration is about to be precipitated, and that no power in heaven, earth, or hell can save the world from its present corruption but the power of the Almighty God, to be wrought through his prodigious miracle of the ages. It is to this end that Koreshanity is serving the world, for it is in the province of the Koreshan order to organize the biologic battery and to institute the processes that will insure the conflagration.

Immortality and the Flaming Sword.

A CERTAIN PERSON in Washington, D.C., claims to have promulgated the doctrines of immortal life in the body, six years before the Founder of Koreshanity enunciated his doctrines and claims. When we first met this person, she claimed to have already reached immortal life in the flesh. We attempted to convince her that she was still as mortal as ever, and that immortality in the flesh had to be attained through the application of certain laws and principles, one of which was that of mental and physical celibacy. Whether she ever attained the conviction that she had not reached the immortal state, we have yet to learn. We have met other people who claimed to have attained

the immortal state; others who claimed that there is no mortality, that all is immortal. Of this latter class there are tens of thousands. The fact remains, however, that no person in earth has reached the immortal state. None will ever attain to immortality except through obedience to the Decalogue, scientifically expounded. We were the first to set forth the principles and laws of immortality in the flesh; and furthermore, THE FLAMING SWORD is the only publication in the world which is promulgating the science of immortal life.

THE FLAMING SWORD is the divinely authorized representative of the Flaming Sword which God placed at

The Flaming Sword.

the East of the Garden of Eden, and which turns every way to keep the way of the Tree of Life. The Flaming Sword of which the publication, *THE FLAMING SWORD*, is the representative, is the conflagration now about to dissolve the humanity which is rising into the new

Eden state. We can afford to bide our time. God waits, we can wait also; but the world will confess that the Prophet has been among its people. Immortality in the body is an assured fact. It will be attained through the observance of the law of God, the law delivered to Moses on the Mountain.



THE GUIDING STAR Publishing House must have two thousand dollars from outside sources within thirty days. We are giving all our time to the work of revolutionizing the world, to the work of making a new cosmos. We spare no pains to give to the world more than it has heretofore returned. We contend that it is no more than right that our work be sustained by those who profess an interest in it; and we believe also,

that we offer in this call for contributions an occasion to manifest a devotion on the part of many who will gladly avail themselves of this opportunity to aid in the promotion of our Cause. This may come in the form of advance subscriptions to *THE SWORD*, advance payments on literature, on new edition of the *Cellular Cosmogony* about to be issued, and on the *Dictionary of our own scientific vocabulary*, with helps to understand the *Koreshan System*, or as donations.

The Wonders of the Divine Motherhood.

The Glory of Deity to be Revealed in the Unveiling of the Divine Isis; Deity's Rest in the Flesh of His Femininity.

BERTHALDINE, MATRONA.

EVERY FORCE in the universe has a material basis, a footstool upon which to rest, or in which to act. God Almighty, the ultimate union of universal forces, the supreme central mentality, does not rest from his labors in earth, the basis of all his activities, till at-onement is effected with the most involved and complex form of earth, through which he evolves his most elaborate and complex thought as the great material universe. This final resting-place of Deity is the form of the divine Motherhood, the material form of woman.

When the Ark of the Covenant rests in this most holy place, the world that is weary may find the long-sought rest in the Lord our Righteousness. God's rest, this coming Woman, is the divine origin and destiny of all matter, or motherhood, composing the material universe—the pediment or basis of all energies ascending to the Father. Without her the Father could do nothing, for she is *Haveh*, the mother of all living, in whom alone God can live and move and have his being. God is not, save as all creation serves to perpetuate the fulness of the Godhead bodily, as the seed of the woman. The center is as dependent upon the circumference, as is the circumference upon the center. In the interdependence of Fatherhood and Motherhood in final conjunctive unity, resides the biunity of Deific life.

The Fatherhood of God remained occult till the Man of God arose from the dead to reveal it as his ruling attribute. The Motherhood of God must remain occult, the veiled Isis, till she descends from God out of heaven, a glory to be revealed. Her unveiling, or the revelation of the attribute of Deific Motherhood, will result in the giving of the crown of life to the seed of Abraham, one holy Seed, and the Birth of divine Manhood to all the Gods,—the order of Melchizedek,—of

which *Eloah Jehovah* is High Priest. "Then shall the earth yield her increase; and God, even our own God, shall bless us, * * * and all the ends of the earth shall fear him." "The tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land." Saith the Lord God: "The flock of my pasture are men, and I am your God."

The revelation of the Motherhood of Deity is the promised revelation of Jehovah's "more excellent glory" to his waiting people, the flock of his pasture—the fruit of the Tree of Life. She, the Lord our Righteousness, will bring forth as her fruit the kingdom of the Gods in earth. The earth is the womb of all Nature, for the reproduction of her arch-natural and supernal glory, in which the Gods have age-lasting, universal dominion.

There are people to whom the science of the divine Motherhood is so occult, that they are as impoverished half orphans, and even worse than fatherless, in that they call Father a bodiless, unknown quantity credited with a decree making adoption "their forlorn hope." Koreshans are not of these lean cattle. The God of Koreshanity is Jehovah—the ultimatum of universal life, who is Father-Mother Deity, holy Seed, in whom all fulness dwells—the living Word which, spoken, is the language of all creation.

Creation silent before Him, betokens the secret presence of her Lord. "Be still and know that I am God," saith the voice of one crying in the wilderness. There came a mighty wind, "but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire;" he was in the "still small voice" of the crying Messenger—the voice of Truth. The Man of God commanded the earth to keep

silent before her, that the footsteps of her Creator might be heard; the increase of her Motherhood be brought forth with rejoicing

The science of Koreshanity teaches the Motherhood of Deity; and that Motherhood—the Church Triumphant in the heavens—descends to bring forth from the earth his crown of life, and to restore to his rightful dominion the divine language derived from his spoken Word. Confessing the Motherhood of Deity gives renewed spirit and life to all matter, bringing it into such conjunctive unity with her holy spirit, the science of truth, that spirit and matter are known as one substance in two transmutable conditions—the supreme application of this truth being apprehended by the science of the law of the true cross of Christ.

We know that the flesh of Christ becomes the Spirit of God in humanity, and that the Spirit of God in humanity becomes the flesh of Christ through the mediumship of divinely anointed Womanhood, the Motherhood of God. In the eternal unity of interdependence the Fatherhood and Motherhood of Deity exist, expressing the grace of reciprocity. “Freely ye have received, freely give.”

All is *not* spirit; all is *not* matter—all is both. He that confesseth not the coming of Christ in the flesh is antichrist. He that rejects the holy spirit of truth, is but matter dead in trespasses and sins. God materializes as the flesh of Christ, and the flesh of Christ dematerializes to the Spirit of God. No flesh of Christ is now manifest; but its holy Spirit may be spiritually discerned by the rational mind, in the science of truth, whose body of doctrine is that holy city which John saw descending from God out of heaven, adorned as a bride for her husband. No flesh of Christ—the immortal flesh—can be manifest save as a result of the applied science of this doctrine to life.

We must know and apply the science of truth concerning the laws of its reproduction from the soil in which the holy Seed was planted. This soil was the church militant, which received the sword of truth to perish by it. “I came not to send peace, but a sword,” said Jehovah. “All they that take the sword shall perish with the sword.” When the church militant is slain,—dead to all but her Lord,—the life of the Church Triumphant hidden in him shall descend to make her alive as his flesh and blood, the meat and drink of the world to come—Mother of all living.

Materialists and spiritualists, or atheists and antichristian scientists, are the outermost precipitations of the divine biunity of spirit and matter. They are extremes—opposite poles. So far are they from truth—

the almighty unifier of their divine origin, that only the everlasting arms of divine love and the X rays of celestial wisdom can ever restore them to the holy communion, the divine fellowship which the church of the living God has with the Father.

The folly and sin of ignorance (ignoring the science of truth) will be made manifest when—in the fulness of time—Haveh, the Tree of Life, stands forth victorious with the 144,000 Sons of God, each bearing in his forehead the name of the Father; each confessing his material origin, saying “a spirit hath not flesh and bones, as ye see me have.”

Divine Mater, God’s Motherhood, is the door of entrance to all arch-natural and super arch-natural life. She is the continent of all; within her shall be found the God of all. There is coming a new thing in earth: “A woman shall compass a man,” and “She shall be called, the Lord our Righteousness.” She is the righteousness of saints, which is to say, His flesh.

As one whom his mother comforteth, so will the Lord comfort all them that fear him. She will gather the flock of God as a hen gathereth her chickens under her wings. The groaning creation will be by her delivered of the many Sons of God. “Remember now thy Creator in the days of thy youth.” Honor thy Father and thy Mother Deity; exalt to the throne of their glory all the life potencies of being; let them no longer bow down to graven images, the precipitations of mortal lust—gods of the ignorant. Exalted to Deity, the aspirations of mortal mind will find in the divine Motherhood the power of transmutation and elaboration which shall clothe them in the divine image and likeness, and lead them forth, more than conquerors through Him that loved them.

The confession of his Name by whom they were begotten and quickened to newness of life, and obedience to the laws of his being, constitute the keys which admit the penitent to the sphere of redemption—“the Golden Bowl of the sacred candlestick, which breaks into the redeemed Israel, the zone of God’s glory, sounding forth the Deific song of joy, and radiating the energies that renew the universe. Only the Motherhood of God can bring forth the divine brotherhood of man, and give supreme honor and glory to the Fatherhood of God.

If the voice of one crying in the wilderness is not heard, and the way of the Lord is not walked in by the people who have called themselves by his name, their house will be left unto them desolate. Swift destruction will come upon them, and they shall be scattered as wanderers without God and without hope in a condemned world, till the wrath of outraged love be overpassed.



The denial of the Lord Jesus as the Savior of the world, of the Bible as an inspired book, and of God as a *personal being*, is a characteristic determination of modern spiritualism.

All spiritual things are grounded in natural things; and where the groundwork is, there must be also the root of spiritual things, and here at this root must the axe be laid.

Jesus the Christ and Modern Civilization.

The Character of the Messiah not Manifest in the Affairs of the World ; False Claims Made by Leaders of Church and State ; Greatness of the Ancients.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

TO FORM an adequate conception of the importance of the immortality of the soul, it must be viewed from every possible standpoint. Nothing—with one single exception—would lead us to believe that there is anything immortal (undying) in man. If there is any such thing, and we have no doubt there is, that one exception must have possessed the secret of it, and be able to tell it. He said: "I am the way, the truth, and the life," eternal life—immortality. "God only hath immortality."

"To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Seed is not seed except it be sown, when in the harvest it will produce the seed multiplied. Jesus himself declared that the Sower, which was himself, the Son of man, sowed the seed; that the earth which received the seed was the human earth, and that the harvest was the end of the world. The word which in the original is rendered world, every scholar knows, means only age or dispensation. Of the two words used, one signifies the time of an age, the other, its human institutions. When that time comes (and the real Scientist knows we are on the eve of such coming) there will be men, immortal, like the Seed—Christ Jesus, and the kingdom of heaven will be established in earth, according to the prayer he taught his disciples to pray.

Is Jesus the foundation of our civilization? Let us dig down and see. "Other foundation can no man lay than that is laid, which is Jesus Christ." A foundation is not a whole building; and a building to endure, along with the foundation, must have the same lasting quality. Jesus came to fulfil God's law; he was the embodiment of that law whose commandment was: "Thou shalt not kill;" and when his disciples wanted him to destroy those who did not follow him, he rebuked them, saying that he came not to destroy men's lives, but to save them. The principal employment to which all others at present must give way, is to learn how to kill, and then actually to kill not only the heathen, but our professed fellow Christians.

The law of God declared, "Ye shall not sell the land forever, for the land is mine;" and provided that every man should have his portion, which no usurer or tax-gatherer could take from him, and which he himself could not alienate from himself beyond the jubilee; whereas our boasted civilization is rapidly gathering all the land into few hands, and turning the great masses into hopeless, disinherited wage slaves, and forcing thousands into becoming tramps and vagrants, and frequently punishing them for being such.

The law of God strictly forbade usury, which meant any pay for the use of money, or anything that was let on usury, and yet commanded the citizen to lend to his

poor neighbor, taking no usury; and if he could not pay at the seventh-year jubilee, to forgive the debt. Our civilization is built upon usury, which historians tell us has destroyed every nation that has fallen. The precept of Jesus is: "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil."

With regard to right and wrong, gaining eternal life or losing it, every man stood on his own foundation; as regarded subsistence, the Lord Jesus gave his disciples a common purse, and he knew the man he chose to carry it was a thief;—and it looks as though the character had cleaved to the occupation ever since. He drove the money changers out of God's typical temple, calling their business theft. He said: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." But our so called Christian civilization clutches after the things of a thousand tomorrows that can never come, turning millions into tramps and beggars, and then is never satisfied.

Jesus said: "Take not the uppermost seats;" but the spirit of our time says, strike for all the high places, neglecting no means to get there and to sustain yourself; for all things are fair in politics and war. Jesus said: "I have compassion on the multitude; give ye them to eat." We say, prisons and the rock-pile are good enough for vagrants and tramps. They would have plenty but for laziness, improvidence, and liquor; yet, throw them a few crumbs for sweet charity's sake.

Peace on earth, good will to men, was the proclamation which announced the birth of the Lord; but today, as never before, the whole fair earth is full of warring camps. Every industry is an army with banners, and the frequent encounters are little less deadly—though more bloodless—than those of actual war. At this time, Cedar Rapids has an object lesson of this kind. All that is produced is the product of labor, and the men who actually perform the labor are on a strike to get something more than a slave's wages out of what they produce. The opposite camp is bent on getting more money with which to pay dividends on watered stock, held by men who perform no productive labor.

To any one really in earnest to find the causes of human inequality, they are not far to seek. But men would not labor except for the incentive to accumulation. Selfish men would not, but are all men selfish? And besides, if present evil conditions—which compel men to overreach for fear of future poverty—were changed, would there be no incentive to labor for the common good? But great knowledge, as well as great wealth is necessary to make men worthy of eternal life. The poor, and shiftless, and ignorant who leave no great monuments of their learning and skill behind

them, are not worthy of eternal life. From the world's standpoint, poor chance then for Jesus and his followers—or at least for his followers!

We are often told that anybody who is industrious and saving can get rich. The industry of the world produces only a given amount of wealth annually. If the few, by means of law or otherwise, are able to appropriate what should be the shares of a hundred or a thousand men each,—and that without labor,—it must be evident that the masses whose labor produces all, must put up with so much less, even though it be slave's wages or none at all. It must stretch our credulity to believe that the old deacon's smart boys, when shut in of a rainy afternoon, can make five dollars apiece trading coats.

If J. Pierpont Morgan, the Vanderbilts, and their ilk, had immortality,—and the thinking man must see that all the immortality there will ever be will be right here in earth,—under present civilization, they would soon own all the wealth in the world, and all men could live only by their sufferance.

Let us examine the claims of the present to superior knowledge. A guess is only a guess; and if we argue logically with a guess as our premise, our conclusion will be nothing but a guess. It will add nothing to learnedly call it an hypothesis. The learned (?) scientist is obliged to admit that very much of what he calls science is only guesswork; but then, he sagely informs you that there are mysteries which nobody will ever fathom. The schoolboy knows that we live on the outside of a sphere; *somebody told him so*. Every great government has a geodetic staff whose business is to solve that problem which, confessedly, is still a mystery—one of thousands.

It will be said that heathen nations have left no traces to show that they were as wise as we are, hence fit for immortality. Let us take an inventory and see. Where do our historians go for their models and inspiration, but to Thucydides and Xenophon of that poor little heathen country called Greece? To whom do our poets turn but to blind Homer and Hesiod? or our

sculptors, but to that old Athenian, Phidias? or our architects, except to these same Greeks? If the labors of the painter had been as imperishable as the above, the oldest of the old masters, at whose feet our neophytes would delight to sit, would be another of those old know-nothing Greeks—Apelles. From what fountain does our learned, incipient judge and statesman draw the fundamental maxims of his calling, more than from that which watered the eternal seven hills of heathen Rome? And in our chief employment, war, where do our greatest generals get their instructions and enthusiasm, but from Alexander, Cæsar, Scipio, and that greatest of them all, the dusky Carthaginian, the African Hannibal? From whence does our patriotic love of liberty find its fires kindled more than from the example of Leonidas, Miltiades, Horatius Cocles, and the heroes of Thermopyla, and Plataea, and Salamis; or that stalwart Roman who, single handed, or at most with two assistants, defended the bridge against most valiant and powerful hosts until the farther end of it was broken down, and then, plunging into the rolling tide, swam safely to his own side, thus by the prowess of one man, saving his country's liberty?

If in the feeble efforts of our parvenue learned (?) scientist he finds a new thought for which his learned language has no word, where does he turn to supply the lack? He pores over the rubbish heap of those old heathen, generally Greeks or Romans, but mayhap, Egyptians, Persians, Hindoos, or others, even to the heathen Chinese, or the American Indian, when, marvel of marvels, he finds the word that exactly describes the thought he has but just discovered.

If we want to know what monuments will be left of our wonderful civilization, we will have to wait a few thousand years. It is tolerably certain that the stone eyes of the Sphinx will then look upon no monument of the past more lofty than the pyramids—the despair of our boasted knowledge and skill. How is it possible that our transcendent civilization can be based upon Him whom, if he were living now, it would consign to prison at hard labor as a vagrant or a tramp?

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE UNIVERSAL CLAIM at the present time is love for humanity. This is the virtue par excellence which all men concur to praise, while each is secretly rejoicing in the delightful conviction that his own heart is overflowing with beneficence. The test of human conduct was given nineteen hundred years ago, by one who knew what was in man. From that time down to the present, no one has lived who could fathom the human heart. No man has obeyed the injunction of Socrates: Know thyself. Self love is the bosom serpent whose black coils lie in every heart, but no one calls it by such a title. It is caressed and dignified by the name of love for humanity. Jesus gave the test which must be applied to this universal claim: By their fruits ye shall know them. Scientists claim that their work has been the outcome of unselfish impulse, hence it has contributed to wisdom and progress. They say that the nineteenth century has been the golden era of science—that there will never again be so many important discoveries. Genuine knowledge means genuine advancement. If modern science has brought truth then it has brought help, and the world must be better and happier than it was a century ago. What is the condition of the world by its own confession at a time when it claims to be permeated by fraternal love?

Matthew Arnold said that England presented the spectacle of an upper class materialized, a middle class vulgarized, and a lower class brutalized. Herbert Spencer says that self-regard in the United States has led to local civil wars, lynchings at the rate of three per day, a rise in the number of homicides from twelve to thirty per day in five years—with universal bribery and corruption in political affairs. Professor Alfred Russell Wallace says that the past century has been characterized by unprecedented progress in the interpretation of Nature, but in spite of our boundless command over these forces, there is today a greater amount of misery and starvation, of stunted lives in crowded cities, of mental and moral degradation, than in the preceding century. The claims of science are not justified unless its love of humanity has helped humanity. A great part of what it presents as knowledge is error; it has not solved the greatest problems relating to man and the cosmos; members of the wealthy class which has monopolized the benefits accruing from inventions and discoveries which increase luxury and ease, are acute sufferers from nervous diseases caused by inertia and self indulgence. The case of science offers but one example of a general claim. All the doctors will aver that they are actuated by love for humanity, but they go

on taking fees while diseases multiply. Everybody knows that lawyers are purely humanitarian in spirit; while millionaires profess to hold their money in trust for those who lack the genius of accumulation. The phoenix is not rarer than the man who does not claim to be inspired with this exalted sentiment, yet the content of human misery is not lessened. The sin of the age is against the third commandment. When men claim a genuine love for their fellows, they take the name of the Lord their God in vain, for He alone is capable of love for man. When the world begins to improve, amelioration will be the fruit of God's love for the race. In the meantime, why justify false claims by a false name?

"Where in this beautiful country can you find a new thought? The *Adept* wants one; we are willing to pay a big price for it, but it must be a new one, (not a combination of old ones). Any one who will send us a new thought by mail, express, or freight, will confer an everlasting favor, and we will pay all the bills; (must not be sent C. O. D. unless we are allowed to examine them)." The *Adept* is franker than most of our contemporaries. It does not hesitate to confess its intellectual needs and advertise for what it lacks. This confession is accompanied on the same page by the following queries regarding the Cellular Cosmogony: "DR. TEED, 'KORESH,' of Chicago, affirms that the earth is a concave sphere, with a shell about 100 miles in thickness, and that outside of this shell there is nothing, not even space; if one were to jump off the outside he would not jump at all, or might fall onto himself; but we don't understand just what would happen. If we are not out of order, we would like to have DR. TEED explain what would happen if one (or several) were to dig a tunnel to the outer crust of the earth, and arrive at a place designated by the uninitiated as the jumping-off place, and were to discharge an eight inch rifle, loaded with solid shot, and pointed at the so called outside; would the gun refuse to be discharged; would the shot remain in the gun; would it go into the place called nothing, or would the shot stand still and the gun go backward to the great consternation of the gunners? We do not doubt that the Doctor can and will explain this fully, as the Doctor is well posted on Cellular Cosmogony." Koreshan Science has posited and proved the only original system in the world today. The Cellular Cosmogony comes fresh and delightful, a new revelation of the handiwork of God. The source of all originality is in the divine mind whence all concepts of beauty emanate. Now as of old, the world lacks discernment to recognize and accept the new thought it professes to seek. The ingenious suppositions of the *Adept* relate to impossibilities. There is a story of a boy who lay awake a whole night trying to think what it would be like if there were no world—if there were nothing at all. He wrestled with his cosmic imaginations hour after hour, getting rid of himself, reducing the world to vapor, to a point—and at last, as the story goes, he succeeded in making the point vanish; then he gave a blood-curdling scream which brought his mother—and the world was restored. But it took the boy a long time to rally from this experiment. The youthful thinker was merely following in reverse order the originators of the nebular hypothesis, and it unsettled his mind. Koreshan Science avers that the universe, together with God, has always existed in its present dimensions. It did not originate in vapor, in a point—it is not reducible to a point. Koreshan Science does confine the universe within reasonable bounds—the one cosmic cell with nothing outside, because *all that has form has limitation*.

"In contemplating the globe, as the result of definite causes, we have first, the time when the material was collected

to form the sun; second, when a portion of it was hurled into space; and, third, the remainder, after the moon as a tidal wave, had been shot into space, leaving the earth, a plastic mass, steaming, eruptive, to shrink and cool." This extract is quoted from an article on world building published in the *Chicago Tribune* of February 10, 1901. The writer evidently intends to outline what he accepts as a definite statement of science, using the term science in the sense of knowledge gained or facts collated. He does not refer to such a system of cosmogony as theoretical, neither does he appear to write in jest nor irony. No doubt his words would be accepted in support of the achievements of science by a throng of optimists who are rejoicing over the world, because they say: "It begins the twentieth century in the light that religion freed from superstition and a *knowledge* of the physical universe have bestowed." Is it not pertinent to inquire who collected the material to form the sun? As the globe is said to be the result of definite causes, chance cannot figure among them. If the idea of God as a personal Creator enters into the cosmic scheme, where was he at the time he was engaged in building the world? When the sun was formed, what gave the impulse of rotation which sent it gyrating through space at such a rate that red hot fragments flew off like particles from a whirling grindstone? Scientists have rejected the idea of spontaneous generation. Whence, then, did life on the young earth appear, first as "low amœboid forms—mere bits of jelly, resembling the white of an egg." The three stages of cosmogonical progress thus outlined are all beset with difficulties and embarrassments; yet the advocates of such a system greet the clear, logical, and forceful demonstrations of Koreshan Cosmogony with derision.

Two consecutive articles from the *Baptist Flag* are reprinted in another column. The first admits the uncertainty of science and deplores the destruction of astronomical theories which have long been accepted as facts. "We thought our theories about astronomy were more firmly fixed," writes the editor. The second article assails Koreshanity on the ground of its assumptions, closing with the charge that it is doing nothing. We beg leave to call attention to the fact, proved by volumes of published literature, that Koreshanity has maintained for thirty years the very ideas which the *Flag* has so recently adopted in regard to the contradictions of modern science. Koreshanity has shown itself wiser and more far-seeing than its contemporaries, in predicting just the revelation of ignorance by which modern astronomy is destroying itself. More than this, it has formulated and taught the only scientific system which puts the teachings of the Bible in perfect accord with those of Nature. It is generally admitted that the conflict between science and religion is the greatest cause of atheism. Is it nothing to found a system that effects a perfect reconciliation between them,—founded moreover upon a mechanically demonstrated premise? Is it nothing to oppose the competitive world for over thirty years, with a feasible plan of equitable commerce? Is it nothing to present a definitely structured outline of an ideal form of government patterned after the human brain and its analogue—the physical cosmos? Is it nothing to hold these ideas in the face of derisive laughter until fair and open discussion of the Cellular Cosmogony has been forced in many quarters, not only in America but in Europe? Koreshanity has toiled while others talked, and it has already accomplished a gigantic work. The quality and extent of its influence are every day more widely known.

The mind that has begun to receive enlightenment from the Sun of Truth, regards the world with the most intense interest. The ordinary spectator is listless and puzzled; he

looks to the wise and distinguished of this generation for helpful suggestions and luminous conceptions, but he looks in vain, for they share in his perplexity. The daily newspaper with its budget of events, leaves him in a state of hopeless confusion. But the advent of fresh truth into the brain produces a startling change in the jaded intellect. Now it is alert and hopeful, ready to interpret the signs of the times. Each new combination on the international chess board stimulates the Koreshan's interest in the game. Through his acceptance of the doctrine of the humanity of Deity and his love for the Messianic law and manifestation, he has placed himself in direct communication with energizing currents from the intellectual throne. His view-point is that of knowledge.

Prince Kropotkin, the anarchistic Russian exile, has come to form conjunction with the same sphere of thought in Chicago. It is proposed to found a school of anarchy in this city, as a memorial of his visit. What a contradiction of terms is offered by the phrase "school of anarchy"! A school implies organization, a board of instruction with a recognized head and a carefully prepared curriculum. Anarchy, on the contrary, is averse to all organization; the very term means without a head. The anarchistic movement is the center of disorder and misrule; it has no definite program and no reasonable plan, whereas a school implies order and discipline. Anarchy would abolish all restraints.

The present time is fruitful in portents all looking toward the establishment of a new heaven and a new earth. This means that a new church and a new state which embody God's ideal will reign in earth. Some modern lexicographers erroneously define ideal as "a conception beyond realization." The ideal is the perfect idea whose source is in the divine mind. God deals with facts. He does not originate impossible theories. All his ideas are perfect; all of them will be embodied in practical form; all his ideals will become realities.

Those who are interested in the Eastern question, will find an omen of deep significance in the earthquake which recently shook the Sultan's throne in the midst of the royal ceremonial, while certain dignitaries were passing in front of the monarch, who was startled from his seat. No alliance with the Kaiser can long sustain the Mohammedan power. Emperor William may play the role of court physician, but he cannot restore "the sick man" of Europe to a state of health.

To the uninitiated, the past and present are both veiled in

mystery. History is a labyrinth without a clue, where the wanderer grows more perplexed at every turn. The philosophy of history remains to be written by those who understand the origin and destiny of man. This is the clue which Koreshan Science puts into the hands of those who are willing to accept a guiding thread.

The pattern of all things was shown the prophet in the holy Mount. The perfect ideal of government to be wrought out upon this earth must be delivered to the people from on high. The desire of all nations, Utopia, Altruria, the lost Atlantis, will be realized in Theocracy.

Prince Kropotkin says that the introduction of Christianity would ruin Chinese morals. It ought to be a case of *similia similibus curantur*—a celestial religion and a celestial code of morality. Evidently the Prince does not believe in Homœopathy.

The great delight of discovery and the sovereign royalty of knowledge lie in the joy of immediate impartation, that others in their turn may become distributors of the doctrine or the bread of life, that supreme nutriment of which all lower food is symbolical.

Every man is a composite of spiritual entities. Every thought is an entity from the past. To cast out the folly accumulated during a lifetime of false thinking involves man in a civil war.

Christian science corresponds to the attenuated ether of science—very thin air when called by its plain Saxon name, and in terms of logic a *reductio ad absurdum*.

The co-ordination of spirit and matter, together with the law of transmutation, logically explains all phenomena from God to the atom.

The visible world is a system of types wherein every moral law is exemplified, the least part sometimes setting forth the highest truth.

There is no liberty where plutocracy reigns, no equality in Nature, and no fraternity without the love of God in the human soul.

The only virtue in the human will is pure aspiration toward God.

The reign of science has produced a flood of fallacy.

Editorial Discussions and Miscellany.

Jesus' Fast of Forty Days.

EDITOR FLAMING SWORD:—Permit me to ask the following questions: (1) Why did Jesus fast for forty days and forty nights, and what benefit did he derive from it? Matt. 4: 2, 3. (2) How are tides caused, and how is the moon connected with them?—W. B., Minneapolis, Minn.

(1) The fasting of the Lord Jesus enabled him to come into complete rapport with his own interior life. His fasting was accompanied with a knowledge of the source of influx with which he wished to become en rapport, hence he was opened into the interiors of his divine relationship. His fasting thus enabled him to draw from the inner re-

sources of his being the pabulum of his own life, which was the inner or hidden manna, the product of the restraints upon his own sex nature. His fasting was according to the laws of divine order, and the results were the product of his conformity to these laws.

Other men might fast with the idea of attaining to the power He possessed and manifested, but not only would they fail of their purposes, but they would bring upon themselves disastrous consequences, for the simple reason that they fasted blindly. Enforced fasting while the person retains the desire for food, is not fasting according to the divine order.

(2) "The waters breathe; everything in the universe respire. The zone of respiration follows the lunar diaphragm, which divides the earth into hemispheres of respiration, corresponding to the two lungs of the human system. The zone of respiration follows the lunar pole in its diurnal revolution, because of the co-ordinated revolution of the spheres of energy which cause the tides and the lunar motion." [See FLAMING SWORD, Vol. xii: No. 47, "Planets and Tides," by the EDITOR.]

The lunar disc is the dispenser of the menstrual energy of the universe. This energy passes from the disc, not only in-

to the waters along the track of the disc, but into the metallic and mineral strata, which also contract and expand by virtue of the moon's action along the zone of respiration. The tides are the result of the respiration of the world.—KORESH.

* * *

Tree of Knowledge and Tree of Life.

EDITOR FLAMING SWORD:—Will you define the principles of the Tree of Knowledge, and also of the Tree of Life? Please give Scriptural references to one and the other, distinctively. Have both principles come down side by side from the beginning to the present time, and will they operate together in the new era?—A READER, Denver, Colo.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. ii: 9.

The dominating determination of each cell of the human body is to reach the perfected or productive stage. In the vidual or segregated man, the effort is disintegrative, culminating in myriad sperms. The vidual woman aggregates her efforts in one cell, the ovum, and in this respect her effort is integrative. These distinctive efforts comprise, in the line of the male activity, the tree of knowledge of good and evil, and in the female activity, the river of death. While this physical state exists, the inresident spiritual sphere—the attendant mind, exercises discrimination between good and evil, choosing the former and rejecting the latter. When the masculoid and feminoid, or what is popularly termed the male and female, principles become united, when the twain become one flesh,—male and female,—thus establishing a continuous circuit, the male principle has become the River of Life, while the female principle is the Tree of Life, whose fruitage is the Sons of God. In this supreme degree, the tree of knowledge of good and evil is transformed to the Tree of Life, whose Seed, the beginning of creation, was planted 1900 years ago.

Since but a fraction of the sensual humanity is to be elevated to the fruitage of the Tree of Life—the perfected Manhood in whom resides the perfected Womanhood, the residue will continue the tree of knowledge of good and evil. Of course, an understanding of the subject embraces the truth that the vidual man possesses the dominant masculoid and the subdominant feminoid principle, while in the vidual woman the order is reversed.—AMANDA T. POTTER.

Parable of the Sheep and Goats.

EDITOR FLAMING SWORD:—In Matt. XXV: 31, 32, we read that when the Son of man shall come in his glory, he shall separate the sheep from the goats, and all the nations gathered before him. Who are the sheep? Who are the goats? Who are the nations, and how do they differ from one another?—Yours truly, P. P., Bennett, Colo.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

In the above case, the sheep refer to the progressive principle in man, while the goat is referable to the retrogressive principle, or the love of the old and sensual life. "I am the door of the sheep. * * * By me if any man enter in, he shall be saved, and shall go in and out and find pasture." The sheep are promised to sit on the right hand—the hand of power, while the goats, through inclinations which chain them to hell, are consigned to the left hand.

All nations are represented in the persons of those who will become the lambs of God—the 144,000. They are of all nations; and in the same person is found the lamb and the goat principle, or the wheat and the tares. One degree of the glory of the Lord's coming will be his theocrasis, that will kindle the fire which will separate the wheat from the tares. This is the substance of the promise of that day which shall burn as an oven, when the wicked shall become ashes under the saints' feet. All are wicked, hence all who are to be purified will be burned, and thus separated from their iniquities.—AMANDA T. POTTER.

* * *

New Edition of Cosmogony.

The last of a series of several editions of the CELLULAR COSMOGONY was exhausted a few weeks ago, and many orders received since have been recorded but not yet filled.

We are publishing a new edition of this work, and will be prepared to fill all orders in a few weeks. We regret the delay in filling many orders now in hand, but it has been unavoidable, owing to the removal of our printing plant, and other causes.

It would be well if our friends who desire to dispose of copies in their respective vicinities, would get their orders in at once, that the wheels of propaganda may start anew as soon as possible after the edition is off the press.

Corrupt College Endowments.

Christian Institutions Gratefully Accept Ill-gotten Gains, and Praise the Donors.

Considerable interest was aroused in the press a few months ago, by circumstances connected with Mr. John D. Rockefeller's donation of \$100,000 to Wellesley College. At the time this gift was offered, a memorial signed by Miss Vida D. Scudder, professor of English literature at Wellesley, and by seventeen other members of the faculty, was addressed to the trustees of the college, requesting that inquiry be made into the business methods of the Standard Oil Company, in order that assurance might be obtained of the propriety of accepting such a gift. The trustees accepted the donation, and there is no evidence that their decision was influenced by the memorial. Miss Scudder offered to resign her professorship if the acceptance of the gift should in any way hamper her freedom of expression, but she was assured by the president of the college that she should have perfect liberty in that respect.

A conference which was held in an obscure parish house in Boston, while the matter was still pending, but which had no direct connection with the Wellesley incident, was attended by President Eliot, Prof. John Graham Brooks, and other representatives of several New England colleges. Bishop Potter presided, and the question of the acceptance of "tainted wealth" by colleges was discussed, but no resolutions were adopted. These facts cast some light upon an article in the current issue of *The Atlantic Monthly*, written by Miss Scudder, regarding the problems involved in this experience at Wellesley. She says:

"No one questions that the mammoth fortunes which are coming to be a distinctive feature of American life are sometimes made by methods which are cruel if not technically dishonest, methods pushed perilously near the limits of what even the crude conscience expressed in common law considers legitimate—pushed some way, though the fact can rarely be proved, beyond those limits. Wealth exists which has been piled together by means unscrupulous and unchristian. It stands in the public mind as a symbol of unrestrained self-seeking and greed; it has to the knowledge of many left behind its shining heaps a ravaged desert track of despair. There is a growing tendency on the part of owners of money of this kind to spend lavishly on works of public utility, on the endowment of churches, charities, and universities. It is a paradoxical situation. With the one hand the owner of such wealth thrusts his competitors into the abyss of commercial ruin, or grinds the faces of the poor; with the other, he hands the resultant gain to the Christian institutions of the land, which gratefully accept it, and rise to chant the paean of democracy triumphant."

The view is sometimes taken that

ethical scrutiny of the sources of wealth is wholly uncalled for, on the ground that the use sanctifies the gift, and that the endowment of churches and colleges is so important that money should be accepted without question from any source. On the other hand, some contend that even an inconsiderable degree of popular odium attached to money should make a Christian institution shrink from accepting it. Miss Scudder attempts to find middle ground between these two extreme conclusions. She declares:

"There are two broad, positive reasons why churches and colleges should at least exercise far more caution than they have been doing of late in the acceptance of proffered gifts. First, to ignore a scruple is to help suppress it. Every institution which accepts without explanation money under suspicion or indictment, weakens the awakening demand for ethical scrutiny of the sources of wealth. * * The church and the university, standing as they do for the subjugation of the gross automatic instincts of the race by conscience and reason, are our most safe and natural guides; and ill betides the country where they hold the rear rather than the van. The attitude of self-justification in which certain institutions find themselves today, is in itself a grave public misfortune; for a college or church which accepts questionable money as a matter of course injures far more than itself. It stifles the breath of new life in our civilization, and the higher its standing and the stronger its influence, the more fatally does it effect this end.

"Another reason, equally practical, equally cogent, should impose caution in the acceptance of money, the danger lest our colleges forfeit the respect of the people. * * No one can move among working people in an informal and intimate fashion, without realizing how entirely they lack confidence in the integrity of our academic life, how honest and sincere is the scorn with which they view it. It is said by the head worker of one of the largest settlements in New York, that economic argument with the clever young Socialists of the East Side is rendered useless by their contempt for the traditions she represents and the authorities she cites. 'Of course, Professor This and Professor That hold such views; they have salaries to draw,' is the constant rejoinder. * * If the great throng of the unprivileged come to distrust the centers whence these unifying forces should proceed, and to view them as class institutions, where is our hope for the future? Better than this, let poverty be the portion of our colleges, as it has been the portion of some of the strongest centers of intellectual life that the world has known."

Miss Scudder ventures the hope that the college which sets the example of rigid honesty may benefit thereby even pecuniarily. "It is conceivable," she says, "that the first institution to refuse

an offer of ill-gotten money might draw to itself students from the length and breadth of the land. Countless eager contributions from the modest means of many might flow in upon it, and bring within its reach those riches which it had shown itself strong to do without." She concludes:

"There is no duty before the academic and religious world in America more pressing than the duty of strengthening the demand that methods of acquiring wealth come wholly under the dominion of the moral sense. There is no opportunity more significant, more in danger of closing forever, than the opportunity of convincing the public at large, by definite sacrifice of worldly advantage, if need be, that the intellectual life of the country, as represented by its organized centers, is disinterested, honest, and free."

It is interesting to recall in this connection the report that Jane Addams of Hull House, Chicago, declined a gift to that institution not long ago from Mr. John D. Rockefeller, but requested that the donation be made to some hospital or other public institution, whose function was other than that of imparting education and molding public opinion.—*Social Democratic Herald*.

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3: 30 p. m., May 5, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

The Competitive System.

What the World Loses through the Chaotic System of Competitive Production.

At one time our forefathers, ignorant of hygiene, sanitation, and quarantine, were powerless before the plagues which swept across the earth; yet we, their enlightened descendants, find ourselves impotent in the face of the great social cataclysms known as trade and commercial crises. The crises are peculiarly a modern product—made possible by the specialization of industry and the immense strides which have been taken in the invention of labor-saving machinery, but due, and directly so, to the antagonism of the units which compose society.

A competent co-operative management could so operate all the implements and institutions of the present industrial civilization, that there need never be any fear of a trade or commercial crisis. Boards or departments, scientifically conducted, could ascertain, first, the consuming power of the community; second, its producing power; and then, by an orderly arrangement, arrange these two, one to the

other. These boards or departments would have to study all the causes which go to make the community's producing power inconstant—such as failure of crops, drouths, etc.—and to so direct the energy of the community that equilibrium between its production and consumption might still be maintained. And to do this, is certainly within the realm of man's achievement.

But instead of this logical arrangement of industry, the community today possesses the chaotic system of competitive production. It is a war of producers, also of distributors. Success depends on individual knowledge of just how much and at what cost all others are producing, and how much and at just what prices they are selling. All the factors which decide the fluctuations of the world's markets or the purchasing power of its peoples must be taken into account. A war cloud in the Balkans, a failure of crops in the Argentine, the thoughtless word of a kaiser, or a strike of organized labor, and the success or failure depends on how closely the results of this event have been foreseen. And even then, because of a thousand and one fortuitous happenings, chance plays an important part. Even the footing of the wisest and the surest is precarious.

Risk is the secret of gain. Lessen the risk, the gain is lessened; abolish it, and there can be no gain. Individual strives against individual, buying for himself and keeping his transactions secret. Everybody is in the dark. Each is planning, guessing, chancing; and because of this, the competitive system of industry, as a whole, may be justly characterized as planless. The effort lost is tremendous, the waste prodigal. A favorable season arrives. Increased orders accelerate production. Times are prosperous. All industries are stimulated. Little heed is taken of the overstocking of the markets, till at last they are flooded with commodities. This is the danger point.

The collapse of a land boom in Oregon, the failure of a building association in Austria—anything may start the chain of destruction. Speculations begin to burst, credits to be called in, there is a rush to realize on commodities produced, prices fall, wages come down, factories close up, and consumption is correspondingly reduced. The interdependence of all forms of industry asserts itself. One branch of trade stops, and those branches dependent upon it, or allied with it, cannot continue. This spreads. Depression grows, failures increase, industry is paralyzed. The crisis has come! And then may be observed the paradoxical spectacle of glutted warehouses and starving multitudes. Then comes the slow and painful recovery of years, then an acceleration of planless production, and then another crisis. This is friction, the inevitable correlative of a disorderly system of production and distribution. And the losses incurred by such friction are incalculable.—JACK LONDON, in *Cosmopolitan*.

Science and the Church.

A Baptist Publication Gets an Item or two from The Flaming Sword.

In some quarters, and on some lips, there has been a great commotion as to how science contradicts the Bible. But it is coming to be a notorious fact that one of the most uncertain things in the world is this so-called science. We thought our theories about astronomy were more firmly fixed, and more accurately demonstrated than any other science we have. But Prof. Young, of Princeton University, says we are mistaken in saying the moon revolves around our earth, for the moon simply attends the earth in its motion through space. We have decided to wait until the philosophers can establish some truth before we give up our Bible and accept science as a guide.

THE FLAMING SWORD is the spokesman of the late dreamer, KORESH, who modestly prates about being the Messiah that was to come. Koreshanity is the non-descript science that has been evolved out of the nonsense of his assumptions, and whose inane statements serve to make his theories as clear as mud. * * The coolness of its assumptions, and the presumption of its pretensions would make even a skeptic blush. Koreshanity proposes to tell us all secrets, reveal all knowledge, solve all mysteries, cure all ills, correct all errors in politics and religion, set aside all accepted ideas, and introduce the millennium. That is much like a patent medicine which proposes to cure all the ills of life. It is better to undertake to do little and do that little well. Koreshanity proposes to do too much. It is doing nothing.—*American Baptist Flag*.

* * *

The World's News.

April 17.—Belgian newspapers announce the wedding of Prince Louis Napoleon and the Grand Duchess Helene of Russia.—J. Pierpont Morgan, the New York financier, buys the famous Gainsborough portrait.—President Kruger reported too feeble to visit America.—Gold democrats of South Carolina encouraged by President McKinley in efforts to crush Tillman democracy.—Prince Kropotkin arrives in Chicago.—Great Steel Strike threatened.—April 18.—Opposition to religious orders growing more violent in Portugal.—Mexico signs The Hague peace convention.—Free trade between U. S. and Porto Rico to begin July 1.—Judge Taft, of Philippine Commission, reports that friars will not return to provinces.—Chicago woman invents new army ration, "Pork and Beans Bis-Kit."—April 19.—Great Britain in need of a loan of \$300,000,000; heavy increase in taxes proposed.—War experts say Kitchener needs no more troops.—Prince Herbert Bismarck criticises Kaiser for "zigzag course."—Imperial palace, headquarters of Gen. Waldersee at Peking, burned; Gen. Schwartzkopf, chief of staff, dies in flames.—Pope confers red hats on new Cardinals.—Great strike averted; employes of steel combine gain terms asked at McKeesport.

—April 20.—Aguinaldo issues manifesto to Filipinos, urging submission to American rule.—Poultney Bigelow says this country is doomed to revolution.—Chinese Emperor orders troops at Howai-Lu to withdraw outside great wall.—Northwestern R. R. seeks control of Union Pacific.—J. Pierpont Morgan in Paris.—April 21.—Eastern states swept by heavy storm; snow and floods in Kentucky and West Virginia; wires down, traffic stopped.—Telephone Trust covering United States, formed.—Chicago lawyer wedded less than year, murders wife and shoots himself in street.—800 cigar makers strike in Montreal.—War Department approves increase of artillery urged by Gen. Miles.—April 22.—Floods in Pittsburg, Pa., cause loss of \$3,000,000.—President and cashier of Vancouver bank, Wash., commit suicide on charge of shortage.—Prof. Eastman, of Howard University, on trial for murder of brother-in-law.—Tank holding 10,000 gallons of water breaks through roof in Chicago and crashes through five floors to basement; five persons hurt.—Chinese quarter in San Francisco raided to suppress traffic in female slaves.—April 23.—Right Rev. William Stubbs, D. D., bishop of Oxford, author of international fame, dies at age of 76.—George Dobbins, blind for 18 years, graduates with honor from Chicago Medical College.—Prince Kropotkin lauds Chicago anarchists.—France rebuked by the Pope: Papal Nuncio withdrawn on account of bill against religious orders.—Mme Adelina Patti's castle in Wales to be sold at auction.—Ministers of Allied Powers in China demand execution of four more leaders and exile of 80 Boxers; 10,000 French troops to leave China in May.—British loan quickly subscribed.

* * *

The Flaming Sword's Exchanges.

The Saturday Evening Post.—Sir Thomas Lipton, K. C. V. O., has written especially for *The Saturday Evening Post*, of May 11, an article on The Sports that Make the Man. He places yachting high on the list, and gives some interesting anecdotes of his own career as an amateur yachtsman. Sir Thomas is hopeful, if not confident, of "lifting" the America's Cup next autumn. He says, however, that if it were a certainty he would not cross the water; for there is no sporting interest in "sure things." This article will appear exclusively in *The Saturday Evening Post*, of Philadelphia.

The Arena.—The publishers of the *Arena* promise that the May number is exceptionally fine. The frontispiece is a portrait of Prof. Herron, and the first article, by the Rev. Wm. T. Brown, is an interview with Dr. Herron on The New Social Apostolate. Will the Philippines Pay? is a question asked by Hon. Frank Doste, Chief Justice of Kansas; it is answered by Editor Flower, Prof. Frank Parsons, and a number of others. The Parting of the Ways, by Editor Patterson, offers some excellent advice to the modern orthodox church. The Tax Reform Movement, The Criminal Negro, and Russia's Hoarded Gold, are other excellent features. The editorial and review departments are ably conducted.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c, 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellybacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
483 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy & New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

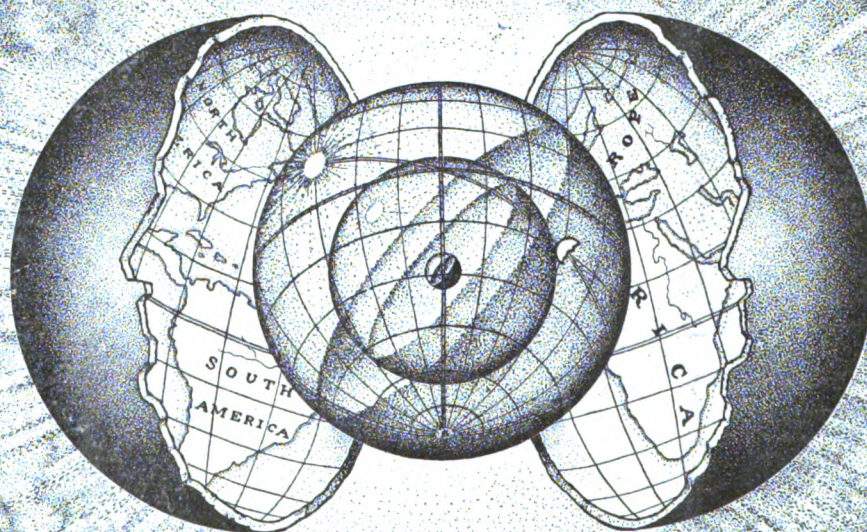
FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



VOLUME XV.

CHICAGO, APRIL 26, 1901. A. K. 61.

NUMBER 23



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell: we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



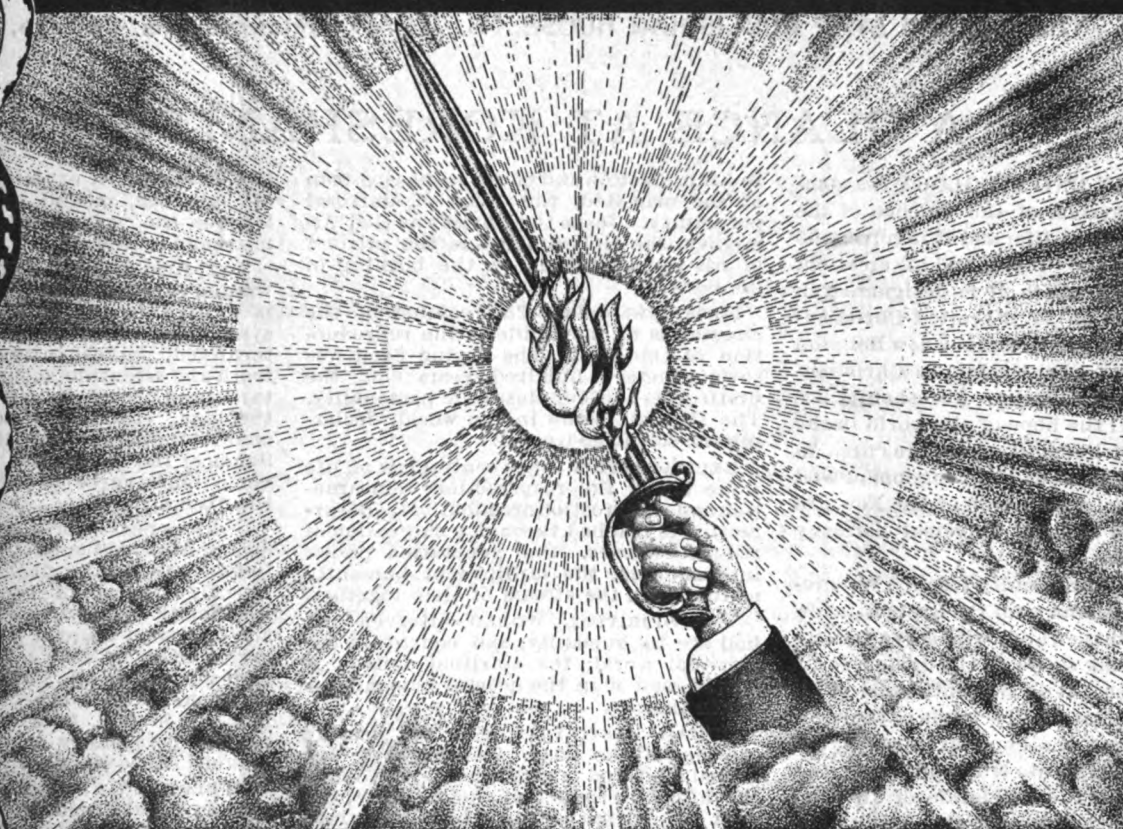
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MAY 3, 1901. A. K. 61.

NUMBER 24.



CONTENTS

THE CONQUERING HERO OF THE AGE (Revelation, Part XIII).—FAILURE OF
THE "SCIENCE" OF MEDICINE, - - - - - KORESH
The Great Antitypical Exodus, - - - - - LUCIE PAGE BORDEN
Nations Face a World-Dilemma, - - - - - AMANDA T. POTTER
EDITORIAL PAGES.—New Spirit of Literature.—The Root of all Evil.—Tolstoi not
a Prophet.—Chicago a Commercial Center.—Philosophy of Kant, LUCIE PAGE BORDEN
QUESTIONS.—Dreams and Astral Projections.—Cosmic Changes and Cataclysms.—
Relation of Man and Cosmos, - - - - - KORESH
MISCELLANEOUS.—Illuminati of the East.—Barbarism of Civilization.—Approach-
ing End of the Age.—America Needs Cranks.—Stewardship of Wealth.—World's News.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOKER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 315-319 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 24.

CHICAGO, ILL., MAY 3, 1901. A. K. 61.

Whole No. 439

The Conquering Hero of the Age.

Book of Revelation, Part XIII.

The Promise to the Overcomer is a Promise to One Man, Who is Destined to Conquer Death; His Prophetic Name and Mission in the World of Humanity.

BUT THIS THOU HAST, THAT THOU HATEST THE DEEDS OF THE NICOLAITANES, WHICH I ALSO HATE. Rev. ii: 6. (From the original Greek.)

GOOD WORKS, founded upon love to the Lord, which are wrought out in the uses of life to the neighbor, must inevitably constitute the basis of a living faith. A faith in God which is not predicated upon obedience to the law of God, is not a living faith. Works performed, not grounded in the love of uses, but wrought merely for reward, are not meritorious. It will be noticed in the fifth verse of Revelation ii, that the injunction is to "repent, and do the first works." The term "works" is the key to verses 5 and 6 in Revelation ii. The deeds or works of the Nicolaitanes were distasteful to the Lord, because they were done not through the love of uses, but from the love of reward. The kingdom of righteousness in the earth will be established upon the foundation of that love in the hearts of men which leads to personal sacrifice, if need be, to the end that the neighbor is provided with the necessities, comforts, and luxuries of life. There can be no correct kingdom of uses, the basis of which is not the performance of use to the neighbor through the love of uses. The first radical change essential to the perfection of the kingdom in the earth, is the revolution in the heart itself.

LET HIM WHO HAS AN EAR, HEAR WHAT THE SPIRIT SAYS TO THE ECCLESIAS. TO THE CONQUEROR WILL I GIVE

TO EAT OF THE WOOD [STRENGTH] OF THE LIFE, WHICH IS IN THE PARADISE OF GOD. Rev. ii: 7. It should be borne in mind constantly, that reference is here made to the person in the singular. It does not say to them, but to *him*. The reason of this is because in every instance where reference is made to the reward given to the angel of the seven churches, it includes primarily but one personality, who comes as the High Priest of the Levitical order in the antitype. One man will overcome at the end of the age; one man will cleanse the sanctuary; that is, one man will separate truth from fallacy and declare the truth—the only truth, to the world. He will constitute the overcomer, the conqueror. When the process of overcoming is perfect, this man will be the resurrected Lord and the manifest Messiah. It is to this Messiah, and to him alone, that it is said: "To the conqueror will I give to eat of the tree of life, which is in the midst of the Paradise of God."

It is a great mistake of the Christian church to claim that this has primary reference to many people. "To the conqueror," does not signify to one who may conquer other people or things, but primarily to the one who overcomes himself. This means merely, that as the Lord Jesus in his descending or animal life took upon himself the sins of the world, and therefore was made to be sin, at the end of the age he will be born into the world (reincarnated) according to the laws of mor-

tal generation. He was born at the time specified, at the end of the 2300 days, which mean two thousand three hundred years from the time the decree went forth to rebuild Jerusalem. From the first decree until 1839 was the appointed lapse of time; the Messenger of the Covenant (conjunction) was born at that time. As he is the sanctuary, the sanctuary from that time was to be cleansed. This is because the Lord took upon himself the sins of the world and was made to be sin, and as he was the sanctuary which had become polluted, it follows that the cleansing of the sanctuary is the cleansing of the man.

The first cleansing is the purification of the truth, or the separation of truth from error. This process is the process of cleansing the sanctuary, or the process of overcoming, or of conquering. When all error is eliminated from all truth, and through truth evil is defined and distinguished from good, the man has become the fruit of the tree of knowledge of good and evil; then when evil is eliminated and the good is lived, the tree (man) has become the Tree of Life. The reason that reference is had to *one* person, is because when the final truths of life come to the world at the end of the age, they will come through the God-ordained man. He will discover the science of the universe, which is Universology, and it will be through his preparation that the baptism will be effected and thousands brought into life.

The natural conceit of the unregenerate heart is so great, that it is averse to the recognition of any superior authority in matters of divine communion. "Why should the Lord show you any honor above me? What have you done that you should be greater in the eyes of God Almighty than I?" It is the most natural thing in the world for mankind to assume this attitude. At no time in the history of the world has a prophet of the Lord been accepted by the people of his day and age. The Lord came nineteen hundred years ago in the way he was not expected, and he was consequently rejected of men, and the people to whom he was sent of God. He comes again in the unexpected way, and is again rejected and for the same reason; namely, the blindness of the human intellect.

The Paradise of God is wheresoever the people of the resurrection first appear. The Lord's prophet of this age is none other than Elijah the prophet, whom it is declared, God will send before the coming of the great and dreadful day of the Lord. Elijah the prophet is God the Lord, for he is just what the name implies; Elijah means God the Lord. The New Jerusalem will be resurrected in him. Where Elijah is there the Messiah is; and where the Messiah is, there will be found the Paradise of God and the Tree of Life. The Garden of Eden 1900 years ago was in Palestine, because there as the church of Christ.

Jesus was the promised *Seed*, which came into the world to be planted in the church. The Holy Ghost was the seminal essence of Deity proceeding directly from the Lord, in whom was the Father. This Seed was sown in the church, that is, in the Garden of Eden; eastward signifying the rising of the Garden. The Garden of Eden was the church, and that church was in Palestine. Therefore, the Garden of Eden is located and defined so far as nineteen hundred years ago is concerned. The Garden of Eden now is where the prophet appears; that is, in America, in the United States, and this is where the firstfruits of the resurrection will manifest.

To eat of the Tree of Life is to so apply the truth as to overcome death and become the fruit of immortality in the body, and then to appropriate this immortality for eternal life. Immortality obtains in this world; eternal life is the product of immortality, and belongs to the life invisible. Immortality and eternal life are two distinct things. We acquire eternal life through immortality, which we gain here in the material world; but there will be no attainment of immortal life in the body (this is the resurrection of the dead) except through the Messenger of the Covenant (conjunction), who must first overcome as the High Priest of conjunction. It is through his function as the High Priest of conjunction that the unity of God and man is effected.

God and man are to be made one again; God will dwell again in his holy Temple. This Temple is the humanity which is to be made alive in the resurrection, reincarnation, to be effected by the Elijah of this age. This conjunction of God and man is the reconstruction of the Temple to be rebuilt by CYRUS, of whom Isaiah said: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple [the temple of the human body, God's body], thy foundation shall be laid. Thus saith the Lord to his Anointed [Christos, Christ, Messiah], to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

It is maintained by the "orthodox" modern Christianity, that the above Scriptural passage refers to Cyrus, the ancient king of Persia. We declare by the authority of the Almighty God that it does not, but that it is a prophecy pointing down to the coming of the Messiah at the end of the Christian dispensation. If Cyrus, king of Persia, was meant by Isaiah the prophet, then all we have to say is, that either the prophet was ignorant in declaring him the Messiah, or the church is ignorant in not knowing that Cyrus, king of Persia, was the Messiah, the Christos, the Anointed, as it is there declared. The one that overcometh or conquereth is Cyrus, the Anointed, the Messenger of the Covenant. He constitutes the tree in the midst of the Paradise of God.

Failure of the "Science" of Medicine.

The Daily Press Sustains Medical Men in their Trust; Instances of Harm Resulting from Expert Practice; Modern Faith Cures; the Divine Processes of Healing.

IN HEARST'S CHICAGO AMERICAN of April 20, is a long article by H. S. Canfield. It is a rabid, cantankerous mess of slush, as full of venom as the teeth of a rabid dog are full of virus. While in many respects Hearst's *Chicago American* is an excellent publication, it looks as if its publisher made more money advocating the cause of the M. D's, than could be made in dealing fairly with every public character. We have no more use for Dowie and his methods than has Mr. Hearst; but when it comes to the consideration of the question of the choice of evils,—Dowie's faith-healing gang or the class of "scientific" (?) medicators denominated M. D's,—the choice might possibly be in favor of the let-a-alone method adopted by the various classes of hypnotists, as "christian scientists," mental scientists, faith healers, etc.

If Mr. Hearst would employ the said Canfield to follow up the M. D's of Chicago and spend his venom on the cases which their scientific and expert methods failed to benefit, and compare the business of the undertakers who follow in the wake of Dowie and of the expert and scientific medical and surgical gentlemen of the great city, his ardor might cool down a little when he comes to discover that occasionally somebody dies under "Regular" treatment.

Mr. Canfield sets himself up as an expert diagnostician and prognosticator of pathology. He says: "There was nothing incurable the matter with the child." How did Mr. C. happen to know so much? "She was taken sick on Sunday week and died at 3:45 o'clock yesterday morning. She could have been saved within forty-eight hours of her death." Had Mr. C. taken her temperature and examined the many other pathological signs of the child's serious illness? This is what he says: "For five days she had little fever and her initial symptoms, judging from the obtainable accounts of them, were not serious." Of course, the obtainable accounts were unquestionably from the enemies of Dowie and the friends of the medical profession, who are his conscienceless and bitter enemies.

"Kindberg," says Mr. C., "is an intelligent man. He belongs distinctly to the upper class of mechanics. His wife mates him. He is sober, industrious, frugal, loving, and devout. He pays his debts, avoids saloons, and cares for his family." If this be all true, his belief is certainly as commendable as thousands who are not sober, industrious, frugal, loving, and devout, who do not pay their debts, who patronize the saloons—and patronize the medical fraternity.

We have something to say regarding the "science" of medicine and surgery as practiced in Chicago and

other places. It fell in our way some time ago, to attend a clinic in one of the great hospitals of Chicago. The professional gentleman who was attendant on the clinic, and who performed an operation for appendicitis, is one of the first and most eminent men in the surgical and medical profession in this great city. He passed upon the case after a thorough examination, and under the unerring accuracy of his opinion. Who could doubt the diagnosis of the great surgeon? There were many learned medical men present, besides hundreds of students who were there to learn the science of diagnosis from a man expert in the differentiation of disease and its symptoms, and as skilful in the art of surgery.

The surgeon expatiated for more than an hour, to his class, while cutting through the abdominal walls in search of that inevitable, insinuating, inscrutable, and useless vermiform structure which the Almighty overlooked when he made man in his own image and likeness—with the exception of the vermiform functional nondescript. He left no pathological symptom out of the question in this particular case of appendicitis. He enlarged upon every pathological detail, for he wished to perfect his class in expert diagnosis, as he himself was expert. He cut and talked, and talked and cut, and finally, to the delight of the class, found the location of the intrusive little organ; but lo and behold! there was no inflammation there, and the pus he expected to find was in the abdominal cavity of some other man not before the class. This they call science, and to this kind of science the medical profession would compel all men to bow.

We have now in our community a case of complicated trouble—involving both ears, the mastoid process, and other organs of the head—resulting from an expert (?) attempt of the scientific specialists of Chicago to experiment with this most delicate organ of the human structure—the ear. The gentleman was partially deaf, now he is absolutely so. His total deafness was occasioned by experts. Will not Mr. Canfield furnish the public some of his mighty thunder, in telling it that if this gentleman had let the expert M. D's alone and had gone to Mr. Dowie, where he would have been let alone, his hearing would be at least as perfect as when the experts induced him to submit to their experimental manipulations?

The Lord Jesus healed the sick, and he gave his followers the same right and power. If the Christianity which is in the world today is the same as that of 1900 years ago, then every Christian can claim the same right and the same power that the Christ and his Apostles exercised. But is this that is called Christian-

ity now, the same as in the primitive days of the church? This is the great question. We say emphatically, no! Christianity has fallen; and that which is a pretense of following in the paths of the Lord and his disciples, is a spurious attempt of antichrist to deceive the world. When God sent Moses to deliver the Israelites from their Egyptian bondage, the devil sent his emissaries, the Egyptian Magicians, to withstand him and to counterfeit the miracles which the Lord through Moses would perform. It is the same today; the Lord's works are brought into disrepute by the attempts of these spurious efforts at wonder-working.

There is no question as to the law of mental power in its relation to mind and matter. The facts of psychology and Mesmerism, or hypnotism, are thoroughly established. These laws may be exercised by good and

bad men alike. They may be exercised under the names of mental science, christian science, faith cure, or the power of the Holy Spirit; no matter under what name they are exercised, the processes are the same. It is not the power of God any more than the growth of a tree is the power of God. The power for evil is as great as any apparent power for good, through the exercise of these mental forces.

We do not object to Dowie's appropriation of mental and psychical energy to heal and accumulate his millions,—if the reports be true,—but we do object to its being called by the name of divine healing. We believe Dowie to be a great humbug; but let the daily papers treat him as fairly as they do all the other humbugs, and especially that greatest of humbugs—the “science of medicine.”

The Great Antitypical Exodus.

The Relation of Type and Antitype Considered; Striking Parallels Discovered; Modern Egypt and its Plagues; Leadership of the New Moses.

LUCIE PAGE BORDEN.

IN CONSIDERING the relation of type to antitype, it becomes apparent that the latter is prefigured by the former. A type is a prophetic similitude. The figure of speech called simile pertains especially to poetic form. When used in common utterance, it grafts poetic fancies founded in true resemblances upon plain prose. Simile is the reflection in outer spheres of the imaging faculty of Divinity by which God makes man in his own image and likeness. His image is his exterior, the *existere* or the perfect man,—the will of God, because all the imaginations of his heart are right. Hence a type is not only a prophetic but a poetic similitude expressed in human action. The Hebrew exodus from Egypt foreshadowed the deliverance of God's chosen people from the darkness of error—thick darkness which can be felt—and the body of death, into the glorious liberty of the children of God. The antitypical exodus comes now, at the end of the age.

Moses found two great obstacles to the accomplishment of his mission. His compatriots refused to accept his leadership, and put no faith in his sincerity. “This fellow who was nurtured by the king's daughter is simply looking out for his own interests,” they said. As the people denied Moses' claims, Pharaoh's heart was correspondingly hardened. Again and again the correspondence appears in the narrative, showing reciprocal action between the king's will and the people's will. The children of Israel served Pharaoh because they wanted to serve him, even when their lips cried out against the burdens he imposed. Their hearts turned toward him rather than toward the Man of God. Men are slaves while they consent to serve a taskmaster—no longer.

The appointed leader of the antitypical exodus

finds the chosen people in bonds, and the king whom they serve, albeit with murmurs, is gold. All the incidents of the type repeat themselves. The king refuses to let them go; heavier and heavier are the burdens he imposes, but the servants of desire labor on in anguish; they cannot believe that God has sent a guide; they cannot believe that he is able to lead them into the promised land—eternal life.

There are few passages more puzzling to an orthodox believer than the reiterated statement that the Lord hardened Pharaoh's heart. Why should the Lord, as it seems, play at cross purposes? Here he is represented as the author of signs intended to force the king to let Israel go, while at the same time he hardens the monarch's will against the very object in view. How explain such a discrepancy? This question has vexed the children of many Christian households—a question which their elders cannot answer. The truth involved is that of the voluntary and involuntary power of Deity, by virtue of which God is at the same time the author of good and evil, peace and discord. It is the principle of reflex action which explains the mystery of the existence of evil.

The British nation has just negotiated three hundred millions of dollars of bonds. Taxation is heavily increased, especially upon sugar, molasses, and coal, just the articles that are most required. As usual the burden is laid upon the common people. Prince Kropotkin made some appalling statements in his recent lectures in Chicago, in regard to what he saw of the terrible labor—worse than convict labor—performed by women and children, working ten hours a day stripped to the waist, in a superheated atmosphere in English factories.

A correspondent writing to an American journal, mentions the hardships borne by the salesgirls of London where the shops are open until seven o'clock, their temperature in winter being arctic, and the wages given rarely exceed six or seven dollars a week. These workers were ordered to buy mourning for the Queen out of their small earnings.

Ah, yes! The antitypical bondage is hard, and men serve base passions and appetites as well as gold. Even the little children turn to suicide for relief; even they are debased by vice. The evasion of the cigarette ordinance, which robs Chicago of over \$600,000 in license fees, since there are over 7,000 dealers and only 250 have paid the legal fee of \$100, points to an enormous consumption of these poisonous articles by juvenile smokers. What can be expected when women who are supposed to be exponents of refinement set the example! Here is Mrs. Muir, daughter of a New Jersey Senator, sued by a tobacco firm which claims that she bought over 2,000 cigarettes between July 12 and August 14, 1899. Collectively as well as individually man is in bondage. Wall and Lombard streets are the hard taskmasters of every government in the world.

In their going forth the Hebrew people were guided by a pillar of cloud and fire. In symbolical language, a cloud signifies the descent of the doctrine of immortal life into the outer or natural degree. "Behold he cometh with clouds," refers to the ingathering of the spiritual heavens into the Leader of the antitypical exodus. He brings with him the spirits of the just who kindle the fire of theocrasis.

The signs which are also woes are abundantly fulfilled in the antitype. The locusts which destroyed every green thing in the land, represent the falsification of truths relating to immortal life, so that the church has lost the concept of overcoming death in the body. The hail which fell upon the crops and brought famine is appropriately referred to the various forms of error, especially the doctrine of faith without works. The harvest fails and the church hungers for the bread of life, as the wretched inhabitants of India and Russia

suffer for natural means of subsistence. These plagues in Egypt came not upon the children of Israel; so in the antitype, those who have been gathered out of all the churches into the spiritual Jerusalem are removed from present disaster into the heavenly spheres waiting to descend.

Now as of old, the chosen people fall under the dominion of fear when evil pursues them as the Egyptian king essayed to overtake his bondslaves. At such moments of weakness they hear the voice of their Leader bidding them to fear not, to stand still and see the salvation of God. When they falter, his clear tones ring out: "Where God is, there is strength. This corruptible shall put on incorruption and this mortal shall put on immortality. The Lord shall fight for ye and ye shall hold your peace. God will have a foeman worthy of his steel. The great money power must be centralized, then, pitted against the power of Almighty God, it will meet defeat."

Now as of old, the appointed Guide obeys the divine mandate: "Speak to the children of Israel that they go forward." To go forward is to hope, to look toward the appearing of the Sons of God, to wait in great patience, to do His commandments, and to trust His might. Progression means an added sense of the dignity and value of the Koreshan work every day, so that no effort toward its accomplishment seems commonplace or of slight importance. All minor service is grand and poetic when it aids a noble cause. Every Koreshan, whatever his line of action, is serving the entire human race.

The wheat and tares must grow together until the harvest. The escape from sin is not immediate and final, but while the elect still wander in the wilderness, the science of the ten commandments is revealed. The Decalogue was first given in the typical exodus, but its scientific content as pertaining to immortal life is the consummate revelation of the antitypical going forth. Through obedience, the called and chosen may enter the promised land where there shall be no more curse,—no bitter regret: "When I would do good evil is present with me."



The Christian dispensation or age was a typical one of all ages, and Jesus the Lord was the integral and representative organism of that age. He was the embodiment not only of the representative thought of the age, but of the personality also. The thought being representative and integral, was ready to be communicated to the world. For what purpose? That it might pass to dissolution according to the law of development, and multiply and produce in the race more integral men, that at the end of the cycle or age, the time of harvest, there may be not simply a resurrection of the thoughts in many men, but that the many men in whom the thoughts were planted may themselves stand forth on a higher plane at the harvest time, as the resurrected (reincarnated) forms in whom the resurrected words may dwell.

The modern church will not confess to the world that its teachings are false. The fact remains conspicuously apparent, nevertheless, that modern Christianity is a flagrant departure from the doctrine and life of the Lord; and there does not remain a single feature of either life or doctrine, by which the modern church could be identified as the Christian system established by Jesus, and built upon the foundations of the Patriarchs and the Apostles.

No other general form can mature as the divine government in the earth, than that typified by the microcosmic archetype—the male and female structures as unified in the integral being, such as existed in the beginning before the segregation of the Adam and the manifestation of the disintegral forms—the distinctive male and female.

Nations Face a World-Dilemma.

Brigandage Prevails Throughout the World of Commerce; all Lines of Business Overrun by Banditti; the Prophecy of Order in the Thickening Chaos.

AMANDA T. POTTER.

BRIGANDAGE, the one problem remaining in Luzon since the surrender of Aguinaldo, is also the one problem exercising the minds of the thinkers in the ranks of the bread-winning population. These do not pronounce the terms brigand and bandit; with them it is the firm, the company, the corporation, the trust. The big brigands are the J. Pierpont Morgans, with a monotony of gradation down to the pop-corn vender or the shoe-string peddler whose small advance upon cost—a growing imposition upon his customer—furnishes him a retainer upon existence.

Per report, it will require the presence of 25,000 men to hold somewhere within bounds the pillaging and murderous proclivities of the tutored and untutored Filipino. The inclination to this style of outlawry has been fostered, so says the press, by the government of a civilized and Christian nation—the Spanish, which permitted its officials to give these depredators their freedom for a purchase price. Well, are the brief period of terror and the sharp cry which follows the assassin's knife wielded in the darkness, more unfriendly to human weal than some years haunted by the specter of want, followed by the inevitable cut-short which follows continuous deprivation?

A recent case cited is of a Filipino bandit who, from Spanish functionaries, had thrice eluded punishment by appropriating a certain sum to the purchase of his freedom. In fine, he had shared his plunder with those who thus gave him liberty to plunder again. His fourth arrest was by the officials of Uncle Sam. The bandit treated his detention as a good joke, and proceeded to negotiate with his guard for an escape. Repulsed, he advanced upon the captain, multiplying the sum of his former proffer, \$1,000, by ten. It ended in his becoming a dangle at the end of a manilla rope.

So have we embarked in the business of adjusting the affairs of the Robin Hoods and Dick Turpins of our far away province, while at home we dwell in a riot of outlawry upon the principles, teachings, and practices of the MAN whom the respectability of the land profess to worship. Dr. G. D. Herron utters the truth when he declares that the so called Christian church has fought its way by brute force and authority; and that that which was atheism to Jesus has been orthodoxy to the church; that Christianity does not even know or believe the gospel of Jesus.

The pulpits of the nations are not awake to the dilemma they face. The religion of a nation is the exponent of its conception of the character of the supreme principles of existence; and the quality of the application of such conception to the daily walk, is the mirror of the impression of its relationship to these supreme principles, and of the relationship of man to man. If the religion of a nation does not furnish just incentive to governmental power and to vivid activity, woe to

the pulpit! woe to the nation! for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If the pulpit of the nation makes itself into a bulwark of those principles which create unrest, poverty, and crime, it is but woe to the pulpit! woe to the nation! and if the world be component of such nations, then woe to the world! for "Behold, I MAKE ALL THINGS NEW."

Illness appeals from its pain to a healthier brain and steadier nerve; the slave cries out but supports his bonds until a stronger, wiser hand strikes his fetters off. But men may not successfully turn to such as Professor George D. Herron to remove their manacles. Unless he change his views upon "individual freedom," he will prove only an iconoclastic factor, not a builder, in an epoch of dead Christianity wherein rules the atheism of which he truthfully speaks. However, individual freedom fails to convey the Professor's meaning. He fails to appreciate the vitality of the term he employs as much as he fails to perceive the non-vitality of the term which he should employ: We see today but the divided man, the man from whom the woman has been taken—the *vidual*, a being quite unprepared for individual freedom. The individual is the undivided, the perfect man—the Bridegroom within whom is the Bride even the Father-Mother God.

In the thickening chaos is the prophecy of order, the prophecy of an anthropostic structural government, the opposite of the old heavens and the old earth which shall pass away. And who will the builder be? and by whom appointed? If the world loved the principles of the Eternal Builder, it would have recognized his Messenger upon his declaration. It would not need that recognition be thrust upon it through the distresses which must propel it into acceptance. The God-appointed man, the "angel standing in the sun," or the man in a state of illumination, bends his gaze upon the skies. He sees in the central sun and its emanating moon, planets, and stars, the facsimile of which God (as the anthropological central Sun, surrounded by his emanations or offspring, the Sons of God) is the prototype. In his observation of the central sun and its attendant luminaries, he sees that all lesser lights are directed in their orbits by the great central light, and that to this obedience to central direction is due the harmony of the cosmos. Through such knowledge he is able to declare that when God's kingdom is come in the earth, the divine government will proceed upon the basis of the order and harmony mirrored in the physical heavens.

Upon the basis of this science and certainty he has planted just where the Christ taught his disciples to pray for his kingdom to come—in earth, the beginning of the divine government. The filaments of its roots are in the infancy of expansion; but they will amplify, and extend, and become the mighty sustaining power of the plant which shall include the whole angelic heavens, and the Son of God resurrected in the Sons of his divine begetting—the 144,000 Sons of God.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

A SCRUTINY of current literature including the daily newspaper, the monthly magazine, and the successful novel shows that it is pervaded to a very large extent by a new spirit. There is a growing realization of conditions that must be characterized as wide and startling enough to warrant the conclusion that the world is awakening from the sleep of ages. This realization is not confined to the organs of discontent, such as the socialist and anarchist publications. It has been slow to come, but it is the most hopeful sign of advancement. It is occasionally found among the advocates of orthodox religion, though they are for the most part, wrapped in slumber. A large contingent of society, being now more on the alert, has begun to observe, to compile statistics, to draw deductions, and to present these facts and inferences to others. A humiliating conviction of failure, strong enough to force an open confession of fault from representatives of many classes and orders is encouraging. No man is ready to set his will firmly in the direction of improvement until he has a deep and wholesome sense of his faults. The failure of Christianity, of education, of sociology, of science, and of civilization as a whole, is acknowledged, not merely by a few restless pessimists but by dispassionate observers. The time of a partial awakening has come. What is the cause of this awakening, and what will be its result? In the old fairy tale which has delighted children and poets, the princess fell asleep and all around slept with her. So the world fell into an age-long sleep and lost the sense of its real condition, as it lost truth. But a love strong enough and brave enough to break through thorn hedges of tradition and persecution and superstition has come once more to find it. At the touch and the breath of divine love the world is awakening. For over thirty years society has been under a new influence. It has received an influx from a source which it is not yet ready to acknowledge. It does not realize the mighty power that sustains Koreshanity, but it will recognize the new force. Here is the cause of the change that is beginning. The result of this awakening will be an immediate demand for help and guidance. Where is the Leader with God's truth? There are plenty of claimants urging half way measures. In trying these, some men have already found out the awful facts of present life. Some who entered the service of charity and reform with zeal are convinced that such movements are inadequate in view of the vitiation of the human mass. Practical experience has taught them that the world is blacker than it is painted by fanatics and pessimists. Figures and statistics compel belief. Intense pain must follow a distinct realization of failure. A new order cannot come into being without travail. Strictures upon society and religion fill the pages of what is termed light literature, and the gravity of the situation is strongly felt. This awakening is not unto joy but unto sorrow. Nevertheless, it is true that those who mourn are blessed, for they shall be comforted. Confession of failure, grief for the world, and disappointment in all the measures of reform proposed are going to lead men to accept God's plans. No one is willing to let God take care of the world until he has discovered that God is wiser than himself—wiser than all the reformers in all lines of thought.

The root of a tree is that portion which strikes down into the soil and draws up nutriment for growth. The health of the vegetable organism depends upon the depth and vitality of the root. If the love of money is the root of all evil, and the love of self is the great element of opposition to the first command-

ment, then self-love or the life of sense enjoyment must derive its food from this root. During the past week the national bank at Vancouver, Wash., has been wrecked. The president and the cashier, overtaken by disgrace, were too cowardly to meet the consequences of their fault. Both resorted to suicide. They were partners in guilt and in death; the same revolver served to end, as they hoped, the keenness of remorse for both, when their frauds were discovered and they were charged with robbing friends and fellow townsmen of eighty-one thousand dollars. For nine years they had concealed their deficiencies by means of false entries and false reports of the bank's condition to the comptroller of the currency—a long course of deceit. When Jesus was here, he went into the temple at Jerusalem and found its outer courts crowded with money-changers. Their business was a legitimate one in the eyes of the people, for it was immediately connected with the temple service. There the animals which the Jewish law appointed for sacrifice were bought and sold. It was a convenience to those who wished to make an offering to God. But the money-changers and the traffickers were all working for gain with no thought of worship, which is love to God. The odor of self-love polluted the whole place; no savor of incense could drown it. Jesus made a whip of small cords and drove them all from the holy precincts. That which was done in the type must be fulfilled in the antitype. The money-changers must be driven out of the temple of God. The will must be purified before any portion of humanity can come into unity with Divinity. The outer courts are the natural mind, which is enmity against God. Nothing but scourging will drive out the natural thoughts and desires which turn toward the world, so the Lord scourgeth every son whom he receiveth. The whip of small cords in the hand of the Lord is remorse. This is the sting of the old serpent,—the love of money. Remorse means to bite again, and its root is cognate with that of death. If the root decays the whole tree must die. If the love of money is the root of evil in the heart, then man is mortal or in a state of corruption until a higher love has replaced it. In the present instance, the desire to escape remorse drove the two culprits to seek refuge from it in the world of spirits. Mistaken hope! An angel with a whip of small cords stands upon the threshold of the subjective sphere. Remorse is there and mortality is there.

The excommunication of Count Leo Tolstoi by the Greek church, the subsequent report that the Czar would intercede for a reversal of the articles, and the later news that the Count has been banished from Russia by the imperial order, make him a prominent figure. The world calls him a great philosopher, a prophet, a philanthropist, and a communist. How does he conform to these titles judged by Koreshan standards? A philosopher is one who is in the love of wisdom,—one who has discernment to accept and teach the highest truth. Tolstoi's interpretation of the Bible and his interpretation of life are both below the standard. He neither loves, accepts, nor teaches the doctrine of the recurrent manifestation of Deity in humanity. He speaks of God as "that All which I just touch and which I experience in the form of love." He cannot be a prophet, else he would be illuminated by the light of truth into the doctrine of immortal life. His own confession and his own words show that he has reached no degree of certainty on this point. In a recent leaflet quoted by Ernest Crosby in the *Arena*, Tolstoi writes: "As to the question about what awaits

us after death, I would answer by the conjecture that the will of Him who called us into this life for our welfare leads us somewhere through death—probably for the same purpose." Does a great prophet deal in conjectures? Are these the words of a clear, bold thinker—one who knows? How can this man who is groping in the dark himself, guide the world with his religion? The title of his book, "My Religion," is a misnomer for he has no conception of the reunion of man and God. Neither is Tolstoi a true philanthropist. He is more occupied with the idea of putting himself upon the level of the peasants and presenting the edifying spectacle of a Russian nobleman cobbling shoes in a blouse, than he is in lifting the peasant to a richer life of culture and beauty. A true love for man would lead him to understand and to advocate such a system of communism as Jesus instituted. Judged by Koreshan standards, Tolstoi does not merit the name of Communist, for he lacks the idea of baptism from the Messianic personality as an essential preparation for any scientific phase of communistic life. Communism depends upon the Messianic function.

It is now many years since the Founder of Koreshan Science predicted that Chicago would become the commercial center of the world. Some were inclined to question his judgment which is now confirmed by an important event of the past week. Chicago has become an ocean-port. The first steamer left her docks en route for Europe, via the great lakes and the St. Lawrence river, which afford an excellent outlet to the sea. With her central position and the advantage of such a waterway to the coast, the commercial possibilities of the city are magnificent. The grain tribute of the middle and northern states already pours into her markets. Why should the wickedest city in the world, as it is called, have one of the grandest destinies? On the principle that the limit being reached, a change of direction ensues.

The work of Kant has been considered the masterpiece of German philosophy. Contemporary thought has passed judgment upon itself and upon him in the following sentence from a German scientist: "Kant has subjected pure reason to a thorough and exhaustive criticism, and the conclusions of his masterly work may be summed up in the sentence, there are no eternal truths." What an exposure of the state of the human mind! What a satire upon what is called knowledge! That a book entitled a "Critique of Pure Reason" should reach such conclusions, and the verdict of posterity should pronounce it a *masterly work*! No eternal truths? Then the physical universe

is but a fortuitous combination of atoms, life is a jest, pain a mockery, and there is no God. There are but two alternatives, law or chaos.

Richard Mansfield and Sir Henry Irving are calling for an endowed theater. All the arts should be under the protection and support of the state. The function of dramatic art is to furnish enjoyment, to correct morality, and to raise the standard of taste. It falls short of accomplishing these ends. Prices of admission are so high that only the wealthy are able to allow themselves the diversion of theater and opera. The state ought to afford such means of culture to the whole people. Competition and centralization in commerce reappear in the star system on the stage. A polished setting brings out the luster of the gem. A great actor gains advantage from a good support. Each member of the company should be perfect in his own part.

Looking backward is a characteristic of the times which the world cannot explain. The drama goes back to Shakespeare and the Greek tragedians. Too much attention to the masters of the past is the cause alleged for "dead weight hung upon the walls in art's name," at the last exhibit of associated artists in Paris. In literature former canons of taste are asserted. The models of the past have had their day; let them go. Koreshans are looking forward to all things new; to achievements of beauty and power that will realize the dreams of all the seers; to a time when "art for art's sake" will be forgotten as a pagan phrase, replaced by "art for man's sake,—for love's sake.

If God is the light of the world, if he is omnipresent in the orthodox sense, if he is all in all, upon what principle are the alternations of day and night with their corresponding dark epochs in human history to be explained? Is it not more reasonable to believe that there are periods when God is not manifest in the outer degree? There are times when the light is not visible, just as the seed is not visible in the cycle of plant life when it is planted in the ground.

Friendship is a lost art because the genuine bond of unity is religious, and in matters of religion now, no two people seem to agree as touching anything.

Appreciation is a preservative element like salt. It keeps men well and happy in the performance of duty.

Truth is eternal in the inner realm whither it recedes from man's consciousness at regular intervals.

When tradition rules, mediocrity prevails.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Dreams and Astral Projections.

EDITOR FLAMING SWORD:—(1) Will you kindly explain what dreams are; what they signify, and what their importance was in ancient times, spoken of so often in the Bible? (2) I have read somewhere that the Koreshan colors are red, green, and gold. What do they signify, and in what order do they come? (3) The leaders of the sect called Theosophy claim that they can leave the body, and, when in this state, are able to see the unseen world, as they call it. Will you kindly explain this phenomenon? Is it only a fancy of the brain, or is it fallacy?—W. B., Minneapolis, Minn.

(1) Dreams of the higher, and therefore of the important, order are the pro-

jections of the past into the mentality of the present. All things in the universe repeat themselves in their proper order; and dreams—like visions—are often the observation of the future by a repetition of the things of the past. They are produced by the activity of spiritual entities in the brain and body. They are not so reliable as determining warnings or directions as they were in the past, because they belong to the inspirational order of mentality, and this is directly opposed to the state of illumination.

The Apostles of the Lord were inspired men. Men today should not be inspired,

but illuminated; that is, enlightened. Inspiration now is a dangerous and uncertain guide. This is because inspiration in this age of the world is a counterfeit by the devil, of the inspirations from the Lord in ancient times.

(2) An explanation of the Koreshan colors, red, green, and gold, may be found in THE FLAMING SWORD of April, 1897, a copy of which will be sent to you with this issue. (3) The phenomenon of the projection of the astral body is a vagary of ignorance. The fact concerning the phenomenon of what is called the projection of the astral, is scientifically

explained in Koreshanity. If we take a violin string and stretch it tautly across one corner of a room and stretch another across the opposite corner, drawing both to the same tension, and vibrate one string, the other will respond to the vibration. The responding chord does not vibrate because the air in the room is acted upon and moved. The vibration of one string in response to the first vibration, is caused by the energy of sound which is produced by the destruction of the particles of atmosphere which the string strikes in vibration. The agitation of the particles of oxygen and nitrogen composing the atmosphere destroys the atoms and converts them to energy. This energy radiates in all directions, but vibrates a chord in one direction only, because there is but one chord in unison.

In the case of what is denominated astral projection, there is a vibration of one or more brain cells in one person, and where there is another brain or brain center keyed to the same tension, there is a responding vibration, and the two persons see each other, or see the things which belong to the interiors of these two mental spheres.

Cosmic Changes and Cataclysms.

EDITOR FLAMING SWORD:—You state that in the course of a 24,000 year cycle, the relations between the plane of the equator and the plane of the ecliptic change at least three times, being respectively at right angles, forty-five degrees, twenty-three plus degrees, and at last coincident, or in conjunction. Will you kindly answer the following queries?

(1) What is it that shifts when the two planes change their relations,—the plane of the equator, that of the ecliptic, or something else? (2) How does such a change affect the position of Polaris and other fixed stars with respect to a fixed point on earth, say Chicago? (3) How does each of these conditions affect the climate, social conditions, and habitable surface of the earth; that is, when the two planes are at right angles, when they are separated 45°, and when they are coincident? The 23½ degree angle we already understand.—E. W., Lakeside, Calif.

We teach that once in about twelve thousand years, the plane of the ecliptic changes one twelfth of the coluric cycle; that it takes about 144,000 years for the movement of this plane on the colure to complete itself. The cause of this change is the heaping up of electro-magnetic force in the pole of the axis of this plane, north, and in the annulus of this axis, south. It is the force of electro-magnetic attraction and repulsion. The details of the phenomenon are too complex and voluminous for an article here.

(1) It is the angle of the sun's course

through the twelve signs on the earth in relation to the equatorial circle which shifts, when the plane of the ecliptic changes its obliquity. (2) Such a change in the ecliptic will change all astronomical relations.

(2) There will be a radical revolution in climatic conditions. The frigid area will be extended in the next change, and the torrid zone will become temperate; for in the next change in the obliquity of the ecliptic, the sun will become a ring or annulus, and there will be no night—thus literally fulfilling the Scriptures. When the plane of the ecliptic was at right angles to the equator, the torrid zone was on the equinoctial colure, through what is now the north and south poles. The movement of the plane of the ecliptic suddenly changed the climate, and the animal and vegetable life of the torrid zone became extinct, the remains of which, at this day, declare and confirm the catastrophe.

Relation of Man and Cosmos.

EDITOR FLAMING SWORD:—I think the Koreshan principle which defines the analogy between the physical world (macrocosm) and the anthropic (man) is very beautiful, and I would ask you to explain, briefly, the correspondence between the two. Please point out specifically how the sun, moon, the shell of the cosmos, the atmospheres, etc., as KORESH defines them, have their corresponding organs in man.—G. C., Denver, Colo.

This question has been answered so often in the literature of the Guiding Star Pub. House, that if not understood, it would almost seem a hopeless task to further elucidate the subject; but among the other virtues which every teacher may possess, patience and perseverance should actuate his motives; hence we will again attempt to add perspicuity to the fund of our effort.

The sun is the light of the physical cosmos; the intellect is the light of the man. Intellectual light is the correspondent of physical light. We often employ the phrase, Mr.— or Mrs.— is a very intellectual person. We mean that the mind is bright, shining, full of lumin (light); that it has wisdom, knowledge, etc. The enlightened mind is full of understanding; such a mind is illuminated. Now, certain portions of the brain are specifically light or intellectual centers, and these collectively comprise the organs which correspond to the sun; certain other brain centers are reflective; these correspond to the moon.

There are two great general principles of mental operation; these are the affectional and the intellectual. When considered in this general relation, the affectional or love principle corresponds to

the sun, the intellectual to the moon. This general application, however, is inversely appropriate. There is a specific correspondence between the sun and the human lungs, and between the moon and the human liver. There is in the body the solar plexus, which is the correspondent in function to some of the functions of the sun of the physical cosmos; so also with the semi-lunar plexus and the functions of the moon.

The study of these correspondences requires a thorough knowledge of anatomy and physiology, which is not quite within the sphere of the ordinary mind.

Cause of Ocean Currents.

EDITOR FLAMING SWORD:—Will you kindly explain through your medium, THE FLAMING SWORD, how your theory accounts for the ocean current or the Gulf Stream? Your prompt attention to the above request will be appreciated by yours respectfully, I. C. B., Beaver, Pa.

This question has been repeatedly answered in the Koreshan literature; but briefly, it is caused by electro-magnetic and caloric and crucic energies in co-operation. It is caused by the alternate expansion and contraction of the fluids, solids, and ethers of the cosmos. It is affected by the action of the sun in his motion through his Zodiacal course on the ecliptic.

* * *

The Illuminati of the East.

Theosophy's Shadowy Source of Light; the Downward Curve of the Arc of Progress.

EDITOR Morning Star:—I hope you will permit me to say a few words in regard to the conflict of views between the so called "Adepts" of India and myself. In the first place, I deny that there are any spiritual Adepts in the East today. The Adepts, Masters, Gurus, and Mahatmas that are supposed to be swaying the destinies of the world from some inaccessible abode in the Himalayas, or other parts of Asia, are simply creatures of Madame Blavatsky's fertile brain, and have no bodily existence on this earth. Show me one out of all the Swamis who have visited this country, who evinces any spiritual illumination, or knowledge of the stupendous changes through which the race and the world are today passing. Not one.

Mental power—no matter how great it may be—is not spiritual illumination. The teachers from India, who have since the World's Fair been engaged in promulgating their doctrines are, with all their recognized ability, "suckled in a creed outworn"—and their philosophy has little or nothing to do with the progressive thought of the Western world. They are not fronting the future; they stand with their faces to the past. And when their philosophy is susceptible of application

to the conditions of mankind today, they are incapable of making the application. It may be said of them as of the Christian ministry, they live in the letter—on the surface of things—and are not able to penetrate beneath, and grasp the deeper spiritual truths that lie concealed beneath the doctrines they are expounding.

The evolutionary wave of life and light that at one time illuminated the minds of the priests of India has long since left the East, and is concentrating its forces in the West. It is here in this "new world that is old," that the Deific forces are at work—pressing in upon the souls of men and women truths necessary to their salvation and that of the race; it is here where the veil of Isis is being lifted, and not in the semi-paralyzed effete East.

I do not deny that there are Adepts on the physical plane in India, who perform wonderful things through a knowledge of certain occult laws; Jacolliot, in his work on "Occult Science in India," clearly demonstrates that, but such powers are at the expense of physical and mental development and the spiritual forces of the soul. Not from the brotherhoods of India or Egypt are we to look for spiritual illumination and guidance. The civilized world is today on the downward curve of the arc of progress, and not on the ascending arc, as taught by the Adepts of certain brotherhoods. We are on the downward move, because we are in the "last days" of "this generation," or dispensation, and this old order must die and is dying, ere the new age of a higher life can be evolved.

In this special movement of evolving life we stand where the race stood at the time of its fall, when the first great cycle of human life was nearing its completion. The arc of the circle has approached the point corresponding to the crucial point of that momentous period in human history. Today, we are witnessing the fall of this great republic, and the civilization which it epitomizes. Day by day the nation is swerving more and more from the path of progress, and deeper is it sinking into moral turpitude, and political corruption of the grossest kind. With every evolving year we are breeding degenerates, men and women in whom the moral sense is dead.

The republic has become an empire; here Roman history is repeating itself; the next and inevitable step is the creation of a standing army of constantly increasing power and numbers, for the carrying out of the imperialistic policy. Autocracy at home, the affairs of the nation administered by a privileged class, through the pliant complicity of a willing instrument in the presidential chair, has its correlative in imperialism and militarism. These are all steps downward in national life—and this retrogressive movement of the nation is the result of the growing demoralization of the people.

Excess of evils will at last produce a violent reaction; then will come the struggle between life and death, between the constructive and destructive forces of Nature, as they are expressed in civilized life; the struggle between a decadent order still in all its material splendor, and an incoming new one that is to shape and direct the progress of mankind. When the storm is over and the new order displaces the old, we will be on the ascending arc of progress, and will stand in the spiral movement of evolutionary life, where the race stood prior to the Fall, in the Paradisiacal state of heaven on earth, in which a fall will no longer be possible. With the new cycle all things will become new.—IMOGENE C. FALES, in *Morning Star*.

* * *

Barbarism of Civilization.

Character of the Powers Revealed through the Atrocities Committed by the Allied forces at Peking.

Seven or eight civilized nations—the most enlightened on the earth—have gathered round the Chinese capital, and during the last nine months of their work in China, they have done much to their

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., May 5, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

credit for which they have to answer to the spirit of civilization and humanity. Modern histories, written mostly by men who were never under the influence of Mars on the field, and whose historical genius developed under the soft influences of Venus, Mercury, and Jupiter, contained severe strictures on the barbarities and horrors committed by the earlier nations in their various wars, and they made the world believe by their power of composition and logic, that such "horrors, which were the disgrace of humanity," could never be perpetrated in the battles of modern nations. They have been most deplorably disappointed, and their voices have been thoroughly drowned by the horrors of modern war. The *London Globe* publishes in its issue of the 13th November last, some events of war, supplied to it by a Belgian gentleman. He says:

"The scenes I have witnessed during the three days * * are horrible beyond the powers of description. It is the closing tableau of a fearful human tragedy.

Two thousand were deliberately drowned at Moraxo, 2,000 at Rabe, and 8,000 around Blagovetchensk; a total of 12,000 corpses innumerable the river, among which were thousands of women and children."

The same writer observes later on thus: "Last week a boat had to plow her way through a tangled and mangled mass of corpses lashed together by their long hair. The banks were literally covered with corpses. * * From Blagovetchensk to Algun, 45 kil, numerous villages formerly studded the banks with a thriving industrious population of over 100,000. That of Algun was 20,000. No one will ever know the number of those who perished by shot, sword, and stream. Not a village is left."

"This" says the *Progressive Thinker* of San Francisco, "is the result of trying to force Christian civilization on an unwilling people. If there is a God of mercy, without regard to name or attributes, should he not stay such slaughter"?

In *McClure's Magazine* for November, Mrs. Lowry publishes some notes. She is a missionary, and her picture is underdrawn in regard to truth, rather than overdrawn. The Germans on the Chinese walls shot eight or nine Chinese on June 15, by way of comic target practice. Baron Kettler was murdered on June 20, five days later, but the enlightened nations were horrified at the murder. She says that after the German's murder, finding it unsafe, the whole party wanted to pass on to the Legations. "There were 70 foreigners and about five hundred so called Chinese Christian converts. As they passed over the intervening distance between their compound and the Legation quarters, they met with no opposition. Not a shot was fired, nor a stone thrown, although five days before the German soldiers had been shooting Chinese for amusement."

The *Bremen Times* for November 1, says: "Sixty-eight captives, some of them not yet grown, were tied together by their pigtails and massacred." We have seen the German Emperor swearing to give no quarter to the fallen Chinese. It is simple nonsense to think that modern warfare is conducted on enlightened principles. The enlightenment consists in the perfection of more deadly weapons, and not in the putting down of the worst human passions. The Chinese butcheries seem to have few parallels in ancient or modern history. Burning villages, deporting women and children, massacring inoffensive people, shooting at people for comic target practice, tying them by their long pigtails and shooting them or drowning them in wholesale numbers, talking one thing and doing another, all these and more, if they can be called the products of civilization and enlightenment, the less nations have of it the better we believe it would be for them.—*Astrological Magazine*, Madras, India.

Approaching End of the Age.

What it Means and What it Brings; the New Order and its Economic Freedom.

There is every evidence apparent now, that we are completing a great cycle period such as comes once about every thousand years. The present condition of the world and the character of the approaching crisis; the recent wars and rumors of wars—the wars of the American Republic with Spain, and the unjust war of England in South Africa; the dying of millions in India in the midst of plenty, and the trouble of the nations in China, are all of a character that point to a general breaking up. * * And to the student of history who sees the proportions of the now rapidly approaching, world-wide conflict between labor and capital, and the still more terrible religious war that will be precipitated in this—to the student of the affairs of men and nations, all this is sufficient evidence of a revolutionary breaking up that in all ages has attended the closing of one and the opening of another great cyclic period of the world's progress.

If we admit the certainty or even probability of a great cataclysm, and a consequent transitional period such as we have alluded to, the inquiring mind is at once eager to know what, concretely, will be the definite and significant lines marking such transitional period. To the student who has gone beneath the surface in the study not only of prophecy, but as well the psychological and sociological influences at work upon human life on this planet, there are at least three tremendous occurrences that will mark this time, and wield their far-reaching influences upon the destiny of man. The first of these is the long-predicted labor war or struggle between the hosts of labor and the power of capital; second, the long predicted and final conflict between the two great divisions of the Christian religious world. As God was not in the earthquake, nor the whirlwind that passed before Elijah, but in the still small voice that followed, so in the last analysis God will not be in either of these destructive expressions, but rather in the constructive work that will follow when the storm has passed. Third, the gathering together of a prepared people somewhere on the globe for the establishment of a New Order of things adequate to the world's needs in the twentieth century.

The gathering of the Pilgrims from England and the Huguenots from France on the shores of the New World preparatory to the birth of this Republic, was such a gathering of a prepared people. There is near at hand another gathering for even a greater task. We may not be able to predict anything like all or even the most significant thing that will be accomplished, as it may appear to succeeding generations, but there are at least two things that we may even now predict

with a reasonable certainty will be accomplished in this transition: First, THE EQUALITY OF MAN AND WOMAN IN ALL THE RELATIONSHIPS AND WORK OF LIFE, AND SECOND, ECONOMIC FREEDOM; these henceforth will be recognized facts in all future social organic life.—*Forward Movement Herald.*

* * *

America Needs Cranks.

Poultney Bigelow Advocates an Epidemic of Cranks in the Republic to Save it from Ruin.

Mr. Poultney Bigelow, who has just returned to London after delivering a course of lectures at Harvard and Yale, declares that America is heading toward revolution. He says:

"Commercialism is running riot in the United States. The Yankees are coining their ideas and energies into money, the trust-builders are doing the rest. These money-kings necessarily exercise a blighting influence on the morals of public servants; they create all manner of temptations and breed all manner of jobbery.

"In Washington I found cynical contempt for the Constitution. Corruption stalks through the Government. It disgraces the halls of Congress, which are little more than a brokerage shop for the sale of authority to fleece the people. Legislators, department officials, and petty public servants of all kinds neglect no opportunity to turn their official prerogatives to profit.

"I learned many specific instances of flagrant jobbery, especially in connection with the Philippine war. There are a thousand officials who owe it stealings—ranging from very small to very large amounts. They don't want the struggle to come to an end. They would much prefer to see it indefinitely prolonged.

"Of course, I shouldn't think of reflecting upon men like Messrs. Hay and Taft; but if Mr. Hay were the angel Gabriel, and Mr. Taft St. Peter come to earth, they couldn't stop the complex, far-reaching system of thievery which prevails in the public service.

"President Hadley, I see, denies that he said that a continuance of present tendencies would land an Emperor in Washington in 25 years. I don't see why he should desire to deny such a statement. We would better have an Emperor—some one to take a firm stand against the rising tide of official immortality—than to have rulers who have no interest in the Government beyond the outcome of the next election. I had rather live under Emperor William than under the vicious tyranny of railway, oil, and steel kings.

"America needs a thorough arousing of the public conscience. She needs to deliver her from the slavery of capitalism, such men and women as delivered her from slavery of human beings. In other words, she needs an epidemic of cranks—cranks like Garrison; cranks such as England had in Cobden and Bright."—*Baltimore News.*

The Stewardship of Wealth.

Great Questions for the Wealthy to Answer, and for the Masses to Study.

People are either amused, instructed, or disgusted as they read the opinions of the rich, expressed in symposiums, or otherwise, relating to the disposition of their wealth. As labor, and only labor, creates wealth, a far more interesting question to the public at large, and particularly to the creators of wealth, would be, how are great fortunes obtained nowadays in the United States?

A symposium along such a line of statement, dealing with the subject truthfully, would be of startling interest to the country, and would be a contribution to the sum total of the world's knowledge of human depravity under the auspices of Christian civilization, which would unravel all the entanglements in which the woeful conditions of humanity are now involved.

Occasionally, attempts are made to elucidate the intricate question, and some headway has been made; but for all practical purposes, it is not known that anything of advantage has been secured to society. On the contrary, the more clearly the facts have been stated, the more defiant, aggressive, and insolent have been the methods adopted for the consolidation of wealth in the hands of the few, and the wider and more distressing has become the domain of poverty, until there is a prevailing opinion in the minds of a large majority of the people, that all great fortunes are chargeable with a predominating element of fraud, advancing from the beginning to downright piracy of enormous atrocity, around which the government has thrown, in various ways, its protection. Under such conditions it is supreme folly to suppose the rich will make statements concerning the origin of their wealth, or their methods for its accumulation; and, moreover, they will brook no investigation concerning such matters.

As a result, those who investigate honestly, find the country full of unrest. The great mass of the people, especially working people, amidst all the uproar about prosperity and improved conditions, realize that they are the victims of numerous schemes concocted and perfected for the purpose of robbing and debasing them, which they are ceaselessly trying to overcome by organization and strikes, totally oblivious of the fact that capitalism, having absolute control of all the means of production—mills, mines, machinery, tools, and money, are as much delighted with their struggles as a spider when it sees a fly struggling to extricate itself from the meshes of the net constructed for its capture. True it is, that the blue-tailed flies might, by a united effort, destroy the net; but instead of this, on election day, the flies, by a large majority, vote the spider ticket, and thus perpetuate the power of their enemies.—*Social Democratic Herald.*

Man and the Machine.

How the Machine Displaces the Laborer without Saving Labor.

The term, "labor-saving machine," has been from the first a misnomer; "labor-displacing machine" more exactly expresses the mission of machinery. The term "labor" always means human effort in the exercise of muscular strength. There is just so much labor to be performed. If it is done by machinery, labor is not "saved," laborers are simply displaced, and become idle. A certain number of laborers are required to superintend the machines. This done, those who are displaced are necessarily idle, unless they can find employment in lines of work not invaded by the machine. This is often impossible, and enforced idleness is the result.

The machine has come to stay, and will multiply in response to every demand. Laborers are also here to stay, and they multiply regardless of demand. There is not only an immense domestic production of laborers, but they come by the thousands from every quarter of the earth. If we had only our home markets to supply, they would be glutted continually, as is often the case for periods more or less extended, when the ranks of the idle are swelled to dangerous proportions. The industrial activity which is now the boast is in a large measure attributable to the export demand for our wares. But foreign markets are beyond our control, and our export business may collapse at any time, as in the case of Russia, when a decree, soon to take effect, will reduce exports fully \$30,000,000 a year, which emphasizes the fact that foreign markets are uncertain. Independent, however, of such contingencies, industrial conditions are full of alarm. The steadily increasing number of the unemployed bodes evil—and that continually.—*Social Democratic Herald.*

* * *

The World's News.

April 24.—Chinese troops retire from Shan-Shi; advance of French and German troops stops at great wall.—Paderewski rehearses new opera at Lemberg, Austria.—Czar signs decree expelling Tolstoi from Russia.—First steamer leaves Chicago bound for Europe via lakes and canals to Montreal, thence to Liverpool.—Indians in Brazil massacre missionaries.—U. S. army to consist of 76,000 men, a regiment for each million of population.—Louis Godard, French aeronaut, will attempt to cross Atlantic in balloon carrying nine persons.—Newell Dwight Hillis, of Plymouth church, Brooklyn, refuses to appear on same platform with Dr. George Herron.—April 25.—Body of Abraham Lincoln transferred to tomb in reconstructed monument at Springfield, Ill.—Fight over sugar and coal duties in Great Britain.—British forces rout emirs and free slaves in Nigeria.—Bresci, assassin of King Humbert, driven insane by brutal jailers.—Kaiser attends matriculation of Crown Prince at Bonn University.—Cuban envoys arrive in Washington.—Rioting in St. Petersburg denied.—April 26.—Cuban delegates meet great courtesy in Wash-

ington.—Empress dowager appoints board of six regents in China; Li Hung Chang among them.—Sergeant John Weston sentenced to two years in prison for commissary frauds at Manila.—Government forbids exhibition of Tolstoi's portrait in Moscow.—Conger back from China; lauds missionaries.—Britons must pay new coal tax.—Russell Sage predicts crash in stocks.—Chicago buyers promote activity in Wall street.—Pope orders friars in Philippines to Venezuela and Ecuador.—Dinner for New York club abandoned because speakers refuse to appear on platform with Prof. Herron.—Young Cudahy identifies Callahan.—Germany will retaliate on English coal export duty.—April 27.—Shah of Persia dangerously ill.—Battleship Maine soon to be raised.—Trade-Union plan combine of 2,000,000 members.—Princeton freshman don light spring hats; sophomores attack them and snatch hats.—Wonderful gold strike in Alaska.—Washington officials disapprove of Chinese regents.—Serious famine in province of Shan-Si.—Triple-tailed comet discovered at Cape Town.—Two letters and two books by Edgar A. Poe sold in Boston for \$3,800.—April 28.—Cubans will accept Platt resolution if McKinley will aid reciprocity.—Civic Club of New York begins war on policy-shops.—Texas leads in oil.—English think Boers weakening.—Steamer from Chicago to Liverpool held by ice floe in Lake Huron.—Talleyrand heirs deny Chateau de Valency will be sold to S. E. Gross of Chicago.—Herbert Spencer celebrates eighty-first birthday.—Robert S. McCormick of Chicago goes to Budapest to present credentials as minister to Austria.—Galena celebrates Grant's birthday.—Chinese combining against foreigners.—Cardinal Rampolla resigns office of papal secretary of state.—New comet seen at sunrise from Yerkes Observatory.—April 29.—London surprised at Wall street activity.—National debts of world \$31,000,000,000.—Total gold product of Cripple Creek district over \$100,000,000.—Germans win four battles with Chinese.—Americans surprise camp of insurgent General Cailles who escapes their pursuit.—Free trade said to depress agriculture and build up manufactures in England.—American Theosophists in convention at Indianapolis.—Mrs. Carrie Nation goes insane in Wichita, Kansas, jail.—President McKinley and party leave Washington en route for San Francisco; trip to cover one month; twenty-five states will receive a visit.—Actor Coquelin says America's artistic salvation is in its women.—Jurors acquit Callahan of kidnapping son of millionaire Cudahy.—April 30.—J. Pierpont Morgan buys great steamer line.—Ice breaks and navigation is open on the great lakes.—Chinese indemnity loan will be floated in America, Russia to guarantee the fund.—David B. Hill says that he is not a candidate for Democratic presidential nomination in 1904.—Disabled steamer New York sighted off Fire Island.—Rains in California give wheat market an impetus.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.

We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c, 25c, and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresch:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederik White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



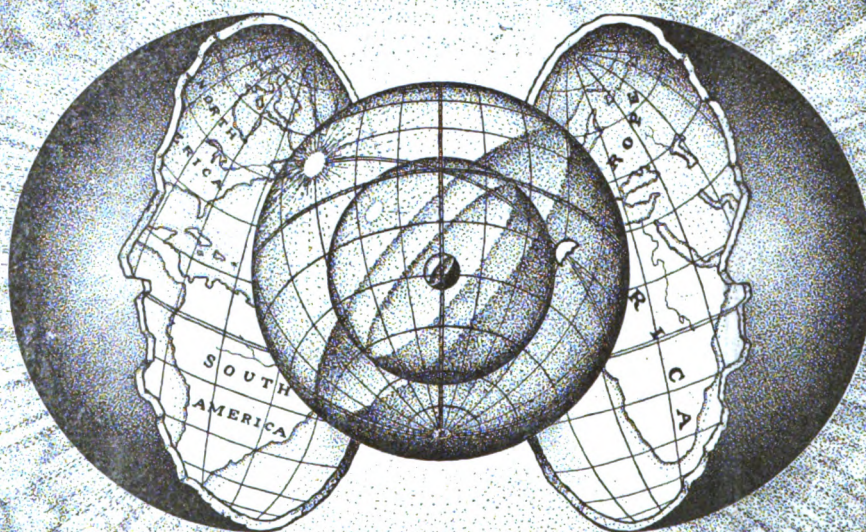
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MAY 3, 1901. A. K. 61.

NUMBER 24.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



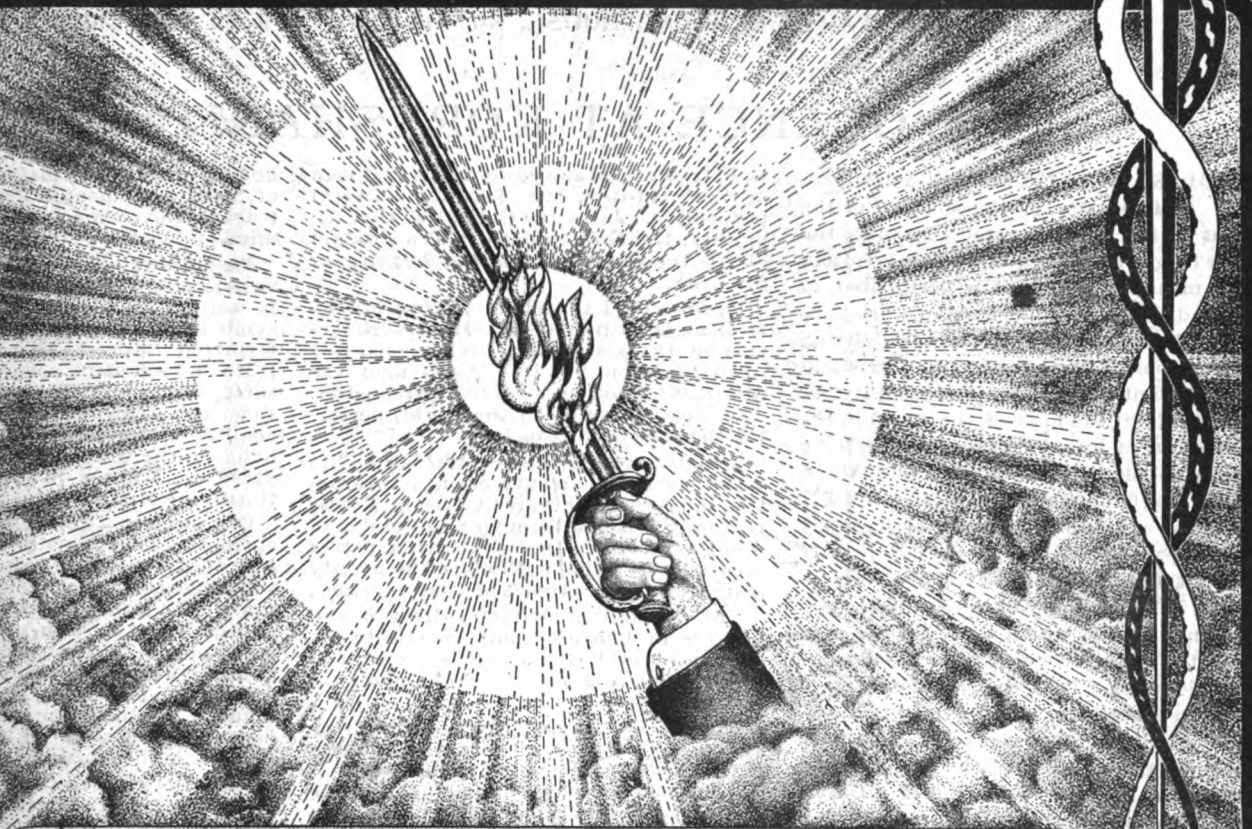
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MAY 10, 1901. A. K. 61.

NUMBER 25.



C O N T E N T S

SECRET OF THE SUCCESS OF KORESHANITY.—THE AGE ENDS IN CON-
FLICT AND CATASTROPHE, - - - - - KORESH
The Rarity of Christian Charity, - - - - - BERTHALDINE, MATRONA
The Sweeping Power of Private Capitalism, - - - - - PROF. O. F. L'AMOREAUX
EDITORIAL PAGES.—The Gilbert Heresy Case.—Solidarity of the Chinese Empire.—
The Elements of Things.—Hydrogen in Meteoric Fragments.—Religion and Social
Progress.—"Why not Preach the Gospel?" - - - - - LUCIE PAGE BORDEN
QUESTIONS.—The Four Corners of the Earth.—The Order of the Planets, - - - - - KORESH
MISCELLANEOUS.—Fair Play for China.—Manual Training in Schools.—List of Hu-
man Wonders.—Religious Statistics for 1900.—The World's News.—Periodicals Reviewed

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 315-319 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 25.

CHICAGO, ILL., MAY 10, 1901. A. K. 61.

Whole No. 440

Secret of the Success of Koreshanity.

Its Foundation is Demonstrated Science, and the Cosmos is the Pattern for its Government; the Difference Between Experimental Socialism and Scientific Imperialism.

IT MAY BE INTERESTING to many of the recent accessions to our subscription list, to learn something in detail of the progress of the Koreshan movement. Its most distinguishing characteristic from all the socialistic movements of modern times, including such as have been tried and have proved failures for many reasons, and others now in experimental progress, lies in the fact that its spirit of liberty is found in the organic force of centralization. The government of Koreshanity has taken for its pattern the form and function of the alchemico-organic (physical) universe. It has come within the province of the Founder of Koreshanity to comprehend the laws of organic structure as they obtain in that great field of observation known as the astronomical domain, which, according to the most approved modern judgment, is beyond the comprehension of the human mind.

We have set aside and ignored those modern methods of investigation which every man of sense knows to be predicated upon assumptions, the results of which are uncertain hypotheses erected as scientific edifices by one set of investigators, to be torn down as useless by the succeeding set. There does not exist in the field of so called astronomical "science" one positive statement concerning either form or function, that is not purely hypothetical. No man can know either the form or the function of an incomprehensible universe; and from the very fact of such a confession of ignorance on the part of the great men of "science," the trash that has been

accumulating for centuries as scientific lore, is not worth the time and mental energy expended upon an effort to become familiar with its vagaries.

Koreshan Science is a revelation of the principles of organic law as they obtain in the cosmic structure; and knowing both the laws of form and the laws of function, we are enabled to take them as the true pattern for the establishment of order in social relations. The physical universe is in the form of man; it is the type of the man in his greatest magnitude. We wish it to be distinctly understood, that we are not now dealing in metaphor or in figure of speech. The physical universe is the great cosmic egg. It has its boundaries and limitations; it is not an illimitable thing, for such a thing could not be. It has its central limit in its astral nucleus, and its circumferential limit in the shell or rind of the great unincubated form.

The alchemico-organic world is an imperialism. Every stellar center in the great cosmic field has all the liberties of its motions and directions. The heavenly bodies move in the orbits in which they are fixed by the inexorable laws of organic arrangement, but in which they have the perfect liberty of momentum in their normal spheres of activity—their normal spheres being their only spheres of action. The perfect man in his least form is in the form of the universe. The world never possessed a truer conviction than that obtaining with the ancients, wherein it was known that the individual man was the microcosm—the little universe, for

he not only contains all the elements and principles that obtain in the great universe, but his aggregation of forms and function corresponds in every detail to the universe as a whole. The individual man was therefore the microcosm, while the great universe is the macrocosm.

Just as unmistakably as that the physical universe is in the form of man in the unincubated state, so society when perfected in its organic life is in the form of the man in the incubated state. The government to be established in the earth, will be constructed according to the laws of organic order as they obtain in the great alchemico-organic cosmos. Koreshanity means the organic structure of society. A fundamental principle of organic life and power is that of centralization; hence Koreshanity begins its inception and career as an organic force in the world, with its imperial Head.

We are building the holy City and its Temple of humanity, as one would build an edifice of architectural magnificence. We build it thus because it is the edifice in which, when complete and perfect, the God of all the universe will dwell. The social structure is the habitation of Deity; it is the form of architectural glory. We are constructing the habitation of the living Jehovah, the House of many mansions, of which the Lord said: "I go to prepare a place for you, that where I am ye may be also." So far as our growth is concerned, we are comparatively small; but the solidarity of our institution augments from day to day, and there begins to be manifest a permanency which is promising to those who live by faith and in the hope of a fulfilment of the predictions of the Master Builder. We are merging toward a condition of self-support, but we have been compelled to reach this state through hardships, privations, and persecutions—but not beyond endurance. It is an unprecedented achievement for a people whose purposes and modes of life are diametrically opposed to all the tendencies of the age, to successfully meet the opposition of the church, the commercial world, and of society in the heart of a great city like Chicago; but the Koreshan Unity, a communistic body, has passed through its struggles in the very midst of this cesspool of hades, and it lives to tell the tale.

It has been claimed that community life cannot be a success; that it has been tried repeatedly and unsuccessfully, and that every communistic effort is doomed to failure. No communistic effort was ever launched, embracing the principles which constitute the foundation of the Koreshan Unity and of Koreshanity. We possess the laws of organic order, and for this reason

we will succeed where all other movements are destined to fail. This movement alone of all the socialistic efforts will attain perfection and perpetuity. We have started the nuclei of several industries, which begin to manifest signs of permanency. The great hope of every Koreshan, however, is fixed in the unerring purpose of an illumined intellect to create the psychic battery from which there will proceed the culminating baptism of the ages.

Those who are interested in the literature of Koreshanity may labor under the false impression that our work is more theoretical than practical. We are promulgating the theories of Socialistic Imperialism, but while we propound the theories we are practically demonstrating the work. As we progress in the solidarity of our empire, where the Lord God is the supreme Imperial power upon the throne of our inmost affections, we observe another but antithetical empire in process of centralization. It is the imperialism of the money power. As we write, the editorial page of the *Chicago Chronicle* lies before us, from which we quote this significant item from the first column of its page: "Socialism is held up in many places as the only remedy for trusts. The only remedy for socialism will be imperialism." The *Chronicle* predicts more wisely than it knows. The imperialism of the money power is the great Gog against which Magog will arise and pit its final force of disintegration. The money power is the roof of the house divided against itself, of which the great middle and lower classes will be made the floor; these two will fall together, for the money power with all its boasted security will meet its final doom and woe.

The Imperialism of Koreshanity is a new factor in the arena of the final contest of giants. The Lord God will meet in battle array the supreme deity of the modern world, and the money god upon whose banner is inscribed, "the trust is our inheritance," will fall with the crisis; and then will be fulfilled in the literal degree the prediction of John the Revelator: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven; and the great dragon was cast out." It is the power of truth as manifest in Koreshanity, against the money power and the god of men as manifest more conspicuously in the United States than in any other country in the world. The *Chicago Chronicle* hit the nail on the head when it said: "The only remedy for socialism will be imperialism." It will be and is the Imperialism of Koreshanity.



Every age terminates in a certain degree of integralism; and every succeeding age commences with the inte-

gralism developed as the product of the prior cycle or dispensation.

The Age Ends in Conflict and Catastrophe.

The Formidable Power of the Trust is the Result of Competism; Purpose of the Revolution; Koreshanity the Ark of Safety.

IT IS USELESS for the people to rely on what any political party may offer as a pledge for the correction of the trust plague. The trust is the money power; it has come to stay until the end. Those predictions founded upon the philanthropy of the millionaire are falsely predicated, and are only intended to deceive.

In the secular world there is no god but money. The worship of this god is the worship of mammon, and this love is the beast which, in the beginning, was more subtle than any beast of the field which the Lord God had made. "But," you will say, "if this is an evil god, or an evil beast,—this love of money,—then God did not create it." We answer: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Why does the Lord create evil? Because he cannot help it. Evil comes as the reaction from good, and the voluntary power and process by which the Lord creates good reacts in the involuntary of the Lord, by which the Lord involuntarily produces evil.

The love of money and the money power constitute the love and power through which the great climax of revolution terminates the dispensation. No political party can effect a cure for this great evil. Money is too powerful, and the heart of the human race is too corrupt and susceptible to withstand the sinuosities of the great serpent. There is no hope for the world but in the revolution of the heart itself; and this can only come through the breath of God in man, in a new baptism about to be poured upon the world.

When the Jewish church reached the limit of its corruptibility (when the dispensation had attained the fulness of its iniquity), it was obliterated in the bloody catastrophe in which the age terminated. Before the end came, God breathed upon the people through the operation of the Holy Spirit. The Spirit overshadowed the world, because the source of the Spirit had been manifest in the personality of the Lord Jesus. Had there been no Lord Jesus, there could have been no baptism. The Christian age will end in a greater revolution, in a greater catastrophe, but before that great and dreadful day of the Lord, now at hand, Elijah the prophet—God the Lord in person, will appear to inaugurate a greater baptism than that by which the Christian dispensation was ushered in.

The battle of God and Magog cannot be averted by

any cries of peace! peace! The time of peace has not yet arrived. Peace will come after the great conflict. In our prediction of the coming of the great crisis and catastrophe, we are now merely giving the warning of what will come in the secular domain of human activity. The battle of Gog and Magog will also be fought on the social and religious planes of life, and the dispensation will terminate amidst the three great woes.

Is the world growing better? It is reaching the climax of its glory and perfection in the manifestation of the Sons of God. It is reaching its disaster through the degeneracy of the masses of the people whose love is in the competitive system, which is begotten of the devil and born of hell, and is diametrically opposed to the principles and practices of communism as ordained of God, and made operative 1900 years ago through the office and mission of the Lord Jesus, the Son of God and Creator of the universe. The new dispensation will begin in an organic Communism, the direct outgrowth of the planting of the Lord Christ in the soul of the human race.

We rejoice in the heading up of the money power. We have made these predictions for thirty years. The centralization of the wealth of the world is the false imperialism which, when fully ripened, will inaugurate that other great battle—the battle of Armageddon. This is the power of evil against truth and good, the Imperialism of Jehovah. This battle is that of the wealth of the world and the power of the competitive system against the riches of truth, equally centralized and all powerful.

There will come a great conflict. This is not the battle of Gog and Magog, but the battle of Armageddon. It is the final power of the hells against the power of God and his Anointed. God himself will end the strife through his power to conquer the world, and in this power alone is the hope of the world against the evils into which the great political powers of the nation and the world have led us. Koreshanity is the ark of safety. God has prepared this place and ark of safety from the storms of revolution about to sweep the face of the earth, the storms through which the old heavens and the old earth will be made to pass away. The old church and state are grown hoary with age and iniquity; with the besom of destruction they are to be swept away by the new light and glory of the ages.



The Koreshan System involves the science of life and its application to all human relations and activi-

ties. As the science of life, it is the science of practical Christianity.

The Rarity of Christian Charity.

Modern Misconceptions of Charity; the False Philanthropy which Prevails Throughout Christendom;
True Charity Demands the Establishment of a New Social Order.

BERTHALDINE, MATRONA.

UNDER THE SUN where all is vanity, "alas for the rarity of Christian charity." The world utterly lacks a divine conception of true Christian charity, the normal expression of love for humanity. The voice of its chief Exemplifier, the one righteous Judge declares: "If ye love me keep my commandments." In the day of final judgment He will say: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me;" and "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Recently, we picked up a little tract in a suburban station, entitled "Inasmuch," which propelled the following train of reflections: The purpose of the little tract is to stimulate impulses to the modern variety of popular Christian charity, which we rate as one of the greatest hindrances to the destruction of the "abomination which maketh desolate." The tract offers suggestions as to the good we all might do if we only would. These suggestions are ludicrous and pitiful in the presence of the gigantic hydra-headed social evils promoted by modern Christianity. We present a few of them as recalled:

(1) Since in the homes of abundance, books and papers accumulate so fast their disposition is a problem, why not send them to the homes of the poor in the cities, the distant prairie homes, sailing vessels, etc., in memoriam of our Lord's saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"? (2) Then there is the toy of which Amy has tired, (Amy, so overloaded with gifts from uncles and aunts,) why not send it to the poor wasted children in the hospitals? (3) There also are the advertising cards of which Hugh has gathered so many and is wearied; why not send them to the bright-eyed heathen children in India? (4) There is that worn-out dress of Amy's, somewhat soiled, to be sure; and that outgrown suit of Joe's that he cannot get into; why not give them to some of the least of the Lord's little sisters and brothers "inasmuch" as they are now useless to yourself?

We call these suggestions disgusting evidences of the degenerate state of all popular modern conceptions of the Christian charity which the Lord Jesus taught and exemplified. True Christian charity demands far more, even in its least forms, than consignments of second-hand goods fit only to be burned into fertilizers, but which are so often offered to the brother in need, in the name of Christ. Divine Christian charity, or the equity of love, demands that the brethren in Christ shall in honor prefer one another, from the least to the greatest in official service. It demands the common purse for their commonwealth, and a liberal distribution of its contents, "good measure pressed down and running over," according to needs, and coöperative in-

dustry in the production of that commonwealth according to ability.

The modern competitive strife, from greed of gain, characterizing the whole nominal Christian church, which creates all the necessity for the repulsive forms of modern charity, is wholly inconsistent with the teachings of the Lord Jesus and the form of social life he instituted. To the young ruler who came to Jesus with the conviction that he was living in obedience to the law of love, and who sought eternal life, the Lord said—to give him a revelation of his inherent sinful selfishness—"Go and sell that thou hast and give to the poor, and come and follow me." He went away sorrowful, because he knew the intensity of his pride in the control of his great possessions. To surrender them to the Lord, the one genuine poor man in the world, meant the overcoming or subjugation of himself for the blessing of the many. He was so short-sighted, so lacking in the science of the law, that he could not see that in blessing others by coöperation with the Lord in the establishment of equity, a harvest of blessings must be his rich reward in unity with the Lord of the harvest, who institutes equity, and thereby has eternal life.

To Christ alone belongs *all*. He who was rich, it is written, became poor that through his poverty many might be made rich. "Lo, I am with you always, even unto the end of the world." Christ is still with us and still poor; for our God is a continual sacrifice for the establishment of the righteousness of the equitable distribution of the products of his coöperative industry. The true Christ or God Anointed is always the chief representative of the divine science of equity, the gift of the science of law in its universal operations.

The Christ is the store-house to whom all the tithes of all wealth belong. He alone is worthy of being the chief monopolist, the final trust of all men. There is nothing small about the Lord in his giving or demanding. He is in the perfect science of his being, and fears not to distribute all, even his flesh, which he periodically gives for the renewal of the life of the world. Alas! the world is dead to the goodness of His charity; and modern Christianity, the great vivisectionist, demands his perpetual crucifixion between thieves, and gives him daily, gall and vinegar to drink in its name.

Who shall stand in the day when He appeareth to judge the earth by the standard of his righteousness—that love which is the fulfilment of the law? He that hath clean hands and a pure heart. No hands are clean that clutch at the filthy lucre of the competitive system, save for the purpose of its utter destruction. No heart is pure save the heart devoid of the greed of gain, the heart that beats only to force the free distribution of all the goods of life to every corpuscle of the great body of humanity, according as its need shall be. Donations

of ancient newspapers and second-hand duds, as well as other wonderfully reprehensible works done in His name, will never furnish an escape from the condemnation of the law of divine love, which demands that our all be placed on the altar of the commonwealth.

Salvation by faith alone is not offered in this day of the Lord—the day of final judgment, in which the science of the law goes forth, and upon which we have certainly entered; for it is going forth to be received or rejected. No one may now escape justice according to works, who ignores this supreme power of the Almighty, his science of the law, the power of God by which he preserves his own being. Its presence ends the day of grace, and indicates the day of judgment when men shall be tried as gold is tried, and refined as silver is refined, and become known as men of God by their fruits, and judged by their works. In this day the Lord says: "Blessed are they that *do* his commandments."

People who really want the approval which cometh from God only, who do not care to give alms to be seen of men, must turn their backs on the competitive system originating in the greed of gain, and place themselves under the instruction of the divine science of true Christian charity, or the equitable distribution of the products of coöperative industry—the common wealth of the coöperatives. The so called Christian charities, great and small, of the present time are a stench in the nostrils of the Almighty. Carnegie's gifts of millions—to be invested in schools and libraries—are no better deeds when judged by the laws of equity, than the distributions of garbage and old clothes donated in the slums, as God's gifts of food and clothing. All these nominal charities are necessitated solely by man's inhumanity to man, and are but patches on a worn-out garment that is become the filthy rags of a degenerate self-righteousness which rejected the holy Seed of the righteousness of God.

As alleviations of human misery for the moment, these charities serve in the end but to perpetuate and multiply diseased and rotten forms of life. Everyone shrinks from becoming an object of modern charity,

who has so far by success in the general competition escaped the lot. How many of our modern ladies bountiful would willingly become objects of a charity like unto their own? How many would cheerfully put the old soiled garments of others on the backs of their daintily clad children, or fill their stomachs with the "cold victuals" of the stranger? All have a horror of such a possibility, yet they persistently uphold all the institutions of religion, learning, and commerce which perpetuate the conditions so abhorrent.

Not too soon may the ax which the Lord laid at the root of the tree of competition, the love of money, be lifted to fell and to destroy it, root and branch. Divine charity, which wields the Flaming Sword of the science of the law, must become the destruction of the money power—the love of evil deeds of disobedience to the law. Divine charity must devote its celestial energy of love to the wisdom of lifting as the standard of righteousness in earth, the science of that Decalogue which the Lord Christ fulfils.

All the divine forces in the universe are now demanded for the regulation of coöperative industries, and the equitable distribution of the products of those industries according to human needs and accredited performance of use. Justice demands that the strong shall bear the infirmities of the weak, for such is the divine use of strength. Oppression of the poor and needy must soon become a thing of the past. The concerted action of the brains of the great trust promoters could find nobler service than the creating of trusts and combines for the greater oppression of the poor; but they reject the converting power—the science of the law.

The great brain of the Almighty, the brain of his Anointed Lord, must be the treasure house of Jehovah. He, the self-emptying, must become the center of genuine charity, of reciprocity, of equitable distribution. The Lord who was rich but for our sakes became poor, is the one now to be enriched with all possessions, for he will share with absolute equity his great inheritance, his well-known and greatly beloved universe. In His name alone can the poor in spirit be blessed, and the meek inherit the earth.

The Sweeping Power of Private Capitalism.

Growing Sentiment Against the Present Order of Things; Significant Movements in the Direction of Public Ownership; Modern Evils cannot Long Prevail.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

IN THE *Review of Reviews* for May, we learn of the efforts of the London County Council to complete the acquirement, by the public, of all the tramways of the great metropolis, also the furnishing electric lighting and water supply adequate, and of the best quality. Mr. Millin says that the progressive party won by adopting a policy of "municipal socialism, and endeavoring to use the organization of municipal government for the purpose of improving the public services, lowering the public charges, improving the treatment of the men employed, and lightening the public burdens." He says, that "the idea of using the public administration for the purpose of dispensing with the private capitalist is the question of the future, and together with the settlement of the land question, will dominate the future of parties." He suggests that the public must grapple

boldly with the question of accumulation and ownership of property.

To begin with, the immense drink traffic should be nationalized or municipalized, so that the enormous profits on \$1,200,000,000 invested in fostering the drinking habits of the people might be saved, and the private incentive to increase the trade might be made to cease. All drinking for private profit, Mr. Millin thinks, should be stopped. If it were possible, of course, it would be far better to blot the whole drink curse out of existence; but while the Englishman's insane appetite for liquor, especially beer, must be satisfied, of course it ought to be done without making the few enormously rich out of the hard earnings of the poor. If the people themselves manufactured the vile stuffs they drink, there would not be the temptation to adulterate it with the poisons

that are now known to make it a still more deadly potion to the drinker, and government would be making wise provision for the protection of the public health as well as purse.

This same writer thinks that the party which shall seek to apply the same principle to private capitalism in all its forms will sweep all things before it, as the Progressives have in the cases already tried in London. When the masses of people in every country become sensible enough to go and do likewise, the money-changer class that now rules and ruins the world will find it convenient to strike its tents and move on, and oppressed and weary humanity will be able to draw a free breath again after ages of oppression. The same spirit of common sense and common honesty has been getting abroad a little in some of the other cities of Great Britain, and far beyond all, in her remote colony of New Zealand, whose great progress in this line is attracting the attention of the world.

While municipalization of some public utilities is making some progress here, greatly to the shame of our boasted freedom, so completely has the Goddess of liberty allowed her hands to be fettered by mammon and monopoly, that with all our glorying we are falling far in the rear of the procession, and allowing the hoary despotisms to get the start of us in many things. We have distanced them in our reverence for the golden calf; under the deceptive plea of eminent domain, we have suffered monopoly to steal our public highways, and to charge us for passage all that the traffic will bear; we have suffered these monopolies to deny us government savings-banks, parcels express, government telegraph and telephone, and destroy all individual enterprise and independence. They are fast gathering God's green earth into few hands, disinheriting the

great mass of his children and making of them wage slaves and tramps.

Despite all present seeming, it is written over the broad arches of heaven that righteousness only is eternal. The treasures of the Incas, piled mountain high, of which Spain robbed them, only sank her ship of state to the bottom where she is now slowly rotting away. Though hand join in hand, the wicked shall not go unpunished. The very grain of the universe is against injustice. Though the Boss Tweeds say, "What are you going to do about it?" they will yet flee from the presence of outraged justice and be compelled to look through prison bars. Though vengeance be long delayed, it will certainly sweep away all the bulwarks of wrong. No weapon has ever been, or can ever be forged by men or devils, that can forever defend the evil or permanently destroy the good. The practical infidelity of the present, both in and out of the church, believes "because sentence against an evil work is not executed speedily," that there is no such thing as an eternal truth and its opposite lie, but that one thing is about as good as another, and that truth and falsehood, good and evil, right and wrong, are only relative, and creatures of circumstance; and that if they are not, owing to our necessary limitations, we are not expected to, indeed, cannot know them; such teachings, wherever found, are doctrines of devils, not utterances of truth and righteousness.

Such chinks and crevices as those being opened by the London County Council and New Zealand, that far-off island which in our first knowledge of it was inhabited by cannibals, reveal the cleavage through which may suddenly, or at least rapidly rush the deluge of cosmic forces that shall relegate to the limbo of the hoary despotisms of earth, the nightmare of private capitalism that has for ages darkened the whole heavens of civilized man.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

ANOTHER CASE of religious controversy has developed. The directors of Union Theological Seminary are considering the advance sheets of Prof. George H. Gilbert's book on the "Revelation of Jesus." If they decide that the teachings of this book are heretical, it is said that the author will be forced to resign his chair of New Testament Exegesis. Charges of heresy were brought against him a year ago, and he was given leave of absence to prepare for publication the work which he had projected. The pre-existence of Jesus Christ forms the thesis of the book. Had Christ or had he not a personal pre-existence? From a consideration of three passages relating to this subject in John, Prof. Gilbert concludes that the words of Jesus do not involve any claim to personal pre-existence. "God foresaw the Messiah in history, so his pre-existence was merely ideal." It is plain that this controversy involves the whole doctrine of the trinity. Koreshanity holds that Jesus was one with the Father just as he declared: "I and the Father are one,"—that he was the very fulness of the Godhead bodily, the Father to whom he prayed being his own interior mind, the centralization of the spiritual forces of the universe. This is quite different from the idea that God, who was one person, foresaw the Messiah as an

historical character to come, a person distinct from himself. Not three persons and one God, but one God with a triunity of attributes, is the Koreshan concept. If Jesus was God and the latter has existed personally from all eternity, then Jesus had and claimed the same attributes. By what logic is it proved that God is personal? Because man is personal, and no quality or attribute can obtain in effect beyond what is found in cause. What is meant by the pre-existence of Deity? Did God live before he made the world and before he made man? Assuredly not. Koreshanity holds that God and his humanity have existed from all eternity without beginning of years or end of days, by virtue of their reciprocal relationship. This statement implies no contradiction of the preceding proposition, which refers to this relationship as that of cause and effect. God evolves from man as man evolves from God, and neither could exist without the other or ever did maintain a prior and independent life. God is first in *quality* but not in *time*. There are two grand movements of progression and retrogression through the aion, and the aions follow each other with no break. Time is only a relative term from an Anglo-Saxon root, to cut, hence time is what is cut off from eternity. From one

embodiment to another, a certain portion of the lower humanity to whom Jesus said: "Ye are of your father the devil" (God's involuntary power) progresses toward Divinity through experience in the hells, a term which comprehends all spheres of natural and spiritual life where mortality prevails. At the point of union where God and man conjoin there is a corresponding descent of entities which produces a corresponding retrogression. One of the three passages which Prof. Gilbert cites is this: "What then if ye behold the Son of man ascending where he was before?" This was fulfilled in the translation of Jesus when he converted his body to Holy Spirit and not only baptized the church in his descending degree, but ascended to the Father, meaning that his ascending spirit was conjoined to *his own interior*. The Lord, the Messiah, disappeared from the natural world and entered into conjunction with God the invisible Father. The same explanation covers the second passage: "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world (meaning a cycle or age) was."

The solidarity of the Chinese empire has preserved the old order intact. Corresponding in some manner to the shell of the cosmic egg, it has acted as an environing sphere to bind together and guard all that pertains to the natural sense-life. By the old order is meant the continuance of the lines of natural generation according to which men live, they scarce know why, transmit their life to offspring destined in turn to pass away in a few brief years, then die. China is the great bulwark of family life; ancestor worship is a prominent feature of her religion, and the patriarchal system which renders the father an absolute despot prevails. The exaltation of family life and the degrading position accorded to women are the two main features shown by a study of Chinese customs. Their classics teach that a woman's lot consists of three stages of obedience; first to her father, second to her husband, then if her husband dies, to her son. While other nations have begun to concede some measure of freedom to woman, China has steadily maintained the sanctity of musty traditions. But no wall of conservatism can shut out the divine purpose which extends to every nation as well as to every individual. All will reach the climax of human destiny either in this age or in an age to come. The disintegration of the Chinese empire and the exaltation of woman are both factors in the establishment of the new order of divine propagation, in which woman is redeemed from the curse and the Sons of God are begotten in purity. By an extraordinary series of events, a woman has control of the Chinese empire. False and unscrupulous, she is the typical product of centuries of oppression, and she represents the opposite of the true mother principle appointed to control and guide the destinies of the new kingdom. The divine and enlightened womanhood is constructive in all her functions. The dowager empress as the head of the anti-reform and the anti-foreign party, has been the accelerating cause of the friction that led to the popular uprising. Through the influence of woman, ignorant and wicked, the disintegration of the old order has begun. Through the function of woman exalted and purified by an influx of divine wisdom, the new order will be constructed. Two years ago the reform movement in China, headed by the young emperor, was spreading with rapidity. This in itself involved certain dissolution, but the process has been immensely hastened by the opposition of the conservatives under the leadership of the empress, whose latest move is the appointment of a board of regents to hamper the emperor,—that is, to produce more friction. Now the result of the friction of atoms is to wear them away until they reach the point of transformation to energy. General transformation of what is called the

Celestial empire will soon ensue from present chaos. For the first time in history a native woman has appeared on the lecture platform in China, and addressed an audience of five hundred persons. The nation that held her in bondage and the religion that denied her a soul are doomed. The indemnities demanded by the covetous powers will impoverish the Chinese, while the passions aroused by the partition of the empire will create more friction among the Allies. As before stated, increased friction means general acceleration toward the transformation of the world.

The word element means first principle, from the Latin *elementum*. There are some specific applications of the term that it may be interesting to consider. The bread and the wine of the sacrament are called the elements. They typify the flesh and the blood of Christ. The Lord knew that he was soon to convert his body to spiritual substance, when in the form of pneumatic and psychic energy it would be received by his disciples. He used the bread and the wine of the last Supper as symbols of the love and wisdom of Deity, which are the first principles of the universe, hence elements; so this application of the term by the church is symbolically correct. But love and wisdom like spirit and matter or light and heat are interconvertible. Chemistry distinguishes a certain number of primary substances or elements which it defines as indestructible; they may enter into combination with each other, but they cannot be decomposed. Alchemy on the other hand, as proved by Koreshan Science, contends that there are no indestructible substances, and all the elements of science are interconvertible. A chemical union is not a recombination, but a combustion in which substances are actually destroyed and created; hence the union should be called alchemical. Theosophists have much to say of elementals, by which they mean spirits peculiar to earth, air, fire, and water. These are really spirits in the spiritual world, located in the human brain, and Theosophists see them clairvoyantly. Before death, they lived in the natural world. It is true that persons at different periods in their development possess certain qualities corresponding to the four elements of the ancients. There are no nature spirits evolved out of fire in the Theosophical sense. The salamander was a creature fabled to live in the fire. The word is from a Greek root meaning care, anxiety. Those who are able to pass through the fire unhurt are those who reach the Sonship or the status of Divinity.

The *Scientific American* has the following note: "It is estimated that at an altitude of over 60 miles, the atmosphere will consist of 95 per cent hydrogen. It is suggested that this may be the source of the occluded hydrogen usually found in meteoric fragments." According to Koreshan Science, meteors are materialized through the meeting of levic and gravic energies within our own atmosphere of oxygen and nitrogen, the depth of which is about 900 miles. Above our atmosphere and resting upon it, is one of pure hydrogen. At the junction of the two atmospheres, combustion takes place, oxygen, hydrogen, and nitrogen are burned up, while new levic and gravic energies are created that ascend and descend. Free hydrogen is not eliminated in this combustion, and there is none to be found in our atmosphere. If it is found in meteoric fragments, and meteors are materialized in the lower atmosphere, then hydrogen must be created in the same combustion that produces the meteor itself. Scientists think that meteors come shooting down with almost inconceivable velocity from celestial spaces millions of miles away, and that hydrogen is an indestructible element. Now the question is, how can a mass of matter already fully materialized, in traversing a stratum of hydrogen at such velocity, absorb an indestructible element so that large amounts of

occluded or absorbed hydrogen are found in meteoric fragments? It may be asked in this connection, how clouds and rainfall are produced if there is no free hydrogen within our atmosphere. Gravitic energies created at the junction of the lower and middle atmospheres descend to meet levitic energies created in the combustion that is constantly taking place between the water surfaces and the air. Clouds are formed and rain is precipitated wherever these specific energies meet. Fogs seem to rise, but close examination shows that every atom of vapor is really falling.

The May *Cosmopolitan* contains an article by Richard T. Ely, upon the conditions requisite to social progress. Religion is first named among these essentials. "Religion is needed for enlightenment and strength, and without the aid of religion there is little hope for social progress." Last in order and in strong contrast with the opening statement, appear these words: "Regulated competition within its own proper sphere is one of the conditions of social progress." The writer closes with a plea for legislation to protect the interests of the wage-earning population. Is it possible that he perceives no logical gap between the two conditions which he makes coincident? Love to the neighbor with care for all the interests of the neighbor is the bond of religious fellowship, while self-interest is the sole impulse of competition. The two principles are directly opposite, and no social progress can be at the same time religious and competitive. After making religion the first essential toward improvement, the writer goes on to speak of the necessity for legislation to curtail monopoly. When the heart is subjected to the religious impulse, monopoly will die a natural death. It is not an outgrowth of love to God and man which constitutes religion as defined by the Lord himself. Under the competitive impulse monopoly has acquired such tremendous force that no legislation can check its momentum. Nothing but the transformation of the human heart can prevent the centralization of wealth.

The clergy and the laity of Chicago are discussing a pertinent subject of inquiry proposed by the *Record-Herald* of this city: "Why the gospel is not preached." We take pleasure in informing them that the gospel is preached every Sunday at Koreshan Hall. There are meeting places in Chicago where good tidings of great joy to the world, are proclaimed. The gospel of the new age, the gospel of the science of natural things, of immortal life and the coming of the Lord, is eloquently and patiently set forth in the wickedest city in the

world. The reason why the gospel is not preached in the churches of Chicago, is because every vestige of its primitive meaning has been lost in the great declension. Where can a clergyman be found who is able to give a scientific exposition of the phenomena of the ascension or translation of Jesus Christ? Is there one among them who will assert with authority that he knows the law of the resurrection from the dead?

Another confirmation of Koreshan predictions is found in certain figures relative to the food and fuel supply of the world, compiled by one of our local dailies. While British ships still carry the bulk of the world's fuel, the coal-producing area of the United States is many times greater than that of any other country, and during the past two years our production has exceeded that of Great Britain by more than six millions of tons. Ten years ago the English product was in excess of ours by forty millions of tons. Just now the question of an export tax of one shilling a ton in England tends to reduce the coal export still further. It does not require any remarkable foresight to predict now, in view of such statistics, that the United States is destined to furnish fuel and, as other facts show, food for the world. But such predictions appeared in Koreshan literature years ago, before American resources had been discovered or exploited.

Action and reaction are equal. The billion dollar steel trust is to be matched by a Railway Workers' Union to include all the employes of the United States. Labor and capital are centralizing so rapidly that the events of each succeeding day are momentous. The object of combination and centralization is to avoid friction,—at least, that is what both parties declare with apparent sincerity, yet they know that each designs to intimidate the other. The issue will defeat the avowed object; the force of the conflict will be in proportion to the power centralized.

The reason why a prominent clergyman recently preached upon Mrs. Humphrey Ward's "Eleanor," is because he wanted a novel subject.

Koreshanity says that co-operation is the law of the universe. Darwinism says it is competition.

He who knows the destiny of the atom knows also the destiny of man.

Combustion involves life and death, creation and destruction.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

The Four Corners of the Earth.

EDITOR FLAMING SWORD:—(1) What and where are the four corners of the earth? In that connection, please explain what is meant in Rev. vii: 1, 2, 3. (2) We are taught that every fire of combustion generates ascending and descending energies, but as from these fires at the center there can be no farther ascent, and from those at the periphery of the shell there can be no farther descent, what becomes of these energies? Do they cease to so generate? Any light on the subject will be appreciated.—J. S. S., Estero, Fla.

(1) The four corners of the earth are the two equinoctial and two solstitial points in the sun's passage on the ecliptic. These are the four cardinal constel-

lations and signs. These, however, are only the correspondences of the anthropistic corners. The four corners of the earth in the spiritual degree, are the four cardinal doctrines of immortality. One corner is the doctrine of the humanity of God in the unity of the Godhead as one personality, through the begetting power of Deity. The second corner is the doctrine of the possibility of the attainment of Sonship through regeneration from the planting of the Lord God in the human race. The third corner is the doctrine of the unity of God and man. The fourth corner is the doctrine of the final suprem-

acy of man over all the works of creation. In this doctrine is involved the creative possibility and power of man as the God-men in whom reside all creative functions, and upon whom recreation and the perpetuity of the universe depend.

In this reply we have merely defined the four corners in two specific domains. In the secular (social) world, the four corners are the four great fundamental principles of organic unity; namely, commerce, agriculture, construction, and mental and physical culture.

There are many other domains, the four corners of which—upon the basis

of correspondence, could be defined. Moses, Elias, Jesus, and the Messenger of the Covenant are these four angels; they are now embodied in the one personality. A vision on the Mount would reveal these, as Moses, Elias, and Jesus were made manifest to Peter, James, and John on the Mount. In this sense, the four angels are the four points of the four degrees. A wind is the operation of the Spirit, as in the case of the Holy Spirit 1900 years ago. The four winds are the four qualities of spiritual power, in the descent and operation of the heart of God in man, as it will be manifest in the baptism to come.

(2) When a refined energy reaches the center it can ascend no farther in space, but it can develop a more refined energy which passes into another and finer dimension, until the limit is attained. This is inversely true from the finer to the more gross. Space is defined by its center and its circumference. There are seven primary laminæ in the circumference of the shell. These are metallic. There are also five mineral plates, hence there are twelve qualities of energy—anodic and cathodic, passing inversely from the two extremes of center and circumference. This provides for twelve qualities of energy constantly converging to the astral nucleus, and radiating from the nucleus toward circumferences. This, therefore, provides for as many dimensions in space as there are degrees of alchemico organic energy interchanging from center to circumference. In the anthropostic domain, there are as many corresponding spiritual degrees, for the two domains or spheres are related through the principles of correspondent analogy.

* * *

The Order of the Planets.

EDITOR FLAMING SWORD:—(1) From my general reading of Koreshan Astronomy, I derive the inference that the emplacements of the planets we see in the sky is the reverse of their order in the Copernican system; that is, that Mercury revolves farthest from the astral center, and that Neptune's position is nearest the astral center. Am I correct? (2) Do the planets correspond to the metallic rinds of the environ in the order of their occurrence—Neptune to gold, Uranus to silver, Saturn to copper, Jupiter to zinc, Mars to iron, Venus to tin, and Mercury to plumbum? Or have they a totally different correspondence?—E. W., Lakeside, Calif.

The emplacements of the planetary disci in the laminæ are—in their relation to our point of observation on the surface of the earth—the reverse of what they would be under the Copernican system, but their reflections in the heavens are the same; that is, the order is the same as in the Copernican or Newtonian astronomy. It is understood, of course, that the planets are movable disci between the planes of mineral and metallic strata which comprise the cosmic rind of the cell. Mercury is the nearest us in the cosmic rinds, but its reflected focal point is farthest from us, toward the astral nu-

cleus. This order is observed throughout.

(2) The planets do correspond somewhat to the order named in the question; but as a disc passes in its course between two plates or laminæ, it partakes of the two substances between which it moves. The disci are primarily mercurial, but the mercury is an amalgamator and combines the metallic substance of the surfaces over which it passes. They move by peristalsis, through the alternate expansion and contraction of the laminæ. This vermicular action is caused by the alternate caloric and cruosine energy from the actinic solar radiations.

Each planetary disc in its turn reaches a point where there is an opening from one planetary orbit into another. At this opening there is a discharge from the material substance of one disc to the succeeding one. This operation continues until a great cavity is reached, a general dump, so to speak, where there is a perpetual fire in which the entire substance is reduced to energy and returned as such to the astral nucleus, as a convergent alchemical spirit. This place is the material correspondence of the *origin* of the orthodox hell. The orthodox conception of hell is a perversion of the ancients' true knowledge of this eternal fire.

The seven planetary divisions correspond to the seven divisions of the alimentary canal. These constitute the actual bowels of the earth. In correspondent relation of the cosmic shell to the form as it exists after incubation, these seven disci would constitute a continuous canal as in the human intestine; hence the divisions of the alimentary canal correspond to the seven planets.

* * *

Fair Play for China.

Dr. Smyth Defends the Chinese, and Points out Crimes Perpetrated by the Powers.

This is a good time, when the Powers are trying to reach some settlement of the crisis in China, and when the recent crimes against foreigners are fresh in our memories, to remind ourselves of the outrages which China has suffered at our own hands. She has offended deeply, but fairness will acknowledge that she has had much and great provocation. Whatever may be done, the West is not in a position to pursue a policy of revenge, for some of our own acts have been among the chief incitements to the recent outbreak. I wish to tell of some of them here. I was in China when all that I shall mention occurred, and I know something of the impression which they made on the Chinese people. Some of them I witnessed with my own eyes.

Sixteen years ago there was perpetrated within ten miles of Foochow, where I was then living, one of the crimes of the century. The French were engaged in the conquest of Tonquin, a country which had long been a tributary of China. The Chinese government, though opposed to the French proceedings, took no active measures to check them. However just its claim, it did not feel strong enough to fight. A good many Chinese, however,

went over the border from the provinces of Kwang Tung and Kwang Hsi to help the Tonquinese, and for this the French demanded an indemnity of \$16,000,000. The Chinese government denied responsibility, and refused to pay.

The French then began to threaten, but without success. Two war-ships entered the Min River in July and anchored opposite the arsenal, ten miles below Foochow, and twenty miles from the river's mouth. Others followed at intervals till there was a large fleet present. There were two large forts at the mouth of the river, and two others ten miles farther up, but they never interfered with the freedom of movement of the French. It was not thought that, entering the river in a time of peace, they would do what they afterward did. The Chinese, however, made what preparations they could for defense in case of treachery. They collected a fleet of eleven small cruisers and gun-boats, and a large number of antiquated and useless war-junks.

On Saturday morning, the 23d of August, the largest of the French ships steamed out of the river, but returned in a few hours with another still larger. They passed in without opposition, but no sooner were they safely above the forts and with the rest of the fleet than they opened fire. In less than half an hour ten of the Chinese gun-boats and most of the war-junks were sunk, and over three thousand of their sailors killed. For days one could hardly cross the river between its mouth and the scene of the outrage without seeing some of these victims of French treachery and brutality. No declaration of war preceded this attack. The French ships entered the river while the two countries were still at peace, and the whole outrage was as treacherous as it was cruel. Up at the city the foreigners were protected by British and American gun-boats. The people had provocation enough to rise and attack us. If they had done so, and some of us had been murdered, the Chinese would have been denounced in the usual fashion as savages, and the three thousand of their countrymen who were killed would never have been thought of.

I remember well the anxiety of those trying days. There were no foreigners, except the French, who did not acknowledge the infamy of the whole proceeding. Foreigners of other nationalities were so ashamed of it, and so fearful of the consequences, that they placed on their gateposts notices to show the people that they were not French. The crime is remembered by the Chinese of the Fokien province to this day. It is remembered by Chinese everywhere. The name of France is execrated wherever in the empire it is heard, and all foreigners suffer for it. The people do not know enough to distinguish between one country and another. The brutal treachery of one blackened the reputation of all.

The next outrage occurred at Shanghai,

in July of 1898, and was so sudden that though I was in the city only a few days before, I did not hear a word as to the possibility of it. Just outside the French settlement there was a large Ningpo rest-house, at which the bodies of Ningpo people who died at Shanghai were kept till they could be taken back to their native city. To the Chinese the building had all the sacredness which a cemetery has in this country. The French consul wanted to buy it to enlarge the settlement, and claimed that by an old agreement he had a right to do so. The trustees of the rest-house denied that there was such a contract, and refused to sell. The consul, after fruitless attempts to induce them to part with the building, proceeded suddenly to tear down the wall which surrounded it. A great crowd collected and drove off his workmen. But he was determined to carry out his plans at all hazards, and from a French cruiser anchored in the river, he had landed a force of sailors and marines, who fired upon the people and shot twenty of them dead on the street. Of what crime were these sufferers guilty? Of nothing but defending against French spoliation the temporary resting-place of their dead.

From that day to this no reparation or apology has ever been made by the French government for that cruel outrage. The death of a single foreigner costs China dearly. A couple of years ago the murder of two by a mob cost her a great harbor and the control of a province; but the slaughter of twenty Chinese, not by a furious mob, but by order of an official of the French government, was not deemed of sufficient importance to require even a verbal apology. For a lesser crime on the part of Chinese the removal of a viceroy would have been demanded. For that, so far as I know, a consul was not even reprimanded.

The monstrous demands enforced two years ago by Germany for the murder of two missionaries by a mob, are not as widely and fully known as they should be. Everybody knows that Kiao Chiao, the finest harbor on the coast, was seized, but that was not all. The German government forced the Chinese to concede to it entire control of the industrial development of the province. If any company, whether Chinese or foreign, wishes to build a railway or open a mine anywhere in Shantung, permission must be asked from Germany. The authority of China over its own territory is not recognized.

Some of the methods which the Germans employed to terrify the people into submission were high-handed in the extreme. Take the following as an example: Two Germans who were traveling in the interior were attacked and driven back to the coast. The commander at Kiao Chiao resolved to teach the people a lesson, and burned the two offending villages. This made matters worse, for many entirely innocent people were among the sufferers.

It was predicted by many foreigners at the time, that a bitter harvest would come from that crime. And it did come, for nothing is more certain than that the course of Germany in Shantung was the immediate cause of the Boxer uprising.

The manner in which various foreign governments have parceled out China into "spheres of influence" among themselves, should always be included in the catalogue of offenses committed against the Chinese people. A great part of the empire has thus been divided without the slightest regard to the wishes of its government. Last year Russia and England made such division a matter of treaty negotiation between themselves. It was agreed and declared that Manchuria should be the "sphere of influence" of the former, and the Yang-tse valley the sphere of the latter. In the foreign press the great central region, the richest part of the country, is spoken of as if England had some real claim to it, and the great Southern provinces of Kwang Tung, Kwang Hsi, and Yunnan are written of as if they were in some way mortgaged to

most conspicuous of all; the result, instead of peace, was the Boxer fury.

What is needed now is not punitive expeditions, oppressive indemnities, and wholesale slaughter. These methods involve innocent and guilty alike in a common ruin. We have had too much share ourselves in creating the past to resort to such brutalities as these. What we want is security for the future, and, to get that, we must put aside all thoughts of violence. The guilty should be punished if they can be caught, but the whole empire should not be kept in confusion till they are caught. There should be indemnities, but not so heavy as to crush the myriads of people, the vast majority of the Chinese who have had no part or lot in the uprising. Let the indemnity be sufficient to make good actual loss, that will be heavy enough to be borne. In a word, healing is far more in place than retaliation. There should be justice, but it should be tempered with a large quantity of mercy. Righteousness and consideration will do more to secure our safety in the future than heavy indemnities, the razing of forts, the prohibition of the import of arms, or any other measures which would remind the Chinese people perpetually of the injustice of foreigners and their own intolerable humiliation.—REV. GEO. B. SMYTH, in *Leatie's Weekly*.

* * *

Manual Training in Schools.

Dr. Hirsch's Plan of New Education in Contrast with Present Cramming Methods.

To most people who are familiar with the tendency of our youth to leave the public schools before the upper grammar grades are reached, the introduction of manual training is easily justified on the ground that it stimulates the interest of pupils in school work and increases the percentage of those who remain through the full course of study. The utilitarians are also satisfied with it because the training it gives is calculated to enable men and women to wage more successfully the battle of life, teaching them dexterity in the use of their hands, and imparting a wider and more practical knowledge of the laws of physics and the principles of mechanics.

Before his congregation, Dr. Emil G. Hirsch made a plea for manual training in the schools, based upon higher grounds than these. He declared that manual training, as understood by the new education, has its credentials from a higher court than that of the utilities. It holds a vital place in the reliance of the new education, because it promises to make fuller men and women of the young under its influences. It imparts a greater measure of manhood, and therefore means greater energy of moral character.

Dr. Hirsch maintains that it is the aim of manual training to co-ordinate these three factors: The intellect, the emotions,

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., May 12, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

France. Japan also has her sphere in the province of Fokien, and Italy wanted hers in the province of Chekiang. There is hardly a place on the whole east coast of China which is not said to be in the sphere of some Power or other except the one which owns it.

For the last two years China has been subjected to a series of insults, any one of which would have driven a Western country to war. She was justified in supposing that the Powers meditated partition, she was criminal only in the methods which she employed to prevent it. There is one lesson pertinent to the present negotiations which these outrages by foreign countries should teach us. They failed in accomplishing their purpose because they were unjust and cruelly severe. It has been a cardinal doctrine with many in the West that the East respected nothing but fear, and would yield to nothing but violence. It was held, therefore, that in dealing with Orientals the object should be, by sheer severity to terrify, to crush them into submission. This method has failed in China. Germany tried it with a vengeance, and her failure has been the

and the executive or will power. There must be harmonious development of self in order to reach the highest moral potentiality. The more power men command, the more may be asked of them. It is the strongest argument in favor of manual training, that it enables a boy to "discover" himself. Says Dr. Hirsch:

It is essential that every component of the human family be given the chance to discover himself, to find out for what work he is fitted. Manual training is explorative. It helps the young to develop not merely one faculty but three. Hitherto one gifted for constructive work with his hand may never have found out that this was his destiny, because the school made only appeal to his head. Give the boy a chance to try his abilities and talents at the bench and the anvil. Many a discoverer may have been permitted to miss his divine mission because the school did not open his eyes to the truth for another post he was better dowered than that of clerk.

The utilitarian argument in favor of manual training has been widely discussed. That it tends to largely increase the percentage of boys who remain in school through the entire course of study is also generally conceded by educators. But the argument of moral potentiality, so ably advanced by Dr. Hirsch, is, after all, the strongest defense of manual training. That which employs the law of creative work to develop harmoniously the mental and moral powers of a child, certainly has the highest value in fitting it for citizenship and for the obligations of life.—*Record-Herald*, Chicago.

* * *

List of Human Wonders.

It Requires but a Glance to Prove that Man is a Marvel, Fearfully and Wonderfully Made.

Wonders at home, by familiarity, cease to excite astonishment; but thence it happens that many know but little about the "house we live in"—the human body. We look upon a house from the outside, just as a whole, or unit, never thinking of the many rooms, the curious passages, and the ingenious internal arrangements of the house, or of the wonderful structure of man, the harmony and adaptations of all his parts.

In the human skeleton, about the time of maturity, are 165 bones. The muscles are about 500 in number. The length of the alimentary canal is about 32 feet. The amount of blood in an adult averages 30 pounds, or fully one fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 per day, 36,772,000 times per year, 2,564,440,000 in three score and ten; at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, seven and three-fourths tons per day. All the blood in the body passes through the heart in three minutes. This little organ by its cease-

less industry, in the allotted span the Psalmist gave to man, lifts the enormous weight of 270,700,200 tons.

The lungs will contain about one gallon of air, at their usual degree of inflation. We breathe on an average, 1,200 times per hour, inhale 600 gallons of air, or 24,000 gallons per day. The aggregate surface of air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and eight ounces; of a female, two pounds and four ounces. The nerves are all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed ten millions in number, forming a "body-guard" outnumbering by far the greatest army ever marshaled.

The skin is composed of three layers, and varies from one fourth to one eighth of an inch in thickness. Its average area in an adult is estimated to be 2,000 square inches. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subject to a pressure of 40,000 pounds.

Each square inch of skin contains about 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain tile, one fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch, for draining the body, almost forty miles long.—*Cincinnati Journal*.

* * *

Religious Statistics for 1900.

Mere Estimates of Growth of Religious Bodies; Gains of a Decade Hide Failures of Past few Years.

"The Annual Statistics of Religious Bodies in the United States," published by *The Independent* in the issue of Jan. 3d, furnishes an interesting and fertile field of study. We are aware that the multitude of sources from which the information must be gained, the carelessness and indifference of many of those who furnish the figures, and inevitable overlapping and confusion in many of the items, conspire to make such tables far from exact. The compiler has been so much impressed with this fact that he has not thought it worth while to give the totals of his tables. We are sure, however, they will be interesting, even if they are only approximate. The columns as to membership give a total of 27,566,787 belonging to all religious bodies in the United States. In these are included 211,627 Jews, 65,000 Greek Catholics, 345,000 Mormons, 71,000 Unitarians, 48,426 Universalists, 1,000,000 christian scientists, [We have seen this estimate corrected for 100,000.—EDITOR FLAMING SWORD], 8,500 Armenians, 26,500 Independent Catholics, and 8,610,226 Roman Catholics, while 17,926,033 are given as members of what are known as evangelical churches.

Of the Protestant bodies, the Methodists of thirteen varieties lead in numbers, with 5,846,132 members, and the Baptists, which the compiler divides into seven bodies, come next with 4,579,394 members. The Lutherans, in five divisions, have 1,665,878, and the Presbyterians of twelve shades, 1,575,698.

Of the separately organized bodies, the Baptists stand first with 4,446,833 members; the Methodist Episcopal Church, North, reports 2,716,437; the Methodist Episcopal, South, 1,457,864; the Presbyterians, North, 973,433; the Disciples of Christ, 1,149,982; the Protestant Episcopalians, 716,431; and the Congregationalists, 629,874.

In percentage of growth, the Lutherans lead with three and one half per cent gain for the ten years, the Episcopalians follow with three and nine twentieths per cent increase, and the Disciples with three and one fifth per cent. The larger denominations come close together, and have from two and three twentieths to two and eleven twentieths per cent increase. This it should be remembered is for ten years, making the annual gain between two and three tenths of one per cent. The most astonishing increase is that of the christian scientists, who report a membership of 1,000,000 [See Editor's remarks above]—a gain of 991,000 since 1890, of which 920,000 is reported as the gain for the single year of 1900.—*Watchman*.

* * *

No Chance for Investments.

A man whose father was one of the great operators of Wall street, who controlled so many millions that he was able to wreck or make great business enterprises, said to the writer recently at a dinner, that all investment was becoming doubtful; he did not know where to put a dollar. All classes of enterprises were so largely at the disposal of manipulation in the street, one day depressed far below par and the next raised far above, always with a like purpose, the one of serving individual interests, that investment in securities quoted on the street had become a lottery. It was in the power of four or five men, by manipulation of the stock or by starting a parallel enterprise, or by any other of the numerous methods so well known, to make or break literally anything or anybody. Here were the methods of the father being applied to the son's disadvantage. Greater whales had appeared in the seas, which were capable of swallowing the sharks; the sharks were in jeopardy.

No well-informed man in the business world today, but believes that with two or three hundred millions at his disposal, a brain as able as some of those now in active careers may in turn attack and crush one leading business interest after another, until even the millionaires may be swept from the field and practically all the wealth of the country concentrated in one great corporation.—*Social Democratic Herald*.

The World's News.

May 1.—Mass-meeting of liberal Cubans at Mantanzas favors Platt amendment.—Closer relations between France and Russia promised; France will aid Czar in floating new loan.—Grinnell Congregational Ass'n strikes Prof. Herron's name from the roll.—Witnesses testify that bad feeling existed between Prof. Eastman of Harvard and Richard Grogan.—Kidnapers offer Cudahy \$21,000 if search is stopped.—Insurgent General Tiro with entire force surrenders in Luzon; other Filipino leaders lay down arms.—Martinelli receives Cardinal's hat at Papal Legation in Washington.—President McKinley and party welcomed at Memphis, Tenn.—Vice President Roosevelt guest of Home Market Club in Boston.—Buffalo Fair opens.—**May 2.**—Indemnity of \$273,000,000 asked of China.—Miner's Federation threatens strike of 750,000 men unless coal tax is withdrawn.—Mexico quarantined for typhus fever.—Plans for one million dollar naval arch for New York approved.—President McKinley travels from Memphis to New Orleans.—Mrs. Eddy of "christian science" fame predicts her successor will be a man.—Dr. W. S. Ament, missionary from China, reports good outlook for missionary work.—Pan-American exposition at Buffalo makes fine display; ministers anxious to close Fair Sundays.—New Century Club of St. Paul votes to admit colored women to State Federation of Women's Clubs.—**May 3.**—Annual report of Michigan Central R. R. shows increase of \$1,226,000 in earnings.—Nicaragua Canal survey finished.—Organization of the great Western Cereal Co. completed.—J. Pierpont Morgan to control coal industry of the Hocking and Sunday Creek Valleys.—Seat on New York Stock exchange sold for \$70,000, highest price ever paid.—Debate on coal tax opens in British House of Commons.—President McKinley in New Orleans; is received with enthusiasm.—Russians lose sixty men in battle with Chinese near Mukden.—Glasgow exhibition opened by Duke and Duchess of Fife.—Japanese ministry resigns.—**May 4.**—Great fire in Jacksonville, Fla.; loss of \$15,000,000; twelve thousand persons homeless.—President McKinley and party at Austin, Texas.—Forty thousand Italian emigrants to sail for United States this month.—Prussian ministry breaks up.—Illinois Central R.R. pensions retired employees.—Two speculators on Chicago Board of Trade take morphine on account of losses.—Population of London 4,536,034 by recent census.—**May 5.**—King of Korea transfers Rose Island to Japan.—President McKinley visits Fort Sam Houston, Texas.—Railway workers combining; plan to unite employees of all roads.—Presbyterians will revise Westminster confession.—Willie McCormick, ten years old, kidnaped in New York; \$18,000 reward offered.—Mrs. Cronje, wife of Boer General at St. Helena, has become insane.—**May 6.**—Italian chamber votes to expend \$23,739,-

000 annually in reorganizing navy.—United States cavalry and artillery leave Peking.—Russian ambassador to Constantinople reports atrocities committed by Turks in Macedonia.—Seven persons die in fire at South Chicago.—Colonel Dennison and scouts taken by Boers.—President McKinley arrives at El Paso; receives messengers from President Diaz.—Maniac at Grenna, Sweden, stabs nine persons.—Wall street excitement reaches London.—Deputy Sheriff in East St. Louis has skull crushed by strikers.—**May 7.**—Melbourne, Australia, welcomes the Duke and Duchess of Cornwall and York.—Burlington passenger train collides with freight at Thayer, Iowa; forty persons injured.—President McKinley continues his tour through New Mexico.—Labor situation in Italy becomes alarming.—Kaiser has reorganized Prussian cabinet.—J. P. Morgan & Co. forming a combination of American watch manufacturers.—\$50,000,000 combination to manufacture warships, arms, and machinery, projected.—Minister Conger willing to be governor of Iowa.—Dark outlook for China; Empress dowager foe to foreigners.—British House of Commons votes for coal tax.

* * *

The Flaming Sword's Exchanges.

The Cosmopolitan.—The May number contains two articles that will be widely read by those interested in social questions. Mr. Charles S. Gleed considers the Steel Trust and Its Makers, taking an optimistic view of the great combination. Richard T. Ely writes upon Social Progress. Thomas Mitchell Pierce furnishes some attractive full-page illustrations for Lady Jeune's pleasant article on The Art of Entertaining. Three of Mr. Pierce's designs are quite in the style of Mr. Gibson's work. Allen Sangree describes General De Wet and His Campaign. The initial article by Waldon Fawcett treats of the Envoys at Washington. This number is excellent.

Review of Reviews.—The frontispiece is a portrait of Edward Everett Hale in his eightieth year. The close of Dr. Hale's long pastorate from which he has just retired, renders the character sketch of his career by George P. Morris very timely. Dr. Hale is called the "youngest-spirited old man today in Boston." Russia's Readiness for War, by Charles Johnston, and the Navy of Japan, by Samuel E. Moffett are packed with information. Funston: A Kansas Product, gives affectionate reminiscences of Funston's student work at the University of Kansas by his friend and teacher, James H. Canfield. All the departments are full of interest this month. The Review of Reviews gives us the cream of the leading magazines.

Cram's Magazine.—The April number of this Monthly Journal of History, Geography, and Topics of the Day, has a notable article on the Abuse of Drugs in America, by Dr. Eugene Murray-Aaron, which we recommend as food for reflection. Our Foreign Trade and Its Possibilities, by Cyrus E. Allen, A. M., shows encouraging figures relative to the growth of our exports. The Nation's Tribute to John A. Logan, with a cut of the new statue, forms a pleasing contribution from the editor.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th St. and Oak Ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c, 25c, and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jelibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of
Vaccinators; Opinions of
Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co., 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangent and is susceptible of test. The concept of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators.

Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



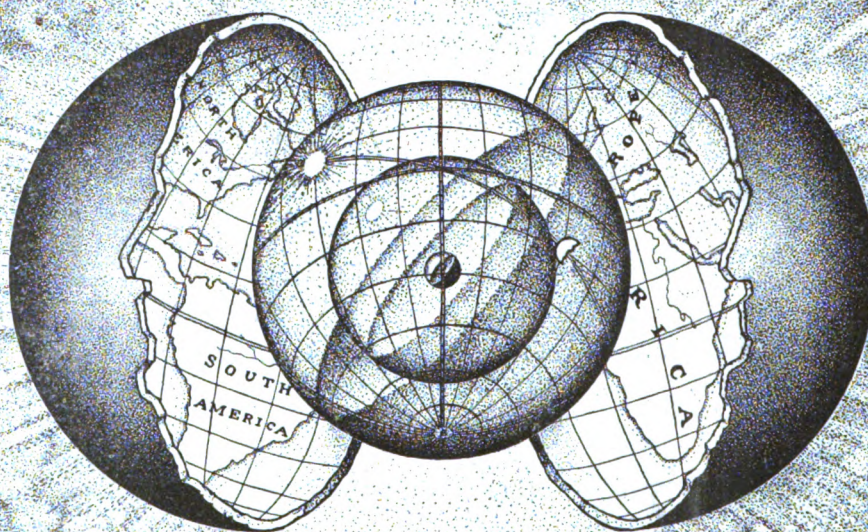
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MAY 1, 1901. A. K. 61.

NUMBER 25.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell: we inhabit the Earth. KORESHIAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



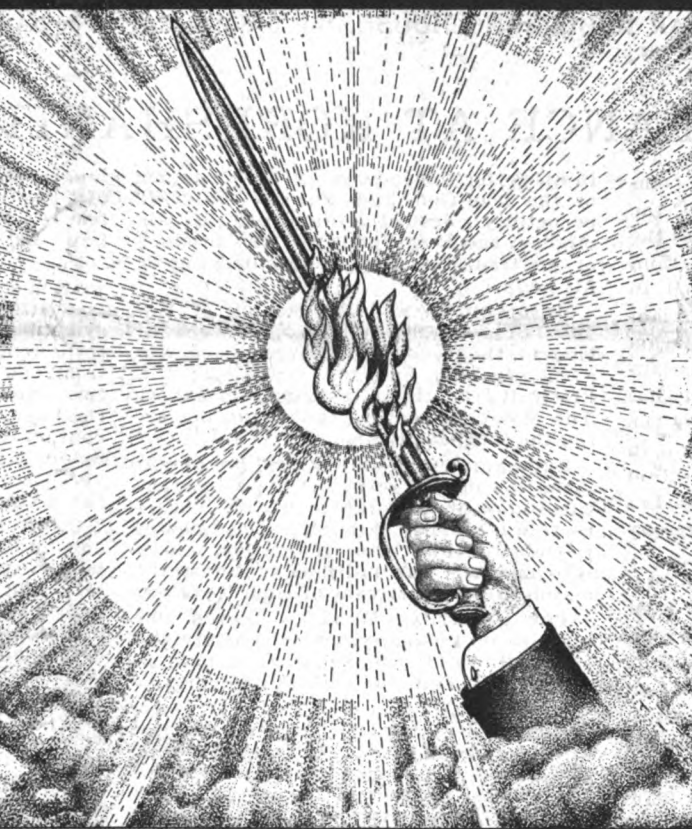
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MAY 17, 1901. A. K. 61.

NUMBER 16



C O N T E N T S

ZODIACAL SIGNS AND DISPENSATIONAL PROGRESS.—WANING VITALITY
OF THE MODERN MAN.—THE CENTRAL MYSTERY OF GODLI-
NESS, - - - - - KORESH

Methods and Motives of Modern Research, - - - - - AMANDA T. POTTER

Heaven Defined and Located, - - - - - PROF. O. F. L'AMOREAUX

EDITORIAL PAGES.—Jesus the Great Philosopher.—Russia's Wealth and Fam-
ines.—Prof. Herron's "Social Apostolate."—Astronomers and Comets.—Lord Cur-
zon and Mohammedanism.—Chattel Slaves and Wage Slaves.—Protection and
the Money Power.—Short Paragraphs. - - - - - LUCIE PAGE BORDEN

QUESTIONS.—Warning Against False Messiahs.—Levic and Gravic Energies, - - - KORESH

MISCELLANEOUS.—Abuse of Drugs in America.—Woman's Ascendency.—The
Sweatshop Evil.—Astrological Forecast of 1901.—The World's News.—Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 315-319 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 26.

CHICAGO, ILL., MAY 17, 1901. A. K. 61.

Whole No. 441

Zodiacal Signs and Dispensational Progress.

Movement of the Sign on the Dial of the Heavens; Division of Time into Dispensations; Scientific Chronology and the Coming of the Messiah.

SINCE THE BEGINNING of the Christian dispensation the world has been looking for the coming of the Son of man. In whatsoever manner the primitive Christians looked for the Lord's coming, it is obvious that the modern conceptions of the Christ's manifestation are conflicting and vague.

Not until recent years has the conception obtained, of regularity in eras or dispensations; and even now comparatively few people in the "Christian church" know anything of the progress of time cycles as marking the endings and beginnings of definite and uniform periods of progress, as indicated by the movement of the sign on the ecliptic, and corresponding events in the cycles of human development.

One of the most specific and obvious of time-markings in the alchemico-organic cosmos, is the movement of the sign on the ecliptic. By this, we mean the *sign* Aries' moving through the twelve Zodiacal constellations. In the alchemico-organic heavens there are twelve divisions of stars comprising the Zodiacal belt. On the earth, corresponding to these, there are twelve stationary divisions. The twelve divisions of stars are the twelve constellations; the twelve divisions on the earth are the twelve corresponding signs. The sign is the first division. This is at the point on the equator where the sun crosses the line at the vernal equinox, and is called Aries. The change of the relation of the stellar groups to the stationary divisions on the earth is the movement of the sign, and especially the change

of the relation of these groups to the point Aries on the equator.

At the time when the sun crosses the line, that is, when he is vertical to the equator, some specific point on the ecliptic is perpendicular with the position of the sun and the terrestrial equator. In one year from that time, when the sun is crossing the line, that point on the ecliptic has moved 50 seconds of a degree. This is called the movement of the sign. It is not only the change of the ecliptic in its relation to the equator on the earth, but it is a change of the sun as related to that point on the ecliptic. This movement is only known by the change of the stars in the constellations in their relation to the sun and the equator, or any specifically marked point on the earth along the sun's yearly course through the Zodiacal belt.

In order to obtain a comprehensive understanding of this great astronomical time-piece, we must possess not only a knowledge of the sun's movement, but the movements of the moon and planets on the ecliptic. A comprehension of this complicated clock-work of the Almighty enables us to know absolutely the dispensational divisions as they pertain to the affairs of individuals, nations, and eras. In order to acquire a comprehensive knowledge of the relation of these movements to human events, a deeper insight into astrological principles than has been manifest in modern prophetic mentality is obviously essential.

Professor Totten, who is a representative chronolo-

gist, having—as he believes—attained a more thorough conception of chronological principles and data than any other man, has egregiously failed to apply his principles to individual and national affairs. He, with many others who are thinking along the lines in which he is specially interested, predicted the evacuation of Jerusalem by the unholy Turk at a particular time marked by his system of chronology. We do not dispute his claims to an accurate chronological method, but we do dispute the accuracy of his application of the system to human events and progress.

The natural Jew as he exists today, scattered throughout almost every nation under the sun, does not figure in that final restoration to be consummated in the purpose of God in what has been termed the “coming of the Son of man.” The Jews rejected the Holy Spirit at the beginning of the dispensation, and cannot, therefore, become the fruit of regeneration at the closing up—the consummation, of the era. The Son of man will not come to the Jews as a people. Some Jews did receive the Holy Spirit, and through Jewish lines—that is, through their Jewish posterity—passed into a state of declension, and at the end of the age will be receptive to the truth of the resurrection. But no people of any race that rejected the Holy Spirit as it was poured out and shed upon the church 1900 years ago, can by any possibility come into the fruition of the Sons of God at this coming harvest.

The return of the Jews to Jerusalem for the purpose of meeting the Son of God in the natural air, is a proposition that has no foundation whatsoever in the laws

of regeneration, nor does it come within the prophetic declaration of either the Jewish or Christian school. The House of Judah was saved in the Lord and his church. The ten tribes, the House of Ephraim, were carried away, absorbed by intermarriage, and lost their identity as Israelites; and with their absorption of the Lord and his church, the twelve tribes became, so far as their outward manifestation is concerned, the Gentile world. The Germanic family (this includes the Latin races) is the product of the intermarriage of the ten tribes with Media, Persia, and Assyria.

The ten tribes were lost because they obliterated their identity as had been predicted of them. The twelve tribes will not be returned to the old obsolete Jerusalem, nor is there anything in the Bible that would even hint at such a result. The twelve tribes are gathered as John saw them in the heavens, in the spiritual heavens, in the New Jerusalem, to descend into the natural world, wheresoever the Messenger of the Covenant provides for the establishment of the city of God. Concerning this Messenger, the Scriptures are definite and unambiguous. The name of this Messenger is CYRUS, and he carries all the other credentials designated, as the indices of his authority.

The identical Joseph, with his new name and incarnated humanity, to whom the promises were made, will have attained perfection through his metempsychosis, and will stand forth as the representative of the House of Ephraim, not in the old world, but in the new. God has so ordained, and the materialistic Adventists will not change the purpose and power of the Most High to accomplish what he will.

Waning Vitality of the Modern Man.

Cause of Multiplying Ills Looked for in Bacteria Rather than in Sensual Wastes of Life; Abuses of Functions; the Cure for Degeneracy.

THE MICROBE CRAZE is in a fair way to make lunatics of a mass of people who, under ordinary circumstances, might be regarded level-headed. It is against the law now, for any person to expectorate on the streets of Chicago. Wholesome legislation is a good thing; but the function can be overwrought, and sometimes laws can be enacted that cannot be executed; in such cases the result is overmuch waste of energy. The question of human vitality and longevity is of the greatest importance, and is one which should demand the first and highest consideration; but the cause of pathological conditions lies deeper than in the mucous membrane of the human lungs.

The organs of the human body and their functions are so constructed that they may not only perform the ordinary physiological uses of incrementation and excrementation, but they may also, when in a state of

vital activity, resist the encroachments of exotic elements. Sound and healthy lungs may be, and often-times are exposed to the introduction—through the process of respiration—of foul and irritating substances with which the atmosphere is surcharged. They secrete a large amount of mucus, which always resists foreign substances, and is the means of their elimination. Expectoration is one of the healthful processes of organic function, and no function of the organism is more important.

We can administer better service to the population of Chicago and in our legislative halls, than the idiotic promulgation of absurd laws. Let the people once comprehend the fact that the violation of physiological principles and laws has more to do with the waning vitality and longevity of the race than sputa on the streets of any city, and they will become a law unto

themselves in this regard, and put to shame the puerile attempts to change the pathological character of a morbid and degenerate race by superficial and ridiculous legislation.

The humanity of this age has become a rotten and sensual mass, so corrupt that a mere hint at its degeneracy is enough to consign one to everlasting ignominy. The sex function on the normal plane is for the purpose of propagation and the generation of substantial and esoteric pabulum. Both the male and female sexes generate ultimate interior products of the tree of human life. These products may be utilized for either one of the two purposes; namely, the reabsorption of the substance normally produced on this tree, or its transmission for the purposes of propagation. Both of these uses are normally legitimate. The propagative sex function is for no other purpose than the propagation of the species. A false conception of the uses of cohabitation and a careless consideration of this fundamental use of a sacred function, have led the race into a specious belief and a corresponding abnormal cultivation of the sex desire.

The *propagative* function of the reproductive organs is not their most essential function. The function of the perpetuity of life, that upon which eternal life depends, is exclusively the conservative power of man's sex nature. The waste of sex energy through the abnormal cultivation of sensual desire, depletes the vital reservoirs of the soul, and supplies the flame of lust which constitutes the hell fire and damnation of the human race. The mere external control of the function in question is not enough to give to the physiological structure the power of conservation and vital

potency. There is deep within the soul of man a potential religious font,—the reservoir of the elixir of life; it is the vortex of solar virtue, and the essential resource of being. Directly related to this fountain and resource of eternal perpetuity, are the fibers of either its supply or exhaustion. There can be no remedy for those wastes of the body induced through sensuality, aside from a correct determination of the religious center and its normal restoration to a conjunction with the central and divine ego, in which reside the immaculate virtues.

Two things are primarily essential to a restoration of the human family to its normal state of resistance and recuperation. These are, first, a conservation of the sex energies of both male and female; second, their utilization through the conserved power of centralization. It is for this reason that the Koreshan Unity has its existence. Nothing short of the ideal purity of the Christian conception of the Lord's character, wrought out in the lives of his followers, can bring to the world its final restoration. That man who pretends to follow the Lord and yet who believes and teaches that it is right to indulge in the pleasures of sensuality, has very little conception of the principles of immortal life, or of the character of arch-natural possibility.

The Christ of 1900 years ago is the recognized ideal and acknowledged pattern of the highest human perfection; and yet, a man disgraces himself in the eyes of modern civilization who dares to fulfil, or claim to fulfil, in his own life the principles which the Lord, both by precept and example, demonstrated to be essential to divine attainment. Microbes will not hurt any man who conserves his vital forces through the highest purification of his desires.

The Central Mystery of Godliness.

The Humanity of Deity was the Most Pronounced and Emphatic Declaration of Jesus the Christ; the Supremacy of Mind and the Dominion of Man.

EVERY PERSON in the world has some phase of theology. Behind every conception, though it may be atheistic, there is an acknowledgment of some supreme power which the world universally confesses to be incomprehensible and mysterious. The theology of primitive Christianity contains a revelation of the central mystery of Godliness; and the more that revelation is subjected to the tests of scientific criticism, the more conspicuously it stands forth as the pronounced and emphatic declaration of the Deistic fiat and dictum.

Every law of nature and super-nature, so far as that law is ascertained and its principles known, becomes subject to the mind of man. When a law is even partially understood it may be harnessed by man's ingenuity and for his purposes, and compelled to subserve

his will. This would indicate at least that the human mind, now generally in its infancy, has the tendency to amplify until every law in the universe shall become known, and therefore made subject to the human will. This logical deduction is in exact accord with the Biblical statement that the Lord God placed the man whom he had created above all the works that he, the Lord, had made. This is a most reasonable conclusion.

Mind is the supreme thing in the universe; and it does not require a great amount of reasoning to be made conscious of the fact that there can be no mind outside of brains, and thence that when the mind of Deity is revealed, it places that mind within the human organism. It is thus that the theology of primitive Christianity pronounced the great and fundamental truth of

immortality and eternal life, in the declaration of the presence of the SON OF GOD.

The mentality of the human race converges toward two antithetical poles or extremes of pneumatic and psychic congeries. These polar extremities are not outside of human existence, but within the sphere of the great intellectual and affectional forces of human mentality. One of these polar extremities is the point and acme of the truth and good of the human race, while the other is the point of fallacy and evil. Each of these polarizations is essential to the existence of the other. One is God, the other is the devil. They both exist today; they have existed in and through the eternal past, and will exist through the eternal future. As mentality cannot exist independently of brains in the human organism, it follows that the human organism is from everlasting to everlasting. The pivotal point of truth and good of the entire humanity constitutes the throne and altar of the entire aggregated consciousness of the human race. This invisible point and congeries of mentality, the center of love and wisdom, must and do depend upon the perpetual existence of organic life in its material and tangible existence.

The reciprocal relation of God and man is of such a character that neither could exist without the other; the invisible depends upon, and is related to the visible and tangible. In the beginning of the Christian era, this invisible point came so near its external manifestation that it was clothed upon with its own personal and material garb as the Son of God. God, the Father-Mother, inhabited the personal Son. It was thus that the personality and individuality of Jehovah were brought to the light and revealed to that little people whom God had prepared through many reëmbodiments, to accept the revelation of the mystery of Godliness. The invisible Godhood could not perpetuate his being eternally upon the throne and altar of his glory, except by virtue of the fact that a Son should be raised up from and out of the human race, to sit on that throne.

The Lord—the Son of God and heir to the eternal throne of God—was absorbed, entering into an absolute unity with the Godhead. The Lord Jesus was not a personality distinct from the Father; he was absorbed, and took upon himself the consciousness of the Father, so that they were and are indissolubly one in individuality, one in consciousness, one in glory, and veritably Man.

Methods and Motives of Modern Research.

Effort of Modern Teachers to Adapt their Theories to Suit Popular Taste; Difference Between this Method and the Course Pursued by Jesus the Messiah.

AMANDA T. POTTER.

THE AMERICAN BRANCH of the Society for Psychological Research, Boston, concludes that the scientific labors of the psychologists and the moral exhortations of the religious organizations are likely to be, in some degree at least, ineffectual so long as they are conducted in ignorance, and so in disregard of what men really want. In view of this conviction the body has circulated, accompanied with certain explanations, a set of questions the answers to which are intended to determine the consensus of opinion concerning the desirability of a future existence. Personally, we have not seen these circulars. We rely upon quotations in the review by a prominent newspaper, to reproduce this touch of reasoning, and also the first and fourth questions, which read thus: (1) "Would you prefer to live after death, or not?" (4) "Do you now feel the question of a future life to be of urgent importance to your mental comfort?"

It is but fair to the American branch of the Society for Psychological Research to state in the outset, that in so far as the intent was revealed to us, there was not the shadow of a lurking insinuation that the established universal procedure would suffer intermeddling, even should said ballot disfavor future existence. The sole expressed motive is to adjust the teachings of the American branch of the Society for Psychological Research

to the majority of sentiment, be it pro or con; for, says the society, it is only when the facts (which, in other words, mean the sentiments and desires of men) have been ascertained that they can be argued from for the various purposes of the scientist, the philosopher, and the theologian.

Koreshanity regards the great Philosopher of nineteen hundred years ago as the unique Example for the guidance of men. Koreshans turn from time-servers—from all exponents of modern science—to Him, the continent of God's eternal truths; they turn from a manner of dissemination as false as the character of the teaching disseminated, to the straightforward methods of the Son of the living God they conform! He needed not to know what the people wanted; he gave the world what it needed, and we appreciate an irreconcilable abyss between the words: "Would you prefer to live after death or not?" and his answer, "Keep the commandments," when questioned concerning the path to eternal life.

The teachers of the world are half-hearted and wholly ignorant. They speak not as those having authority. Pulpit, press, and the train of lesser lights pander to the tendencies of men. The Christ, understanding the tendencies of the fallen race, unswervingly presented the doctrines of righteousness, and in order

to nail them to the moral and religious escutcheons of men, crossed himself with the sensual race; he became the truth in them, the spiritual life in them. Money, the root of all evil, which tainted Him not, buys and sells the entirety of our accepted teachers. Such is the legitimate fruit of the time.

The record of such fruit is a clause in the manuscript of destiny, and it will provoke this inquiry: "If such be destiny, why cry out upon its victims?" Our cry is made upon the same principle that one shouts in the ear of the full-timed sleep. One is destined to sleep; one is destined to waken. It is the period of the world's awakening. Arouse! ye sleepers. Consider the animus of the guessers; critically inspect the quality of the guess-work. Ye guessers, though it be destiny to guess, take heed of the words: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" Science is knowledge; it is not guess-work. Like unto God it is the same yesterday, today, and forever.

The Tree of Life requires the entire Mazzarothic cycle of twelve months or dispensations for the development of its supreme and ultimate harvest. At the close of each of the twelve divisions of this grand year, the Tree yields a fruit in consonance with the genus of the time. Each issue bears a specific relationship to all the preceding and the following, but the sum of the eleven fruitages pivots upon the twelfth. The people whom Noah and Moses instructed and exalted each one degree toward immortal life, and the surrounding people who desired not and received not of the exaltation, com-

posed the conditions with which the ministry of these Messengers of the Most High were opposed.

If the fruit of no two dispensations is identical, neither are the attending conditions, though fruit and conditions constitute a chain whose links are vitally related and sustain a correspondential resemblance the result of principles in process of consecutive evolution. Any exact phase returns but once in 24,000 years, when returns the corresponding epoch in the following grand cycle. Hence, we see that the fallacies culminating with the close of the Noatic age did not appear in the Jewish age as an exact copy. Noah met and denounced the fallacies of his time, while Moses dealt with a qualified expression of the same character during his visible career.

The denunciations of the Lord Jesus upon the traditions of the Jews, and the flight of the money-changers before the small cords wielded single-handed, are facts of history knocking at the door of present reality. "In vain they do worship me, teaching for doctrines the commandments of men. * * * Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch."

We stand at the foot of the Christian dispensation. The genuine Christ teaching is dead in the hearts of men. Modern Christianity has gone to seed in theosophy, christian science, and modern spiritism; and the men who essay to teach these fallacies, in deference to their god—money, must first feel the pulse of the people! And such are the conditions to be met and overcome by God's Messenger to the close of his grand year.

Heaven Defined and Located.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

IN ITS DERIVATION the word heaven means heaved up, elevated. It is not an elevated physical earth, but an exalted human earth—a humanity lifted up out of the lower, imperfect, sinful one. Its inhabitants will be men in earth, not spirits or ghosts. They will live—not die and become food for worms. When they go from earth they will go the new and living way, not the old dead way which all men since Jesus have gone. The seed and archetype of this higher kind of humanity, the ripened fruit of the Jewish tree of lives, came in the earth in fulfilment of his cycle of being, in the end of the Jewish and in the beginning of the Christian age. He was the product of the Jewish people, the ripened fruit of that age. When He was gathered the tree died.

It is only ripened fruit that can propagate its kind. Jesus was the only ripe fruit of his kind that has come in the earth during what is commonly called the historic period. Being Seed, "not seeds as of many, but thy seed, which is Christ," He came to be planted in his own earth—the human will. In the form of Holy Ghost, the Comforter, a real, life-giving substance that came from the going away of Jesus' holy (whole, perfect) body to spirit—energy, force, it entered those who de-

sired it as the seed of a new life that would, in the maturity of its fruit, in its harvest in the end of that age, produce a multiplied crop—beings who would have life like that of the Seed sown.

Substance exists in two forms—matter and spirit. These are constantly changing places, or there could be no life. Of the food eaten yesterday or the day before, a part—by means of the processes of the laboratory of the physical system, has been changed from the form of matter to that of energy or spirit, on the physical plane; and from that condition it has been changed back to other multitudinous forms and qualities of matter that make up the parts of the physical structure. A portion has been converted to energy, and that again has been changed to the vast number of correlated energies which constitute the multiplex activities of the mind and body.

When the multiplied harvest of that living, life-giving Seed comes (and we are on the eve of that coming), there will come "new heavens and a new earth wherein dwelleth righteousness," of which there is little in earth at present. As there is a physical earth and above it physical heavens, so there is in man an earth, and

above it are heavens—his spirit and soul, or intellect and will. The Seed of this coming kingdom of heaven, during his life in earth,—before he was finally sown in, and crossed with humanity by his translation, said of himself: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." When he said: "I am in the Father and the Father in me," he also said, in effect, "I am in heaven and heaven is in me."

What is heaven, then? It is a state or quality of spirit that is in a man or men. No man has lived in earth since the time of the Lord Jesus, who showed by what he did that he had *in him* the same quality of spirit that dwelt in Jesus and prompted all his acts. When the time comes, and come it will, because it will be the harvest of literal Seed sown in literal and actual

earth, the kingdom of heaven will come in earth, and will bear rule in it. A kingdom will be born in a day, as the prophet Isaiah declares. It will then appear that heaven is a real condition in earth, controlling the outward physical conditions of all men, having its habitat in the men who, because of the Seed planted in them in the beginning of the age, have attained to the heavenly quality of spirit which was in the Seed—Jesus Christ. They will thus attain to the kingdom of which the Lord assured Pilate he (Jesus) was born king, but which was not of that world—age. Heaven is in man; not in the sinful man of the present, but in the perfect God-Man; each man in his own time and order—some perhaps many ages hence—will, through the resurrection, which is reincarnation, reach heaven by the one living way.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE ADHERENTS of every cult claim that Jesus Christ was the originator of their own line of thought. The anarchists, socialists, spiritualists, and others quote His teachings to show that he was one with them, but they support their claims by referring to his words upon particular occasions. They do not consider His life, character, and doctrine taken together as a whole. "Jesus was the great anarchist," someone says confidently, but he forgets that Jesus said: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," thereby recognizing the principle of subservience to the dominant power during the separation of church and state, or the fact that destruction of order and authority avails nothing unless supplemented by the science of construction. No anarchist has presented a plan of government that promises to fulfil the visions of peace and order seen by the rapt eyes of the Hebrew bards. Jesus did not incite the Jewish people nor his own disciples to violence and insurrection. He said that his kingdom was not of this world, meaning that the time would not come to set up the kingdom of righteousness in earth until the end of the age. His mission toward the church was spiritual. He did not give the science of natural things, but he was perfectly acquainted with philosophic principles. For example, Jesus summarized the Decalogue in the philosophic degree as comprising love to God and man, but he did not formulate its application to immortal life. He uttered a great philosophic truth when he said: "It must needs be that offenses come, but woe unto him by whom the offense cometh." A rational apprehension of the law of necessity brings the mind into a state of rest. To see present evils clearly without understanding why they exist, occasions unhappiness and perplexity with a loss of mental balance. Unrest either physical or mental is always lack of equilibrium. Here, for instance, are certain statistics compiled by the sociological department of the Chicago University, which the *Social Democratic Herald* sets before its readers: It is a study of work and wages in Chicago sweat shops, where women were found toiling ten hours a day, six days in the week, at the rate of forty cents a week, or twenty-one dollars a year. Such figures are calculated to induce the belief that there is nothing but gravic force in the universe, that evil is stronger than good, and waste exceeds supply. This is the attitude of the pessimist, but it is not the Koreshan attitude toward the world. The Koreshan state may

be defined as that of balance occasioned by a full recognition of the equilibrium of forces in all domains. Levity and gravity are equal. The ascending product in combustion is always equal to the descending. Evil conditions are necessary, but woe unto him by whom the offense cometh. There is no failure of justice in the sure reckoning of the ages. Such conditions must obtain for a time because the universe is founded upon the law of polar opposites. The Koreshan attitude is that of understanding, which precludes anxiety. We are not "calamity howlers" nor pessimists. We see things as they are, but we also see whither they are tending. The angel of hope is nearest in the darkest hour.

Again and again the cry of famine comes from Russia. Not so long ago, the sufferings of the peasants were said to be so great that sympathetic contributions from the United States were sent to relieve their misery. Some idea of the moujik's life may be gained from the fact that a Russian laborer is paid fifteen cents a day. If he has a horse and cart, he gets forty-five cents, his own service being graciously counted of equal value with either of them! These figures are reported by one of our exchanges. It is well for those who think of the Greek church as representative of any degree of true religion, to contrast the story of the moujik with that of the fabulous wealth in charge of the Russian church. According to Malcolm Talbot in the *Arena*, the largest gold reserve in the world is the "sacred fund" of Russia, amounting to four billion dollars, which has been accumulated and guarded chiefly by the State church out of the regular contributions which it receives from all the subjects of the Czar, even the poorest moujik being expected to make his offering. No matter if the moujik is starving and whole provinces are depopulated for lack of grain, this sacred fund must lie untouched. It belongs to the empire, but it is in the care of the church. In Koreshan symbology, Russia represents the power of Christ, the Word, to resurrect himself from the dormant church as the bear is able to arouse himself after hibernation. Russia as a type of power has this reserve of strength. What so powerful as gold today? The conservation of what is called a sacred fund symbolizes the conservation of the mental and physical energies of man's being through chaste living, which form the sacred resources of immortal life. The existence of such a fund in Russia has been kept a profound

secret; official reports are silent on this subject; but now in the last days of the Muscovite empire, the secret has been disclosed. The unity of church and state as consolidated in their imperial head, is threatened. Prince Kropotkin said recently: "For the first time in the history of Russia for the last hundred years, the Committee of Ministers *has discussed* the orders of the Czar and disapproved them." The Ministry was moved to intervene between the ignoble despotism which the Czar has exerted against the cause of education in his cruel insults to the students of St. Petersburg. The Christian church throughout the world is threatened with dissolution, but now the secret of immortal life whose power lies in the hidden riches of chastity is made known.

The "New Social Apostolate" that Prof. Herron is teaching, hopes for a "revolution of good will through the incoming of spiritual forces." The kingdom of heaven must come, as he thinks, through the existence of reconstructive ideals of life and society among the people. These are general truths whose value depends upon some exact scientific knowledge behind them. What are the spiritual forces named, whence do they come, and in what manner will they act to revolutionize society? If Prof. Herron knows, let him set forth these points very plainly. All the statements of the Social Crusaders seem vague. Koreshan Science answers the questions very definitely, and avers that the descent of the New Jerusalem will change the entire order of things. If the descent of the New Jerusalem is a vague term, let it be definitely explained. The New Jerusalem consists of spirits who are perfected in love and wisdom. They are now in the spiritual world, gathered into the brain of one person who is the medium or channel for their descent into the natural world. This is the Messianic law of which christian socialism takes no account. Desire for holiness, for purity, for a change in human affairs, will lead some who believe Koreshan doctrine to conserve the sex energies and polarize their thoughts. Strength of desire will produce the translation or the electrical combustion of the Mediator in whom these spiritual forces or beings center, together with those who long for a baptism. Out of this combustion or alchemical union, the Sons of God, a new race, will be created and will descend to dwell with men, to shed the sweet influence of their presence over the weary and heavy laden. Then shall the earth rejoice and God, even our God shall bless us. This is not a fairy tale. The Gods will be real beings, visible and tangible in the form of men, yet perfect in body, soul, and spirit. Has christian socialism such definite knowledge of the incoming spiritual forces to offer?

Every now and then the astronomers report the appearance of a new comet or the return of an old one. They say that two comets are due this year, and they have just discovered a new one which was first seen at Cape of Good Hope April 25, then later, from Yerkes and Harvard Observatories. Koreshan Astronomy asserts that all comets are new ones. It is true that their orbits may be determined and that at certain intervals what seems to be the same comet comes back, but it is only one of the same order, not the identical comet. These mysterious phenomena as Copernican astronomers regard them are due to prismatic action. They are derived from the sun by the cutting off of solar energy at the colures, and they return to feed its eternal fires; hence like man their origin and destiny are one. Comets are first generated as rings of energy whirling rapidly around the poles; these rings break and contract into lenses; so comets are nothing more than lenses or prisms and their long trains are due to refractions of sunlight. This explanation of their nature will keep the anxious-hearted from wakeful nights and much

solicitude. The human race is in no danger from the erratic orbs which sweep in spirals through the atmosphere. There is a theory that when a comet, like that last seen, has two or more tails or streamers, each is composed of a different substance. As the light passes through the lens, one divergence may refract the red rays, another the orange or the green.

Lord Curzon, the Indian Viceroy, has astonished Christendom by advising the Mohammedan students to keep to the Moslem belief. Lord Curzon is quite right. Beliefs are a matter of growth and pertain to different stages of mental development. It is better for a person to keep his own belief until his reason leads him to cast it aside as worthless. There is a great difference between religion and belief, a term which is derived from the Anglo-Saxon and simply means *dear*; hence a belief is something that is dear to a person, something in which he takes delight—it may be a fetich or the prophet Mohammed. Beliefs are always relative, while religion pertains to fixed truth and concerns itself with one continuous and eternal process—the rebinding of man to God. To speak exactly, there are only seven great religions in the course of a cycle. One succeeds and fulfils the other, each proceeding from its Messianic Founder. The object of religion is to bring man to the status of Divinity.

The chattel slave was at least protected by his master's interest in the preservation of a valuable piece of property. Self-interest led the owner in most cases to nourish and keep his slave in proper working trim. Physically he must be ready for the market. But the wage slave has not even the principle of self-interest in his favor. It matters nothing to the great corporation that employs him whether he serve it or not; a hundred others stand ready to take his place. He is only a human atom. Who cares whether he live or die? "But the wage slave has the means of emancipation in his hands. He has the ballot," cries the socialist. What has the ballot done for him? Has it checked the combination of capital? Has it given him freedom, culture, education, recreation, the bare necessities of life? What has the ballot done for the freedman of the South in the past thirty years?

A protective tariff is conducive to the interests of the trusts, and for that reason this country will never enjoy free trade so long as the money power rules. Free trade is ethically right, but no legislation in favor of it is possible before the strength of wealth is broken. Mr. Bryan Holt argued before the Industrial Commission, that even the great steel trust would be handicapped if deprived of tariff protection. Where is the mouse to fasten the bell on the cat? The money power is too strong for legislation. A mightier force must meet and conquer it in open combat.

A correspondent from Texas objects to our remarks upon the incongruity of founding a school of anarchy. He thinks that we are not versed in the philosophy of that movement which, he writes, "teaches liberty, the mother of order." We have always understood that anarchy taught individual license, and we combat as false the idea that order will spring out of unrestricted liberty. Order and liberty are coincident and reciprocal in their relationship. There can be no liberty apart from the organized unity of society as a whole.

Dr. Loeb explains the instincts on the basis of the physical and chemical properties of protoplasm. Koreshanity explains the instincts on the basis of the reciprocal relation between mind and matter, as coincident with the fact of reincarnation. Every atom of matter as it travels from the mineral to the human plane is impressed with the character of its experience.

Every corpuscle in the human body as the man passes from one embodiment to another, is impressed with its own psychic or soul quality.

An estimate of Tolstoy which appears this month in the *North American Review*, sums up his philosophy as a reversion to primitive Christianity. This is wholly erroneous. The central thought of primitive Christianity was the Messianic law and personality, neither of which Tolstoy is able to con-

ceive scientifically. Certain ideas concerning communistic life do not constitute primitive Christianity, lacking this doctrine which the Russian writer discards.

Materialism exalts the atom and degrades the man. It calls the atom indestructible, but believes that man may be annihilated.

It does not require a very powerful ecclesiastical microscope to discover the bacteria of heresy.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Warning Against False Messiahs.

EDITOR FLAMING SWORD:—(1) Will you please explain Matt. xxiv: 23-28, and the warning against those who claim to be Messengers or Messiahs? This appears to be against the idea that a Messiah should come and locate in Chicago or elsewhere. (2) If it is not right to take usury, why was such language used as Matt. xxv: 27? "Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury."—Mrs. T. E. D.

Jesus was speaking to his disciples and to no one else, when he said: "If any man shall say unto you," etc. The Disciples had accepted their Messiah and were promulgating His doctrines; therefore, should they meet any one claiming to be the Christ, or should any one announce that some one besides the true Messiah was the Christ, they were not to believe him.

But this has a deeper reference also, for it pertains to the end of the age. The twelve Disciples were to become, with all others redeemed through the Lord Jesus, involved in the one personality who constitutes the Messiah at the end of the age; therefore to these twelve who are involved in the one individual at the end of the dispensation, it was said: "Behold, I have told you before." To this personality, the Messenger of the Covenant, it is declared: "Wherefore, if they shall say, behold, he is in the desert; go not forth: behold, he is in the secret chambers [in the "silence" of christian science]; believe it not."

The entire spiritual world of the angelic spheres is gathered into one man. It is from this man that the New Jerusalem will descend from God out of heaven, where she is prepared as a bride adorned for her husband. As the twelve Apostles in the spirit have become twelve spiritual principles, which constitute the twelve foundation truths of the new Gospel, they are in the personality of the Shepherd who gathers them with his arm, into his bosom.

The folding up of the Lord's napkin in the sepulcher and the placing of it where

the head had lain, symbolized the folding of the twelve disciples into the head, that is, into the Messianic personality at the end of the age. The eagles are the knowledges of truth, and these knowledges are gathered where the Lord's body will be resurrected; that is, in the genuine Messenger. The Lord did not say to the world generally: "If any man shall say unto you, Lo, here is Christ, or there, believe it not;" but as before stated, to his own disciples.

The lightning, the illumination which will come from the new baptism, will come from the East—the rising, and will extend to the West—the setting. Nothing in the Scriptures can offset the plain declaration of the Bible. The Messiah is promised at the end of the Christian age, from the posterity of Joseph. The name of this Messiah is given in Isaiah xlv: 28. "That saith of Cyrus, He is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem [the New Jerusalem], thou shalt be built; and to the temple, thy foundation shall be laid." Read also, Isaiah xlv: 1. "Thus saith the Lord to his anointed [Christ], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut."

This is a prophetic declaration of the Messenger of the Covenant to come at the end of the age. The Messiah of this age will carry these credentials, but many will present other and false claims. "For there shall arise false christs [because there is a true one] and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." If in the last day the false christs are to show great signs and wonders, then the genuine Messiah may more quietly perform his work. He will carry the credentials as already announced.

(2) The great mistake made by the theologians regarding the Lord's parables, is in the conception that when

speaking of the kingdom of heaven he has reference always to a state or place of perfection. The kingdom of heaven degenerates into the kingdom of unrighteousness. This is true both of external and internal domains of progression and retrogression.

The kingdom of heaven—the church, was in a holy state in its inception; but when the church fell the kingdom of heaven became corrupt, and the lord of the corrupt church was represented as a usurer. This is because the church took on pagan conditions. When the one came saying, "Lord, I know thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and I went and hid thy talent in the earth [in the corrupt church]: Lo, there thou hast that is thine," his lord confessed that his statement was true, for he replied: "Thou wicked and slothful servant, *thou* knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." This is what any "hard man," a usurer, would say. The Lord Jesus was declaring in parable the truth regarding the state into which the church would fall, and which now in its condition fulfils his prediction.

Levic and Gravic Energies.

EDITOR FLAMING SWORD:—Will you kindly answer the following question: In *CELLULAR COSMOGONY*, page 164, I find it stated that gravic energy descends, and that levic energy ascends. If that is the case, and there are really two forms of energy, why is it that a small balloon charged with hydrogen gas will ascend readily through the atmosphere, and if it is placed in a glass cylinder it will ascend to the top and remain there? If now the cylinder be connected to an air pump and the air wholly or partly exhausted, the balloon immediately falls to the bottom of the cylinder. If levic force causes it to ascend, should it not hold it up after the air has been exhausted? Does not this prove that gravic force, operating through the medium of the atmosphere, causes the balloon to ascend because it is lighter than the air, and the air forces it up just as it brings down any object that is heavier than the air?—T. M. Y., West Elizabeth, Pa.

Levic energy operates in relation to normal conditions in a normal way, and in relation to abnormal conditions in an abnormal way. Glass is a non-conductor of certain energies, but a conductor of certain other energies. Hydrogen, when separated from the atmosphere as described, is not subject to the levic energy, which can only operate through and in relation to the atmospheric medium. One might ask why a person weighing one hundred and fifty pounds may be easily lifted while alive, but will require four times the amount of strength to lift after death; or, why does a person sag down in the hands of another and increase his weight so much as to make it almost impossible to support the weight, while the same weight is easily supported when the person merely submits himself to being lifted? This does not prove anything.

Anodic and cathodic currents are known to exist in every sphere of activity. Were it not for this fact, there could be no equilibrium in Nature.

* * *

Abuse of Drugs in America.

An Army of People Annually Taking Proprietary Nostrums for Real and Fancied Ills.

In the course of an excellent editorial, the *Canadian Practitioner*, one of the foremost medical journals of the Dominion, speaks as follows:

"If one were to answer the question, What is the greatest abuse of the present day? it would be the indiscriminate taking of drugs as proprietary nostrums. The mischief that is constantly being done to the community by taking so much proprietary medicine is enormous. In the first place, the people are induced, by the wiles of the advertiser, to take some preparation, of the composition of which they know nothing. In this way very harmful drugs may be introduced into their systems. In some cases a dangerous craving may be acquired for the narcotics which enter into the composition of some of these nostrums. Persons are often taking drugs when they have no need for them. On the other hand, by the use of these drugs they are often laying the foundation for serious trouble.

"In the next place many persons take it upon themselves, by the aid of advertisements, to diagnose their own cases and prescribe for themselves according to the fancy that may strike them, as the result of the study of these advertisements. Wrong drugs are thus usually taken, and valuable time lost to the patient.

"Another feature of the sale of medicines, as placed before the public by the nostrum vender, is the claim of curative powers that do not exist in any drug, or combination of drugs. According to these

preposterous claims, all forms of heart disease are cured, no matter whether functional or organic. The kidneys in like manner are made to yield to the potency of some so called cure; the granular contracted kidney once again assumes its normal shape, size, and texture, the rigid arteries become soft and flexible; and the health is again restored to its former vigor. All the experience of the medical world is given the lie. The crumpled broken-down heart valves, and the small, hardened kidneys are again compelled to do duty of perfect quality.

"In all this we have the most monstrous fraud and deception. In some cases it is ignorance, so far as the vender is concerned, but in the majority of instances there is wilful deception for the love of gain. It is fraud of the most diabolical sort, and should not be tolerated for a single day. No man should be allowed to advertise a quality for his goods which they do not possess. It is a variety of confidence game, or practice, that invariably humbugs the buyer and fraudulently enriches the maker. The law is not strict on the sale of poisons and certain noxious drugs; and yet, under the name of some proprietary article, bromides, chloral, opium, cocaine, alcohol, ergot, etc., can be obtained in any quantity.

"Here then is a crying evil. What is the remedy? One would be to prohibit the sale and advertising of proprietary medicines, but especially if they contain any of the drugs in the poison or noxious list. It may be some time before our legislators can be educated up to this standard. There then remains a partial remedy that should at once be put in force—the exact composition of every proprietary medicine should be printed in plain language on the wrappers. In this way the people could see for themselves that some greatly vaunted medicine was only ditch water. Further, these nostrums would be ordered off the market if they contained noxious or poisonous drugs."

This suggestion, of publicity for medical fakirs as for trusts and combines, strikes the right key. The public, under such regime would see that some vaunted celery tonic contained no celery, but depended upon that dangerous drug, elixir of coca, for its temporary and even harmful effects. Or, that some fig syrup or elixir depended not at all on figs, in any form, but on the cheap and common cascara sagrada, for which under the proprietary name the public paid quadruple prices.

Many people have no idea to what extent "patent medicine" fiends are being multiplied in this land. The physician realizes it, because all too often, and usually too late, he is called on to counteract the insidious but hopelessly permanent effects of the abuse of opium, coca, pepsin, mercury, iodide of potassium, salicylic acid, wintergreen, and many another drug. An example of how widely irrational this kind of "fiend" becomes is clearly shown in a

recent report of a Philadelphia case, as reported in *Our Silent Partner*, an excellent advertising organ, in its April issue. The account is headed, "What Boyce Swallowed," and is as follows:

"Mrs. Andrew Boyce of Philadelphia has obtained a court order, requiring that her husband provide money toward her support. For the past two years she has provided funds for sustenance of the family by cleaning offices and doing other work. Andrew has claimed to be ill. Mrs. Boyce has successfully alleged before the court that her other half will be in better health if he goes to work. In the course of proceedings, Mrs. Boyce claimed that her husband was a patent medicine fiend. Here is a list of medicines that he bought during a period of 91 weeks:

48 bottles Swamp Root; 24 bottles Celery Compound; 60 bottles Expectorant; 80 bottles Vermifuge; 75 bottles Kidney Cure; 60 bottles Peruna; 36 bottles Swayne's Specific; 57 bottles Omega Oil; 75 bottles Catarrh Remedy; 50 bottles Nervura; 30 bottles Munyon's Remedies; 24 bottles Skin Ointment; 60 boxes Magnetic Ointment; 36 boxes Cough and Catarrh Root; 15 bottles Glycerine Tonic; 36 boxes Tar Tablets; 25 boxes Cold Cure Pills.

Incidental to the above, Mrs. Boyce says her husband used many gallons of advertised mineral waters, and she showed the judge a quantity of circulars descriptive of various proprietary liquids that he has been considering the feasibility of taking."

To the ordinary reader, the one with sense enough not to diagnose his own case without previous long-continued study of Anatomy, Physiology, Pathology, Hygiene, Materia Medica, etc., but knowing enough to depend on the man who has made a conscientious study thereof for a prescription, this account will seem to be wildly overdrawn, and Mrs. Boyce will seem to have been swearing to the impossible. To the physician who daily has to deal with the neurasthenic and other wrecks, human ships stranded years before their time on the sea of self-diagnosis and by the billows of advertised nostrums, Andrew Boyce will be recognized simply as a rather extreme type of a now very prevalent species of the genus Homo—*Homme gullibilus*, let us name him.

In fairness, it should be said here that in Andrew Boyce's selection of nostrums designed for his supposititious ill, as above printed, there appear the names of some of undoubted medical worth, and of a rather larger number of no harmful tendency—or any tendency whatever, for that matter. Among them, however, are to be detected some that, because of an undue proportion of alcohol, or of the presence of opium, coca, or other like drugs, are to be ranked as dangerous and sure in time to undermine the health and, as well, the will power of those addicted to their abuse. However, this is not the chief danger that this case so excellently illustrates; that is, and it is *facile princeps* among these dan-

gers, that of self-diagnosis, of the self-classifying of disorders in some organ, the very location, shape, and purpose or duty of which Boyce and ignoramuses of his type could not declare.

What were the symptoms, what was the medical misapprehension in his wobbling and spongy imagination that called for Swamp Root and a Vermifuge, for Peruna and Swayne's Specific, together, for example? The well-informed chemist, at such a report, must burst into a roar of derisive merriment, until suddenly he is sobered with the thought that with Andrew Boyces this land is now crowded.

In this whole list there is not one remedy that could stand the test of publishing its formula on the bottle label; not because the remedy would then be copied by physicians, for well-informed physicians can write prescriptions that will medicinally duplicate every one in the list; but because of one of two reasons. First, because its medical insufficiency would be detected; or, second, because the enormous profits in its manufacture would become apparent. There are few dollar remedies on the market that cannot be produced by the large wholesale drug houses for seven cents a bottle, labeled and wrapped ready for sale. A well-known sarsaparilla costs less than six cents ready for the market. This is by no means "all velvet," all profit; perhaps as much as \$300,000 a year are spent on some medicines largely sold in this country, for advertising alone, and this the "patient" must pay for.

There is one feature of this "nostrum publicity," as advertising men call patent medicine puffing, that is also worthy of passing notice. To illustrate it, let me cite an at-present notable case. The governor of a prominent state, himself the bearer of a proud and honored name, now allows his rather unprepossessing counterfeit presentment to largely stare newspaper readers in the face, over his testimonial as to the virtues of a certain widely-advertised nostrum, or proprietary medicine. Now, I am not prepared to assert that this remedy did not benefit the man who thus cheapens himself and his great office; but I do most emphatically assert that, whether it did or did not is "all Greek" to him. He was out of sorts, let us admit; he tried various remedies without relief, let us concede; after taking this remedy he felt better—was "well," perhaps. Certain metabolic changes had taken place in his system; but how does he, who asked off-hand would be unable to define the word metabolic, know what those changes were, and how much less can he know as to what produced them? He does not even know that he is not today, deep in his system, nursing an effect of this nostrum that in time shall not lead to his permanent undoing. In fact, like the famed Danbury News Man's millwright, his knowledge "is wofully hedged in by limits and hampered by

doubts." In a word—he is densely ignorant of all that is necessary to make such a declaration with exact knowledge. Yet he lends his name, the glamour of his office, the proud name of a revered ancestor, and the fame of his state to a positive statement regarding which he is by training and habits of mind utterly unfitted to make.

What wonder, then, that the Andrew Boyces of weaker intellect yield to the apparent leadership of such testimonial givers! Have the latter any responsibility for the multiplication of the former?—DR. EUGENE MURRAY-AARON, in *Cram's Magazine*.

* * *

Woman's Ascendancy.

Women Lead in Education in the West, while Men Fall Behind in Higher Branches.

That the education of women in the United States is increasing out of all proportion to the education of the male population is a significant showing for this first year of the twentieth century. Women suffragists are reading in the

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., May 26, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

statistics the signs of a universal ballot that cannot long be denied to male and female citizens alike, arguing that when one third more women than men are graduated every year, the time is coming when the present condition of the ballot would leave ignorant men to govern the intelligent womanhood of the country.

"How long," asks a suffragist, "shall ignorance be continued in the power of office and ballot, and the educated be disfranchised and kept in subjection, while Liberty, represented by a woman, stands holding her giant torch in New York harbor, boasting in silence of her enlightenment?"

To show that her reference to "ignorance" and "education" is not for oratorical effect, this champion of American womanhood goes into embarrassing statistics and quotes masculinity to her purpose, showing that in 1899 the high schools of the United States graduated 36,124 girls and only 20,344 boys.

Glimpse of the Future.

"At this rate," she asks, "where shall we be in 1925, or 1950, or in the year 2000? What will be the proportion of educated

women to educated men? In a hundred years from now, shall the comparatively ignorant male population of the country dictate the government of the educated female portion of it?"

Figures upon which these questions are based were obtained from William T. Harris, National Commissioner of Education, and an unquestioned authority. The commissioner compiled them for the *Woman's Journal* of Boston, and as they were submitted they read:

In 1899 the public high schools of the State classed by the Bureau of Education as the North Atlantic Division (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania) graduated 6,856 boys and 11,489 girls.

The South Atlantic Division (Delaware, Maryland, District of Columbia, Virginia, West Virginia, North and South Carolina, Georgia, and Florida) graduated 862 boys and 1,764 girls.

The South Central Division (Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, Arkansas, Oklahoma, and Indian Territory) graduated 1,086 boys and 2,295 girls.

The North Central Division (Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North and South Dakota, Nebraska, and Kansas) graduated 10,457 boys and 18,597 girls.

The Western Division (Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Idaho, Washington, Oregon, and California) graduated 1,083 boys 1,979 girls.

In the whole United States, the public high schools in 1899 graduated 20,344 boys and 36,124 girls.

Women Increasing in Colleges.

For fear that Commissioner Harris' statements might be challenged with reference to the higher education, he was asked for figures from the colleges and universities. He says of this attendance:

"In the colleges the young men as yet outnumber the young women; but the colleges are fast going the way of the high schools, and for the same reason. Between 1872 and 1899 the number of male college students in proportion to the whole population nearly doubled; but during the same period the number of female college students in proportion to the population increased more than six times. The competition between men in business is constantly growing keener, while the prejudice against higher education for women is constantly growing less. As a result of these two factors combined, the disparity bids fair to increase indefinitely."

Recently, Mrs. Alice Freeman Palmer, one of the distinguished educators of the United States, said in a speech:

"Today only three State universities in the nation exclude women, and those are in Virginia, Georgia, and Louisiana. This change in the status of women has brought about a state of things where today more girls than young men are preparing for college, and before many years the young women will outnumber the men in the colleges and universities."

"Of the sixty colleges and universities of this country of the highest standing, only nine refuse to women their degrees. Every college founded since the war has been founded for both men and women. Practically, all schools below the high school are in the hands of women, and 80 per cent of the teachers in the New England high schools are women."

Women's Lead Increases.

On the same subject of increased attendance of women in the schools, the dean of Barnard College, Columbia University, reports of women that "it is obvious that should the regular ratio of increase during the last three years be maintained during the coming three years, the number of candidates for the bachelor's degree will reach nearly 500 at the end of that period."

Stanford University has limited the attendance of women to 500, for the reason that in seven years they threatened to outnumber the men. For next May it has a graduating class of 166, of which eighty-one are women, although the percentage of women in the school is only 33.1-3 of the total enrollment.

In view of these figures and the further fact that the university of today, with its special fields, its departments of practical education, and its thorough training for professional life, is an educator in the broadest sense, it is asked with especial emphasis, how long shall the women product of these institutions of higher learning be denied suffrage, and how long may it be before they have the greater degree of education and are dominated by an ignorant political body of men?

Argument of Suffragists.

"A short time ago," said an earnest suffragist, "arrangements were made to confer the voting power upon several thousand Indians in northern New York, who somehow had escaped the dragnet for votes which never misses anything located near the barge office. Now, the dispatches tell us, preparations are being made for the wholesale enfranchisement of the Chickasaws and Choctaws in the Indian Territory. There is not a tribe on the Western plains so ignorant and degraded that they cannot have the ballot whenever they will deign to accept it. The Hawaiians and the Porto Ricans have been received into the political body with open arms. It can hardly wait to gather the Filipinos in its capacious embrace, and it stands ready to endow with full citizenship all the men of Cuba so soon as they shall have illustrated their utter incapacity for government.

"But the men of the United States stand in a solid wall of opposition to the granting of a vote to American women, while with unbroken unanimity they echo the demand of the great authority at Princeton—'Give the rank and file a chance'—no matter how rank it happens to be."—*Chicago Tribune*.

The Sweatshop Evil.

Work and Wages in Chicago Dens; Statistics Compiled by Investigator.

Miss Nellie Mason Auten, a graduate student of the department of sociology at the University of Chicago, has just completed, under the auspices of that institution, the most thorough investigation ever made of sweatshops in Chicago. In her report she summarizes the prices paid by contractors and wholesale dealers, and shows that the wages of the victims of the vicious system are steadily falling. From the report we gather the following facts:

Women were found working ten hours a day, six days in the week, making 40 cents per week (a rate of two thirds of a cent an hour!) or \$21 a year. Many workmen and women employed at making garments, with average work of thirty-one weeks out of the fifty-two, are paid five cents an hour. One woman, a pants finisher, worked eleven hours per day and made 30 cents a week, while many were earning less than a dollar a week. Many were earning less than \$100 a year, and in a large number of cases where the whole family is employed, the entire income was from \$100 to \$300 a year.

A contractor gets 20 cents for a child's coat, and out of that he must pay for the making and get his profit! For a man's coat he gets 80 cents, where five years ago he received \$1.25, and ten years ago \$1.50. One contractor receives eight cents a pair for knee pants, and that is a cent less than last year.

Seldom did she find proper sanitary accommodations, and often, in the coldest weather, she found the rooms stiflingly close but entirely unheated. Some of the shops are in basements, where the evils are even more exaggerated because of the bad air and worse darkness.

The manufacturer feels it no affair of his how the work is done. The contractor is pressed to keep his contracts and feels no interest in the conditions under which his employes work. The landlord is content to get the most rent he can without asking questions. The consumer is always ready for bargains. And so it is that the man, uneducated, perhaps unskilled, has to say: "Yes, I must keep on working, even though my back is breaking and my eyes will scarcely stay open, for wife and the little ones must have bread, and I must work now if it kills, for soon there will be no work to do." And there are 35,853 such workers in the garment trades.

After suggesting several palliatives, Miss Auten says: "Closely related with those who expect much from organization of the workers are those who feel that the whole existing order of society is unjust, and that the remedy is to be found in Socialism, a state of society in which each man shall have just what he produces, no more and no less. It is undoubtedly true that at present there is a class who do

little or nothing to add to the sum total of the world's goods, and yet who have most. It is also true that many of those who work hardest have least. Something is wrong if these conditions can exist, and whether or not the solution lies in the inauguration of the Socialistic state, it is a serious question whether, if it is true that each person has a 'right to be himself such as he is,' he has not also the right to have undiminished that which he produces.—*Social Democratic Herald*.

* * *

Astrological Forecast of 1901.

General Unrest, Political Disturbances, and Moral Degeneracy Predicted for The World.

On the 21st of March 1901, we enter upon a new year called Plava. The planetary cabinet of this year has been already given by us in the book entitled "Vikari and its Prospects." We shall, however, repeat them here for ready reference. The lunar year Plava begins on a Thursday, and Jupiter (Guru) will be the King, Saturn will be the Prime Minister, Venus becomes the Commander-in-chief, and Mars becomes the director general of vegetation. The sun governs all serials. Venus rules all commercial transactions as also clouds. Jupiter controls sap, and Moon rules miscellaneous. Gopala controls all cattle.

There are four eclipses, two of the Moon, and two of the Sun. The first lunar eclipse takes place on the 3rd of May and on the 18th of the same month there will be a solar eclipse. The second lunar eclipse takes place on October 27, and on the 11th of November there will be another solar eclipse. These lunar and solar eclipses following close upon each other, have special influences upon the terrestrial and the celestial phenomena. The year on the whole will not have peace or prosperity. Political disturbances will continue. Plague, famine, destruction of property by fire and water will characterize the progress of this year. There will be much misery among the royal families and priestly classes. Science will advance while morals will greatly degenerate. Women will play a prominent part in mercantile, legal, political and military affairs.

This year on account of the combust of Jupiter and Venus, will be considered inauspicious for 'all beneficial purposes, such as marriages, investiture of thread, construction of buildings and undertaking of new business. This is due to the state of combustion, which Jupiter and Venus get during the most auspicious months. The ministry of Saturn with the help of Mars controlling vegetation, is prejudicial to the healthy growth of vegetation and the prosperity of nations through the instrumentality of the evil-minded statesmen.—*Astrological Magazine*, Madras, India.

The World's News.

May 8.—Cubans want annexation and American market for their products.—Strauss, the musician, dangerously ill at Vienna.—Frenzy in Wall street; Union Pacific interests force a corner in Northern Pacific R. R. stocks.—Plague causes a panic in Constantinople.—Sultan shoots his physician.—Presidential party visits Congress gold mine at Phoenix, Arizona.—Philadelphia Times bought by Adolph H. Ochs, proprietor of New York Times.—Gun to throw projectile weighing 2,370 pounds, 21 miles, being built for United States.—**May 9.**—Rumor in Paris that Major Esterhazy will soon acknowledge authorship of Bordereau.—Harvard to confer degree of LL. D. upon McKinley.—Panic in Wall street.—Queen Wilhelmina refuses to pay debts of Prince Henry.—Allies decline to help China raise indemnity.—Labor riots at Barcelona, Spain.—Prof. Gilbert charged with heresy, resigns from Chicago Theological Seminary.—President and Mrs. McKinley showered with flowers at Los Angeles; triumphant arch of flowers and fruit in their honor.—Federation of British Miners decides not to strike.—Carnegie doubles gift to Iron and Steel institute of London.—President Schwab of steel trust to give Pittsburgh manual training school.—**May 10.**—Wildest panic ever known in Wall street; host of small speculators ruined; Northern Pacific stock mounts to \$1,000 a share; bankers raise \$19,500,000 to steady the market.—Chicago brokers lose fortunes.—Panic on London exchange.—Waltham Watch Co. refuses to join trust.—Great American locomotive trust to be formed.—International Association of Machinists demands advance of 12½ per cent in wages.—Floral parade at Los Angeles in honor of President McKinley.—Paris bankers secure Russian loan of \$85,000,000.—Duke of Cornwall opens first federal Parliament of Australia at Melbourne.—Three thousand farm districts now served by rural mail delivery.—President Carter of Williams College resigns.—**May 11.**—Excitement in Wall street subsiding.—President Shurman of Cornell attributes pacification of Philippines to Bryan's defeat.—Riot in Detroit follows attempt to suppress Single Tax street orator; twelve citizens and five officers injured.—Steamer Bon Voyage burns in Lake Superior three miles from mouth of portage canal; five women drowned.—Blow at Irish press in British House of Commons.—Last plea for Prof. Eastman in Harvard murder case.—Mayor of Omaha, Neb., revokes Sunday Closing order.—Congress will compel all Indian children to attend school.—**May 12.**—Signs of danger in China; foreigners alarmed; rumor that Boxers will renew activities.—Europe threatens United States commerce.—Czar would like to exile Tolstoy, but fears result.—Enormous French Budget for 1902.—President McKinley resting at Del Monte.—Cardinal Gibbons sails for Rome.—Actor James A. Herne seriously ill.—Teller of Hibernia

National bank of New Orleans arrested for shortage of \$36,000.—Professor Eastman of Harvard acquitted of murder of his brother-in-law.—Traveling museums will be sent to aid Geography students in Chicago public schools.—**May 13.**—Dr. Ament defends missionaries from charge of looting in China.—Savannah, Ga., stirred up against Sam Jones.—London brokers anxious.—Presidential party hastens to San Francisco; Mrs. McKinley ill from bone felon.—Grand Duke Michael of Russia plans to visit United States.—Brussels newspaper publishes Esterhazy's affidavit that he wrote Bordereau.—Brooklyn Rapid Transit employees threaten strike.—Hamburg-American steamship line largest in world since purchase of Atlas line.—Steamer Northwestern from Chicago to Liverpool goes aground in St. Lawrence River.—Fire sweeps Detroit lumber district; Western Union Telegraph Co. heavy losers.—Merritt Chism of Bloomington, Ill., kills wife and attempts suicide by drowning.—**May 14.**—Machinists demand nine-hour day and 12½ per cent advance in wages; strike to begin next week.—Steamer City of Paducah sinks in Mississippi River; twenty-five drowned.—Philippine army reduced.—China asks time to raise indemnity.—J. P. Morgan averts London panic threatened by corner in Union Pacific.—President visits San Jose; Mrs. McKinley improving.—Germany fears commercial power of United States.

* * *

The Flaming Sword's Exchanges.

Mind.—The Rev. R. Heber Newton, D. D., contributes a second article on the Training of Thought as a Life Force, to the May number. Other subjects treated are: Mysticism and Science by Frank Burr Marsh, The Influence of Sex on Development, The Unity of Life and The Word of God. William Kent in the editorial department protests against competitive sports and contests in the schools, contrasting ambition with aspiration. Alliance Publishing Co., Life Building, New York.

Leslie's Weekly.—The Pan-American Souvenir number for May 11, has a special cover design and beautiful illustrations. There is a full page cut of the wonderful electrical tower, fountains and basin; also a double page panoramic view of the exposition. Matters of interest concerning the Buffalo Fair are fully treated. Minister Conger writes on the Chinese situation and opposes the partition of the Empire. Everybody will want this issue for it is superb.

Saturday Evening Post.—The opening article in the issue for May 4, Carnegie's Thirty Young Partners, by Paul Latzke, describes the making of a millionaire. Charles A. Shieren, once Mayor of Brooklyn, gives excellent advice to young men. Both serials continue, and Robert Ellis Thompson writing upon, Leisure Not a Waste of Time, calls attention to the American mania for overwork. 5 cents a copy, at the news-stands.

The Interpreter.—There are two magazines of this name published. That which is edited by Major Ogden Whitlock, at 1645 Lawrence street, in Denver, Colo., is an exponent of the Cellular Cosmogony and Koreshan thought. The Angel of the Incarnation, an attractive serial, is continued in the May number, and is full of Koreshan ideas. Another article entitled, The Angels, is strong and clear, ending with a fine tribute to Koresh.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.
Make Money Orders Payable at Washington Heights P. O. Station.

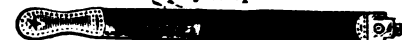
New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

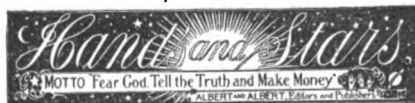
ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The discovery of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and Prof. U. G. Morrow, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators.

Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.


FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



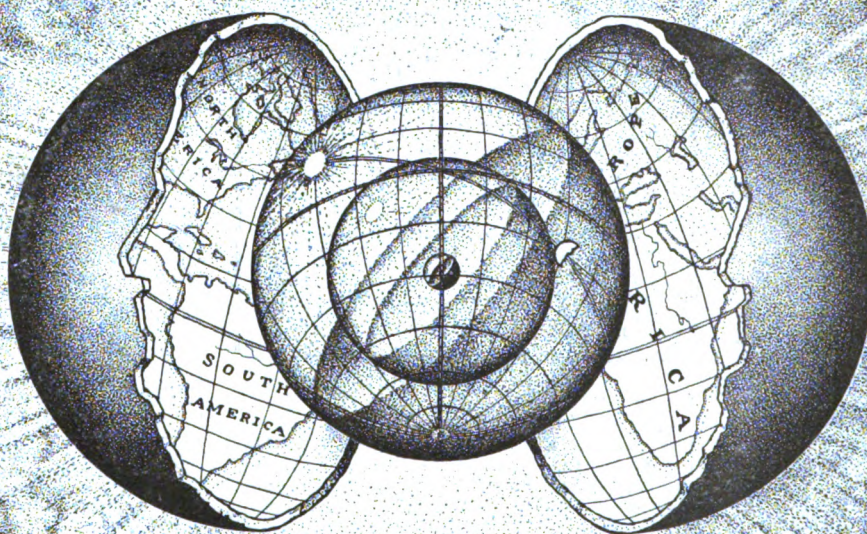
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MAY 17, 1901. A. K. 61.

NUMBER 26.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.



ALCHEMY

ETHNOLOGY



HISTORY

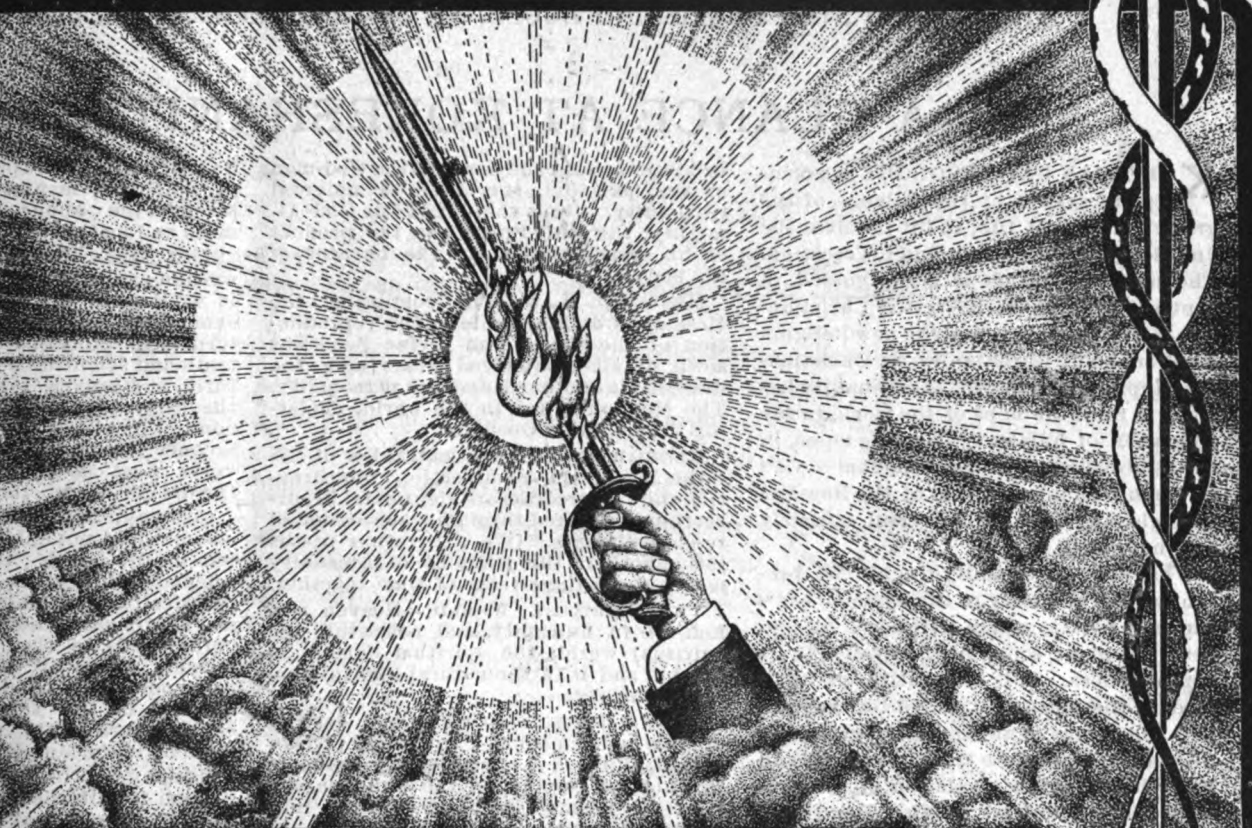
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MAY 24, 1901. A. K. 61.

NUMBER 27.



CONTENTS

SCIENCE OF ALCHEMY AND LAW OF ABSORPTION.—THE BROTHERHOOD OF THE NEW ORDER.—MEDICAL PRACTITIONERS AND THE UNDERTAKERS, — KORESH
The Recognized Power of Education, — BERTHALDINE, MATRONA
EDITORIAL PAGES.—The Imposing Tour of the President.—Man's Relation to Nature.—Positive Position of Koreshanity.—The Solar Corona.—Corporations and Trusts, L. E. BORDEN
QUESTIONS.—Koreshan View of Moral Responsibility.—Koreshan Optics and Cosmogony.—Inquiries Concerning the Future, — KORESH
MISCELLANEOUS.—Primitive Church Communistic.—Development of the South.—Skepticism in Germany.—Groping of Scientists.—Vaccination.—World's News.—Reviews

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 60c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 315-319 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 27.

CHICAGO, ILL., MAY 24, 1901. A. K. 61.

Whole No. 442

Science of Alchemy and Law of Absorption.

Alchemy and Chemistry Differentiated; Inconsistencies of Modern Schools of Thought; Absorption of Mentalities into the Central Star of the Universal Man.

IN MAKING A STUDY of the question of what the Buddhist denominates absorption into Nirvana, it is important to differentiate between the two schools of thought; namely, the chemical and the alchemical. The man who believes in chemistry cannot consistently accept the doctrine of evolution nor the nebular hypothesis. Chemistry assumes the theory of the indestructibility of the atom, and its eternity. "The atom is eternal and indestructible," is the axiom of the chemist. The school of alchemy is the school of transmutation. The two phases of thought, however, have so indiscriminately entered into the conglomeration of scholastic cult, and the lines of differentiation have been so carelessly drawn, that the scholastic mind has become an aggregation of heterogeneous conceptions.

The main purpose of this communication is to differentiate the two phases of thought, that a clear concept may be entertained of the laws and principles which underlie the doctrine of absorption. Absorption into Nirvana involves the law of that character of human progress which eventuates in the transition of the human being from his material, tangible, and visible existence to some condition not perceptible to the outward sense. The theory of absorption implies that when a man reaches the point of overcoming,—having attained perfection in his natural life,—he passes through a transition which modern interpretation defines to be an obliteration of his identity and con-

sciousness. This interpretation placed by modern Christianity upon the Buddhistic idea of absorption into universal consciousness or unconsciousness, not defined, results from the vagueness of the Christian's idealism of Deity. Deity is an all-pervasive spirit, according to modern conception, as it were a great illimitable mental ocean. Absorption into this ocean of illimitability, the Christian concludes, must necessarily constitute a loss of identity and independent individual existence, because the modern Christian's mentality is befogged by the modern secular scholastic cult.

To study the law of absorption, means that the mind must become familiar with the law of the cross. By the law of the cross, we mean the law of transmutation. This involves a knowledge of the origin and destiny of matter. In the sense in which chemistry deals with matter, there is no such thing as an atom of matter. There is a least divisible form of matter. When matter has reached by friction or agitation (the vibration of matter) its least possible division or reduction, any further agitation changes it to spirit. The destruction of the atom and its transition to spirit (physical energy) constitute the source of constant spiritual supply. The law operates inversely, for the source of matter is the transformation of spirit. Spirit, which is as substantial as matter, in its materialization becomes matter; but to insure this constant transmutability, there must eternally exist the two coördinate states

The Flaming Sword.

and qualities of substance. These two states and qualities are differentiated by the two coördinate terms—spirit and matter. Matter is not spirit, but it becomes spirit; spirit is not matter, but it becomes matter. This quality of interchangeability belongs to the two states of the one substance. Matter is constantly one half of the universe; spirit is constantly the other half; *substance* is a term that covers both spirit and matter.

According to chemistry, matter is atomic—atoms of matter are indestructible, eternal, and unchangeable. Different substances, as water and sulphuric acid, are merely different combinations of atoms; water being composed of two equivalents of hydrogen and one of oxygen, while sulphuric acid is $H^2 S O_4$, which means there are two parts of hydrogen, one of sulphur, and four of oxygen. This the alchemical system absolutely denies. When different forms of substance enter into what has been denominated chemical compounds, the substances are utterly destroyed as to their distinctive characters, and the combination is a creation of a distinct substance.

The doctrine of evolution is founded upon the basic principle of the transmutation of matter as above defined; hence we reiterate the statement that no man who believes in chemistry can consistently accept the doctrine of evolution, nor can any man accept the doctrine of Buddhism and theosophy, and at the same time believe in the chemical theory. The theosophist who pretends to believe in both, simply shows his ignorance. The higher alchemy pertains to the principles which belong to the life of man as that life relates to the life of God and to the Gods, to the Son of God, and to the Sons of God.

There are two distinct qualities of absorption. These depend upon the great fundamental truth of material existence; namely, center and circumference of form and function. The universal man (involving the external human, the spiritual human, and the angelic, with the realm of the Deities, which includes, therefore, somic, pneumatic, and psychic existence) is in the form of the alchemico-organic cosmos (the physical world), and is the man in his greatest magnitude. This humanity has a center and a circumference. The center of intellect and affection, wisdom and love, is God. Every domain corresponds to every other in the fact that it has its own center and circumferential sphere. It follows, then, that in the progress of human development there must appear a central figure called the Son of God and the Son of man. The absorption of this personality whenever he appears, is an absorption into the focal center or nucleus of being; the Son thus sits upon the throne of his Father.

There also comes in the progress of human development, a time when there obtains a coördinate absorption. This absorption is not finally into the central nucleus, but into the order of intellectualities; these are

the Deities or Gods. The process of absorption is through the operation of the higher alchemy. Man is composed of every material in the universe. As the so called elements are destructible, convertible, and not eternal, they are subject to the great law of transmutation. Not only are they convertible from one substance to another, but they are convertible to spirit. Man thus reaches his perfection, obliterating the desires of his lower life and augmenting the aspirations of his ascending purposes until he annihilates his lower self and is absorbed into his interior Godhood. He is thus enabled to ascend beyond the angelic spheres into the realm of Deity.

If we study the record of the Christ of the Christian dispensation, we could wonder at the ignorance of those who pretend to teach the doctrine of absorption and cannot recognize the truth regarding the claims of Jesus the Lord to the Sonship of God, and the fact that in his absorption he sat upon the throne of his eternal Father, becoming one—in that throne—with the Godhead into which he was absorbed.

Organic life culminates in the highest form of matter, in which resides and obtains the highest quality of spirit. This organic form is man. He reaches his final perfection by ascertaining the laws of his being, and thence making an application of those principles to his life. Man attains to his highest material state (in which there is a corresponding and coördinate function) through a knowledge of natural and physiological law. The attainment of natural immortality or the highest life in the body, which is man's arch-natural being, depends upon a scrupulous discrimination and application to life of the highest physiological principles and laws. These are to be found in the Mosaic Decalogue.

The Christian church today lays great stress on the physical crucifixion of Jesus. Genuine Christianity, in so far as it relates to the cross of the Lord, sees in it the great law of alchemy, wherein, through the dematerialization of the Lord's visible body, its material substance was transmuted to the spirit of dissemination, and was thence absorbed in its radiant transmission, into the church of its receptivity. Thus the Spirit of Jehovah (that is, the Christ of God) entered into, and commingled with the spirit of the church. This union of God and man constituted the cross of Christ, that is, the crossing of the Spirit of God, which was holy, with the spirit of man, which was unholy. The crucifixion on the cross of wood, while a fact, was but a type or figure of the genuine crucifixion of God and man. It is by this genuine cross that the Lord was planted in the race, to regenerate (reproduce) the Sons of God.

The doctrine of alchemy centers supremely in the transmutation of the Lord, the law of transmutation being the law of the crucifixion. The Christ was the paschal Lamb, the passover. This Lamb passed over

from his personal being—through becoming the Holy Spirit—to the church, his substance being transmitted, appropriated, and assimilated by the church. In this fact we have the application of the law of transubstantiation, a principle recognized by Romanism, but its truth perverted and missapplied. The transubstantiation of the Lord's body is not found in the wafer of Catholicism, for that is but the figure. It is, however, the figure of the real fact; namely, the passing over of the Lord's life (body, soul, and spirit) to become the life of the world. Compare this doctrine of common sense, grounded in reason, with the vagary of modern Evangelism, of which the M. E. church is representative.

There are three *persons* in the Godhead, according to the doctrines and creeds of Trinitarianism. One *person* of the Father, one *person* of the Son, one *person* of the Holy Ghost. These three persons were three invisible, spiritual, and eternal beings. They are each one God, each equal to either of the others. Each one is God in perfection, for each has the attributes of all. One of these persons, the Son, as old as his Father, by virtue of a mutual agreement took upon himself a natural form, hence he is called God incarnate, God in the flesh; and the Roman church emphasizes the phraseology, "Mother of God," as pertaining to the Virgin Mary, because she was the natural mother of the Lord Jesus. No one in the church would dare to say the mother of a part of God.

In the Methodist Catechism, the church which we

have declared to represent what is called Evangelical Christianity, it is claimed that "we worship a God without body or parts," while at the same time it knows it has defined God to possess three distinct parts at least—Father, Son, and Holy Ghost. It further says, that the Lord ascended up into heaven with his body, where he sits at the right hand of the Father.

Now, there were three spiritual beings upon the throne. One of these, the Son, as old as the Father, took upon himself the human form with which he ascended into heaven. There are now, not only the three original spiritual beings, but one of these spiritual beings took on a human body, and carried that body up into heaven, where the four (three spirits and one body) constitute God. God was destitute of a body, but now, one part of God, the Son, has a body. This body, or the Lord as a *material* being in a *spiritual* world, or in the heavens, is worshiped as God by the Methodist church, and yet its catechism tells us "we worship a God without body or parts."

It does not seem possible that so consummate an idiot could have existed; but when we count the idiotic believers in this ecclesiastical and theological rot by the millions, we are dumbfounded and disgusted. It is time that this theological carbuncle be punctured and probed to its core. The Lord was literally eaten by his church. That appropriation was through the possibility and fact of His transmutation and transubstantiation.

The Brotherhood of the New Order.

Prevailing Fallacies Concerning the Brotherhood of Chaotic Humanity; the Genuine Reformer Must Understand Man and Cosmos; the Sons of God are Archists, not Anarchists.

ALL "REFORMERS" agree upon the desirability of some social arrangement by which the principles of equity and justice may be made to apply to all human affairs. With a certain class there is a prevalent conception that God is our common Father, and there is necessarily a common and universal brotherhood; hence the hackneyed phrase: "the Fatherhood of God and the brotherhood of man." In this general conception of the relation of humanity to the Cause and Source of its being, the human mind—like a great pendulum—oscillates from the one extreme to the other of its vibration from the central point of gravity. The Christian church has departed from the genuine principles of primitive Christianity, and through its deviation from, and perversion of the principles, precepts, and practices of Christian charity and fellowship, has brought the doctrines of the Lord Christ into disrepute with many, and the mental pendulum swings as far in one direction as it was out of norm in the other.

In our study of the general character of man in the relation of that character to the Source of being, we must explore man as we would explore any other phase and domain of universal activity. It is only upon the basis of the principles of correspondential analogy, that we may acquire any true knowledge of socialistic function. At the present time, the visible humanity is in a state of universal chaos; hence there are no cosmic functions operative only so far as this chaos is one of the factors in the progress and function of the universal cosmos, for the reason that cosmos and chaos are antithetical coördinates in the universal sphere of activity. If chaos in its domain were not an eternal accompaniment of cosmos or order, the universe could have no existence; for the very principle of activity implies the wearing out by friction of the forms of order wherever they exist.

The alchemico-organic cosmos has its sphere of light and its coördinate sphere of darkness, its time of

light in certain places, and its times of darkness in the same places; it also has its focal point of light and its focal point of darkness. These two focal points so approximate each other as to comprise a light and a dark star center—two stellar nuclei which revolve around each other, related to a central axis. This pertains exclusively to the alchemico-organic (physical) cosmos. One of these stellar points is the constant point of order, whence is derived pure light and pure heat; the other point is that from whence is derived darkness, and cold, and disorder. Disorder at its point and state of activity is as constant as the point and state of order, therefore the creator and the destroyer are fundamental factors, if not mental attributes, of being itself; and these two factors may be denominated, the one eternal, the other, from everlasting to everlasting.

When in the activity of any sphere of operation there are wearing out and waste from that sphere, there is a precipitation or fall into the underlying sphere; such precipitation belongs to the law and operation of gravity, coördinate with which there are also the law and operation of levity. We therefore must admit the existence of ascending and descending principles and forms; and this is true of every sphere, every domain, and every phase of activity in life and death. It is thus that we may observe, if we will, the two directions of all things not only in physics, but also in metaphysics; and when we consider the operation of the law of correspondential analogy, we may readily observe the corresponding ascent and descent of every individual of the human race.

It does not require a very profound reasoner to understand the fact that thousands of the race are descending, under the influence of mental darkness and evil, to the realm of hades, while others—under the guidance and guardianship of the center of mental light and heat (love)—are ascending toward the Father-Mother of the divine and eternal life. These latter comprise a brotherhood when the state of their perfection is attained and they come into a knowledge of their relations of fellowship, and they have a Father-Mother—the Lord God. The very laws of being compel us to distinguish between those who may comprise a brotherhood and a fellowship of organic unity, and such as are under the domain and influence of fallacy and evil, and cannot, under any consideration, influence, or power, attain to order and brotherhood.

In the development of the ascending forms of life, there is an ultimate attainment to the perfection of a general order. This order comprises suborders, genera,

and species, the degrees of which are so defined that there can be no encroachment of one sphere upon another, nor of one member upon another, any more than the constellations in the alchemico-organic cosmos can encroach upon one another. In this state and stage of development, every member of the order has the laws of the universe written in the heart; the laws of order are understood, and the love of order governs the entire fellowship so that any written code outside of that which is written in the heart is nonessential. This condition with its quality of life has its reflex in the perversions of truth in what is called anarchy, for it is an absolutely eternal law that every thing and quality in the universe has its opposite, and every plane of cosmos has its antithetical chaos. "Anarchy," or that which is called anarchy, is but the reflex of truth and good as they obtain in the order of the Sons of God. Every Son of God is a law unto himself; he is therefore not an anarchist, but the archist, because he is a law unto himself—the law being written in the heart—and he requires no law outside of himself to guide his life. Change the life of the individuals first, and the environment will be made to conform to the quality of the mass.

The environment of Christendom during the universal sway of Catholicism was the power of the Roman Catholic church, with its hell and purgatory, having their keys in the hands of the papal hierarchy. The growth of the liberty of thought and the breaking away from the restraints of the church of Rome, changed the environment. The change came in the mind first, and the change of mind changed the environment. This is according to the law of progress. Do away with law and order, even though the law be arbitrary, and let loose the fiends of chaos under the conviction that if we change the environment we will improve conditions, and we would precipitate among men the activities of the most consummate hell and disorder. The anarchy of today is but the reflex of the heavenly Archy.

While the heart of man is in the chaotic state and stage of its being, worldly governments must and will obtain. All worldly governments are degenerate departures from the original divine kingdom in the earth. They will continue until the new kingdom of heaven is established in the earth, when they will be dissipated by the power of God's rulership. Then will be fulfilled the prediction: the old heavens and the old earth shall pass away, and there will be new heavens and a new earth wherein dwelleth righteousness. The new heavens and new earth will be the new church and the new state, the remarriage of God and man.

The only true standard of value is the relation of demand and supply. The false standard of value is the fictitious margins of protection. The remedy is the

destruction of the possibility to create fictitious margins, either by government, or by any other power or combination.

Medical Practitioners and the Undertakers.

Dr. Dowie is now worth probably \$1,000,000 in his own right and is more than ever a power for evil, and he owes it all to the insane persecution of a section of the Chicago press. When virulent attacks are made on a man on account of his religious opinions and medical theories, no matter how absurd or even harmful they may be, it may be reckoned on with certainty that, in this country at least, it will gain him sympathy and support. Everyone knows that there are greater abuses in Chicago than Dowieism that are not molested. Indeed, a much larger sect than Zion holds and practices practically the same system that Dowie does and with impunity. In a free country people ought not to be dragooned into employing physicians and taking medicine. With all due respect to the noble medical profession, it must be conceded that its success in treating disease does not seem to demand that the treatment shall be compulsory.—*Chicago Chronicle*.

If statistics were taken, relatively, in the practice of the self-styled "Regular" profession and the doing-nothing system of Dowie, the disparagement would be

largely in favor of the humbuggery of Dowie. It is a notorious fact, that tons of the most poisonous drugs are poured down the throats of the people constantly; and those who have observed in small communities where there has been freedom from disease and the necessity for the employment of physicians, know that upon the entrance and location of a physician in the place, the undertaker's business has been almost immediately set up. The undertakers follow closely in the wake of the "Regulars." More people are killed by the drugs administered by these killed (?) "Regulars" than would die of disease if let alone; and the very fact that the "Regular" profession must be sustained by special legislation and its compulsory employment, is a disgraceful commentary on the success of the profession.

The Recognized Power of Education.

The Influence of Modern Education and the Prevailing Evils of Civilization; Fallacy Productive of Present Social Conditions; Purpose of the Koreshan University System.

BERTHALDINE, MATRONA.

THE PRESENT prevalent hatred of declared allegiance to formulated creeds and dogmas is due to the fact that those extant have produced evil fruit, being put forth from a university system based upon fallacies. Men have assumed to know what they did not know, and have educated the officials of both church and state to exercise faith according to the pernicious errors of science falsely so called. State and church have united in sustaining the false prophet, who in turn has sustained them—on the one hand in an adulterous consortism, and on the other in complete divorce. The false prophet, represented in one sphere by the bull of papal infallibility, has been the power behind both throne and altar to uphold the desecration of both church and state, through the prostitution of their divine uses.

It cannot be denied that all nations and churches depend primarily upon their prophets or educators, whom they make morally responsible for enthroning in the minds of rising generations, either saving truth or destructive fallacy. It is written: "If the light that is in thee be darkness, how great is that darkness." False science or fallacy generates darkness. Prophets and Apostles have united in foretelling a time of gross darkness to culminate at the end of the Christian era, when the world should be under the dominion of science falsely so called. That time is scientifically determined to be now. Today, on the thrones of all nations and before the altars of all churches, men are dominating the people who have been trained to serve the powers of evil by emissaries of the false prophet. The emissaries of the false prophet call themselves scientists of theology and physics, and other departments of science.

Most potentially they preside in schools, colleges, and universities. Here they are supposed to enlighten the minds of humanity and prepare men and women for the skilled performance of use, as functionaries of both church and state.

The authorized educators of the church of Rome so fully recognize the vital importance to its welfare, of educating the young in harmony with its creeds and dogmas, that it is satisfied only when it can control the training of its children during their most tender and impressionable years. Romish educators claim that their absolute control of a child's mind till the age of seven, almost certainly ensures the termination of its career in the fellowship and communion of the Roman Catholic church. On the other hand, the agnostic powers of state control feel equally sure that if the education of the child can be made absolutely secular, then the divorce of church and state is rendered permanent, the control of the pagan money power is protected, the only living and true God relegated to the sphere of the occult, and so called liberty of thought enjoyed, accompanied by perpetual license to do evil.

It is written: "If thine eye be single, thy whole body shall be full of light." A single Eye, one true Prophet or infallible Pope, is a preëminently desirable factor in all divine human organizations. State and church require the unifying power of this single Eye for God's glory—which is man's good. The Seer ordained of God prepares the way of the Grand Man of God, that ultimate holy Temple of humanity, exemplifying the conjugal bliss of the divine marriage of God and man in the unity of church and state, and the resulting harmony of universal intellection and affection,

The Flaming Sword.

and consequent righteousness of all personal action.

If this present evil world is under the dominion of science falsely so called, the emissaries of fallacy are even now educating the minds and hearts of the rising generation to violate all the laws that underlie the legitimate relations of church and state, of man and woman, and of man to man. What then must be the awful fate, imminent as the outcome of existing institutions? It is appalling when we realize that the development of these institutions has been accompanied by the discovery of such resources of power and wealth which, if perverted, can mean naught but the terrific destruction of all present boundaries of law and order, and the letting loose of all the horrors of the lowest hells. All forms of evil are hydra-headed and prolific in their vile secretions and disseminations. The very god of hades is a hydra, a three-headed monstrosity, productive of sin, disease, and death.

One Head, one grand master mind, a reasoner who can dethrone satan from the intellect of man and plant the feet of his understanding upon the will of the flesh to subdue it, is the one true Prophet or Eye of God who can supply this world's ever-present, supreme need. Such a Prophet must offer, as a bed-rock of rest for a rational faith in that greatest promise of the universe, the one known Son of God, the *knowledge* of an irrefutable premise for all logical deductions, leading men to center in him their holiest aspirations. Such a prophet alone can lead the advancing hosts of rational men and angels out of the present impenetrable darkness into marvelous light, life, and liberty.

The Aquarian age, as its sign indicates, is to be an age of triumphs for absolute science only. From Aquarius proceeds the distribution of the pure river of the water of life, issuing from the throne of God and of the Lamb. Wisdom and love constitute a divine unit in the solvent of absolute science, whose Prophet is the single Eye of God. The child brought forth as the product of the divine unity, to walk in light, is the kingdom of God in earth, a Grand Man whose every member is a God.

A little, mortal, human child groping in the dark is a bundle of marvelous possibilities, a world of spirit entities, a field for the production of both wheat and tares—the elements of heaven and hell. True science institutes for mortal children a true system of education, which draws out all a child contains of good and evil, wheat and tares, and determines the destiny of all its elements. The wheat is garnered into the apex of all human development, conjunctive unity of humanity with the mind of God, while the tares are gathered into bundles for God's burning. The Prophet of God, the promoter of this scientific education, furnishes the flame for their consumption, and is the storehouse or granary into which all wheat is gathered. The field of humanity is prepared for a new growth of wheat by the burning of the tares, the annihilation of the vile body of death whose energies war against the spirit of the truth—eternal life of the immortal Word. The destruction of the wicked is a source of great enlightenment to all the

prospective children of the kingdom, who, knowing good and evil, choose God for their portion.

Nineteen hundred years ago, the glory of the Jewish race culminated in the production of one Prophet of truth, whose philosophy was taught by word and deed, and whose living Word became—by the divine method of instruction, theocrasis—the impartation of his final and perfect Word of life to his disciples, and a source of continuous inspiration. This has caused them to breathe out holy aspirations for the light of His life—the wisdom and understanding of the law, ever since, for men would change their vile bodies of death for that glorious body of life—his image and likeness. The science of this attainment is the one thing worth knowing. Holy desire is substantial energy, which focalizes at the throne of God—the seat of omnipotence. Before the throne is the altar; the transmutation power is in the unity of the two in applied science, which restores to all men a substantial supply for all their needs according to the quality and tensivity of their desires.

The Golden Age is made golden by the harvest of all holy desires generated by the philosophy of Jehovah and matured by his Eloah, the science of the Sun of righteousness. The Prophet of the Golden Age is the desire of all nations in least form. He prepares the way for universal instruction in righteousness, by theocrasis, and by the organization of the College of Life, destined to develop as the divine University system. Through the agency of this he institutes the kingdom of divine uses, and calls from heaven the Church Triumphant to mother its children. The all-involving Motherhood is represented by the dominance of divine wisdom in all divine institutions of learning, and by the feminine form of the Elohist headship of the universe, the true papacy of the law of love.

The new university System instructs all would-be kings and priests unto God, in the science of the divine uses of the kingdom of the Gods in the Church Triumphant. The Church Triumphant is the matrix of all social orders, built on the foundation of the science of Universology into a great temple of hewn stones fitly joined together, and whose interior is a holy place for the worship of the only living and true God, the Holy Spirit of man perfected in Jehovah's image and likeness. In the social orders of the kingdom of uses, true science reveals to man that divine love is the fulfilling or obeying the laws of Moses, which are the laws of divine life. The science of their application in application makes love's labor light in every sense, and a joy of duty.

It is the purpose of the Koreshan University System, now organized as the College of Life, to meet the present supreme need of the world by the institution of educational processes under the instruction of genuine science. "Add to your faith virtue, and to virtue, knowledge," wrote the Apostle to the churches. The supreme virtue is the spirit of obedience to what is *known* to be *right*. All instruction in righteousness in the Koreshan University is strictly scientific, and is received and applied in the kingdom of divine uses,

mothered by the church of the Most High, the home of all true disciples. Home instruction in the best methods of economizing time and effort that recreation may be perpetual, is the offer of this new institution of learning, of which Universology, the science of all truth, is the foundation. It must be entered soon or later by all who would become children of the divine kingdom, men in Christ Jesus. Requisite for admission is the teachableness of children who *know* that they *know not*, and desire to be taught by one so wise that he knows, and knows that he knows, a genuine Prophet ordained of God.

The Home or Ecclesia of the College of Life is the correspondent of the universe of known form, limitations, and organized functions. The State is the society of Jesus, the Arch Triumphant, who went about doing

good, distributing according to human needs the common wealth of all its members. The College is the universal generator of light and heat, by the applied science of the law for the life of the home and all its inhabitants. The curriculum is superior to all other courses of study. The graduates are God-men thoroughly furnished unto all good works. The entrance fee is *all* that you *are* and *have* and *hope* to *be*—the whole-hearted consecration of the mortal to the immortal or divine life. "Straight is the gate and narrow is the way." The gate is the needle's eye; and the way is the anointed and translated Prophet, who prepares the table of the Lord in the presence of his enemies. His head is anointed with oil; his cup runneth over. "Drink ye all of it," for it is filled from the fountain of genuine science—the pure river of the water of life.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

IT IS CLAIMED that the present Administration has inaugurated a period of peace and prosperity that will be known in history as the beginning of a permanent empire. The surrender of Aguinaldo and the pacification of the Philippines give occasion for the boast that a republican victory has shown that imperialism and the centralization of power are opposed to war and insurrection. No doubt it is true that Aguinaldo was discouraged by the result of the last election, though he did not surrender voluntarily. He was captured by a ruse. It is also true that imperialism as a divine principle founded deep in the nature of all things, does make for peace; but there is no valid evidence to prove that unity and concord have begun, nor do the signs of the hour justify the inference that a permanent empire can grow out of the dominant party. The eyes of all nations have been turned toward the President of the United States in his journey through the country. It has been in every sense an imperial progress, and from southland to westland the enthusiasm attending his passage has increased as he approached the Golden Gate where it reached its climax. The city of the Angels gave him joyous greeting and prepared a beautiful pageant in his honor. Roses were showered upon his carriage, until he sat knee deep in the fragrant petals. The Presidential cortege drove over beds of roses, and flowers of all kinds formed the triumphal arch beneath which it passed. In his speech at Memphis, Tenn., at the outset of his journey, President McKinley spoke of the welcome accorded him as expressive of the universal good feeling existing among the people, irrespective of state or political lines. "What a mighty, resistless power for good is a united nation of free men! It makes for peace and prestige, for progress and liberty. No citizen of the republic rejoices more than I do at this happy state, and none will do more within his sphere to continue and strengthen it." These words formed part of the address of April 30. What has happened among the free men of this united and happy nation during the brief interval? The consolidation of the two great opposing forces—labor and capital, has been accelerated to a degree that seems appalling unless the mind is able to grasp the situation in all its bearings. Every day is marked by a new project or a threatened strike, and the entire country has passed through the severest financial crisis it has ever known.

While the head of this administration was feted at Los Angeles, Wall street became a scene of mad excitement. The very day those ceremonies which seem to show such harmony of feeling took place, will be memorable as Blue Thursday—a day when thousands of small speculators were ruined. The press, as the organ of the money power, speaks lightly of this disaster, and dwells upon the noble conduct of the bankers who steadied the market so quickly; but even the press admits that great numbers of the middle class lost everything, while the large firms escaped. This is the old, old story! Can this be called a united nation of free men, when the gambling instincts of merciless and mercenary stock brokers can produce such fluctuations in finance? The fortunate who were of course among those already more than wealthy, bought stock at 84 and sold at 700 in the swift mounting of values. The President of the United States is virtually an emperor, and the honors he receives are almost as imperialistic as if the inauguration ceremonies had given him a crown; but peace and prosperity do not wait upon an empire that is founded upon the love of money and impelled by competition. Its future history will be written in blood. The cup of discontent is filled to the brim and must soon overflow. Despite the demonstrations that seem to evince unanimity of feeling, there is another and an opposing force that is gathering strength every day. In the ancient banquets when the guests were crowned with flowers and sated with meats, the emblem of death was set before their eyes to remind them of mortality. While flowers were showered upon the brilliant cortege in California, a specter was gliding in and out among the throng,—the specter of the wage slave, and his pale forehead wore no garland.

Contact with Nature develops the love of the beautiful, but only so far as it is accompanied by a perception of cosmic harmony. The science of æsthetics is properly an outgrowth of the science of cosmogony. Nature must be understood before she can be loved. It has been widely contended that scientific understanding and poetic feeling are incompatible, while in reality the one presupposes the other. Most of our poetry is in the minor key because the poet's mind cannot reconcile the tragedy of human life with the exquisite symphony of a soft spring morning. The thunderbolt and the earthquake form a

puzzling contrast to the sunset and the moonbeams streaming over the waters. Those arts which depend upon a sympathetic comprehension of Nature are now imperfect. The introduction of Koreshan Science will be followed by the growth of the æsthetic faculty in those who come into a perception of the divine harmony of Nature's laws. In a great tree, grace of outline and majesty of proportion awaken keener delights when accompanied by knowledge that the cycle of vegetable life illustrates the wonderful law of involution and evolution, by which God himself infolds and unfolds. From individuals the mind passes to generals, and grasps the vast whole as one complete thought—another illustration of the one law. No one can enjoy Nature as depicted by the impressionist school of art, which places upon canvas only the reflection of a passing mood in the painter occasioned by a false impression of some phase of natural beauty. The result is a painful incongruity sadly miscalled a work of art. Painting and poetry are both inexpressibly sad because they are both dominated by Darwin's interpretation of Nature. Our sweetest songs should be those which tell of joyous thought, our grandest pictures, those which instantly awaken sublime emotions in the soul. To realize that the same law is inherent in God and in the atom, gives æsthetic as well as scientific delight. Æsthetics is the science of the beautiful, and beauty and truth are one in essence. Figures of speech are the ornaments of truth, and a metaphor is the *carrying over* of the life of one domain into that of another; it involves the law of the cross and the law of transmutation. Jesus was the Lion of the tribe of Judah. This is metaphorical language. It is a comparison founded upon an innate resemblance, and it bears across the spirit or the idea of the noblest creature in the animal kingdom into the God kingdom, through the human as the mediator between them. Jesus said: "I am the bread of life," using a metaphor. His translation was the bearing over of the life of the God kingdom into the human kingdom through the action of the law of transmutation. Again, when it is said that figures are the flowers of speech, mathematics are married to language, both conjoining in the floral kingdom. It is objected that correspondences are not scientific but arbitrary, depending upon the fancy of the interpreter. There are correspondences in different degrees, but all correspondences founded in pure truth are exact. Let reason be the arbiter, and forbear to sneer at the language of symbolism, which is God's speech, full of beauty.

It is the function of this publication to respond to inquiries on subjects concerning which all men are in doubt. By their own confession they stand convicted of ignorance regarding the nature of the soul. A modern clergyman whose text is the soul and whose sermon is reported in one of the Chicago Sunday papers, opens his discourse by a frank disavowal of any information on his chosen subject. "As to what the soul is, of what elements it is composed, neither you nor I dare make any dogmatic assertion. * * * Whether the soul consists of some sublimated material substance, like the ether which fills interplanetary spaces, or is essentially different from anything we call matter, is a question which at present puzzles the thoughtful world." Koreshan Science dares to make a positive statement concerning the subject in debate. Physical light and heat are the product of the combustion of matter. Mental light and heat, or intellect and love, which constitute the spirit and the soul of man, are also created by the combustion of matter in the cells of the brain. The reciprocal action of mind and matter is the great secret of life.

Astronomers cannot decide whether the sun's corona is reflected sunlight or a luminous gas. The corona is actually

created at the time of eclipse by the meeting and combustion of two energies, one coming from the sun, the other from the moon, so neither of the current theories is correct. Parties of astronomers went to Sumatra to observe the eclipse visible there May 17. They were looking at a sun which they believe to be 92,000,000 miles away. What they really saw is a projected sun only a thousand miles away, at the junction of our atmosphere with the sea of hydrogen above. They were searching for inter-Mercurial planets, but in reality there are only seven planets—all of which are known. They were trying to ascertain the nature of the corona, caused as they think by the intervention of the moon, about 92,000,000 miles distant from the sun, between the eye and the sun; but the sun and moon are really very near each other, and the corona is a wonderful electromagnetic phenomenon. The sun is crowned when its central radiations of light are cut off. Only in the thick darkness is its crown visible.

Why is a great combination of interests like the union of the Standard Oil and the Steel Manufacturing Companies called a *trust*? Ostensibly, it is because the board of managers is supposed to hold in trust the affairs of the corporation, and the stockholders trust them to protect their interests. Names at the present time imply a perversion of principles. The board of managers keeps the rich cream for itself and—waters the general stock. Trust and truth are terms which are one in origin. What truth does the modern trust embody? The centralization of trust in the truth as communicated to the world through the gospel of the new age, will adjust industry and commerce. We do not use the word truth in a relative sense as dependent upon man's perceptive powers. Truth is fixed, eternal, inhering in the Godhead, and at stated intervals it is communicated to the world. These periods of enlightenment occur in accordance with the laws of demand and supply. When a contingent of humanity is ripe enough to desire genuine science it receives what it asks.

"There may be two conceptions of the egg," writes Dr. Loeb, "either a complex animal structure, or it is made up of a few simple elements which will in time result in the full grown animal. The process of development is not only a morphological but a chemical differentiation. From our point of view,—that of knowledge,—the chick develops from the egg by cellular changes which are all alchemical in their nature. In other words, the same laws that operated to produce the egg itself, conspire to develop the chick—attraction of atoms every one of which has its own psychic and pneumatic qualities, and union which is a combustion resulting from the energy of attraction. There is no such recombination of elements as chemistry believes. Embryology is a continuous creation. Every corpuscle is an alchemical retort where the transmutation of substances takes place. Morphological changes are alchemical changes.

All mental forces are substantial, and love is the most life-giving. By means of it, conjunction between different spheres is effected and the life of one plane is carried over into another. To come into immortal life and form conjunction with the God kingdom, man must cut off the lower animal tendencies. Love is alchemical union in which numerous ascending and descending products are created. Affection for animals affords man an opportunity to send down the lower animal spirit, receiving in return the ascending desires of the lower kingdom. The divine animal spirit is the breath of lives; animal being from *anima*, the breath, the life.

The idea of spiritual salvation without works is the logical antecedent of the idea of material salvation without works. If

man may hope to gain the delights of heaven without the works of righteousness, which are chastity, love, and use, he will very naturally try to gain the advantages of earth without performance of use to society,—hence this sudden outbreak of speculation, which means wealth without work—fortune for me, ruin for my neighbor; idleness for me, eleven hours a day for him.

How many object lessons like Blue Thursday will the common people of this country require before they will rise in their might to protest in some peaceable manner if it be possible, if

not, *vi et armis* against an economic system that is subject to such derangements?

Thought generated by the mind that holds the truth is the dynamic force of revolution.

The torch of Koreshan Science will illumine every dark spot in the universe.

"Be ye patient even as I am patient," is the fiat of supreme Wisdom.

The mind that is impressed by error cannot express the truth.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Koreshan View of Moral Responsibility.

EDITOR FLAMING SWORD:—I would like to have you discuss (1) the subject of moral responsibility from the Koreshan standpoint, and show difference between it and the popular view. (2) Please state some of the principal uses and abuses of reward and punishment. (3) Define the term sin, and locate the responsibility for its existence. (4) What, in the physical world, corresponds to sin in humanity?—G. F. H., Ft. Worth, Tex.

(1) A man is morally responsible when he knows the law. Let us take for illustration the general attitude of mankind under the common law of marriage. A man regards it a sin to violate the monogamic law of marital relation, or to indulge in sexual pleasure without that garb of legality which the law imposes and permits. The relation once legalized, he ordinarily does not regard excess as any violation of the marital law. This is because of his false education. He sins ignorantly under the guise of legality; it is, however, none the less destructive to his mental and physical integrity. The sin of ignorance is destructive to his being. It is through the experience of these sins of ignorance that men acquire wisdom to know the law.

The Koreshan differs in his ideas of moral responsibility from the popular view, in that he has a deeper insight into what the law of life demands. Suppose we take the commandment, "Thou shalt not steal." The popular idea is that I must not go into my neighbor's domain and help myself to the property which belongs to my fellow, either as a neighbor or a stranger; but the laws of the country provide that men like Carnegie, Rockefeller, J. Pierpont Morgan, etc., may steal—under the legitimate rights of the competitive system—millions or even billions of dollars from the slaves which the competitive system has made. From the competitive standpoint this is not a violation of moral obligation, but from a righteous standpoint it is a violation.

Our moral obligation to humanity

would equitably distribute this wealth, as belonging to the men who have created it. We would not do this in violation of the laws as we have made them, for we believe in law and order, but we would change the laws. We would not, however, expect to accomplish this by any reformation not revolutionary, nor by any process of gradual change in popular sentiment on the basis of social evolution, but through the manner that our knowledge of law predetermines; namely, through a great and marvelous baptism about to be poured upon the race.

(2) The entire system of rewards and punishments is predicated upon the basis of competitiveness, fear, and cupidity. This system is absolutely false. It requires a radical revolution in the soul itself to eliminate from the thoughts the selfish tendency. There is such a thing as the performance of use from the impulse of love to the neighbor. If one has not experienced this prompting he cannot be taught to believe in it.

(3) Sin is the violation of law. This is true on every plane of activity. Physiological sins are violations of physiological laws. There are deeper physiological laws than are commonly known. The responsibility for existence is in the love of existence—a love abiding eternally in being itself.

(4) For example, the radiations of the sun's energies—light, heat, electricity, magnetism, etc., the transformation of these energies to vegetable and animal growth, and then to the debris of vegetable and animal waste.

Koreshan Optics and Cosmogony.

EDITOR FLAMING SWORD:—You say that foreshortening does not take place in space, nor on the surface of the earth and sky, but within the eye. A critic wants to know why the plate in a camera, having no visual force nor curves of vision, registers the picture as the eye sees it.

I see that the Koreshan theory of optics and the Cellular Cosmogony fit. While reasoning from analogy I can come to no other conclusion than that the Koreshan Astronomy is true, so must accept the theory of vision in harmony with it; but I would like to understand it from other reasons than analogy. Will you kindly state briefly what *proofs*, if any, support the Koreshan theory of optics, leaving out the authority of KORESH, his illumination, and the certainty of the con-

cave curvature as determined by geodetic survey? I see the importance of such demonstration, yet without such proof, and allowing Koreshan assumption to the same extent as Copernican assumption (and you have the same right), the Koreshan Astronomy still seems greatly superior to the Copernican in quality and quantity of satisfying proofs of truth, reaching into every domain.—M. A. P., Antioch, O.

(1) There is nothing in matter that is not acted upon and made to yield energy. The sensitive plate of a camera acts precisely as does the sensitive plate of the vitreous chamber; namely, the retina. The camera is an artificial eye. It has not a brain behind it to receive the picture, nor can it supply its own coating of collodion, as can the eye. What the eye has by nature, the artist supplies to the camera. The plate has a force corresponding to the visual force. The visual force comes from the brain cells, but the force of the camera is in the light entering the camera and in the destruction of material and its conversion to energy on the plate.

The form of the eye, the relation of its organs, and the necessary agreement of function with form all go to show that the Koreshan theory of vision is true. In normal conditions, there can be no conflict between form and function. The rapid nerve exhaustion, in rapid change of scenery, is one of the simplest proofs that visual energy is derived from the brain cells, which derive their supply through the vascular and nervous systems. We have records of cases of exhaustion from the waste of energy through vision, and under our own observation in many instances have we seen complete nervous exhaustion through the excessive use of the eye in the rapid resupply of the visual films on the retina.

Inquiries Concerning the Future.

EDITOR FLAMING SWORD:—(1) When the birth of the Sons of God takes place, will the remainder of humanity be purged of its wickedness, and will children born during the Golden Age be without sin? Will the 144,000 be independent of physical sustenance? (2) Will the ascending life of the Messiah of the age be the ruling God of the next cycle of 24,000 years?

Will he be martyred as was Jesus? (3) Does the devil perpetually renew himself and become incarnated in the person of one man, even as does God?—M. W., Otumwa, Ia.

(1) When the Sons of God are born, created, they will influence the entire race of men, but all men will not be purged of their sins. They will receive a new impulse, and the human hells will be subjugated and brought into order. Children born during the Golden Age, *after the higher law of reproduction*, will be born according to the normal plane of that sphere. This does not apply to all people, but only to such in the marital order as have reached the plane of scientific propagation.

The Sons of God will have the power to appropriate material food supplies, and in order to accomplish some results devolving upon them, will sometimes resort to common sustenance. This is to a certain extent optional. The quantity will be comparatively slight, and of the most simple kind.

(2) The ascending and centralizing conjunctive life of the Messiah of this age becomes one with the nucleus of the universe; hence he now is heir to the throne of God, and will sit upon that throne and rule the universe in love. He will be martyred, but not as Jesus was, for his martyrdom will not be by a crucifixion.

(3) The devil perpetually renews himself, and he does become incarnate. The devil was incarnate nineteen hundred years ago, in Judas Iscariot. He was the focal point of the dark or fallacious energies of the race. As a focal point of activity, he executed the will of the mass which focalized in him, and became specifically manifest when he was given the sop from the Lord, and satan entered him.

* * *

Primitive Church Communistic.

The Teaching of Jesus and His Disciples was Against Private Ownership of Property.

Jesus stood unequivocally against the private ownership of property. By both word and practice in His little fellowship, he advocated always the common ownership and use of all things. "They had all things common." The right of common use was never a debatable question with Him in his teaching. His command to the rich young ruler who would inherit eternal life, was to sell *all* that he had and give to the poor; that is, wherever there was need of food, whether of body or mind. The unqualified condition by which one could be His disciple, was that he must forsake absolutely and completely all private wealth.

"Except a man forsake all that he hath, he cannot be my disciple." Again, "Lay not up for yourselves treasures upon the

earth." To the really earnest seeker for truth, there cannot possibly be any misunderstanding of Jesus' position with regard to man's economic relations to his fellow-man.

Common Ownership Required.

Common ownership was the universal economic practice of early Christianity. It was the condition of fellowship among the twelve. It was true for the seventy; it was the immediate result of conversion of the three thousand at Pentecost. It is the significant fact in the account of another body of five thousand that believed and committed themselves to the Christian fellowship. It was considered so essential to discipleship that there is recorded the sudden striking dead by the very power of truth itself, of a man and his wife who would come into the brotherhood, but would keep back for private ownership a part of what they possessed. It would seem that it was absolutely fatal to be untrue to this requirement. It was the unflinching practice of the early church until the time of Constantine.

A bishop betrayed Christianity into the hands of authority by the Emperor's adoption of the name, popularizing the movement at the expense of the surrender of this hitherto unconditional requirement—that all private wealth must be exchanged for common wealth upon entering the Christian brotherhood. This step made the religion of Jesus popular, but was fatal to the quality of its life. From that day to this we have not had a true, but a perverted Christianity. The basic thing upon which it is today perverted is this very question of the ownership and use of property. This is the significant fact in all that is included in Phillips Brooks' famous saying that "It cannot be proved that Christianity is a failure, for it has never been tried in modern times."

Now, Jesus was either correct or he was not in his teaching and practice on this most vital question of the economic life. If he was correct, then the churches of the twentieth century that profess the name of Christianity must either fulfil and live the economic as well as other requirements of the Gospel, or forever stand convicted of hypocrisy before an enlightened public conscience. If Jesus was not correct, or was impractical in this part of his doctrine, the very serious question is raised as to whether he may not be incorrect in other parts of his doctrine and practice. The whole of His teaching stands or falls together as a code of human conduct and as a basis of religious experience.

The Truth Must be Lived.

If we accept the teachings of Jesus on economics as correct, then it at once becomes the most revolutionary truth that can be stated today—both for the individual and for the social whole. It means the complete overturning of our whole present order of things. It means that the world today is absolutely mammonistic in all the manner and conversation of its life. It means that private wealth is wrong; that common wealth only has an ethical right to existence. It means that the man who makes one dollar under the present system is just as mammonistic as the man who makes a million under the same system. Jesus said: "Ye cannot serve God and Mammon!"—*Forward Movement Herald*.

Development of the South.

Tangible Evidences Pointing to the Fulfillment of Korashan Prophecies Concerning the South and West Indies.

We are to see in the near future a great change in the distribution of immigrants in this country. For a quarter of a century the tides have been flowing to the West and the Northwest, but great numbers are henceforth sure to go to the South. This rich part of our country—rich in the way of minerals and soil—has attracted far more people from other sections than it has settlers from Europe. Several facts explain the reason. In the first place, the transcontinental railroads have had their agents busily at work in Europe, and have operated in connection with the steamship companies.

The immigrant in buying his ticket in Europe, generally bought it to some Western or Northwestern point. Another thing was the large number of lynchings in the South, which, being reported in European newspapers, gave the impression that in the Southern states life was not secure and property was not protected. These influences are passing away. The South itself has for some time been taking steps to show how false the general inference is. As a matter of fact, people live as securely in the Southern states as in any other section of the world. The few cases of lynching are horrible, but they do not portray the actual conditions of the different states of the South.

The industrial branches have done a superb service in showing the opportunities open in the South, especially in the way of manufacturing, and they are still adding to their usefulness in this direction. But best of all, probably, in the way of the new influences, is the coming of practical business men from Northern and Western sections. Go to a Southern city today, and you will find these men not only making money rapidly, but taking active part in the social and political life. Then, too, the large profits which the cotton mills and other factories are making will attract in greater measure those who have money to invest and those who wish to utilize the opportunities.

It is in its way a fine thing that the Southerners are to hold a West Indian Exposition at Charleston, South Carolina. There is no purpose, so far as the managers have expressed themselves, to do anything but to encourage the commerce of the West India Islands to trade with the Southern states. But when the exhibits are shown, we predict that there will be a curious result. The South will show that it can produce practically everything that the West Indies are raising, and that it can show manufacturing products equal to the best of the North.

The exposition at Atlanta years ago was a success in demonstrating to the country the beginnings of the new life of the new South. Bad management made the New Orleans Exposition a failure, but the other

expositions that followed it had their meed of prosperity, and it is quite likely that Charleston will reap the reward of its enterprise.

The figures of the growth of the South since the Civil War seem more miracle than fact. In many states values have increased tenfold; in some particular spots, a hundred and a thousand fold. There was a time, not many years ago, when the South received a set-back second only in its disastrous effects to the Civil War, and that was through the outbreak of speculation and the almost universal exploitation of land booms. But all that has gone. The people have recovered and have settled down to the normal, and now the growth is legitimate development; and thus all who, wanting to change their abode, have gone there are finding out that it is a goodly place, inhabited by goodly people.—LYNN ROBY MEEKINS, in *Saturday Evening Post*.

* * *

Skepticism in Germany.

Decline of the Church in the East; the German Empire Reaping a Harvest of Infidelity.

The following article from an unknown writer, describes the condition of affairs in Germany as it was in 1879, and in the main as it probably is today. And when we remember that not far from two millions of the German people have already come to America, we surely cannot be indifferent to these facts.

"Germany is reaping the harvest of advanced thought or skepticism. Crime increased during the six years, 1873-79, in Prussia from 50 to 200 or 300 per cent; the imprisonments in Prussia, Hanover, and the Rhine provinces alone have risen from 102,077 in 1872, to 193,734 in 1876, and the number today is reckoned at 150,000. The prisons are all full, and patriotic men are urging the formation of a penal colony on some island of the Pacific or section of Western Africa. A few months ago the chaplain of the imperial family, Mr. Bauer, in a sermon preached before the Emperor and princes, said:

"Affection, faith, and obedience to the Word of God are unknown in this country, in this our great German Fatherland, which formerly was justly called the home of the faith. On the contrary, it really seems as if it were the father of all lies who is now worshiped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling are called by the euphonic name 'business.' Marriages are concluded without the blessing of the church, concluded 'on trial,' to be broken, if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during church hours, and spend the afternoon and evening in rioting in the public houses and music halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the Word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies; the servants of God are insulted daily.'

"The Berlin correspondents of English journals add: 'The German clerical newspapers, Protestant as well as Catholic, are writing in a like strain.' Berlin, with a population of one million, has only 110 ministers of religion—both Protestant and Roman Catholic, and the average attendance at each place of worship is below one hundred. House to house inquiries show that in the same city 'in less than one house out of eight is there any regular use or even possession of the Bible.' The state of religion and morals in the country is a cause of the greatest grief and anxiety to many of the best citizens. This social deterioration and increase of crime does not come from ignorance. Nor does the prevalence of immorality arise from a lack of artistic and æsthetic culture. Nor is intemperance the cause. The one chief reason for the degeneration of a once noble people is the substitution of skepticism for the faith in the Scriptures."—*The Christian*.

* * *

Groping of Scientists.

Vivisection a Growing Fad in the Medical World; Thousands of Animals Tortured that a New Theory Take its Place Among the Fallacies.

Twenty thousand domestic animals have been experimented on at Trenton, N. J., with a view to making discoveries about

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3: 30 p. m., May 26, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

their brains and nervous systems. Among them are monkeys, dogs, calves, rabbits, guinea pigs, and goats. Most of them have holes in their heads, with glass windows fitted in, through which the experimenters are constantly watching the circulation of the brain. Delicate instruments record the changes produced by various kinds of treatment. These animals are experimented on by Drs. Warner and Arnold, who are developing a new system of treatment, called the chano-neural therapy. This consists in treating diseases by regulating the nerve and brain centers, controlling the parts of the body affected. The animals are expected to show how the nerves and brains of human beings may be manipulated.

Just think of twenty thousand innocent, helpless animals being tortured, and for what? Many hundreds of years the medical fraternity has been in existence, and for a greater period of time it has been classed among the so called sciences. Drugs of all kinds have driven our people into early graves, and now, in the dawn of this new century, the doctors think by

means of cruel experiments on weak, resistless animals that they can prove that drugs should no longer be used in the curing of diseases. They can easily prove that without barbecuing animals.

We have so called Christians in our land, who send missionaries to other countries to teach the people to worship our kind of a God, to pray as we do, and meddle generally in religious and social affairs of others. We spend millions of dollars on churches in which to worship a certain kind of god; we pride ourselves upon our superior ethics, and yet stand passively by while twenty thousand little animals are gathered in one institution with holes in their heads, parts of their anatomy destroyed, and all kinds of nauseating and hideous treatment gone through. This in a civilized land! Had we not better send to China for missionaries, and to India for people to teach us kindness, to these little creatures? The thought of the punishment to which these dumb brutes are subject is enough to cause an uprising among humane people. Vivisection is a heinous crime, standing as a shameless blot on the pages of history of a supposed-to-be highly civilized section. Oh! the crimes committed in the name of science.—*Faith and Hope Messenger*.

Utah's Anti-Vaccination Law.

The following law was lately adopted in Utah. "That hereafter it shall be unlawful for any Board of Health, Board of Education, or any other Public Board, acting in this State under police regulations or otherwise, to compel, by resolution, order, or proceedings of any kind, the vaccination of any child or person of any age, or making vaccination a condition precedent to the attendance at any public or private school in the State of Utah, either a pupil or a teacher."

This law was first passed by the legislature and vetoed by the Governor; then was passed again by the legislature over the Governor's veto, which takes a two thirds majority. It will not be long before other States will follow suit. The people will be free to vaccinate or not as their conscience dictates.—*Hygieio-Therapy*, Kokomo, Ind.

The Flaming Sword in India.

We have been receiving copies of THE FLAMING SWORD. It apparently appears to be against the usually received tenets of Christianity, and contains some references to a new form of religious upheaval called Koreshanity. The latter appears to be a complete system of the science of the great universe of life, and it involves the knowledge of the Creator and his creation. References to astrological principles are also found in our new contemporary, and his arguments are convincing.—*The Astrological Magazine*, Madras, India.

The World's News.

May 15.—Street-car strikers cause riots in Albany.—French Cabinet discusses Chinese Bill.—China pleads poverty.—France enthusiastic over new colony in Africa.—Great decline in stocks.—Railway employes strike and make trouble at Cedar Rapids, Ia.—San Francisco greets the President.—Commissioner Powderly wants immigrant tax increased.—Term of U. S. foreign army service fixed at three years.—Dowie's followers denounce him.—Mrs. Carrie Nation convicted of joint-smashing.—**May 16.**—Chicago stocks advance.—Mrs. McKinley seriously ill in San Francisco.—John D. Rockefeller promises \$200,000 to Oberlin college.—Mysterious hotel murder in Washington; James S. Ayers, of Grand Rapids, Mich., shot dead.—Presbyterian assembly convenes to decide over revision of creed.—Skirmishes between militia and strikers at Albany; Adjutant Gen. Hoffman dies of excitement.—Figaro, the Paris journal, bought by syndicate of foreigners.—Italian village buried by landslide.—**May 17.**—Riot in Albany, N. Y.; militia fires on street-car strikers.—Authorities in Paris stop production of "L'Aiglon" at military club.—Mrs. McKinley improving.—Little girl of seven dies from beating by three playmates at Harbor Beach, Mich.—British army bill is voted.—Marconi will test wireless telegraphy in steam motor car.—Andrew Carnegie gives Glasgow half a million.—Prof. Vincent of Chicago University declines presidency of Northwestern University.—Total eclipse of the sun visible in Sumatra.—Epidemic of smallpox in Alaska.—Pekin merchants petition for retention of American troops.—Paper read before Tuberculosis Congress in New York calls medicine humbug and tuberculosis non-infectious.—**May 18.**—Mrs. Horatio N. May, volunteer inspector of streets and alleys in precinct of Chicago.—Mrs. Lyman J. Gage, wife of Secretary of Treasury, succumbs to grip.—Mrs. McKinley steadily improving.—Troops restore peace at Albany.—Rumor that French fleet may force Dardanelles unless Turkey yields on postal question.—Eighty West Point cadets in conflict with faculty.—Queen Draga of Serbia implicated in plot to palm off her sister's child as heir to throne.—Earthquake shocks in Ohio.—Counterfeiting plant found in Penn. penitentiary.—London wary of American stocks.—Canada wants branch of Royal British mint to drive out American silver.—Stormy scene between Catholics and Socialists in Belgium Chamber.—**May 19.**—Trolley car collides with passenger train in Chicago; four persons injured.—Boat capsized on Lake at Jackson Park, Chicago; John D. Winstandley drowned.—Astronomers report that clouds obscured sun, preventing observations of eclipse at Sumatra.—Canadian government will save Sable Island.—Fight over free text books in Chicago schools.—Battleship Ohio launched at San Francisco.—Savannah, Ga., honors John Wesley as founder of Sunday school.—Tolstoy may found a new church.—Second anniversary of peace conference cele-

brated at the Hague yesterday.—Chinese situation puzzles London.—**May 20.**—Evert Conway, of Evansville, Ind., kills two neighbors, policeman, and himself, after setting fire to barn and killing herd of cows; fancied injustice in business matters the cause.—Chinese court returning to Peking; Empress dowager asks funds of Chi Li province.—Aged man leaps into Niagara Falls.—Turkey submits to international postal conventions.—Machinist's strike begins all over United States.—Dedication of Pan-American Exposition at Buffalo; Vice-President Roosevelt present.—**May 21.**—Funeral of Mrs. Lyman J. Gage.—Woman confesses murder of James Ayers in Washington hotel.—Strained relations between France and Portugal.—Cuba yields to American plan. Kuhn, Loeb & Co. control Northern Pacific shares.—Daughter of Ex-President Cleveland ill with diphtheria.—Standard Oil Co. swallows up Linseed Oil Co.—Russian government orders telegraph department not to send messages of sympathy to Tolstoy.—Chicago officials plan campaign against Healer Dowie.—General Lacuna with 30 officers and 245 men, surrenders to Gen. Funston.

* * *

The Flaming Sword's Exchanges.

Leslie's Monthly.—The prominent feature of the May number is an illustrated article on Chicago, Our Newest Seaport, accompanied by a map of the water route to the Atlantic coast. Curtis Brown gives a lively and picturesque account of Queen Wilhelmina's wedding with drawings by C. F. Underwood. How the Trust Was Bled, is a novel story of Wall Street Adventure. All the fiction is good. Earl Mayo discusses the Trust Builders, and Minna Irving has a ballad. At The Scaffold Stair. This is an issue of special interest with variety to please all tastes. 10 cents a copy. \$1.00 a year. Frank Leslie Publishing House. 141-147 Fifth Avenue, New York.

Health Culture.—Dr. Cyrus Edson discusses Sleep and Dream Life in the May issue, and reports excellent results in treating insomnia by means of static electricity. Carleton Simon, M. D., has an interesting Study of Inheritance, Mental, Physical and Prenatal. A wide range of subjects is covered by other articles among which are: Baths and Bathing, Diseases of Children, The Philosophy of Eating, and Curing by Suggestion. The Health Culture Co., 481 Fifth Avenue, New York.

Teachers' World.—The pages of the May number are filled with helpful suggestions in many departments of instruction. The initial article is an outline study of History in the Elementary Schools by the Supt. of Schools. New Haven Conn., Memorial day recitations, a food plant chart and a Natural History Chart are given. Special hints to Kindergarten teachers form another important feature. Single copies, 10 cents. Bemis Publishing Co., 13 Astor Place, New York.

The Higher Law.—This little periodical gives its readers much that is of value to those who are in touch with the various movements known as New Thought, New Metaphysics, Mental Science, etc. The Higher Law Company, 272 Congress street, Boston, Mass.

Boston Ideas.—Contains a general review of the week in musical, dramatic and literary lines. Single copies, 5 cents. The Idea Pub. Co., 61 Essex street, Boston Mass.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 60c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 2c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor,
490 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform.—Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concept of the Earth, in confirmation of the startling Discovery by KORESH, 50 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It posposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



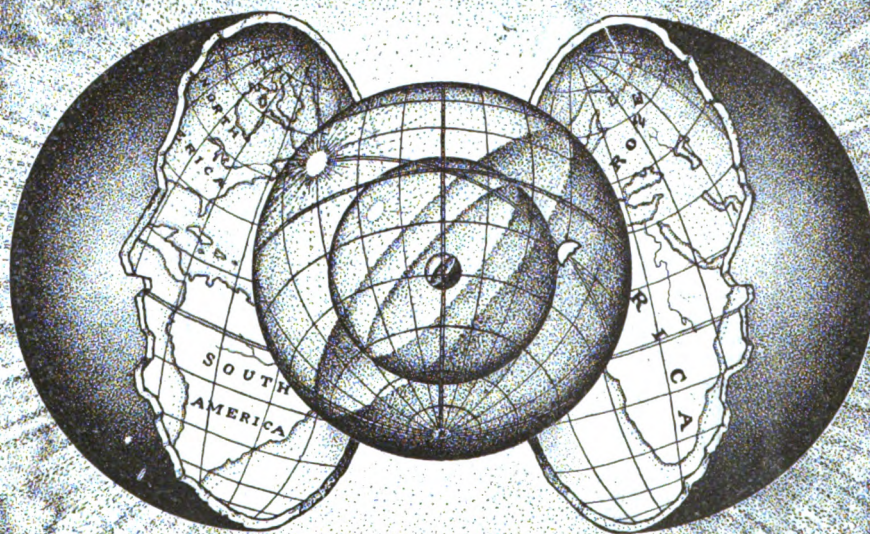
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MAY 24, 1901. A. K. 61.

NUMBER 27.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



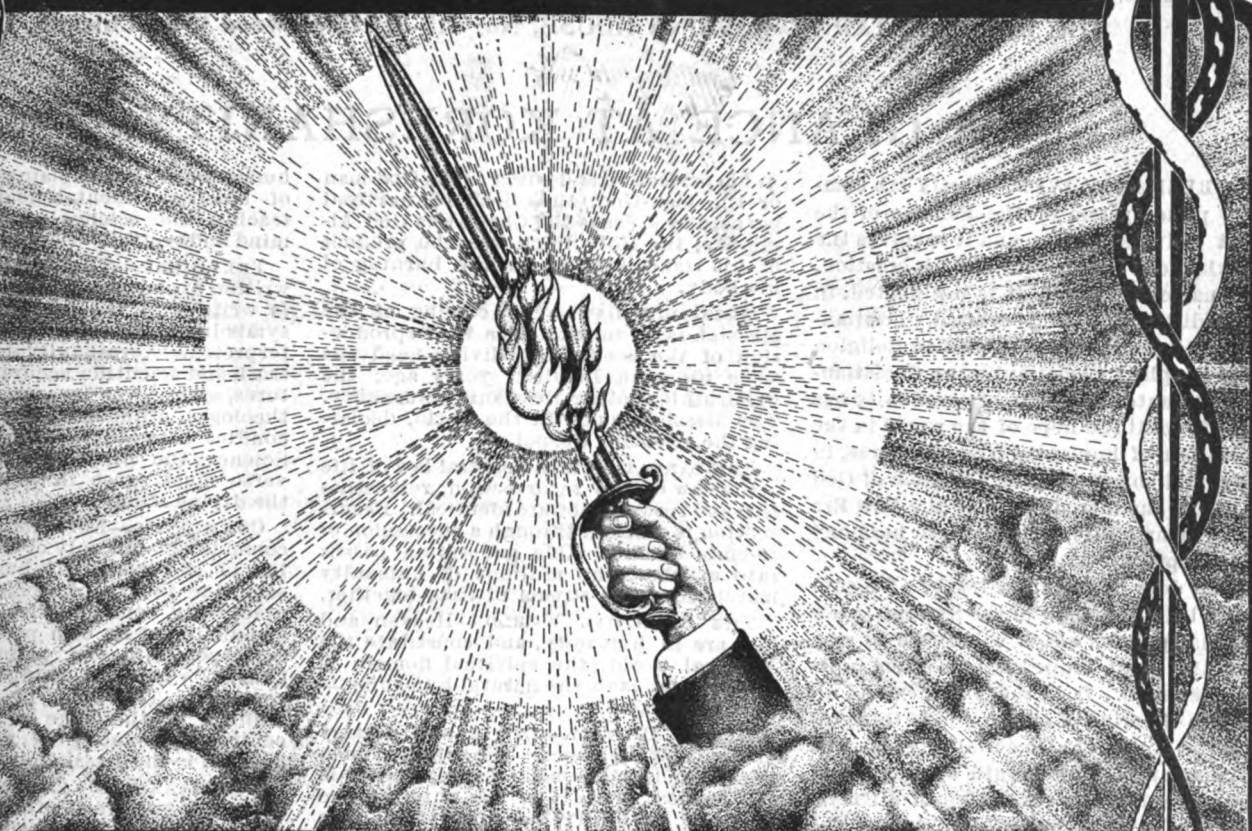
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, MAY 31, 1901. A. K. 61.

NUMBER 28.



CONTENTS

CONSPIRACY OF THE MEDICAL TRUST.—IN THE MAELSTROM OF COM
MERCIAL PROSTITUTION, - - - - - KORESH

Abolition of the Reign of Lawyers, - - - - - PROF. O. F. L'AMOREAUX
The Christ According to Modern Standards, - - - - - AMANDA T. POTTER

The Supreme Test of Systems, - - - - - ROLLIN W. GRAY

EDITORIAL PAGES.—Dr. Agapon's Philosophical Gospel.—Usury and its Meaning.—
Fanaticism of an Agnostic.—The Source of all Language, - - - - - Lucie Page Borden

QUESTIONS.—Mode of Primitive Baptism.—The Holy Spirit, - - - - - KORESH

MISCELLANEOUS.—Concerning the Editor.—The Solar Motor.—Consider the Workers.—
Men of Action.—Million Dollar Salaries.—The World's News.—Periodicals Reviewed.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 315-319 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 28.

CHICAGO, ILL., MAY 31, 1901. A. K. 61.

Whole No. 443

Conspiracy of the Medical Trust.

Legal Farce Enacted in Chicago; Steps Taken to Force People to Drink Drugs; Allopathic School Alarmed Concerning Success of Mental Healing.

AS WE WRITE, one of the greatest legal farces that has ever characterized "jurisprudence" is being enacted in Chicago. The interests of the medical profession are being jeopardized through the growing tendency of the masses of the people to seek relief from their ailments through sources other than *drug* medication. The Allopathic school of medicine is a failure, and the people are waking to the fact that where drugs and the dispensers of drugs have failed to afford relief, there is a possibility, after all, of bringing into requisition the reserve force of mental power. Physicians and their drugs have failed in thousands of instances, where cures have been effected through the power of mental suggestion and other mental operations. This is an every-day experience, and observation warrants the conviction that so called medicine as practiced by the "Regular" profession is empiricism. The fact that the medical profession is undergoing an unprecedented excitement and alarm for its safety, and is resorting to legal processes for its security, are evidences of the truth of our assertions.

Patients have died despite the psychological efforts of Dowie and his adherents; and because they have died without the aid of the "Regulars," Dowie is subjected to the venomous and vicious persecution of the

medical profession, reinforced by the daily press of Chicago, the leading element of which boasts that it employs the habitual writers of fiction to produce its best results. A recent case reported by the Chicago daily press, died in the hands of the "Regulars" after a lingering illness, where, in addition to the ordinary medical treatment, the streets were blockaded that no noise from the outside world might jar the nervous susceptibilities of the sick girl—but she died. Why were there not set up a hue and cry that if this girl, drugged to death by the profession, had been left to the influence of Dowie and prayer, *she would have recovered*, as have been done in so many instances? Has it come to such a pass in this country, where we boast of personal liberty, that we must submit to the experiments of the medical profession whether we will or not, and pour down our throats the poisonous nostrums against which every sentiment of our being revolts? If a man has any personal rights whatsoever, may he not at least claim the right to the kind of medication which he prefers?

We have reached that stage of progress in our liberty where, if we would indulge in the pursuit of happiness,—a guarantee vouched to us by the Constitution of the United States,—we must belong to some trust

and take the medicine which the trust prescribes. If we would "buy or sell," we must belong to the banking trust; if we would work, we must join the labor-union trust, or be beaten with clubs or brickbats; if we are sick, we must submit to the medical trust, which in the state of Illinois is at present under a law which, contrary to the Constitution of the state, was hurried through the Senate without the readings which the law imposes, and pushed through the legislature for the purpose of placing the entire medical faculty of the state under subjection to the most bigoted, senseless, arbitrary, and venomous combination that has ever infested society. We speak of the Allopathic school of medicine.

There can be no question of the power of mental suggestion, nor of the fact that the methods employed by the Eddyites and Dowieites, as well as hundreds of others, are successful in treating the sick. We do not object to Dowie on that basis. We do not believe that he is ignorant of the fact that his success is due to his psychological powers, and that he works upon the credulity of the people by cloaking his operations precisely as Mrs. Eddy has done, with the guise of religion, which is his guise of hypocrisy.

Healing by psychological or mental influence has never been as successful under the Eddy system, or under the operation of Dowie, or any of the hundreds who practice "hypnotism," as it was thirty or forty years ago under Mr. Bryant and Professor Newton, who went through this country healing the sick and performing miracles, and yet neither of them pretended that he accomplished his cures by any other process than psychological or mental power. They were not religious men, and did not pretend to exert a religious influence.

We enjoy the discomfiture of the "Regular" quacks, the profession and practice of whom are known to be

a system of empiricism, as confessed by the noblest men who have ever stood at the head of the medical profession. There is no law, nor can there be one which can prevent a man from telling the world that every person has the right to depend on faith, if he desires to exercise faith; or on mental suggestion, if he wants mental suggestion, or on nothing, if he prefers to be let alone by a class of men who have murdered more people by the administration of poisons than have ever died from natural causes.

The strongest legal point yet made against Mr. Dowie, up to date, is that a nurse applied a little vaseline on a rag, to the burn of a patient with whom Dowie had nothing to do. The vaseline had not been sterilized before using; this report was created by a writer of fiction or the purpose of creating public sentiment, which is supposed to succeed where the law fails. There is no legal point against Dowie, but there is a public sentiment induced through sensational novel writers, employed by the most sensational newspaper forger that hell ever let loose.

It is claimed that Dowie is worth millions of dollars. It may be so. It is claimed that his methods are illegitimate; but they are along the lines of the competitive system, which is one great scheme of gigantic robbery; and if he is as successful as some of the other millionaires it need excite no jealousy, for he is in the swim for all there is in it—like all the rest of the money robbers and hoarders. He is virtuous in that he is raiding and discomfiting that school of monopoly which shows its weakness in attempting to secure special legislation to compel the people to take its drugs. If the medical profession cannot stand its hand with the mental healers of all classes, in a fair test submitted to public opinion, it ought to go by the board. It demonstrates its absolute helplessness and medical impotence when it resorts to legislation to compel the citizens of a state to submit to its imbecility.



Human happiness is a possible attainment, to which all men and women have the right to aspire. As a state or condition to be gained by a correct adjustment of all relations, it is within the reach of every human being, and can be enforced by the due exercise of that degree of liberty vouched to American citizens under the Constitutional provisions already insured. This adjustment can be wrought through organization, under the leadership of a mind whose adamant integrity shall tower above every possibility of temptation. This generation should produce a character supreme above the love of money, the love of worldly honor, the love of family and of country, even, exalting

him into the realm of that universal philanthropy which ignores everything save the unswerving purpose of placing the race upon the pedestal of equitable and just relationship.

The basis or foundation of wealth is not merely gold, but gold, silver, mercury, copper, zinc, iron, coal, earth, wood, water, in fact, every product which must constitute the objective point of all labor. None of these should be made to appear to hold a value not intrinsic. Protection on any article of commerce is a lie and a steal stamped upon the face of it; and any government that will so place a fictitious valuation, violates its intrinsic worth and is a lying and thieving government.

In the Maelstrom of Commercial Prostitution.

The World Moves under the Impulse of the Perverted Love of Money; Centralization of Wealth and Power; Deliverance Must Come Through Organic Unity.

THE GATHERED WEALTH throughout the world is the product of the industry of the masses who have divided the proceeds of their industry, giving the lion's share to the few, while depriving themselves of the necessities of existence. The heaped-up treasures of darkness are merely held in store for equitable and honorable disbursement to the industrial masses, when they have become sufficiently disciplined and educated to provide for the equitable adjustment of wealth, and to maintain the perpetuity of such equitable adjustment through an orderly system of commercial equity and integralism.

For more than thirty years the republican party has insidiously robbed the industrial masses through a great system of special legislation instituted by the bankers, brokers, bondholders, and monopolists of America, aided by the influence of British gold. For over thirty years the financial policy of the republican party, through its specious legislation and its violated pledges to the people, has been merging toward a great monetary crisis. In the meantime, the democratic party has been in power, and through its suicidal policy has shown its incompetency to cope with the emergency and give relief. As well attempt to restore a putrefying mass of garbage by throwing freshly cut vegetation upon the heap, as to attempt the reformation of the Congress of the United States by sending an honest but misguided republican or democrat to that corrupted and corrupting body. The salvation of the country resides in its ability to establish an industrial army, unitized upon one central principle on which all can unite for the protection of its interests.

An equilibrated commerce—the collection and distribution of the resources of Nature and the products of honest industry—must necessarily constitute that central principle. To insure such equity, all the avenues of transportation must be so controlled as to remove these channels of interchange from the power of monopoly, and to place them in the hands of the producers of the country and the world. A just commercial principle, then, must comprise the nucleus of the great movement for human amelioration. Commerce is the central impulse of universal activity. All the laws embraced in the active impulses of life may be found in this nucleus and originator of motion. When we remove the cause or impulse of human activities from the domain of religious, moral, and social or domestic energizing—where commerce of those spheres also comprises the determinate purpose of life in those spheres—to the plane of purely secular existence, we must cease to appeal to religious, moral, and social conceptions, and substitute

a direct appeal to the sentiment prevailing in the moving mass.

Every person can comprehend the fact that the love of money moves the secular world, and that the impulse to activity in the secular domain is the love of money; hence, that the commercial idea is the central idea. Money, then, may be defined to be the guard or criterion of commercial interchange or uses of life. It need not exist as gold, silver, or paper, necessarily; for any provision that the people may institute for the regulation of the exchanges of the world may constitute money, though it be an unwritten but active sentiment. The term money, (Latin, *moneta*.) originally signified the guard of women. The term money had its origin from Juno—it being a surname of that Goddess. Juno was the sister and wife of Jupiter. She was the Queen of heaven, the guardian deity of woman, and the fountress of marriage. The word mint (Anglo-Saxon, *mynet*), coin, is from *moneta*, and is so called because money was first coined in the temple of Juno or *Moneta*.

Any responsible person, corporation, or association may issue notes or bills of exchange on the basis of a reputation to fulfil all obligations, and the notes of such person, corporation, or association will be received wheresoever the reputation for ability to meet the obligations may extend. Individuals, corporations, or associations should never issue bonds of obligation to pay in kind that which they do not possess and have no means of possessing. The people of the United States have been compelled to issue bonds of obligation to a foreign power, not in the products of industry, which they could abundantly supply, but in gold, to exceed ten times the amount out of the mines and in their possession. They have done this through a dishonest and misrepresentative body elected by themselves. This power—the Congress of the United States, elected to serve the people—has been purchased and influenced by the bankers and bondholders of this country and England, and through political rings has constituted itself a plutocracy to tyrannize over and oppress the people. If the masses would rise as one mighty phalanx to overthrow the usurper, it must be through the power of organic force—a power developed through the potential element of organized unity, and in accord with the Constitutional law of the land.

While we deplore the conditions brought upon the laboring classes through more than thirty years of political plunder, and while we reassert that the time is at hand when the people will throw off the yoke of their bondage and the thralldom of wage slavery, and

The Flaming Sword.

relegate plutocratic tyranny to the oblivion which it deserves, we condemn the methods employed by the labor organizations to bring about the desired change. The safety of any people is in the enforcement of the laws made to regulate society. When the laws become oppressive, the Constitution provides the remedy. If at any time the Constitution fails to meet the genius of the age, it is the prerogative of the people to formulate a new one; but the forms of order should always be observed.

We are in the maelstrom of commercial prostitution. Laws have been created in the interests of falsely called capital, and expressly designed to subjugate and enthrall the poor. Profligacy in the appropriation and expenditure of the public funds, causing an augmentation of the burdens of the people, has actuated the officials of our country, and the public servants have constituted themselves political autocrats. The remedy lies not in waste of time and the destruction of property. Such methods are not the inspirations of the spirit of economy; they are not inspired by the influence

in which a people may securely repose its keeping. The times demand a radical change in the administration of public affairs. The Government is so completely prostituted to the interests of the oligarchy, and so thoroughly consigned to the manipulations of debased and debauching political rings for speculative purposes, that it is a hopeless task to undertake the operation of renovating legislation through processes now employed.

In our work of formulating an organic unity, we have nothing less in view than the general unification of industry under an equitably adjusted system of progressive order in the application of industrial skill to production. This is to be wrought through our industrial school system, applied to every branch and phase of artistic, literary, and mechanical use. The system necessarily provides for the ownership of its railroad, telegraph, telephone, postal, and other service. In order to insure uniformity and alacrity in response to the general and specific directions of the order, there is to be instituted military discipline, which is to be extended to both sexes, and to be made universal.

Abolition of the Reign of Lawyers.

Legislation is at Present Against the Interests of the People; Technicalities the Loophole for Legal Hypocrisies and Unjust Decisions; the Abuse of the Courts.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Judge Emden, of London, contributes to the Nineteenth Century a noteworthy article on the subject, "Is Law for the People or for the Lawyers?" He shows that the law and the courts, under the present English legal methods, are for the lawyers and not for the people. He remarks that the lawyers of England have a great monopoly, but they are working their own ruin by refusing to admit modern business methods into the courts. All that Judge Emden says on this point applies with even greater force to Illinois.—*Chicago Tribune*.

ENGLISH LEGAL PROCEDURE has been simplified by the sweeping away of cumbrous technicalities to a point far beyond what has been reached in this country; yet Judge Emden complains that "justice is still smothered under a mass of useless and costly formalities." In most cases, the point at issue is clear on both sides until the lawyers obscure it with a mass of legal verbiage and entangle it in the maze of legal technicalities. There should be but one hearing and no appeals; less injustice would be done by an occasional wrong decision than by the endless expense and uncertainty of appeals, out of which the lawyers alone make capital. He says that too many lawyers are sent to Parliament, and as a result the laws are shaped for the benefit of lawyers, having their meaning not couched in plain English but wound about and hidden under a mass of mathematical details so dear to lawyers but ruinous to the people.

In ancient times lawyers were disqualified from sitting in the House of Commons, and at one time Roman law forbade them to take a fee. Prynne says that their exclusion "shortened the duration of the session,

facilitated the dispatch of business, and had the desirable effect of restoring laws to their primitive Saxon simplicity and making them most like God's commandments." Lord Chief Justice Willes said many years ago: "Whatever you do, never go to law; submit rather to almost any imposition, bear any oppression, rather than exhaust your spirits and your pockets in what is called a court of justice." Judge Emden says the advice is as good now as when it was first spoken. It has far more fitness to conditions in this country than it has in England. There the commercial world is beginning to act upon it with the result that lawyers are finding much of their most profitable business slipping away from them, by means of arbitration and other less expensive procedure. The same is becoming true in this country, where many of the greatest commercial concerns strictly forbid their agents ever to resort to the law to collect claims.

The paraphernalia of lawyers and courts are fast being cast off as worn-out habiliments, too costly and cumbersome for the new civilization. They have long ceased to afford any protection to the rights and property of the poor—the great mass of the people of every country. The writer once said to one of Chicago's great lawyers, that he knew the rich could generally, in one way or another, buy whatever they wanted, right or wrong, in the courts, but that the poor man had no standing in them unless dragged before the bar as a criminal, and, as a consequence, no rights that any one

was bound to respect, since the defense of these cost money—which he had not. His reply was, that he sometimes thought the courts ought to be abolished. Once, when there was an application before the legislature of Illinois for more judges for Chicago, a commission of that body was sent to learn whether there was an actual need of such increase. Some of the judges themselves showed by the actual figures that the courts cost the people more money than the amounts collected; that is, they were an actual expense instead of a benefit.

In the deluge of fallacy—religious, economic, social, and legal—that now floods the earth, there is none more destructive to the well-being of men as citizens, than the well-nigh universal one that the training and calling of a lawyer constitute the best possible preparation for a legislator. The wisest and most experienced law-makers testify that most of the trouble in legislation and the principal source of bad laws, are the lawyers who manage to become the majority in all legislative bodies. We need not necessarily infer from this that as a body lawyers are more selfish and evilly disposed than other men. Their very education instead of peculiarly fitting them, as the people suppose, really unfits them for the business of law-making. The cause is not far to seek: the lawyer is tied hand and foot by precedent, and is entirely incapacitated for action where precedents fail him, as they often, perhaps always, do in some measure fail the legislator.

Some lawyers become useful legislators, but it is always after they have overcome the defects of their special education. Even among intelligent lawyers the temptation to shape legislation in their own interests is always before them, and they know they can do so without exciting the suspicions of other classes. An intelligent regard for the rights of other classes would require that there be not one lawyer chosen as a legislator where now there are one hundred. It is the business of the wise legislator to *make* precedents, not to be the *slave* of them.

There is another reason, still more weighty. Thomas Carlyle suggests that it is contained in that famous dictum of Demosthenes, in answer to the question as to the first, second, and third requisites of an orator, which was action—(Greek, *hupokriseis*; English, hypocrisy—the act of the play-actor). Fittingly, Carlyle, the poor peasant boy of Anandale, asks, why not better have the truth? The lawyer, whether pleader of human law or of God's law, is most covetous of the gifts of the orator—play-actor, and hence is unfitted to promote the ends of justice and truth. In the House of Lords, Carlyle listened for two or three hours to the oratory of noble lords, two or three centuries of which efforts he said, would not have affected him; but the venerable iron Duke, the worst speaker he ever heard, for fifteen minutes, "hawing, haing, humming, etched and scratched me out gradually a recognizable *portrait of the fact*, and was the only noble lord who had spoken at all." Can so many doctors, solemn pedants, and professors for some 2,000 years past—can Longinus, Demosthenes, Cicero, and all the ministers, parliaments, stump orators, and spouting places in this lower world be unanimously wearing, instead of aureoles about their heads, long ears on each side of them, unanimously sinning against Nature's fact, and stultifying and confiscating themselves and their sublime classical labors?

Privately, we have not the least doubt of it, but possess no means of saying so to advantage. "*Hupokriseis* is not good enough for me." Hypocrisy as cause will produce only hypocrisy as result. When the most intelligent man of his generation, to whom it was an unpardonable crime to write a word which, after careful study he had not found to be true, seriously talks in that way, it need not startle us that but a single man of his cotemporaries—the German Goethe, understands that a prophet, indeed, hath spoken. The weighty condemnation that Jesus pronounced upon all lawyers, in the light of Koreshanity, will soon be vindicated to all men, and the cruel reign of lawyers will forever cease.

The Christ According to Modern Standard.

Great Disparity Between Jesus the Messiah and Christians of the Present Time; Contrast of Character of Advents and Exits of True and False Claimants to Divine Sonship.

AMANDA T. POTTER.

WAS CHRIST A CHRISTIAN? a Christian after the modern standard, we mean. Identical growths proceed from identical principles, conform to identical laws, and are thus established as identical. Let us consider the weight of evidence as bearing upon an imaginary claim put forth by the Son of God, for fellowship with these latter-day sons of his Father. In projecting two antithetical chains of facts which in some quarter may provoke profitable thought, we place diametrically opposed advents and exits in contrast. We oppose the introduction and the conclusion of the Child of God of nineteen hundred years ago, with the same events in the history of the children of God of today; for the comprehension of the character of a life necessitates circumspection of its beginning and ending as an object. The inner man, compound of the principles of life, cannot be disassociated from the body—the medium of its manifestation. Though but a fragment of the career of either existence, we will treat the arrival

in the manger and the arrival in the cradle as the beginning, respectively, of the Son and the sons; and the departure in the cloud and the departure in the coffin, as the ending of the same.

Constant witnesses are we to the passing of the modern children: "The black earth yawns, the mortal disappears;" and in all the field of today's Christianity there exist no expectation and no earnest desire to abandon the beaten path of death. The strength of this subjugation is rooted in the experience of the centuries; it rests upon the sum of all observation; it is crowned by unquestioning obedience. Before the devil's power—death, God's children bend the knee, and vaunt of victory as unsubstantiated by evidence as it is unreal in fact. If death's behest falls by violence from a Christian foe, God's child summons his ebbing strength for a return blow, and the Christian world dubs him hero if he blots out his brother in the Lord. If the apparent summons is not obeyed, it is not triumph, but truce; it

is the postponement of the inevitable—the putting off of those changes too horrible for mention, which must soon or late befall the spirit—deserted body. This lapse from seeming life to a state of recognized corruption, is the unquestioned *finale* of the man who is ushered into the visible through the channel of sensual birth.

Barring *liaisons* and acknowledged carnalities, these children of the Most High are begotten in the “bonds of holy wedlock,” a large per cent of which is contracted upon the basis of the consideration of wealth, social standing, or lasciviousness masquerading in robes of righteousness. Of such issue no angel of the Lord is herald; no starry sign makes acclaim; no wise one, guided by the unerring finger-board of God’s establishing, falls down and worships. In contradistinction to such procedure and sequent estate,—the inheritance of these modern children,—let us turn to that of the Child of 1900 years ago. The Record of His existence declares him to have been begotten of God and born of a Virgin. The grief and solicitude of the just man, Joseph, were canceled by the angel of the Lord, who in a dream acquainted him with the true status of the mother and of the unborn child; and the angelic mandate was fulfilled in the name Jesus, for

him who should “save his people from their sins.” Arisen in the East was His star—God’s symbol of his beloved Son; and the time did not lack minds to read this signal of the Almighty written upon the responsive heavens.

The hour came for the fulfilment of the Lord’s promise to be in his disciples as the Comforter. (John xiv: 17-20). The true destination of our Lord—of his cross with the race, whereby he was able to verify the prophecy of the angel, that he should save his people from their sins—we will not urge. Should we say with the modern Christian world that He transited his material being to a spiritual heaven, it would not simplify the problem of unlikeness; it would not annul his prayer in the agony of death: “Father, forgive them; for they know not what they do.” Still would remain the memories that cluster around the tomb of Joseph of Arimathea, wherein death was vanquished; from which the Christ walked forth free, leaving the angels of shining raiment to abate the sorrow and perplexity of his loved ones.

Such, in small, are some of the salient episodes of the rising and setting of the Sun of Righteousness. Should He, the only begotten of God, appear and claim a brother’s place in the modern Christian ranks, could such claim be allowed on the score of likeness?

The Supreme Test of Systems.

ROLLIN W. GRAY.

MANY PERSONS not familiar with the so called scientific methods and the amount of real knowledge which constitutes a modern science, imagine that in order to be able to determine the truth or fallacy of any particular science or philosophy, one must be familiar with every detail of recorded phenomena and conclusion relative to the same. Not only do the people at large believe this, but a great many so called scientists themselves hold this to be the case. We purpose showing that this conclusion is erroneous.

Given the fundamental principle of any system of philosophy, or the basic premise of any science, and it can be readily determined by rational processes what the ultimate conclusion must be. It is not necessary to become familiar with all the collated facts and observations of phenomena, together with the deductions of so called authorities, in order to determine if a system be true or false. First prove the premise. If the premise is true, and the logic is connected and coherent, the conclusion must be true. If the premise is a false assumption, logic makes ultimate assumption inevitable.

Let us state a case in point: The Copernican system of astronomy is founded upon the assumption that the surface of the earth is convex; this is the premise upon which the entire superstructure of modern astronomy rests. If it can be demonstrated by any means that the earth’s surface does really curve convexly, then the premise is true, and the probabilities are that

the system in the main is correct. If the premise cannot be proven to be true, then “it must follow as the night the day,” that the entire system is fallacious. It is not necessary to spend the major portion of one’s lifetime in acquiring a knowledge of modern astronomy to be able to judge whether or not the system is true. For such purpose, only that part of astronomy which has direct relation to the earth’s surface need be studied. In direct contradistinction to the premise of the Copernican Astronomy, the Koreshan System of Cosmogony is founded upon the premise that the surface of the earth is concave, curving concavely at the ratio of about eight inches per mile.

The astronomer offers as proof of the correctness of the modern system, the fact that a ship sailing away from shore disappears hull first and mast last. But it has been observed when the hull of a ship has disappeared entirely beyond the horizon of the supposed convexity, that it can be brought into view again, down to the water’s edge, by means of the telescope. This proves conclusively that no convexity exists on the surface on which the vessel sails; and the conclusion that the earth is convex is necessarily erroneous.

The fact that the earth is being continually circumnavigated is offered as proof of convexity. This proves nothing except that the earth is spherical. A little reason and observation are sufficient to show that an object can be moved around on the inside of a hollow

globe as easily as upon the outside. The waters upon which ships sail constitute a portion of the inner surface of the earth's shell.

The fact that a circular shadow is observed on the moon during a lunar eclipse, is considered to be conclusive evidence that the earth is a sphere moving through space. The fact that a disc held in the right position toward a light will cast a circular shadow, necessarily relegates this "proof" outside the pale of evidences. All other so called evidences of the accuracy of the modern system of astronomy are on a par with the above.

Let us contrast these so called evidences of the earth's convexity with the direct proof that the earth is a concave cell: "A straight line extended at right angles to a perpendicular post, will meet the surface of the earth or water at a distance proportionate to the

height of the perpendicular." This has been demonstrated to be true by actual experiment. It is in startling contrast with the lack of direct evidence supposed to prove the Copernican system; and it shows conclusively how erroneous is the supposition that one must be fully acquainted with all the details of a science before one has a right to judge of its truth or fallacy. These suggestions are offered to new readers and investigators of Koreshanity, in order to give them the most direct method of deciding which system is the true one. After acceptance of Koreshanity, astronomy in all its details, and the Koreshan System in its many ramifications and departments, involving all the facts of ancient and modern research, may be studied with both pleasure and profit. Koreshan Scientists are not only familiar with the Koreshan Universology, but with the details of the many systems extant throughout the world.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

DR. BASILE AGAPON of Athens, Greece, sends fraternal greeting to THE FLAMING SWORD and a copy of his pamphlet, *L'Evangile Philosophique* or the Philosophical Gospel. We take much pleasure in acknowledging his courtesy, and will summarize some of the thoughts presented in this little French work, contrasting them with Koreshan views. It is gratifying to hear from our readers in distant lands, and receive assurance that Koreshan literature is known abroad. The object of the Philosophical Gospel, as stated at the outset, is to set forth the mysteries of the holy faith of our fathers in the light cast upon them by modern science. Dr. Agapon believes that man has developed through evolutionary processes. Adamic man was the anthropoid ape. Adam's paradise was only that of the animal soul. However, he was destined to become God, hence he must eat of the fruit of civilization in order to know good and evil. The doctrine of predestination is comprised in the law of heredity. The immortality of the animal soul consists in the reproduction of the same type through each new birth. Koreshan Science teaches that Adamic man was man made in the image and likeness of God, pure and holy, a different genus, a higher race of beings, revealed to the world nineteen hundred years ago in the person of Jesus Christ. The first Adam, who was the veritable Son of God, was planted in humanity—not in anthropoid apes—at the beginning of the cycle of Mazzaroth, 24,000 years ago, in order to increase and multiply. This was the first of seven baptisms, all designed to raise man to the status of Divinity, all coming from the translation of a man who is the Messiah. By what means does the Philosophical Gospel teach that man will become God? By the gradual disappearance or transformation of the physical body through the growth of the Spirit, which will put forth such organs as it needs of a more ethereal construction. Dr. Agapon's conception of the office of Christ seems vague, and he has not reached the Koreshan doctrine of conquering death in the physical body—not by a gradual process of overcoming by will power, but through the actual and specific reception of the very substance of the flesh of the Messiah transformed to spiritual energy. On page 82 appears this idea of the Trinity: "Let us say that this book, which is the gospel, represents the Father. But this same book may be reproduced by another edition. The new copies will thus represent the Son. There still

remains the summary of ideas which the gospel contains, and this summary represents the Holy Ghost." On page 85, speaking of the unity of the three persons of the Trinity, the author writes: "The Holy Spirit is only infinite knowledge." The teachings of the Philosophical Gospel are summed up on page 85 in the proposition: "Man's destiny is to become God, the means to that end being the gradual conquest of knowledge, that is to say, of the Holy Spirit." The Koreshan conceives of the Trinity as one person, the Lord Jesus Christ, with a triunity of attributes. It is a beautiful and a holy doctrine which appeals to the reason and to the heart. Oh! that it were possible for the world to receive it in place of the vague and mystical ideas that now obtain! The Holy Spirit is something more than infinite knowledge; it is the very substance of the Lord's body, produced by the actual transmutation of matter to spirit. This baptism is about to be poured out upon those who are receptive to its influence and who are ready to listen to the Messenger of truth. Dr. Agapon's work is scholarly and thoughtful, the style clear and limpid. He is searching for the deep things of life. May his desires be crowned! May he be enabled to discern the reasonable nature of Koreshan Science!

The term usury was formerly employed to designate any rate of interest received for money or property loaned, but it is now applied only to extortionate or illegal rates. The practice of taking usury is condemned even among those who shelter themselves behind the corrupt enactments of farcical courts of justice. In the divine sense, usury is compensation for service performed, or the natural increase of a talent through exercise in exemplification of the law of love: "Give and it shall be given unto you." It is the legitimate reward accruing from use to the neighbor. In the parable of the talents, the unprofitable servant is reproached by his master in these words: "Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury." The Greek word here is *tokos*, offspring. The unprofitable servant is Christ, who buried his talent—his own substance—in the earth (humanity), where he was cast into outer darkness, that is, into sinful states in order that he might there beget offspring, the Sons of God. To put money to the exchangers was to descend into the hells of the competitive

system, where there is in very truth weeping and gnashing of teeth. The Jew was not allowed to take usury of his brother, but of a stranger he might take interest upon money or whatsoever goods were lent. He was solemnly enjoined to keep this law, in order that the blessing of God might rest upon him and follow him into the promised land. The Hebrew word usury comes from a root that means *to bite*, and it refers specifically to the bite or the sting of the serpent, perverted commercial wisdom or the love of money substituted for the love of wisdom. The money lenders of today are adders in the path to bite the heels of the poor man. The less he has, the more they compel him to pay, and woe unto him if necessity oblige him to borrow in the hope of meeting their extortionate demands. Is it right-ful to take interest at the present day? The Koreshan who is looking for a speedy entrance into the promised land (unselfish states) will not lend upon usury to his brother.

One of Ingersoll's disciples has arranged a form for agnostic marriage ceremonies, and is said to be preparing rituals for the dedication of infants to agnosticism, and the confirmation of children in the belief that there is no God. Parents may try to impress their own beliefs upon their children, and may devote them from birth to the service of a given cause, but the law of re-embodiment provides that each human being shall move in his own orbit and fulfil his own destiny. Environment and education cannot change the direction of motion. He who is on the retrogressive line will pursue the natural tendency of his nature until he has reached the limit—the point of terminal transformation to opposites, and vice versa. Two children of the same family surrounded by the same influences, with the same obstacles to surmount, will choose lines of conduct that are diametrically opposite. How many boys would spend their evenings like Lincoln, studying by the light of a pine-knot, after working hard all day? How many youths of fifteen would deliberately resolve like Franklin to eat no meat for a term of years in order to devote the money saved to education? Re-embodiment usually takes place in lines of consanguinity, but while one child serves as a channel to transmit the returning life of his natural ancestors, another may be wholly different, owing to an influx of higher entities attracted by the mental state of his parents. While it may be said that a man is the product of his past, every corpuscle in his body bearing the psychic or pneumatic impress of that experience, the two great divisions of humanity as progressive and retrogressive must be considered.

Etymology (Greek, *etymon*, true, logos, word) is that department of philology which treats of the primitive meaning of words. In the ultimate it refers to the true Word, the origin of all speech, the Lord Jesus Christ. Hence the various languages with all the words comprised by each, may be traced back to one root, the original Word. Philology is a general term expressive of the science of the love of words or love for the Word. It is evident that in their first sense all words are grounded in divine truth, but in their secondary or derived sense the true meaning is perverted. A study of words is a study of origins, and the impetus received from the science of philology may act either as centripetal or centrifugal force, according to the natural direction of a person's mind. A notable example may be found in the case of Renan, who was influenced by philology to abandon the dogmas of the church and write his "Life of Jesus," the most powerful engine of destruction directed against Catholicism since the eighteenth century, when Voltaire and a cohort of philosophers constructed that famous battering-ram—the Encyclopædia. Nor has Protestant Christianity suffered less from the attacks of what is known as the "higher criticism," a school of thought which really began with Renan's

book. Words are a sure index to character. "Out of the abundance of the heart the mouth speaketh." The words which a man puts forth are of his own spiritual substance, and by the law of increase the seed sown, whether of wheat or tares, will not return unto him void. Jesus the Word was sown in humanity, there to increase and multiply in the Sons of God, perfect living Words.

The editorial section of Hearst's *Chicago American* recently contained an article entitled the "New Religion." According to the writer, Mr. Dam, it has sprung up during the past thirty years and is already deeply rooted in the minds of the people. He describes it as embracing a new conception of God and a new conception of man in his relations to God. To quote his exact words, "The new Religio-Scientific conception of God is that of an all-pervading something which cannot be described in terms of matter because it is non-material." The Scriptures most emphatically describe God in terms of matter. The Word was God, and "the Word was made flesh and dwelt among us." Jesus is called the very fulness of the Godhead bodily, and he said: "A spirit hath not flesh and bones as ye see me have." Is not the first commandment an unreasonable injunction if applied only to a great equilibrating force? Is it possible for a man to say truthfully, "Oh! Thou infinite abstraction! I know not who nor what Thou art, but I love Thee with all my heart and soul, might, mind, and strength?" Will he not rather say with Peter, speaking to the visible and tangible Man of sorrows whom the disciples knew and loved, who ate and drank in their midst, sharing with them the common things of material life: "Thou art the Christ, the Son of the living God"?

In the personality of Jesus the severity which marks discernment was perfectly blended with compassion for human weakness. He knew what was in man; he knew when to denounce as well as when to approve, but the deepest feelings of his nature were shown in the tenderness with which his heart yearned over Jerusalem, the city which was to cast him out and crucify him as a malefactor between two thieves. As He stood among the people, their sufferings moved him to anguish, and he cried unto them in the market place, that whosoever would might come unto him and take of the water of life. But the passers by kept hurrying on, each busy with his own small cares. There were few who paused to listen to the wonderful message or to ask its import. Touched with great pity for human need, the Lord exclaimed in the last despairing accents of rejected love: "Ye will not come unto me that ye might have life." Thus the world is judged by the invitation of divine love.

Sects and religions multiply. He who is wise will provide himself with an ultimate test. The soul that is sincere in its longings for righteousness will be swift to recognize any influence that quickens its aspirations toward God. Koreshanity is a religion of works not of emotions. It is the only definitely structured system of universal truth complete in every department and founded upon a mathematical premise. Its influence upon the hearts and lives of those who accept it is uplifting.

There are no accidents; words are spiritual entities and nomenclature is grounded in metaphysics—witness the fact that the great trust which is swallowing up all the lesser trusts is the Steel Trust.

The renaissance of art is to come through the revelation of the beauty of holiness. Perfection which is wholeness will be manifest in the Sons of God.

If "sound money" prevented the panic from spreading, why did not "sound money" prevent the panic from coming?

God is the source of all originality.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Mode of Primitive Baptism.

(1) Is there any history which says the first Christians were baptized by simply wading into water until their feet were covered? In the case of the baptism of the Ethiopian by Philip, the statement is that they both went down into the water and Philip baptized him. Now if the baptism consisted of his feet being covered, what propriety is there in saying that Philip baptized him? Does not the language imply that the baptism was something performed by Philip upon his person in addition to and after they had both gone down into the water, presumably covering their feet? (2) Did baptism in water remit sins as is held by Campbellites, Mormons, Catholics, and others? If so, how or in what sense did it do so?—J. L. T., Mobile, Texas.

(1) John's baptism was a baptism by natural water; that is, the baptism as it was understood externally. The Lord's baptism was a baptism by the Spirit or the Holy Ghost. You will note the fact that when the subject of baptism was being discussed the question was asked: "Have ye received the Holy Ghost since ye believed?" and the answer was: "We have not so much as heard whether there be any Holy Ghost. * * Unto what, then, were ye baptized? And they said, unto John's baptism."

Now, the Lord's baptism was the baptism by Philip in addition to John's baptism, which was for an external sign and only involved the feet. Our authority for the fact that baptism was simply the immersion of the feet, is the testimony of the Lord himself when he washed the Disciples' feet, and then declared to Peter: "He that is washed needeth not save to wash his feet, but is clean every whit." The Lord's baptism of the Holy Spirit was made—in this instance—through the instrumentality of Philip; hence there is the utmost propriety in saying that he was baptized (with the Holy Ghost) by Philip.

Baptism in water was a type merely, of the change of the mortal to the immortal flesh. It was a type of that purification which is accomplished by the descent into hell (the grave), and the resurrection at the end of the age. John baptized the Lord Jesus. He not only baptized him in natural water, as a sign, but he remitted the sins of the Lord, who went to John as declared, confessing his sins, being baptized for their remission. Baptism in natural water does not remit sin, but repentance, confession, and the reception of the Spirit did. John anointed the Lord with the Spirit. This was his remission.

(2) If you will take the premise of the Campbellite denomination and follow its

logic, you can readily see the mistake made by the Campbellites. The premise of that body of worshipers is in the fact that they declare the Bible to be the Word of God. If the Bible is the Word of God, then it is God, for the Bible itself declares: "In the beginning was the Word, and the Word was with God, and the Word was God." It also declares that "the Word [God] was made flesh and dwelt among us." The Word, then, was the Lord Jesus Christ. If the Bible is the Word, and not Christ, and as the Spirit is in and from the Word, then the only Spirit is the influence of the Bible. If you believe the Bible and are baptized by immersion in natural water, then you receive the Spirit, as the Bible is the only Spirit and the only God, according to their premise; but we deny the premise.

The Lord Jesus, the Son of God, and therefore the visible Jehovah, as manifest 1900 years ago, was the Word. He derived his power from John the Baptist, who baptized him by water as a visible sign, but overshadowed him by the Spirit which passed from himself and lighted upon Jesus, as seen by John in the form of a dove—the sign of the Spirit in its power of regeneration.

Holy Spirit Previous to Jesus' Translation.

(1) If the Holy Spirit did not exist till the body of Jesus was transmuted to spirit, how was the revelation that Jesus was the Son of God made to Peter, as declared in Matthew 16th? If the "Father" did not exist till the ascension of Jesus, how could the "Father" reveal anything to Peter? (2) If there was no Holy Spirit outside of Jesus, how could Simeon have it revealed to him by the Holy Spirit that Jesus was the Messiah of the prophets?—J. L. T., Mobile, Tex.

(1) The Spirit of the Father was in John. When the Lord was baptized, it was carried over to Jesus the Lord. It radiated from the interior of the Lord to the interior of Peter. The revelation that Jesus was the Son of God, was an interior psychic phenomenon from the Lord himself. The power and possibility of Fatherhood existed in the Son of God. The Lord as the Son of God did not become the Father until he had begotten, for the simple reason that no son is father until he begets offspring. The fact that the Lord was begotten and generated, and had the Father of his generation in him, proves the Father did exist in the Lord as the Son of God, and from this personality it was revealed to Peter that Jesus was the Son of God.

(2) The Spirit operating in the interior of Jesus could—by pneumo-psychic transmission—reveal to Simeon that He (Jesus) was the Messiah. The Holy Spirit was centralized in the Lord; it was disseminated after the Lord's translation.

Concerning the Editor.

An Explanation of Professor Morrow's Silence in The Flaming Sword During the Past Five Weeks.

The readers of this periodical have all missed the cheerful and inspiring voice of the editor. His prolonged silence has puzzled them, and they desire to know its cause. On April 18 Professor Morrow was seized with acute inflammation of the ear, which culminated in an abscess. On May 22, when he was hoping to resume his work immediately, a second and more severe attack ensued. No serious apprehensions are felt on his account, but he requires ample time and rest to recuperate. During his entire illness, notwithstanding the intensity of his sufferings, the interests of THE FLAMING SWORD and of Koreshanity have been uppermost in his thoughts. His devotion to this cause has led him to disregard pain, and his mind has turned with fortitude and self-forgetfulness to scientific invention. No explanation of his silence has hitherto been given, because he expected with each issue to discharge his editorial functions. A large measure of sympathy accompanied with earnest hopes for his speedy recovery is extended to Professor Morrow by fellow members of the household of faith, by adherents to the Koreshan cult all over the world, and by a host of warm friends whose respect and admiration he has won.—LUCIE PAGE BORDEN.

* * *

The Solar Motor.

Ingenious Use of Power from the Sun, by a California Man.

Below will be found extracts from an article which recently appeared in the *Imperial Farmer*, of Los Angeles, Cal., describing the Solar Motor now in use near Pasadena in that state.

The editor of the *Imperial Farmer* has seen many very wonderful things in Southern California in the space of a generation. He has seen Riverside transformed from the most barren and hopeless of deserts into one of the most famous orchards and gardens in the world. He has seen a dry slope of wheat-stubble become, in the Redlands of today, the winter home of wealth and fashion. He has seen seeds of industry and society, humbly planted in the heart of the San Bernardino Valley, wax beautiful and prosperous and blossom into Ontarios and Pomonas. He has seen the rising tide of development not only submerge the vacant valleys, but creep up along the foothills; and even upon the stern tops of the mountains he has seen the energy and genius of man plant railroads and hotels.

The editor of the *Farmer* has seen so

much accomplished that he has cultivated the habit of not being surprised at anything. He was not surprised when he found that the irrigated area of Southern California had practically been doubled by water development as the result of the drouth. He was not surprised when it was suggested that the great Colorado desert be moistened by the river of the same name, and that a district of something like a million acres was to be wrested from the hand of aridity. Nor was he surprised when an old friend recently invited him to visit the Ostrich Farm at South Pasadena, and behold how inventive genius had succeeded at last in hitching an engine to the sun.

The Solar Motor is a success. It operates a compound engine and centrifugal pump by means of steam, and that steam is created with no other fuel than the heat of the sun concentrated upon a boiler, which is the focal point in the center of a large reflector lined with many small mirrors. We have no idea that this device, which thus eliminates all cost of fuel at a single stroke, has reached the limit of its possibilities. But already it has recorded the following performance: developed a steam pressure of 210 pounds; evaporated 192 pounds of water per hour under 150 pounds of steam pressure; driven a ten-horse power engine and centrifugal pump; elevated 1,400 gallons of water per minute (equal to a flow of 155 miners' inches) twelve feet from an underground tank.

We do not know why, if this can be done with a single reflector, ten times as much cannot be done when several reflectors are grouped about a central engine, since it is patent that the efficiency of steam increases with the size of the engine. Nor do we see any reason why steam power generated by solar heat will not serve all other industrial uses as readily as it will pump water. Apparently there are no insuperable obstacles to the storage of this power, so that it can be used nights and cloudy days, though this would necessitate the generation of electricity and use of storage batteries until other and cheaper methods shall have been devised. It is easy to spin a web of possibilities to come from this new invention; and if there are doubters, they need only be reminded of the fate of all the other pessimists who have been run over by the swift wheels of events in the West.

The prohibitive cost of fuel has greatly retarded the growth of mining districts in many places, compelled communities of considerable size to do without ice-plants, and deprived small towns of domestic water and of electric lighting systems. But most important of all, the cost of pumping has kept millions of acres barren which could not well be irrigated from reservoirs or streams. If the Solar Motor can be constructed cheaply enough to meet these conditions, there is certainly a wide field for it, and it may be one of

the most potent influences in the development of the West during the new century.

The operation of the Solar Motor is quite simple. The effort has been to make it entirely automatic, so that the saving in the item of labor might be as complete as the saving in the item of fuel. In the morning the reflector must be brought into focus. A boy can do this by turning a head lever. In an hour the engine is ready to start, with 150 pounds of steam showing on the gauge. A turn of the throttle valve starts the engine and the pump is soon in full operation. "But," says some one, "the sun is traveling all day." Yes, and the reflector travels with it. This is accomplished by means of a clock-work arrangement which releases the reflector once each minute, so that it keeps in true focus all day long, driving the engine from within an hour and a half of sunrise to half an hour of sunset. This means about eight hours' work in winter and about thirteen in summer. It is expected that the motor will be good for fifteen horse power in the summer, when the sun falls vertically, and is therefore more effective. Difference in atmospheric temperature makes no appreciable difference in the heat of the boiler, but with a low winter sun the solar rays must penetrate a greater depth of atmosphere about the earth. This reduces the efficiency of the motor somewhat.—*The Commoner*, Lincoln, Neb.

* * *

Consider the Workers.

Do You Who Buy Things Ever Think of Those Who Make Them?

The absolute ignorance of the people who buy things, about the conditions that prevail in the homes and shops of the people who make things, will be the wonder of the less stupid generations of future years. Those of us who live in fine houses and touch electric bells for a living, know more about the Greeks and Romans than we do about the living men and women who perform the useful work of the world.

Many a wealthy man lives in a fool's paradise. He is not wilfully indifferent to the sufferings of others, he is only ignorant. As he dictates to his stenographer, he does not know that her mother is dying of consumption for lack of the railway fare to Colorado. She is to him as much a part of the office furniture as the telephone. He does not know that the paper upon which his letters are written was made in a Hol-yoke factory by half naked slaves who get 10 cents an hour. He does not know that his clothes were made in a New York sweatshop, and that little 5-year old tot pulled out the bastings.

He does not know that the chair he sits in was made by the women carpenters of Michigan, who toil among boards and shavings and whirling belts for \$8 a week. He does not know that the glass out of which he sips his ice water was made by a

dying glass blower, killed by the unhealthy conditions of his trade. He does not know as he watches the curling smoke wreaths that his cigar was made by a young Jewess who suffered from nicotine poisoning, nor that the match with which he lit it was dipped by a pretty Swede girl who died shortly afterward of "phossy jaw."

When we look at a skyscraper, how many of us think of the men who built it? How many have ever given ten minutes' thought to the dangers which these structural iron workers have to face every day? No insurance company will take these men as risks on any terms. Their union is their only protection. When one of them is disabled, he receives \$5 a week from his union, and in the event of his death his widow receives \$75. There are so many accidents that the union cannot afford to pay more. As one of them said to me not long since, "The motto of our craft is, 'We do not die: we are killed.'"

How few of us know the hardships endured by the men who dug the foundations for these skyscrapers! In Manhattan, the piers or caissons on which our high buildings rest are sunk from 60 to 130 feet beneath the surface. The "sand dogs" who do the digging, work at the bottom of an iron shaft filled with compressed air. Every one of them suffers severely soon or later from the terrific air pressure. They do not feel any evil effects while at work, but after they have reached the surface they frequently get what they call the "bends," a sort of tightening of the muscles, which is apt to leave them crippled. It gives them the most severe pain, and no doctor has been found who can cope with it. Rheumatism is nothing in comparison with it.

None but the most robust laborers can escape the "bends" and endure the compressed air work for as long as four or five years. When the shaft is 125 feet deep, the pressure is so great that the men cannot stand it longer than 45 minutes, at a time. Two shifts, or 90 minutes are counted as a day's work, for which they receive \$2.50 each, enough to pay for a back seat at the opera.

If all the members of the Albany legislature were compelled to do the work of the structural iron workers or the "sand dogs" for just one week, there would be the greatest boom in good labor legislation that this state has ever seen.—HERBERT N. CASSON, in *New York Journal*.

* * *

An Acknowledgment.

Gentlemen:—Enclosed you will find five dollar bill in response to your appeal for funds on behalf of the Guiding Star Publishing House. A brief acknowledgment in your next issue of *THE FLAMING SWORD* will be appreciated by a SUBSCRIBER. Chicago, May 14, 1901.

The above letter from an unknown "SUBSCRIBER" explains itself. His generous heart responds to our appeal, and his gift helps in time of need in the great work of Koreshanity. The donor has our sincere thanks and best wishes for progress in the study of Koreshan Universology, and in its application to life.—EDITOR *FLAMING SWORD*.

Men of Action.

An Example of Success Achieved Without Red-Tape Machinery.

Having accomplished the feat of arms which the gold-laced, highly-trained major-generals have for two years been steadily failing to accomplish, the capture of Aguinaldo, General Funston must now prepare to have heaped upon him by the War Department the opprobrium which he deserves. He must be made to realize that although he captured the head and front of what the major-generals studiously term "the organized opposition to the United States forces," he did it in a manner which violated most of the regulations of the United States Army, several of the articles of war, and a variety of the rules which are learned at West Point.

But Funston, then a common volunteer—and from Kansas at that—broke into this Philippine business without the invitation of the adjutant-generals and major-generals and other red-tape experts who have been playing with it for two years, and therefore he can hardly be expected to know all the rules of the game. Now that it is all over he doubtless bitterly realizes what bad form he displayed in his precipitate action in the forest, when he grabbed the lithe insurgent chief around the waist and told him to lie quiet or get hurt. He did not realize at that moment how very much this rude action savored of the arrest of a disturber of the peace by a common policeman.

With Aguinaldo safe under lock and key, the high-salaried and expertly-trained members of the How Not to Do It Club are verbose in their explanations of how that wily chieftain should have been captured without doing violence to the traditions of the Army and of the Infallible Red Tape Division of the Government service. When Funston learned from a Filipino traitor just where Aguinaldo was, he should have shot the traitor at sunrise for being a spy. Then, with a band and a few regiments of troops he should have moved grandly to a position a few miles from Aguinaldo's capital, and, should any of the troops have been left after the ambuscades they would have passed through, he should have sent a detachment of them ahead under a white flag to tell Aguinaldo that the great American general was willing to grant him an audience. Meanwhile, he should have cabled to the Infallible Red Tape Division of the Government at Washington to learn what terms he might offer the insurgent chief when he surrendered. After a wait of two or three days, during which Aguinaldo would have moved a few hundred miles farther into the country, the survivors of the white flag detachment would have returned and have had the honor to report that they had failed to find Aguinaldo. Thus General Funston, while he would not have actually captured the chieftain, would at least have shown proper respect for the traditions and precedents of the Army, and could have returned with flying flags to Manila.

But, with that blatant disregard of the sacred cow known as "the customs of the service" which ever characterizes the blundering volunteer officer, Funston got the strange idea that the way to end the insurrection was to capture Aguinaldo, and that the way to capture Aguinaldo was to go out and get him.—FRANK X. FINNEGAN, in *Saturday Evening Post*.

Million Dollar Salaries.

Modern High Salaries Eclipsed by the Million Dollar Salaries Paid by the Trusts.

In the midst of its daily feast of wars and devastations, the world has had a pleasant little shock of surprise in hearing that Mr. C. M. Schwab, the head of the new United States Steel Corporation, is to draw a salary of a million dollars a year, or, in round numbers, twenty thousand dollars a week. Some time ago it was asserted that Mr. Rockefeller had expressed a willingness to pay that amount to anybody capable of taking the cares of his business off his hands.

Mr. Perkins, who is the new partner in the firm of J. P. Morgan & Co., is said to have had a guarantee that the income of his new position shall not be less than a quarter of a million a year. Of course, it may be a good deal more. Mr. Schwab and Mr. Perkins are both young men in their thirties.

Evidently we are reaching a period in which the world will accustom itself to an entirely new scale of salaries. We may yet have a labor union of trust presidents fixing a minimum wage scale of a million dollars a year, enforced by threats of a strike. The time when an increase in the

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., June 2, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

salary of the president of the United States from \$35,000 to \$50,000 a year shocked the economical sense of the country, seems an age of remote antiquity.

The possibility that used to be held before the dazzled eyes of every American boy was that of growing up to be President of the United States. The new possibility is that of drawing a million-dollar salary. Such a salary is the prize that ability wrests from wealth. The men who draw this pay are not those who inherited millions, but who were born with the power to work and to direct the work of others. Mr. Schwab has been described as a "human thunderbolt." If his employers pay him a million dollars a year, it is because they know that they can get several times a million out of him. He may have men in his office drawing less in a year than he does in a day, who are his superiors in general intelligence, who could write better novels than he could, draw better pictures, express a more skilled appreciation of plays, frame better national policies, and pass for men of

abler minds.

Not only could the Steel Trust not afford to pay one of those men a million dollars a year for managing its affairs—it could not afford to let him manage its affairs if he paid for the privilege. Just that peculiar combination of qualities which Mr. Schwab possesses is needed to keep such an enterprise from wreck and make it profitable to its owners. The men who have the power of industrial generalship will be the Cæsars and Napoleons of future history, and they will win the rewards that have gone to military generalship in the past.—SAMUEL E. MOFFETT, in *Saturday Evening Post*.

* * *

The World's News.

May 22.—Mrs. McKinley improving rapidly; fifty thousand school children greet President in San Francisco.—West Point will abolish hazing.—Gen. Fitz John Porter dies at Morristown, N. J.—Admiral Schley returns from Europe.—Rudyard Kipling loses copyright suit.—British Royal Geographical Society confers medal upon Arthur Donaldson Smith, American explorer.—Passenger train at Pueblo, Colo., submerged by cloudburst.—May 23.—Sir Thomas Lipton's yacht, Shamrock II, dismasted in a squall; King Edward on board.—Henrik Ibsen attacked by paralysis.—French newspapers accuse Kaiser of hostility to Franco-Russian Alliance.—Knights Templar entertain President McKinley at San Francisco.—General Cailles, Filipino commander, offers to surrender on condition of amnesty for his men.—General Chaffee and all American troops save Legation guard leave Peking.—Prayer averts strike of 150 machinists in Chicago.—Flood at Elizabethtown, Tenn.—May 24.—Wireless messages transmitted to shore from steamship ten miles off Holyhead.—John R. Tanner, former governor of Illinois, dies suddenly from heart disease.—President McKinley reviews troops at the Presidio.—Government wins insular cases.—Gaetano Bresci, assassin of King Humbert, commits suicide with rope made from his blankets.—Strike of 5,000 men stops work on New York subway.—May 25.—London observes Queen Victoria's birthday.—Steamer Baltimore founders in Lake Huron; twelve of the crew lost.—President McKinley and party leave San Francisco for Washington.—Machinists' strike may tie up all United States and Canadian Railways.—Alfred Milner, Commissioner to South Africa, raised to peerage.—More trouble for Dowie.—Pullman Company planning pension system for employees.—May 26.—General Fred D. Grant reaches Chicago and reports great progress in the Philippines.—International Folklore Association holds annual meeting.—Paris Salon accepts two paintings by Miss Brandt of Chicago.—Boers still active.—Senators Tillman and McLaurin of South Carolina resign.—Premier of Hungary attacks corruption in parliament.—First National Bank of Mineral Point, Wis., robbed of

•30,000.—Wireless telephone and telegraph system planned for the Northwest.—Servia asks aid of Russia.—May 27.—Presbyterian Assembly adopts report on revision of creed by unanimous vote.—Plans accepted for aerial railway in Russia.—Great revival in Tokyo; hundreds of converts to Christianity.—Presidential party reaches Laramie, Wyo.—Theosophists hold convention in Chicago.—Student at Batavia, N. Y. disfigured for life by hazing.—Russia observes anniversary of the coronation of the Czar.—May 28.—Pottawattomie Indians preparing to descend upon Chicago to claim Lake Front.—Dr. George D. Heron, of the new Social Apostolate, and Miss Carrie Rand married in New York.—Revolutionists active in Mexico.—Chile's president near death.—Paris to have a Hull House.—Mahdist uprising in Somaliland.—Supreme Court decides in the De Lima and Downes cases.—Dowie expects indictment.

* * *

The Flaming Sword's Exchanges.

L'Evangile Philosophique, par Le Docteur Basile Agapon, D'Athenes, Membre de la Societe de Psychotherapie a Paris.—Le but de cette petite brochure d'environ cent pages est d'expliquer par les lumieres de la science moderne les dogmes de l'Eglise. La perte de l'Humanite adamique, l'Avenement du Christ comme Dieu, le Mystere de la Trinite et le Mystere de l'Eternel sont des sujets dont on traite. Parlant du second avnement du Christ comme Dieu, l'auteur affirme que le Christ sera la Personnalite universelle, c'est a dire Dieu qui embrassera toutes les personnalites. Le Christ est le seul pont pour passer a Dieu, Quant a l'office actuel du Christ l'ecrivain distingue ne partage pas les vues de la Koreshanite qui affirme la-dessus qu'une certaine partie de l'humanite, c'est-a-dire ceux qui constituent le fruit de cet age—doit prochainement recevoir le baptême de feu provenant de la transformation en energie electro-magnetique du corps materielle de celui qui remplit aujourd'hui les fonctions du Messie. C'est lui qui menera a un foyer l'amour et la haine du monde. Ceux qui croient a ses doctrines et aspirant a la vie eternelle passeront avec lui par le feu biologique dont ils sortiront Fils de Dieu, Etres Immortels. Pour L'Evangile. Philosophique s'adresser a C. P. Cleronome, Libraire, Rue d' Euripide 16; Ktena Fres, Imp-edeurs, Rue Coumoundouros 23. Traduction anglaise pub. par M. Peter Davidson, Loudsville, Ga. Prix, 2 Fr.

Leslie's Monthly.—The table of contents for June shows a pleasing variety. Hunting Wild Beasts With the Camera, by A. G. Wallihan is profusely illustrated from photographs taken by the author. Fighting Fires in a Coal Mine and The Morning Calm Country, a description of Korea and its inhabitants, are also rich in original designs and photographs. Cross Ways, a novelette by Eden Philpotts, in two instalments is begun in this number. The

Man Who Feared, a story of Chapultepec, is a prominent feature in fiction, and the cover design reproduces James Walker's painting of the battle. Do not fail to buy this Magazine. It is sure to please you. Frank Leslie Pub. House, 141-147 Fifth Avenue, New York. 10 cents a copy; \$1.00 per year.

Leslie's Weekly.—President McKinley's journey to the Golden Gate and the Jacksonville fire form the chief subjects of illustration and discussion in the issue for May 25. Hon. Charles G. Dawes, Comptroller of the Currency, contributes an article upon Prosperity and Wall Street Panics. He finds the recent disturbance due to sudden liquidation of inflated credits in Wall street, not to any general stringency of the money market. An account of the famous oil region in Texas and a story, At the Top of the Pass, add to the interest of the number. Judge Pub. Co., 110 Fifth Avenue, New York, 10 cents a copy.

Poems of the New Time.—By Miles Menander Dawson. The spirit of the iron age with its doubts and its sorrows, its aspirations toward human brotherhood and its dim perception of the "Unknown God," breathes through these lines. If anyone denies the influence of the false conceptions of modern science upon religious thought, let him read the Cruelty of God or the Love of God. The tribute to Robert Burns is musical, and as poetry ranks higher than anything we have found in the book. Alliance Publishing Co., N. Y.; price \$1.25.

Our Home Rights.—This publication is devoted to medical freedom and reform in social, political, and religious life. It contains Anti-imperialistic, Astrological, and Socialistic departments. It is progressive and advocates fair treatment for everybody. We take pleasure in recommending it. Fifty cents a year. Published monthly by Our Home Rights Co., 74 Boylston Street, Boston, Mass.

The Commoner.—The name of W. J. Bryan as editor and proprietor of this journal is a sufficient index to its character and policy. The issue for May 24 contains a strong article upon Plutocracy in Education. Mr. Watterson's idea for a cartoon as carried out by Judge is reproduced, with extended comments by Mr. Bryan. \$1.00 per year. Published at Lincoln, Neb.

The Esoteric Ephemeris For Solar Biology, giving heliocentric positions of planets and moon for every day in the year, with the exact Greenwich time of entrance of planets and moon into each Zodiacal sign, with correction for light's procession; also a table for finding precise times of rising of Zodiacal cusps. Esoteric Pub. Co., Applegate, California.

Fred Burry's Journal.—A monthly periodical of advanced thought. 10 cents a copy, \$1.00 a year. 799 Euclid Avenue, Toronto, Canada.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill. Make Money Orders Payable at Washington Heights P. O. Station.

New Departments Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, .150. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The conception of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It poposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 8 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purify Association, 79 Fifth Ave. Chicago, Ill.

HARVARD COLLEGE LIBRARY
JUN 4 1901
CAMBRIDGE, MASS.

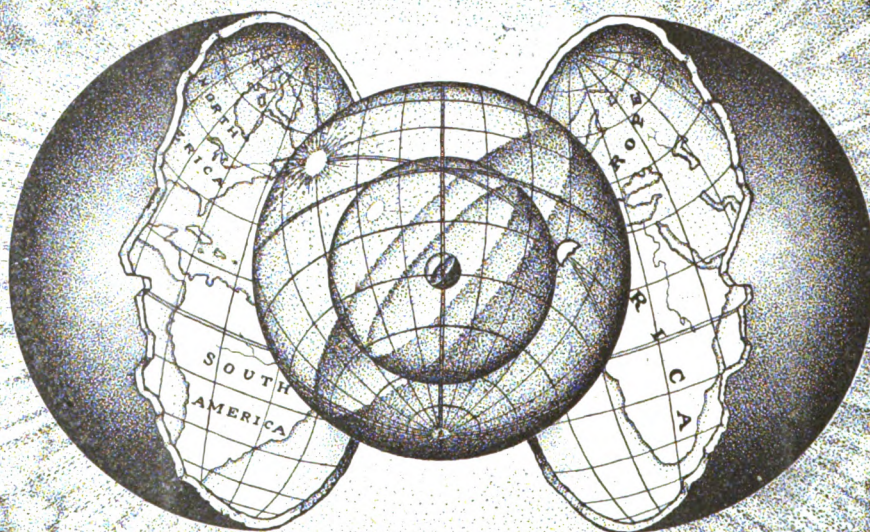
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MAY 31, 1901. A. K 61.

NUMBER 28.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

JUN 11 1901

CAMBRIDGE, MASS.

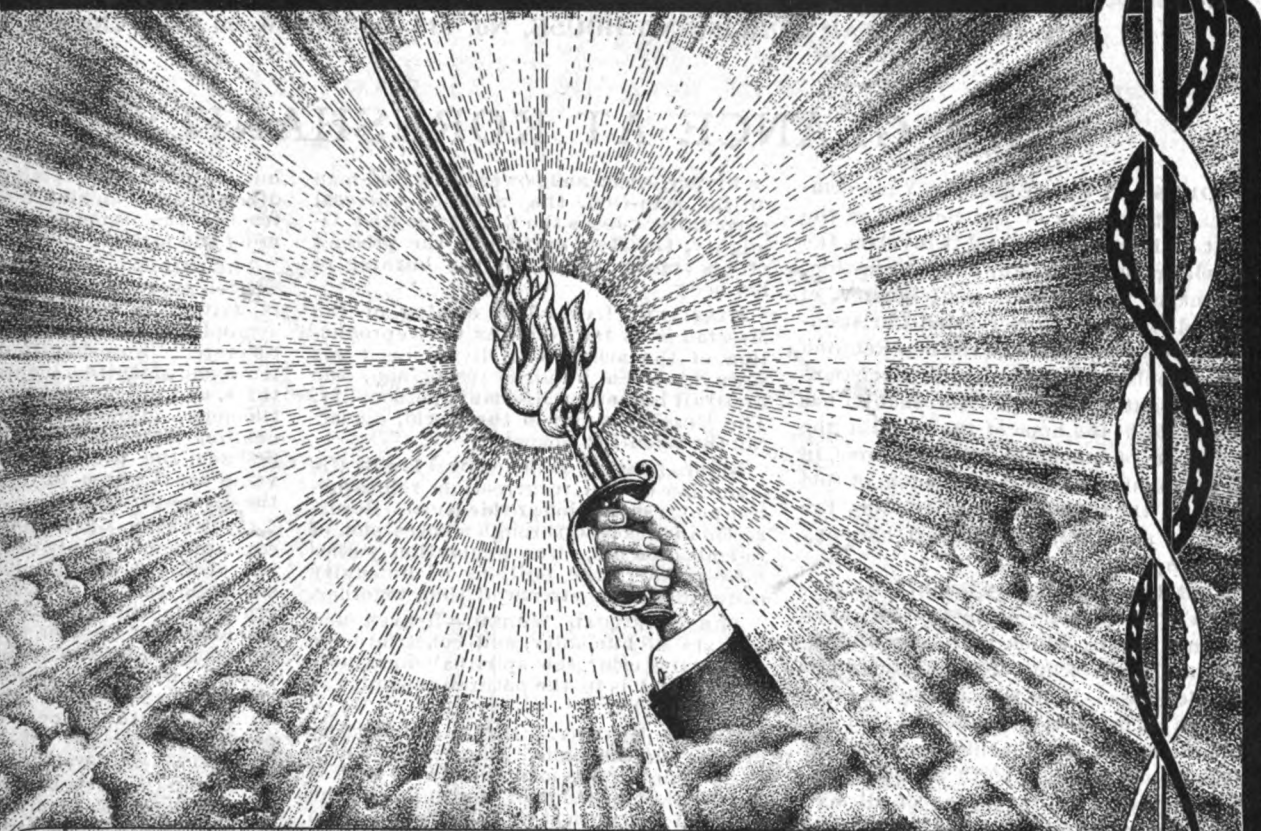
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, JUNE 7, 1901. A. K. 61.

NUMBER 27.



C O N T E N T S

THE GREAT CONSPIRACIES OF CAPITAL AND LABOR, - - - KORESH
 Scientific System of Political Economy, - - - BERTHALDINE, MATRONA
 The Creed of Count Tolstoi, - - - PROF. O. F. L'AMOREAUX
 EDITORIAL PAGES.—The Deceitfulness of Riches.—The False Idealistic Theory.—Love
 of Uses and Love of Usury.—Confessed Ignorance of Scientists.—Reincarnation.—Hope
 for Millions.—Short Paragraphs, - - - LUCIE PAGE BORDEN
 QUESTIONS.—Mystery of Life and Being.—Processes of Re-embodiment.—The Sin Unto
 Death.—Koresban Scientific Astrology.—Who Were Called, etc., - - - KORESH
 MISCELLANEOUS.—Plutocracy in Education.—The People's Trust.—The Pan-American
 Exposition.—Money, Men, and Morals.—Influence of Despotism.—News and Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionise commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 315-319 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is enmeshed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 29.

CHICAGO, ILL., JUNE 7, 1901. A. K. 61.

Whole No. 444

The Great Conspiracies of Capital and Labor.

The Vital Issue Between Them, and its Culminating Struggle; a Page of Prophecy with a Scientific Diagnosis of the Condition of the Times.

WE HAVE REACHED that point in our history when the people are out of the question—so far as any voice in the conduct of public affairs is concerned. That we have reached the condition of imperialism there can be no reasonable dispute; but it does not reside in the fact of our possession of insular territory, because the separation of our lands by bodies of water does not affect the status of territorial relationship, nor can the character of the nationality and its religion enter as factors into the discussion of the subject, because our laws provide for the greatest latitude in citizenship and in religious conviction and practice. Our present status of imperialism is that of the money power. This great danger which confronts us is not confined to one phase merely of the greed of the money god; it is dual in its manifestation, and perfectly fulfils the prophetic declarations in Revelation which have been made concerning this power: "And I beheld another beast coming up out of the earth; and he had two horns [powers] like a lamb, and he spake as a dragon." When we study the character of this beast on the most material plane of activity, and compare its operations with the predictions of its functions, it becomes perfectly obvious that the beast of Revelation

comprises the two phases of the money power which we are about to diagnose.

The beast has two horns like a lamb. The lamb or ram signifies the begetting power. The begetting power as pertaining to the principles of production, in the present phase of production, belongs to the capitalist on the one hand and the laborer on the other. The Lamb of God is the begetting personality and power of Deity. The power of production is the power to beget on the secular plane of activity, hence this power is spoken of as the beast having two horns like a lamb. It speaks as a dragon, because the dragon or serpent implies the wisdom of commerce, and this wisdom is displayed in its double aspect as having two distinct forces. Both of these forces display the wisdom of the serpent. It is a beast coming up out of the earth, because it is secular in its manifestation and power.

We speak from personal observation and the experience of friends, in the announcement of the fact of the audacity of the ordinary laborer and his impudence in interfering with the rights of the American citizen. It is a burning disgrace to our boasted civilization that an American, regardless of the fact that he has not yet been forced into a labor-union, cannot determine and

direct his legitimate desire in his right to perform a day's work. All the indications of the times go to show that the money power, as represented by the trust and the labor consolidation, constitutes the great beast of Revelation—for the image of this beast had power to control the commercial world. No man can buy or sell without the mark of the beast either in his forehead (the money-controlling power) or in his hand (the labor power). If we analyze this prophetic declaration, we will find that the facts as they exist at this perilous juncture of human affairs go to corroborate and fulfil the prediction. Let a moderate dealer in any manufactured commodity attempt to place his goods on the market, and he is met with the question: "Have your goods the union label?" If not, the merchant will tell him that he cannot handle them. This fact is not the exception to the rule, it is of the most common occurrence; and the growing solidarity of labor-unionism is rendering it more and more difficult for men to pursue the course of liberty in what should constitute their inalienable rights, and to attain that freedom and happiness which the Constitution of the government pretends to guarantee. The small dealers are being forced out of the world of trade. In what direction? Surely in the way of the laboring mass, or into penury and despair.

The consolidation of the money-power into the great billion-dollar trust is not the worst feature of the tendency to combine. The effort of the bankers and brokers of the monetary world to control the output of the great resources of the entire industrial system, is not the most dangerous feature of the present peril. Our trouble lies deeper than this; the intelligence which is giving impulse and direction to the labor world, is as subtle in its conception and as persistent in its purpose as the merciless power of corporations and trusts. These two great contending factions are the powers of hell let loose for the great and dreadful day of the Lord. Let us urge upon the world today the fact of the impending crisis, and that it is hastening to the day of doom. This is not the frenzy of pessimism nor the relinquishment of hope; it is the result of a deliberate and considerate diagnosis of the conditions of the times, and such a commensurate knowledge of the future as to enable us to determine a perfectly accurate prognostication.

The part which the great political parties have played in this tragedy of human destiny, in so far as their ignorance has been displayed, is that they have not been able to observe the inevitable results of the two conspiracies they have fostered and abetted. Both of the great parties have curried favor with every resource of evil for the purpose of political aggrandizement. Both parties have attempted to conciliate the combination of money and the combination of labor. The party now in power has openly demonstrated its

purpose to favor the world-wide monopoly of the gigantic commercial trust, and to trample the rights of the people under foot. It is the consort of the banking usurpation and of the whisky trust. It is the generator of the world's most gigantic conspiracy to defraud the masses of the inhabitants of the world of their freedom and their happiness.

There exists a common belief that this question of "capital and labor" has but two phases. There is no greater mistake; leading men with their leading publications have seen only the necessity of choosing one of two sides to the controversy; thus they are arraying themselves in favor of the people, as they declare, or in favor of the trust, as is plainly obvious. The republican papers are universally in favor of the party and the administration which have unmistakably shown their love of the money power in the form of the commercial-trust conspiracy, and in the centralization of this power. Such publications as the *New York Journal*, Hearst's San Francisco paper, and Hearst's *Chicago American* favor the working man's trust, as if to side with the labor-union-conspiracy is more righteous than to support conspiracy in the shape of banking and commercial monopoly.

The democratic party is posing as the people's friend, and will be forced more and more into this phase of the great issue and its culminating struggle. The only logical determination of the democratic party is toward and with the labor conspiracy, as against the financial trust conspiracy. This will constitute an array of potential force sufficiently gratifying to that love of usurpation upon which depends the world's catastrophe. We abominate the power that would conspire against the liberty of the individual, whether that influence is in the form of a banking conspiracy, the billion-dollar trust, or the labor-union. Both parties have exhibited flagrant cowardice in that they, while aware of the existence of these two monstrous conspiracies, have not enforced legislation that would prevent, had it been in the order of law, the consummation of their tendencies and purpose.

Beyond the coming conflict is observed the radiant beams of the sun of social liberty, portrayed by inspired men, of ages lost in the obscurations of the clouds of materialism wherein the truths of prophecy and revelation are made to appear as so much mysticism and the vagaries of obsolete mental darkness. Another power, distinct from both capital and labor, arises on the earth and sea of human destiny and hope. This is a combination of God and man—it is the power of the Lion of the tribe of Judah in the arena of the bulls and the bears. It will be arrayed against both capital and labor, because so called capital is but the legal, not morally legitimate, robbery of the creator of all the

wealth in existence; and against labor, because labor is but another name for wage slavery.

When the labor-union sues for higher wages and shorter hours, it admits the right of the usurper of its liberty to perpetuate the bondage of the wage slave. Industry as it will be operative in the final adjustment of human affairs in the new social order, will in no sense be denominated labor. It will be one of the most gratifying phases of recreation—re-creation. Nothing can be more gratifying than the pursuit of invention for the sake of the love of invention, the pursuit of music for the love of music, the pursuit of agriculture and the development of architecture for their specific uses, and the inestimable satisfaction growing out of the exercise of the ruling faculties of distinctive minds. There will

be no labor in the kingdom of righteousness which the Lord comes to establish. There will be a complete regulation of industry, and the commercial enterprises of the world will include the equitable collection and distribution of the world's products. These will not come until after the catastrophe.

Since the so called Reformation, satan has been let loose, and has gone forth to gather the contending forces of Gog and Magog for battle, as has been predicted. These forces on the secular plane of human activity and contention, are the powers of the combination of wealth and the combination of the wage slaves. The culmination of this controversy can have no other termination than in the catastrophe which the two great political parties are coöperatively forcing to a climax.

Scientific System of Political Economy.

Prevailing Fallacies and Present Unbalanced Condition of Affairs; What Political Economy Implies; the Principles of Divine Uses and Commercial Equity.

BERTHA LDINE, MATRONA.

THE SUPREMACY dominant power of science falsely so called has found able promulgators of fallacy in every domain of human life. Results incalculably disastrous to human weal, have been wrought through the agency of teachers communicating the fallacies constituting the accepted so called science of political economy. The "dismal science" some call it; such gloomy hopelessness does it engender in the minds of men groping in its darkness, yet seeking light with which to usher in the day of the kingdom of righteousness.

The Universology of Koreshanity offers to the thinker an entirely new and altogether scientific system of political economy, which has power to dispel the gloom from all befogged intellects, and to banish mental fogs with the irradiations of the sunshine of justified hopes. Koreshan Science of political economy is based upon the perfect understanding of the laws and principles operating to maintain the equilibrium of the universe, the laws and principles determining the equitable distribution of all the resources of Deity. Genuine political economy implies, primarily, the science of the righteous use of all the resources of life.

Life in its most divine aspect is Jehovah, the fulness of the Godhead bodily. The known Jehovah, the Lord Jesus Christ, was the life of the world or cosmos he involved, because Eloah—the science of his divine being, was the inresident of his soul. This indwelling presence of Eloah made of Jehovah the Light of the world, as well as its life. He being a living exponent of divine love and wisdom in the fulness of life, we do well to look to him for wisdom concerning the foundation principle of equity, which is reciprocity. Freely, said He, ye have received, freely give.

The Lord Jesus is the one man known through history, who possessed the absolute science of the righteous use of all the resources of the universal life, of which he was the perfected involution. He therefore has been the only legitimate political economist before the world for nineteen hundred years, yet humanity has not heeded his instructions or example, in the adoption of any scientific methods of social organization, because incapable of comprehending the science of his Divinity, of his immortal, incorruptible being. Comprehending Himself and the universe he involved, he gave himself, the Life of a world to come, to make the world that was dead in trespasses and sins, which constituted his environment, alive to his righteousness.

The Lord in his dissolution became a consuming fire, which burned him into receptive humanity to become the final consummation of its devout hopes for the possession of the light of his life, the science of the laws of his being, by the application of which they might be clothed upon with his image and likeness. The fire He kindled has burned in the wicked as an age-lasting, unquenchable fire of love and longing for his quality of life. It has been a fire infolding itself, and at last "that wicked" is revealed who must become the burning and shining light of the Lord's sacrificed life; sacrificed to make men know and do his will. This Light, which will reveal and judge the quick and the dead, reveals both the mysteries of Godliness and the mysteries of iniquity, and is the light that enlighteneth every man that cometh into life. This light of genuine science, the water of life, burns with unquenchable fire the dross of the wicked, to whom was imparted the fibrin of the flesh of Christ—the spiritual Seed of Israel.

Jehovah Jesus, Lion of the tribe of Judah, is the Heart of commercial equity—divine political economy. Out of this Heart are the issues of life, who are to be born of water and of fire. Jehovah, the Lord our righteousness, instituted the free circulation of the blood of his final covenant with humanity, when he poured out his soul unto death in obedience to the law of the cross. To His Godhead we owe every debt of gratitude for the light of his life, which has given to Lucifer, his Messenger, that torch of divine wisdom—the gospel of genuine science. From this gospel we must learn the political economy of the divine kingdom of righteousness.

No man has a moral right to anything which he will not use for the common weal—that is, for the good of all. The sole legitimate purpose of government is the service of the foundation principles of equity, presented and illustrated by the Lord Jesus Christ. The Lord made of himself the chief servant of humanity in applying these principles. He declared that the Son of man came not to be ministered unto, but to minister. The Christ, or firstfruit of a world or order of things, is its involved completeness, who is the chief servant and the Head of a world to come. The principles he enunciates and illustrates are to be the dominating principles in securing every enactment of equity in the days of his kingdom.

From the Spirit of the Word, generated by the giving of Himself to the world for the life of his order, he reproduces the final letter or science of the Word, this Word being God, or the law fulfilled in personality. This letter, or science of the Word, kills the old man of sin or iniquity, and the spirit of this man of sin, slain of the Lord and dead in Christ, makes alive a man of God thoroughly furnished unto all good works. This letter of the law, or science of the Decalogue, reveals to the world the mind of Christ, and the sphere receptive to it becomes the body politic of a new order of things, new heavens and a new earth. The Christ is always the firstfruit of every divine cosmos, whether of celestial, spiritual, or natural degree, and the science of the law constitutes his anointing.

The Lord Jesus imparted to his church the firstfruits of the Spirit of the arch-natural life of the kingdom of the Gods in earth. He taught his church to pray for, or desire that kingdom to come in earth in its arch-natural degree. In Himself they beheld it in the celesto-natural, he being a Son of man in the heavenly state of manifest celestial love and wisdom. The church militant has steadfastly prayed for the kingdom of God to come in earth, of which Jehovah was the Holy Seed—the Father-Mother. His Motherhood has become the Church Triumphant in the heavens, triumphant in the spirit of wisdom and understanding given by an absolute science of the laws of life and immortality. The Fatherhood is manifest in the Apostolic successor of the Lord Jesus, and must be recognized by his credentials as the legitimate Head of the church militant, as he is of the Church Triumphant. This church

must be reduced to the divine economy of scientifically related orders, which will follow in Apostolic succession the great head of the church, into the kingdom of the Gods in earth. The keys of this kingdom are obedience and confession—obedience to the science of the law, and confession of its divine origin or name.

The science of the law is the conjoining power of the Lord coming up in the sons of men, to meet the Bride—the New Jerusalem descending from God out of heaven adorned for her husband. In the scientific reunion or divine marriage of church and state, we will have manifest the first principle of political economy. "It is not good for man to be alone," says inspired Writ. The Lord's House is primarily the virginal being, Jehovah, Bride and Bridegroom in one form, individual, that is, undivided. The division of this House is the beginning of the fall of man and the wastes of profligation. The reorganization of the Lord's House involves sex separation from every form of adultery, and polarization in a reuniting power which will constitute a holy covenant of unity and the conservator of the reunited soul forces of man and woman.

What is true of man and woman is true of church and state. These two must separate themselves from every form of adultery with political and ecclesiastical fallacy and evil, and enter into a covenant relation, the conservator of which is the absolute science of truth. Economy, or the righteous use of the resources of life, is impossible in a body politic or house divided. Church and state must be united in and by that *sire* and *scion* of both, the source of science, the Koreshan University System, whose fitting symbol is the eagle of the United States, the crown of whose imperial government must finally be surmounted by it. Thus shall the world give honor to the Father's name to be written in the forehead of every Son of righteousness; for the eagle signifies that power of science, theocracy, by which in the divine economy men are begotten and born the Sons of God.

The state exists in righteousness only for the service of the highest, holiest interests of men of whom the church is called to be the nourishing mother. The familiar saying that "economy is wealth," is true of divine economy. Wealth means weal or good. Obedience to the law of divine love makes manifest the righteous use of all things, and wealth of every degree and quality is the certain accompaniment. With the powers of church and state reunited and represented in a Head anointed with the God science, the coöperation of all men in confessed interdependence will proceed by orderly methods, and manifest the united potencies of the two in good results which it hath not entered into the heart of mortal man to conceive.

To the called and chosen heirs of the divine kingdom of righteous uses, the Seed of Abraham, it was said: "All things are yours, for ye are Christ's and Christ is God's." The man of God, thoroughly furnished unto all good works by every good and perfect gift which cometh from above, that is, from the sphere

of the divine unity of the intellectual and affectional principles in science, is the first ripe fruit of this age, and is the sign of the Son of man in heaven. This Sign is the foretold Elijah the Prophet, the restorer of all things divine, therefore of the divine science of political economy, the Light of the Lord God who is to illumine the world with the radiance of divine glory. This science is derived in its celestial, spiritual, natural, and arch-natural degrees by the applied law of correspondence, from the Koreshan Science of the Cosmogony of the universe, in its least and greatest forms.

The first step to be taken by the would-be disciple of

divine political economy, is that of placing himself in the College of Life under—that is, in obedience to the law. In the loyalty of true discipleship he will be led into the state of Christ, and will become the estate or inheritance of the New Jerusalem—the heart of God, on which the law is written. The inheritors of the New Jerusalem will have the divine image and likeness individually and collectively, which constitute the holy Temple of the Most High in its least and greatest forms, an institution of social order protective in all its restraints and adjustments of the holiest form of individual life, liberty, and happiness.

The Creed of Count Tolstoi.

The Conceptions of the Venerable Russian do not Involve the Messiahship and Godhood of Jesus the Christ; the Truth of Primitive Christianity.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Nothing matters with God but truth. In order to worship God, he must needs reject the teachings of the orthodox church. By them the teachings of Christ are disfigured, transformed into grossest sorcery, ablution, unction, movements of the body, incantations, deglutitions of piles of bread, all of which has nothing to do with that teaching which only commands men to love one another, not to render bad for evil, not to judge others, not to kill. * * * They behave like the brigand who murdered a whole family of five or six persons in order to steal an old clock and forty kopeks. If Christ could come back he would sweep them out with their instruments of witchcraft.—COUNT TOLSTOI.

COUNT TOLSTOI, in referring to the writ of excommunication, says it is illegal, arbitrary, unjustifiable, mendacious, libelous, and calculated to promote evil sentiments and unworthy deeds; that its issue has already so stirred the hatred of bigots, that he is daily threatened with assassination. Concerning the Messiah, he remarks: "I believe that the will of God was never so precisely explained as in the doctrine of the Man Christ; but one cannot regard Christ as God and offer prayers to him without committing the greatest sacrilege. If another doctrine should arise that satisfied me better, I should not hesitate to adopt it, for nothing matters to God but truth."

The trouble with Tolstoi's creed, as with that of the corrupt and persecuting church which he rightfully condemns, is, that while Tolstoi rejects the mountains of practical unrighteousness and atheism that deform the other, both are in like ignorance of the truth that makes men free—the true God. Both professing to believe in eternal life, are ignorant of the fountain and source of it—Jesus Christ. "This is eternal life, to know God and Jesus Christ whom he hath sent." Jesus said to the Jews, that the God whom they professed to worship was his Father, and that that Father—God, dwelt in him; and he might have truthfully added, dwelt nowhere else, at that time. Tolstoi's brother, doubting Phillip, said to the Lord (God) Jesus Christ: "Show us the Father [God] and it sufficeth us; Jesus

saith unto him, have I been so long time with you, and yet hast thou not known me. Phillip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?"

The aged Tolstoi has not recognized God in Jesus Christ, and yet he supposes—so saturated is he still with the false teachings of an apostate, persecuting church—that he knows God. He has not yet learned that when he has found the man in whom is the perfect truth, he has nowhere else to go to find God—the supreme Good. He thinks he could not worship—pray to him, "without committing the greatest sacrilege." Did not the early (the only real) Christians so believe and practice? When to those learned and polite heathen Athenians Paul declared the UNKNOWN god that made heaven and earth, he preached none other God than Jesus Christ.

It is plain that Tolstoi's idea of worship is yet the superstitious one taught, not in the Bible, but by the lying priests of an apostate church, in order to enslave to them the masses whom they have made ignorant of the truth. If we spoke the Greek language, in which the New Testament was written, we would as readily speak of worshipping a man as God. Worship is worthship, recognizing a being's worth and rendering the respect and obedience due. The man who wants a house built and has not the requisite knowledge and ability, must worthship—recognize and reward—the ability of one that has. If he wants to build for himself a higher spiritual habitation, and finds himself lacking the skill and ability requisite, he must find some one to help build it, who has them; and it will always be some man—a God Man—God manifest in the flesh, as was Jesus, who in the beginning was the Word, with the Father, and was made flesh and dwelt among us.

There is no other way under heaven, given among men whereby Tolstoi or any other man can be saved; and any praying to another being is "committing the

The Flaming Sword.

greatest sacrilege." But, says our great-hearted old Russian friend: "If Christ could come back he would sweep them out with their instruments of witchcraft." What sort of ideas can Tolstoi have of Christ, who has no doubt that if he could only come back he would certainly be able to sweep out this terrible power of an

apostate church? Having such power to work while here, has He not power to come back as he promised? Most certainly He has, and will yet sweep them all out with the whole pious but godless brood of mammon-worshippers who now rule the world. Who cannot see that such power is none other than the power of God, and that the owner and wielder of it must be God?

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE DECEITFULNESS OF RICHES is a phrase which is often employed but seldom subjected to scientific analysis. It was first used by our Lord, who was the continent of truth, and therefore best fitted to characterize the subtle workings of the great power which makes for unrighteousness. In expounding to His disciples the parable of the sower, he compared this particular quality of riches to thorns which spring up and choke the Word so that he (not it) becomes unfruitful. Christ himself was the Word which was sown in the church, but the love of money has prevented it from bringing forth the fruits of the spirit. Riches are termed deceitful because they blind the eyes, or as St. Paul puts it: "The god of this world has blinded the *minds* of those which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Self-deception is the most dangerous foe to righteousness. The lack of ability to think and to reason clearly, which is a special feature of the condition of the world, is psychologically due to the attempt to serve two masters. Mental weakness, confusion, and insanity follow division of force. The churches say: "Let us revise our creeds to comport with our enlightenment; our membership has increased; we have built costly and beautiful edifices; we spend great sums in charity, and our missionary work was never so well supported. Are we not rich and increased in goods?" But the Lord in his advent confronts them and his eyes are like a flame of fire: "Thou art wretched and miserable and poor and blind and naked. Know thyself for what thou art," He cries. Our millionaires are complacently happy in the thought that heaven has endowed them with the capacity for building up immense fortunes in order that they may act as stewards for the Lord. They open coffee houses, found libraries, and endow colleges to win praise of men. The time servers form another class whose eyes are blinded by the god of this world. Such are they who join themselves to a popular cause which promises advancement, believing that the service of humanity tempts them when their secret hopes are toward personal reward. When Jesus hung upon the cross, he wore a crown of thorns. His death there was a type of his spiritual death as the Word sown in the race, and the cruel thorns which pierced that divine brow were a type of the sorrows that would oppress him through the dominance of the money power, in his efforts to crown himself and sit down upon the throne of immortality at the end of the age.

According to what is termed the Idealistic theory, we do not know whether matter really exists or whether it is merely a creation of our active mind. "We perceive that matter constantly undergoes changes, but we do not know whether those changes actually take place, or whether they are but the reflection of changes in our perception." To question the existence of matter is to charge the physical senses with bearing false

witness, not merely in specific cases, but constantly and habitually as their natural function. As soon as the child opens his eyes to the light, he begins to demand something outside of himself for sustenance, and through every avenue of sense he learns from day to day to distinguish between self and environment. It is unreasonable to suppose that Nature's education is deceptive, for if matter has no objective basis then the office of the senses is only to lie. There are isolated cases where the senses give false reports, just as a person habitually truthful will sometimes be led into falsehood, but their normal function, like that of man himself, is to speak the truth. Koreshan Science affirms that the appearance of visual foreshortening whereby we are led to believe that the earth is convex instead of concave, is produced in the eye by the action of the visual force. Here is an instance where the eye deceives us; but the Scriptures tell us to judge not according to appearance, but to judge righteous judgment. Scientific understanding must supplement vision. Koreshan Science, which is the product of the entire cycle of human experience brought to a focus in one mind, does explain and correct the deception. Man is now in imperfect and sinful states—spirit, soul, and body are all defective. His eye is not single, therefore his body is not full of light. Christ, who is the Light of the world, the Eye of the body, is now in humanity as the hope of glory, not as the realization of glory in immortal life. Mirage is a case in point where knowledge resulting from experience enables the judgment to decide between appearances and facts.

The love of uses is the antithet of the love of usury. The latter enables man to enjoy the pleasures of the lower sense life; the former opens to him a whole world of higher delights. Uses were ordained from the beginning to induct man into the joys of the kingdom of heaven. To participate in heavenly uses is to know God. The love of uses brings God down to humanity, where the Creator of all becomes the servant of all. Jesus said: "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet," meaning that the disciple is not above his Lord either in material or spiritual service. By this act of humility He also expressed in symbol a great truth referring to himself in his office as Savior. "He that is washed needeth not save to wash his feet, but is clean every whit." Jesus was the Head of the church, which is the body. His Spirit which was then pure and holy, needing no lustration, was to pass into his disciples who constituted the church, and take on sinful conditions until his reappearance at the feet, or as the feet of the dispensation, when his first work would be to purify himself from the evils common to the race.

"The mystery of life and death is as much a mystery to the most brilliant man of this civilization as it was to the ignorant creature of the stone age." The above is a sad confession

of the limitation of intellectual achievement. It is taken from a periodical whose aim is to explore occult things, and it is an avowal that may be heard coming from all quarters. Science, religion, occultism, socialism, all deplore their inability to answer the great questions. But there is one mind that contains the sum of truth and has formulated it into concrete expression. The involution and evolution of Deity in humanity; the law of reincarnation by which man, the debris of the God kingdom, passes alternately from natural to spiritual states of experience until he is ripe enough to return to God; the law of transmutation and absorption by which he finally overcomes death in the natural body and passes out alive—these are truths which explain all mysteries.

Is the development of life from the egg creation or reincarnation? It is both, for the former term in Koreshan Science never implies the production of something out of nothing. To create is to beget through the intervention of the law of transmutation. Reincarnation simply means coming again in the flesh. The sperms and germs of reproduction which unite alchemically to form the fertilized ovum are the result of the transformation of spirit to matter. Entities which have been embodied and desire to manifest again in the flesh descend from the spiritual world, located in the brain of both parents, and become these agents of reproduction. Thus the child carries with it the life of the past. The proper term is re-embodiment, each person being only a partial reincarnation of his former self. In the alchemical union of two atoms of hydrogen with one of oxygen, the water created does not represent the whole creation. It is only the descending product.

"To the morgue and then to the Potter's field." Only this single line laid on the desk beside the cold form of Allen Knapp, veteran of the civil war, who committed suicide on the day when flowers are laid upon the graves of his comrades who died in battle. The recent flurry in stocks swept away his fortune and his courage. What can infuse hope into myriads of weary hearts who are just ready to give up the struggle against the awful forces of despair? Nothing but the power of a new message fraught with the wonderful truth that God is in humanity as the personal, living Savior, not as the Oversoul. The thought of God as the Divine-Human personality gives strength and courage. He suffers with us and for us, pouring out his soul unto death that he may baptize the world.

International agreement with the establishment of fixed rates is the best way to settle the tariff question. So long as each nation maintains its own rates irrespective of any ethical consideration, jealousy and distrust will spread. Just now, Germany is disturbed and suspicious on account of the growing commercial power of the United States. Concerted action by the countries of Europe to bar our exports may be expected. Such a possibility should be prevented by mutual understanding. Self interest defeats itself as a national policy in the long run. This country cannot afford to incur the risk of a universal boycott. One of the main issues before us today is the acquirement and the maintenance of commercial supremacy which is destined to pass over to us from England.

Koreshanity holds that it is right for a man to serve God as faithfully as he would serve his country. If the interests of the family are secondary to those of the country, they are surely to be set aside for the sake of religion. The establishment of the kingdom of righteousness in the whole earth is not only the greatest issue before the world today, but it is the greatest issue of all time. The consummation of human destiny is at hand. It is twenty-four thousand years since a similar crisis occurred. Is it not incumbent upon those who are

honestly convinced of these facts, to sacrifice lower relationships to the same extent as the soldier who leaves wife, children, and aged parents with the full approval and support of Christianity and civilization?

Rational views of industrial service must be inculcated. Mrs. Phelps Ward and Mr. Sheldon have recently published works upon the subject, and the *Arena* for June contains a thoughtful paper advocating the emancipation of domestic workers through education. The lamentations of Jeremiah are less mournful than the woeful tales related by mistress and maid. The substitution of industry for labor, the organization of society so that the laws of levitation and gravitation may act freely, and the substitution of broader relations for the narrow circle of family life, must combine to settle the difficulty. It is too complex to find adjustment outside of universal order, as Mr. Sheldon has recently learned.

It is stated that Professor Liveing and Professor Dewar have proved that free hydrogen exists in the earth's atmosphere, a point which has hitherto been disputed. Their investigation was made upon liquid air, and after removing from it every trace of nitrogen, argon, and the compounds of carbon, they found in the spectral lines of the residual gases, those of hydrogen. The constituents of liquid air are not necessarily the same as those of the atmosphere. They are created in the alchemical change or combustion by means of which liquefaction is produced. Koreshan Science denies that free hydrogen is to be found in the atmosphere.

A knowledge of the dynamic power of thought increases the sense of moral responsibility a thousand fold. It is pertinent to inquire how far a man may be the product of his neighbors' thoughts. Have they not met him constantly with the belief that he possesses certain unpleasant qualities? Has he not responded to the idea which some chance word or act of his led their imagination to form, so that the faults they deprecate should be laid to their own charge? If they would fix upon the highest attribute of his nature, hold this in mind and make it prominent, what changes might not be wrought in him!

One of our exchanges thinks that it is enough to paralyze the human mind to be told that we live on the inside of the earth's shell, and that there is nothing, not even vacuum nor room for empty space outside this shell. We maintain that everything which has form has limitation. If the universe has form it must have limits. Such logical propositions act upon dormant reasoning faculties like an electrical stimulus. There is no danger of paralysis inside the protective sphere of Koreshan Science, where all is activity.

The Senators from South Carolina did not conform to the code in their recent duel. Though the weapons used by both were sharp and pointed, each chose a different arm. Senator Tillman prodded his colleague with the historic pitchfork, and the latter responded by a thrust of the bowie knife.

Who will guard the interest of the poor man? In three instances the courts of Iowa have decided in favor of usury exacted by Building and Loan Associations. The ostensible purpose of these companies is to aid the poor man to build a home.

The shibboleth of the present is "divine discontent," but the phrase is incorrect. Discontent is not heaven-born, though it urges forward the currents that set toward the haven.

This is the season for moving, and there is a way in which it may be done without expense. Move into a beautiful new thought-dwelling by studying Koreshan Science.

The perfect circle is the symbol of Divinity.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Mystery of Life and Being.

Some time ago I was asked the question, What is life? and gave as good an answer as I could; but I am not satisfied with the answer.—F. A. Y., Apollo, Pa.

Life is the activity of the co ordinating operations of love and wisdom, as function, in a corresponding and adaptative form. There can be no life without *being*. Being involves the eternal existence of an equal relationship of form and function. There exists a universal form, which contains all subordinate forms. The universal organic form is an eternal thing. Mind is the supreme functionary of activity in this form. The mind in the form depends upon the adaptations of the form. Remember now, that we speak of the form universal, in which man in his highest development is the supreme manifestation.

Man exists by virtue of the fact that the universe exists; he could not exist without it, nor could the universe exist without man. Form in the entire universe is the supreme factor of material being, while function in the entire universe is the supreme factor of active being. Form must be adequate to function, and function to form. If there had not been universal form and function eternally, there could have been no creation of them, for they are the means to the end of creation; hence it follows that creation is a continuous round of recreation in a form and in a functional co-ordinate which must eternally co-operate to perpetuate themselves.

If man had not been eternal he could not have been created. This is true, both from a common sense scientific view, and from the corroborative Scriptural view. In Genesis we read that "*the* Gods said let us make man in our image and likeness"—that is, just like ourselves. And the Gods made man as declared. The Gods, in the form of men, had to exist before they could reproduce men like themselves, and their means of propagation were according to the laws of propagation belonging to men who existed as the Gods; that is, as the God-men. Their means of propagation involved the power to overcome the things of sensuality, to attain immortality, and to dematerialize and ascend into their own interior consciousness; and in so doing to precipitate a spiritual dissemination by which the lower humanity could be vitalized or fecundated from the God-life.

Wisdom is the supreme light of the

mind, and love is the supreme heat of the mind. They exist as co-ordinate and counterparting functions in the form of matter equal and adequate to their function. They cannot exist and act independently of their co-ordinate form. This form is human, and in its highest aspect is called God and the Son of God. Life in the supreme aspect of its activity is the voluntary purpose of the will, in the highest man, to perform the supreme function of mind through its highest medium—the body.

Man in his perfected form and function is the Tree of Life; he is also its fruit. When we say man, however, we do not mean man in his segregate form as he exists today—either male or female. The supreme attainment of man is the individual man, in whom are the two principles in masculine and feminine combination, wherein there is neither male nor female, but the two-in-one—biune. Such a man was the Lord, who possessed the *form of life* because the function of life was co-ordinate in him with the form.

Said the Lord Jesus: "I am the *way*, the *truth*, and the *life*." He had life in himself because he was the form of life—the microcosm. He was the *immortal* fruit of *life*, and in him *you have the answer to the question*, and also in as many as will attain life through obedience to the laws he applied. Life is the eternal man, and without man in his form and in his function there is no life.

Processes of Re-embodiment.

(1) If a man dies today, does he enter the spirit world, retaining his consciousness, and stay there until the child is conceived in which he is to be re-embodied? (2) Do the souls of men ever become so brutalized as to be compelled to retrograde down through the successively lower stages of the animal world? If so, will they ever be redeemed?—A READER.

(1) When a man dies he enters the spiritual world, retaining his consciousness in the other—the interior existence, which is not outside of man but in the human brain. When the spirit dies in the spirit world, it descends from the brain into the body of the person into whose spiritual sphere it passed at the death of the material body. The spirit in its descent becomes a vivified germ of reproduction in the matrix of its maternal parent, and is born as a partial re-embodiment of the person. We say partial re-embodiment, because the law holds good in every domain in existence, that in the disintegration of a corpuscle, molecule, or the greater organic form of being, there are

generated both the ascending and descending spirits or forces of disintegration.

When the form of a man is disintegrated, his spirit passes one way and his body the other. When a spiritual being ends a definite career in the spirit world, it dies as the man dies in this world; the interior consciousness of that spirit passes on to another plane and phase of its spiritual existence, while the outer consciousness is precipitated, losing its identity. It is thus born into this world without any recollection of, or consciousness of the past. This is partial re-embodiment.

In the case of the Lord Jesus, he passed on from Abraham into many re-embodiments, and through many degrees of spiritual progress until all the spiritual and natural degrees blended in the one natural, visible, and tangible re-embodiment of Abraham in the Lord Jesus—heir of the central throne of God. Thus Abraham had progressed through his forty-two re-embodiments in the flesh, with all the degrees of his spiritual progressions, until Abraham was developed into *the* Son of God. We state this case merely as the representative one. In the case of the Lord, it was a full reincarnation of Abraham, with the two thousand years' additional experience.

(2) The souls of men, like men in their bodies, are either in the ascending or the descending scale of their being. All men on the descending scale are the children of evil and fallacy; that is, the children of the devil, and they do the works of their father the devil—just as the Lord Jesus declared. All men on the ascending scale are ascending, because there has been planted the spiritual power of ascent from the Lord; they thus have been begotten of the Lord, and will progress on the upward scale until they come to the new birth, when they are born of God, and are therefore the Sons of God.

Men on the descending scale descend until they have reached—as the children of the devil—the lowest round of the ladder, when they become quickened from the center of life manifest in the human form, as like Jesus, the Lord in the flesh, for their ascent. All that is degenerated, disintegrated, and scattered as corrupt will be regathered, renewed, and restored to life.

The Sin Unto Death.

Does not the language of Hebrews, 6th chapter, imply that it is possible for some of those who received the Holy Ghost and tasted of the *good* Word of God and the powers of the world to come, "*to fall away* and fail to attain the Sonship? If so, does it not conflict with the statement that *all* who believed and received him—the Holy Spirit—"ate his flesh and drank his blood," should without fail, be lifted up at the last day, or end of the age?—J. L. T., Mobile, Texas.

Many people who received the Holy Spirit had it taken away from them at the time it was received. You will remember the Lord's parable of the sowing of the Word. It fell into or onto different

kinds of soil, and on rocky ground, and by the roadside. Some fell into soil not deep; it took root, sprang up, and afterward withered. They were once enlightened, had tasted of the heavenly gift, and were made partakers of the Holy Ghost. They had tasted the good Word of God, and the powers of the world (cosmos) to come. After falling away they could not in that age be renewed to repentance.

All who believed and received Him, and had him take root in good and abiding soil, so that the Holy Spirit could pass on to the production of the Sons of God, ate his flesh and drank his blood, and appropriated and assimilated them. It requires appropriation, digestion, and assimilation to constitute acceptance.

Koreshan Scientific Astrology.

If each of us has a star in the firmament, how are we to find our particular star?—W. N. H.

Every man has his specific star; this is determined by the relation of his birth—everything being normal—to solar, lunar, stellar, and planetary configurations at birth. Among the configurative phenomena to be considered, is the exact location of the sign in its precessional aspect, a phase of astrology left entirely out of all horoscopes by every modern astrologer. In this we do not allude to the place of the sun on the ecliptic, at any given time during the year, but the point of its precessional movement.

For instance; Napoleon was born when the sign was at a particular point in its precession. It will be a cycle of about 24,000 years before a like character can exist, and then not an identical character, when the sign is at the same point, for at the time the precessions of the planets are not identical to the points of their precessions at the time of his birth. These points must be determined by a critical and specifically scientific knowledge. It is the wisdom of the Elohim—of the Gods.

Who Were Called?

It is stated in Acts ii, that "The promise is to you and to your children and all that are afar off, even of as many as the Lord our God shall call." Does not this make the promise of the gift of the Holy Ghost general and for the whole age?—A SUBSCRIBER.

All are called in whom the Word of God took root nineteen hundred years ago; but all were not the chosen. The chosen are such as accepted the Holy Spirit in the highest sense then, and who now will become the Sons of God through obedience to the laws of righteousness.

There will be 144,000 Sons of God. This is the order of Melchizedek; this is the multiplied fruit of the Lord's body.

These are Bride and Bridegroom; all others who come into divine life are angels. They are the called, for they will be as declared—sanctified, justified, and glorified angels, but not as the Sons of God.

Power of the Jews to Kill.

If the Jews dared not take Jesus and put him to death for fear of being punished by the Roman authorities, how is it that they could stone Stephen to death so soon afterwards without fear of being called to account by the Roman government?—A READER.

Let us answer this question Yankee like, by asking one. If the mob of Chicago, which despises John Alexander Dowie, who makes as great a claim as Jesus did, dare not tar and feather him,—as it is in its heart to do,—why will a mob in some other city injure and kill, if possible, a follower of Dowie, right here in America (not Jerusalem) and in Chicago,—not much worse than Jerusalem?

* * *

Plutocracy in Education.

Millionaire Schwab Advises all Young Men to Start Early in the Race for Wealth.

The commencement period, when schools are closing and graduating classes are occupying public attention, is a good time to consider the influence of plutocracy upon education. Fortunately Mr. Charles Schwab, the million-dollar-a-year president of the steel trust, has spoken so plainly on the subject that little room is left for conjecture or speculation. In speaking to a class at an evening school in New York a few nights ago, he said:

"Let me advise you all to make an early start in life. The boy with the manual training and the common school education who can start in life at sixteen or seventeen can leave the boy who goes to college till he is twenty or more, so far behind in the race that he can never catch up. This, however, does not apply to the professional life. The other day I was at a gathering of some forty business men—men in industrial and manufacturing business—and the question arose as to how many were college-bred men. Of the forty only two had been graduated from college, and the rest of the party, thirty-eight in number, had received only common school educations and had started life as poor boys. So I say, as parting advice, start early."

This is the advice given by the best paid employe in the United States—the advice given by a man who receives a salary twenty times as great as that paid to the president of the United States, one hundred times as great as the salary paid to a justice of the Supreme Court, two hundred times as great as the salary paid to senators and representatives, and more than a thousand times as great as the average salary paid to ministers and school teachers. His advice shows that he misconceives the main purpose of education, and values going to school only as

it enables the student to get ahead of some one in the business world.

The principal value of education lies in the fact that it disciplines the mind, enlarges the mental horizon, and enables one to view men and things in their proper relations. Education is intended to make a citizen useful to his country as well as successful. It makes its possessor the heir of the ages, and enables him to judge of the future by the experience of the past. If a boy is taken out of school at the age of sixteen or seventeen and put to work "making a fortune," he is never likely to have time to study history or political economy, and will be apt to accept without question the opinions of those who are a little ahead of him in the race for wealth—opinions which are in turn received from those still further ahead.

Plutocracy boasts that it is practical; it has no ideals, for an ideal is looked up to, while plutocracy has its face to the ground. Mr. Schwab's advice will do infinite damage to the young men of the country, but it ought to awaken the thoughtful to the tendencies of commercialism. If we are to have the oppression of a trust system at home, and the despotism of an imperial policy abroad, we must expect to see education dwarfed, social intercourse debased, and religion materialized.—Bryan's *Commoner*, Lincoln, Neb.

* * *

The People's Trust.

The People May Own and Control all Industries and Reap the Benefits.

If half a dozen men can own, control, and successfully manage all the railroads in the United States, why could the people not own the railroads conclusively and run them for the benefit of society?

If a few men can buy great tracts of land, organize great bonanza farms, and hire men to run these farms, why can the people not own the land collectively, and run the farming business upon a co-operative plan?

If the great department stores can do business so much cheaper than the small stores that the small stores cannot compete with them, why could the same goods not be distributed under a co-operative system even cheaper than can be done by the department stores?

If through government control of the post-office a letter can be carried across the continent, to Mexico and Canada, for two cents, why could the people not own collectively the telegraphs, telephones, post-offices, etc., and do the business for even a small per cent of what it costs under the present system?

If the working class can exist and pay interest on forty billions of debt, and dividends on five billions of watered stock in the railroads, don't you think that class would be prosperous if interest, rent, and profits were abolished?

If under a system where 60 per cent of the labor performed is wasted, the work-

ing class can exist, don't you think this world could be made much better by the adoption of a system in which the labor of all the people could be utilized, and under which there would be no waste?

Is it not evident to your mind that if society can exist under the present system, that four hours a day of honest labor where there would be no waste, would support the world in plenty, even in opulence?

If the people collectively owned all the means of production and distribution, want would be unknown among those who would apply their labor to production for a minimum length of time each day.—*Social Economist*, Bonham, Tex.

* * *

The Pan-American Exposition.

A Prophecy of the Unity of Pan-American Nations Commercially and Politically.

Pan-American in scope, it should be Pan-American in effect. It is said "to celebrate the achievements of a century of progress in the Western world." It should rather prophesy a century of commercial interdependence. The jealousies of the past have been natural; the prosperous giant of the North could not but be looked on with envious eyes by the strippling peoples to the southward. Trade has too often been through Liverpool and Hamburg; the Latin-American and the Yankee have too persistently misunderstood. The function of this Fair should be to end that misunderstanding. Mr. Blaine tried to do it a decade and more ago; he would have welcomed and used a Pan-American Exposition. As it is, its far-reaching effect on intertrade relations may be doubted. The difficulties, competition with our farms and mines and forests to the profit of our shops and factories, are almost insuperable. At any rate, as Charlemagne's fair at Troyes gave us a standard of weight that still measures trade exchanges, the Buffalo Fair, if it would do the same, must begin by guaranteeing a reciprocity that is truly reciprocal, and a trade that has no condescension in it.

In the wider domain of international politics, the Pan-American should mean more. What the Latin-Americans most need is stability of government. Mexico is an instance of what can be done where revolutions do not disturb; the United States is history's exemplar of prosperity through peace. This lesson will not be lost on the quick-witted Latins. Perhaps, too, the Exposition may give a new and broader meaning to the Monroe Doctrine. Present tendencies, carried to their ultimate, mean an Old World trade-war against us, and such conflicts too often develop into wars, indeed. Should such times come, the solidarity of the Americas alone would insure the peace of the world. Shoulder to shoulder they could, if need be, face the world. If this Fair tends to even modify the Monroe Doctrine from "Hands off!"—the attitude of a protecting

superior—to "Hand to Hand!" the attitude of a comrade and friend—and does naught else, it will mark an epoch in the history of mankind.

As a public educator, the Exposition is already an assured success. To the average American, it opens a *terra incognita*. The racial characteristics, the products, the resources, the customs of Latin-America are here spread out as in an open book. On the other hand, the Latin cannot fail to be influenced by the ubiquitous evidences of a free press, cheap communication by wire, rapid transit in the largest sense, and, what he needs most of all, scientific sanitation. To our own people will be taught, as never before, that the machine is taking the place of the handworker, and that electricity is supplanting steam.—From "The Pan-American on Dedication Day," by WILLIAM H. HOTCHKISS, in the *American Monthly Review of Reviews* for June.

* * *

Money, Men, and Morals.

Progress of the Future Must be Upon a New Basis of Human Relation.

With all the talk about peace and good will, all the civilized nations are increasing their armies and navies as though a world-wide conflict is at hand. The church prays, "peace on earth and good will toward men." It also prays for the success of the armies of the civilized in the conflict against the heathen.

The churches collect money to send missionaries to convert the heathen to Christianity, but when the commercial nations undertake to rob the heathen of his natural rights these same missionaries stand in with the looters and assist in robbing those they profess to be interested in saving.

This demonstrates that the influence of capitalism has more influence over the church than Him who said "thou shalt not kill;" "Render unto Caesar the things that are Caesars, and unto God the things that are God's." This raises the issue concerning the question of the material conditions of the people, as the socialists have suggested. The material conditions of the race (especially civilized people) influence almost entirely the actions of men in both church and state, and it has seldom, if ever, been the case that the church has not endorsed the state in all its crimes against humanity.

Just as the missionaries in China have stood in with their respective nations in looting the Chinese cities and private individuals, so have the religious leaders always stood. This is not written as a criticism upon the teachings of Jesus, but to show that the question at issue is a material one. No religion ever has risen or will rise above the civilization that professes it; and the position of the ministry and church of the civilized nations is no exception to the general rule.—*Social Economist*.

Influence of Despotism.

Morocco Ruined by the Rule of the Sultan; the Decline of Mohammedanism.

Morocco, a country naturally rich and fertile, is kept poor by the greed and power of the throne. It is a government of the sultan, by the sultan, and for the sultan; nothing else counts; the people have no rights; the sultan is the embodied might and right of the nation. Fields untilled, crumbling homesteads, rich minerals left untouched, ruin and desolation everywhere—all tell the story of the sultan's terrible rule. For how shall it profit a man to lay up treasures for the monarch to seize? So every talent is buried in the earth, every light is hidden under a bushel.

The Moslem religion, once a spiritual and civilizing force in Africa, now acts as a check to all progress; its morality, its soul, is dead; the petrified shell alone remains, and that is a dungeon of darkness. Within its influence all things remain stationary or else crumble into ruins.

It is difficult to believe that these degenerate Moors belong to that same great race that once conquered Spain, who were liberal minded and progressive for their time, and masters of the fine arts. When the Moors were expelled from Spain they found their chief haven in Morocco, but a strange change has come over the spirit of their dreams.

The land of the Moor is stagnant, rotting under the terrible incubus of its government and its religion. Its only hope lies in its conquest by some civilized power; its gods must be banished, its idols shattered, else it must die of its own corruption. Not from that rocky eminence whence Boabdil turned with tear-dimmed eyes to look upon the lost Granada, but from Morocco today as *bend el ultimo suspiro del Moro*—the last the sigh of Moor.—*Exchange*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

The Millionaire Caste System.

In his recent birthday speech before the Montauk Club of Brooklyn, Senator Depew dwelt with his accustomed force and eloquence upon several problems of the day, and upon none with greater emphasis than the tendency apparent among a class of the very rich in this country "to hedge themselves about with a social exclusiveness unknown in Europe." In the great social centers of Europe, the Senator went on to say, prompt and full recognition was paid to men who had enriched the world with the products of their genius in art, literature, or science, and wholly without regard to the amount of wealth they had accumulated. This is particularly true in England, where such men find "a cordial welcome and appreciative recognition in the homes, both city and country, of the proudest of the aristocracy and the descendants of the oldest and most distinguished titles among the nobility." It has remained for the "millionaire exclusives" of this democratic land to attempt to found a caste based chiefly upon money considerations and very little, if at all, upon the possession of brains or character. They seek to make all except the possessors of enormous incomes socially the second class. The Senator is right in saying that this element of our alleged aristocracy is doing more to promote socialism and anarchy by its actions than all other agencies combined. The ignorance, selfishness, and inanity of the men and women composing this element make them a disgrace to the American name. Happily their numbers are limited and their efforts are certain to be futile. A caste system founded solely upon distinctions of wealth is so repugnant to every true American principle, that it cannot grow large enough to command anything but contempt.—*Leslie's Weekly*.

The Originality of Jesus the Christ.

Let me remind you that in this conception of life, which he began to propagate, Jesus was not repeating the instructions of any school or any recognized teacher of his day or nation. On the contrary, he was teaching ideas that were new, strange, startling, and revolutionary. Indeed, they are so today. There is not a sentiment or suggestion in the Sermon on the Mount which does not contradict the well-nigh universal beliefs and customs of our world. Select any church or religious body you like, and ask its members whether in actual practise they hold the sentiments expressed in the Sermon on the Mount; whether they believe that the "poor in spirit" are "blessed;" whether peacemakers are generally regarded as the children of God; whether the inheritance of the earth is supposed to fall to the lot of the meek; whether a man who is persecuted for righteousness' sake is thought of as a happy man; whether the idea of loving one's enemies, of giving to him who would borrow and expecting nothing back, or behaving with equal benevolence toward the evil and the good, just as the rain and sunshine do, is very widely cherished; whether it is possible to serve God and Mammon.

The united testimony of Christendom nullifies and contradicts every principle of Jesus' teaching. It holds to a set of beatitudes entirely at variance with those which Jesus taught. It has no use

for the virtues He extolled. Indeed, it gives no evidence of having any comprehension at all of the mode of life which he embodied. He emphasized the fact that prayer at set times and places is not a good thing. But Christendom tenaciously maintains the exact opposite. And nothing is esteemed more natural by the religious world today than to serve God and Mammon—God Sundays, and Mammon all the time.—REV. W. T. BROWN, in *Arena*.

Effect of Allied Powers in China.

Can you picture millions of people flocking to their ruined villages along the Peiho, absorbed with the idea of reconstructing their homes and cultivating once more sections of ground that had been their means of support? Everything is barren; everything is waste. The once thrifty valley is only a continuation of ruins and devastation. The military operations are the only signs of actual activity. The population stands with mouth agape and waiting. What do they wait for? They do not know. While the troops of the world wander over the face of their province there can be no peace. And the weeks fly by, the ground hungers for the seed from the hand of the sower and goes wanting. The crude plow is jammed into the soft mud of the river's bank, and grows

Koreshan Church Service.

Regular Services of the Koreshan Ecclesia (the Church Triumphant) are held every Sunday, 3:30 p. m. at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

rusty with age and disuse. The roofs over the mud houses are not replaced. No movement is noticeable toward the reconstruction of villages and cities. The chaotic condition of things does not change. The pangs of hunger gnaw at the vitals of millions. With no means of procuring their bare necessities of life, what can these millions do?—C. FRED. ACKERMAN, in *Leslie's Weekly*.

BROTHERHOOD.

The crest and crowning of all good,
Life's final star, is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.
Come, clear the way, then, clear the way!
Blind kings and creeds have had their day.

Break the dead branches from the path,—
Our hope is in the aftermath;
Our hope is in heroic men,
Star led, to build the world again.

—EDWIN MARKHAM.

Origin of Land Monopoly.

Once upon a time the saints held a convention. It was international and harmonious. Preliminary to general business two resolutions were offered:

1. Resolved, The earth belongs to the saints.

2. Resolved, We are the saints.

The resolutions passed without a dissenting vote.—*Social Democratic Herald*.

THE WORLD'S A-GOIN' RIGHT.

Some people are a-growlin' an' a-howlin'
day an' night,
An' a-rantin' an' a-railin' cause the world
ain't goin' right.
They are weepin' o'er its sorrows an' they
keep its woes in view,
An' they never note the sweetness o' the
rose's drippin' dew.
Some people in their frettin' are forgettin'
blessings rare,
They fail to breathe the fragrance that is
floatin' on the air.
They keep the thorn an' thistle an' the
nettles aye in view;
They pass the blushin' roses in their
haste to pluck the rue.
This world may have its failin's, but
there's good enough for all,
An' we may choose the sweetness or bit-
terness an' gall.
An' if we seek the shadows, an' if we shun
the light,
'Tis we, an' not the world, friends, that
ain't a-goin' right.

—ARTHUR J. BURDICK.

* * *

The World's News.

May 29.—Boers ready for arbitration; appeal to The Hague.—Administration jubilant over Supreme Court decisions on Porto Rico cases.—Three hundred teachers start for Philippines.—Morocco yields to France.—Commander Booth-Tucker denounces tenements.—German troops evacuate Pekin.—Preparation for return of Dowager and Emperor to the capital.—Cuban convention votes to accept Platt amendment.—Jewish University for New York.—Libel suit brought against Mrs. Eddy, founder of christian science, by Mrs. Josephine C. Woodbury, is called.
May 30.—Mr. and Mrs. Edwin Markham disclaim attendance at Herron wedding.—Grand jury listens to evidence in Dowie case.—President and Mrs. McKinley spend twenty minutes at Canton, Ohio.—War heroes honored today.—Lutheran General Synod meets at Des Moines.—Germany after Caribbean Port.—Negro burned at stake in Bartow, Fla., to avenge murder of Mrs. Rena Taggart.—No clue in Unger case.—China agrees to pay 4 per cent on indemnity.—Arbitration fails to avert strike of Chicago machinists.—May 31.—Elizabeth Cady Stanton attacks churches for treatment of woman.—Hall of Fame dedicated; oration by Senator Depew.—Edmond Rostand elected to French Academy.—Boers still fighting.—Death of Count William von Bismarck.—President and Mrs. McKinley back in White House; fresh alarm for the latter's health.—Gambling craze in London society.—Singapore bank robbed.—June 1.—Five men lynched in California.—Chile denies rumors of treachery toward Argentine Republic.—United States government rejects constitution submitted by Cubans.—Governor of South Carolina refuses to accept resignation of Senators Tillman and McLaurin.—Senator Mason of Illinois narrowly escapes drowning.—Boers attack Vladfontein and are repulsed.—Mrs. Mc-

Kinley's condition serious.—Leading men and women protest against Mrs. Stanton's expurgated Bible.—June 2.—No indictment found against Dowie.—Anniversary of Garibaldi's death observed at Hull House.—Mrs. Nancy B. Irving, publisher, offers \$1,000 for clean business record; recipient must prove no lies told for a month.—W. J. Bryan calls McKinley Emperor of Porto Rico.—Institute for Medical Research to be founded by Rockefeller.—Members of New York Chamber of Commerce visit Windsor Castle.—Lord Pauncefoot and Secretary Hay negotiating another Isthmian canal treaty.—Senator Tillman will not withdraw resignation.—London uneasy over Boer victory.—Queen of Holland welcomed in Berlin.—French Premier insulted by Socialist Deputies.—June 3.—Mrs. McKinley very weak.—Great demand for American machinery in France.—Jews complain of persecution in Chicago.—Heavy loss from fire at Quincy, Ill.—Plan for an International Academy formed in Paris.—Death of actor James A. Herne.—New college in Boston will train girls to earn a livelihood.—China and the Powers agree.—Labor Federation denounces clergy.—French incensed by Kaiser's toast to army of France.—Secret archives of Filipino government prove Aguinaldo's treachery toward United States.—President Olcott, of Theosophical Society, lectures on Art of Healing.—Count von Waldersee and staff leave Peking.—June 4.—Gen. Ballington Booth denies that Salvation Army will unite with Volunteers of America.—Senator McLaurin of South Carolina has withdrawn his resignation.—Chinese barred from Porto Rico.—British soldiers attacked by German and French troops near Tien Tsin.—France warned of peril from the advancing commercial power of United States.—Japanese elders leave Zion because Dowie claims to be Elijah.—Judge Hanna testifies in Eddy libel suit.—Wisconsin bank robbers lose \$8,000 of plunder; found hidden under sidewalk by boys.—King Edward distributes orders.

* * *

The Flaming Sword's Exchanges.

Pan-American Exposition Booklets.—We have had the pleasure of receiving two of the beautiful pamphlets issued by the Bureau of Publicity of the Exposition at Buffalo. The motif of the great International Fair; Buffalo and the points of interest within a convenient radius of the city; the grounds and buildings, including the Electric Tower, 391 feet high, the Temple of Music, and the splendid group of Government buildings, are described and illustrated. The cover designs are symbolical; one reproduces the well-known poster, "The Spirit of Niagara", the other represents the "ancient free spirit of the cataract, bound by the electric circles of Niagara controlled." It is evident that visitors to Buffalo will find rare entertainment and instruction. Among the novelties of the midway are: Venice in America;

the Streets of Mexico; the Thompson Aero-Cycle, and Roltaire's "House Upside Down." Copies of these booklets may be obtained free by addressing the *Pan-American Bureau of Publicity*.

Edward Carpenter: Poet and Prophet, by Ernest Crosby. This little study opens with a comparison between Carpenter and Whitman, whom he follows closely in literary style. Sympathy for the working classes led the younger poet to share a laborer's cottage near Sheffield, and to work in the fields. There he still lives, dividing his time between the manufacture of sandals and his writing. Mrs. Crosby says that Carpenter finds a microcosm in himself, and constructs a history of the world from his own experience. It seems extravagant praise to say that the name of Edward Carpenter will be cherished as one of the guides and benefactors of the race.—*The Conservator*, Philadelphia, Pa.

Leslie's Weekly.—The Decoration Day number comes with a laurel wreath for the dead. An article on The Blue and the Gray gives an account of the annual exercises of the Grand Army of the Republic, and the reunion of Confederate Veterans in Memphis. Minna Irving in a poem called The Patriotic Wedding, celebrates the fusion of North and South. The Confederate Charge at Chickamauga, the Nation's Temple of Fame, and the International Cup Race are among the illustrations. Is Christian Science Christian? and The Marvels of Electricity are both articles of notable interest. Judge Building, 110 Fifth Avenue, New York City.

The Arena.—The leading topics of the day in which everyone feels a vital interest are discussed as usual. England's Crime in South Africa, by W. T. Stead; Imperialism; the Servant Problem, and a symposium on Christian Science and Theology, are special features. B. O. Flower contributes a character sketch of W. T. Stead as the representative journalist of the transition epoch, in whom the opposing principles of the old and the new meet. 25 cents a copy. Alliance Pub. Co., Life Building, New York City.

The Saturday Evening Post.—For more than fifty years an Englishwoman (who is still living) has cherished a little sheaf of letters written by Charles Dickens. These charming letters show the novelist in a new part—that of the successful matchmaker. They tell the story of another man's courtship, and show how the writer spurred a faint heart into winning a fair lady. They will be printed—for the first time—in *The Saturday Evening Post* for June 15.

The Medical Iconoclast.—A monthly magazine devoted to medical freedom. Its object is to warn mankind against the indiscriminate use of drugs. It is wide awake and progressive. 10 cents a copy, \$1.00 a year. The Iconoclast Pub Co., 212 Oklahoma Avenue, Guthrie, Oklahoma.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the *Koreshan Home*. Address Secretary Home Industry, 99th St. and Oak Ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresch:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jeilbacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year: four months, \$1. Sold by all newsdealers.

MUNN & Co., 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year, sample for stamp. Send 10c and date of birth for \$2 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7822 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



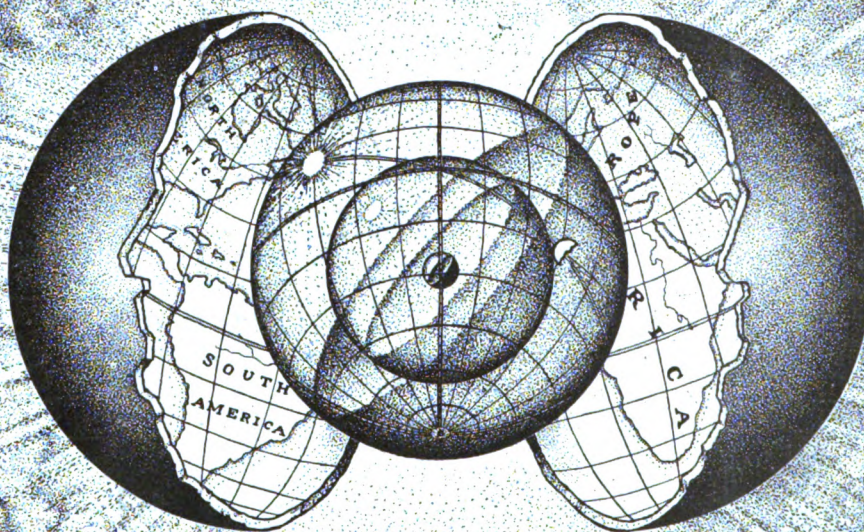
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, JUNE 7, 1901. A. K 61.

NUMBER 29.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress



VOLUME XV.

CHICAGO, JUNE 14, 1901. A. K. 61.

NUMBER 30.



C O N T E N T S



EXISTENCE OF EVIL TAUGHT BY THE CHRIST.—PURPOSE AND CONDUCT OF THE KORESHAN UNITY, - - - - - KORESH
Dispensational Progress of Truth and Life, - - - - - AMANDA T. POTTER
Usury at Harvard College, - - - - - PROF. O. F. L'AMOREAUX
EDITORIAL PAGES.—Speculations Concerning Electricity.—Inspiration of the Bible.
—Ravages of Individualism.—Question of Capital and Labor.—Hall of Fame.—The
Art of Writing.—American Food Products.—Short Paragraphs. **LUCIE PAGE BORDEN**
QUESTIONS.—The Unchangeableness of Deity.—The Tilt of the Poles. **KORESH**
MISCELLANEOUS.—Organized Charity.—World's Coal Supply.—Aerial Navigation.
—A Modern Fable.—Artificial Eclipses.—The World's News.—Periodicals Reviewed.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.

\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 60c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

and his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is employed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 30.

CHICAGO, ILL., JUNE 14, 1901. A. K. 61.

Whole No. 445

Existence of Evil Taught by the Christ.

Inconsistency of "Christian Scientists" Concerning the Doctrines of Jesus and His Apostles ; Death and Devil Exist or the Messiah's Mission was in Vain.

IN THE NEW TESTAMENT SCRIPTURES we have a record of what purports to be the teachings of the Lord. His Disciples, when addressing him, did so most reverently as Lord or Master, in the sense of superiority—not merely as teacher. This may be confirmed in hundreds of instances by reference to the original texts. Any man who attempts to deny this shows his ignorance of the testimony of the Disciples and Apostles of the Lord, as imparted to the world in their records of his doctrines and life. The vicious attempt of the spirit of hell, manifest in "christian science" as one of the pronounced and open powers of antichrist to belittle the character of the Lord, and his mission and purpose in the world, cannot stand against the avowed opposition of the Messiah to the heinousness of the sins of the day and generation in which he performed his work, and which "put him to shame" in his ignominious death on the material cross, after his trial and condemnation as a malefactor.

If we accept any part of the Disciples' testimony we must accept it all. We cannot logically and conscientiously select that part of their records which seems to adapt itself to some preconceived notion that may have been formulated for the express purpose of denying the

Lord's mission. The Lord testified to the existence of satan and the devil, the existence of sin and the perpetuity of evil. The power of this latter antichrist to nullify His declarations, must confront the vast array of recorded testimony in opposition to the spurious claims of an antichristianity which is as conspicuous as it is damnable and absurd.

"Ye are of your father the devil, and the works of your father ye will do," needed no mollifying medication from the Lord who made the unambiguous declaration; nor will it admit of the flagrant attempt at its denial by antichristian "christian science." The announcements of the Lord in his unqualified condemnation of sin, cannot be stultified by the extraction of "christian science" soothing syrup from the mutilated records of the Apostles. The Lord came to save his people from their sins—not the sins of ignorance merely, but the sins of vicious and voluntary performance. The powers of hell, while not knowing that they were crucifying the Son of God, so far as the external consciousness of those who maliciously put him to death was concerned, did know that they were falsely accusing an innocent man, and their persecution was hellish. And while he prayed: "Father, forgive them; for they know not what they

The Flaming Sword.

do; *he knew* that he was not suffering a mere negation. The Son of God whom "christian scientists" say taught there is no sin, sickness, nor death, and therefore no such thing as suffering, found himself unable to apply his own doctrines. He so suffered as to be compelled to exclaim, in the agony of despair, "My God, my God, why hast thou forsaken me?"

If Jesus were the original founder of this modern humbug, and there is no sin, no sickness, no death, why did he set this remarkable example of the power of death, and in the throes of his agony exclaim, to the power of its then superdominant authority? If the Christ did not die, then all the testimony of his Apostolate goes for naught, and the story of his crucifixion is the myth that the "higher criticism" would make it; and if that be a myth, then the entire conception of what is termed primitive Christianity is a mere fabric of the imagination, and it would be better to have ignored the myth and to have founded the system of psychological power upon something more tangible than the modern Christian misconception of a relegated mythology.

Even "christian science" is not the full-fledged power of antichrist; for John—one of the most conspicuous of the Apostolic enunciators, *the inspired John*, the same John who wrote much of the Gospel record, and whose testimony if not true in one instance at least, ought to be doubted in all—declared the coming of a beast "ascending from the earth; and all the authority of the first beast he executes in his presence, and makes the earth and all who dwell therein to worship the first beast, whose mortal wound was healed. And he does great signs, so that even fire he makes to come down from heaven to earth in the sight of men." Now, here is the statement of John, that there is a power capable of showing signs and performing other miracles in counterfeit of the powers of the Spirit of God. Miracles are now no evidence of the power of God. Any man, no matter what his religious profession, whether of the rankest atheism, can so direct his mental force as to produce favorable or unfavorable conditions, mentally or physically. Combined psychic energy induces cumulative results proportionate to the augmentation of the aggregate mentality. There is more power either for good or evil in the union of two minds than there is in the operation of one mind alone; and the greater the combination of mentalities, the greater the power for good or for evil.

If there be any doubt of the Lord's opinion of the existence of sin and evil and their consequences, we will produce a few extracts from the records of his own personal declarations. The Lord Jesus taught that devils had an existence, and used language as definite regarding devils as regarding the existence of any other beings. He said: "If satan cast out satan, he is divided

against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore, they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? * * * He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." How do the above Scriptural passages appear in the light of the Eddy statement, that there is no sin?

His name shall be called Jesus, not Christ, because he shall save his people *from* their sins. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." If Mrs. Eddy's statement that there is neither sin, sickness, nor death, is not a plain contradiction of the declaration of the Lord, then there is no meaning to language.

It would ordinarily seem that if the doctrines of the Lord were to be brought into dispute on the basis of an avowed confession of the Christ, there would be some little show, at least, of an outward similarity. The audacity of the "christian science" denial of the Divinity of Jesus, and its contradiction of all Christian principles, show the stage of corruption attained by a professed Christianity. Never in the history of the progress of Christian civilization has anything appeared to more conspicuously set forth the accuracy of prediction to be fulfilled in modern times, than this modern abomination. If anything more were required to verify the truth of the prophecy of antichrist than has heretofore appeared, in "christian science" we have the climax. Mrs. Eddy has just emerged from a lawsuit, where, as she asserts, she had a non-entity for a plaintiff. She was merely fighting a phantom of her own imagination because, if all is good, then there could be no evil opposition to her claims. It must have been a peculiar relish for her to have partaken of this dessert, in the good spirit of the woman who brought the suit. Mrs. Eddy's imagination must be a vivid one, to even suppose that she was conducting a lawsuit, when she is so good and there is no evil. There was no lawsuit, according to

her doctrines; and how she could have fallen into this error while teaching the contrary, is a mystery.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels." "Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." "I am not sent but unto the lost sheep of the house of Israel." "Tell the vision to no man, until the Son of man be risen again from the dead." How could Jesus have made this lamentable mistake, that he should die, in view of the fact that there is no death, and that there was yet to come a Mrs. Eddy to contradict his emphatic declarations?

In this age of the world, when corrupt measures demand some justification to stultify the conscience and soothe its compunctions, this monstrosity called "christian science" comes to fulfil the requisition. Men who are steeped in iniquity, who have robbed the hire-

ling in his wages, the widow and the fatherless, and have turned aside the stranger from his right, and feared not the Lord of hosts, ought to be grateful to this modern comforter for the great boon of mollification coming in this nick of time. There could be nothing more acceptable to an old reprobate, rotten with iniquity, than to be told that there is no sin! And Mrs. Eddy is just the woman to give this sop. "For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Signs and wonders, then, are not to be taken as evidence of the manifestation of the power of God. There are to be more convincing proofs of the genuine Messianic manifestation of this age. When the Messiah is manifest, he will confirm the office of the Christ of nineteen hundred years ago by fulfilling the commandments then enunciated, and *teaching men to do them.*

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh [there is no flesh according to Mrs. Eddy], that he [the Son] should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and *Jesus [the] Christ, whom thou hast sent.*" "None of them is lost, but the son of perdition; that the Scripture might be fulfilled." "Saul, Saul, why persecutest thou me? * * * I am *Jesus [the man] whom thou persecutest.*"

Purpose and Conduct of the Koreshan Unity.

A System of Genuine Liberty for the Promotion of Happiness : its Scope, Progress, and Ultimate Success ; Organic Fellowship in the True Form of Society.

THERE ARE SOME THINGS in connection with the workings of the Koreshan Unity that the outside world ought to know, and we take the opportunity to impart the information through THE FLAMING SWORD of this issue. There is a somewhat extensively prevailing impression that the Koreshan System is to be regarded as a continual source of social restraint, and that the Society is made up of a series of daily penances, in which it is believed there exists an aggregation of virtues that will be booked on the account of the devotee to these restraints. Our system is substitutional, providing better resources of enjoyment than can be furnished in the world outside of the Unity. Heaven is a place and condition of the utmost degrees of pleasure, the extent and variety of which are beyond the power of the ordinary human expression to convey. It is a place of supreme enjoyment, and should be so, as it is the full compensation for the experiences through which every personality has to pass in the progress of

that development which is to fit one for the final beatitudes of the perfect man.

We do not contend that we have reached the heavenly state or condition, in the present development of our Order; far from it, but we are instituting the only means through which can be reached the goal of human contentment. Nor do we claim that all men will be brought into the aggregate fellowship of community life. Socialistic communities will be established throughout the world on the basis of the Koreshan Unity united life; this will be, however, only the great universal sympathetic system. It will be to the universal or Grand Man, what the sympathetic nerve is to the vidual or individual. The groupate system of Koreshanity is but one part of the perfect whole, as it will obtain in the social order of the near future. The more perfect people of the age will pass through the groupate stage of human progress.

Society in its perfect state will constitute the man

The Flaming Sword.

in his greatest form, because a perfect social creation is in the form of man. Man in his greatest form is the macrocosm, and is like man in his least form—the microcosm. It is easy enough for men little versed in the laws of natural correspondences, to prate of the universal man and talk glibly of the macrocosm; but it is quite another thing to so thoroughly know the anatomical structure and function as to be able to construct society according to the laws of correspondential order. Humanity will take the form of a man, not in some other sphere of existence, but *in the world*, on this natural plane of active life and enterprise. Such an organization of society means that one mind will have the intellectual direction of the arrangement of human society into organic fellowship. In order to accomplish this, he will possess not only the knowledge of the human anatomy and its functions, but will be able to translate this language into the language of societal life.

The universe as a cosmogonic or an astronomical system is in the form of the Grand Man; it is not, however, endowed with mentality. It is composed of the correspondences of whatsoever organs are embodied in man as a living being. We will furnish one illustration: The form of what is called the physical universe is so related as to center and circumference, that it is subject to the principles of expansion and contraction as manifest in the tides. This is the correspondence of respiration in the vital man, and does not depend upon the influences attributed to the creation of the tides as set forth in the assumptive definitions given by so called astronomers. This operation of the ebb and flow called the tides, is the correspondence of respiration of the human body. It is the breathing of the physical universe. Every function of the vital and individual body has its correspondence in the alchemico-organic universe. This is not only true, but the correspondences are duplicated in the organic perfection of society. It is for this reason that the one whom God and Nature have ordained for the performance of the function of organizer, must be the adept in the comprehension and application of the laws and forms of the universe.

In the presentation of the forms and laws of what the perfect society will be, we are not intending to convey the impression that our Society has reached anything like this ideal state. We are in the pioneer stage of our progress and development, and like every other pioneer service, ours calls for willing sacrifice. We have been asked, "Why does not the Koreshan Unity supply itself with all the luxuries of life as it goes along, because it is in the full blaze of the light of alchemic knowledge?" We reply, that a condition of affluence at the present time would be a disastrous thing for the integrity of our little body. People come and try our system, and then withdraw from us because they cannot

endure the things which go to make for a healthful discipline. We employ the term discipline in that broad acceptation meaning instruction of disciples, which includes the exercise of the essential restraints of tendencies which lead to ultimate destruction.

When the Israelites were in the wilderness they endured many hardships for many reasons, one or two of which may be mentioned. These were for education, and also for the exhibition of the power of God through his miraculous display—which was also disciplinary and educational. Do not appeal to us, first, to employ the great resources of alchemy in the production of material gold. Let us first make the gold of immortal life, in the transformation of the corruptible and corrupt humanity into the incorruptible Sons of God. This is one of our ulterior missions; let us perform this work. We ask for assistance from outside sources, partly because it furnishes a test of the faithfulness of our people; it enables us to become acquainted with the status of those who might make application for membership to our body, when they have not the first idea of the principle of personal sacrifice for another. We do not want members who are not with us for the amelioration of the world as a whole. It would not be out of place for those interested in our cause, but who are not in the community, to send one tenth of all their income to the Koreshan Unity for the purpose of its support and prosperity. We have never urged this, as we prefer to let our work take its most natural progress, waiting for its influence to soften the heart sufficiently to work a voluntary movement in the direction of the world's determination to make our cause a success.

We believe in attractive, harmless, and educational amusements, even if we must find them outside the Koreshan institution. Everything in human society has its origin in the heavenly amusements which constitute the recreations of the heavenly spheres. Recreation is but re-creation; and the variety found in the pleasures of amusement is one of the essential factors of the higher life. Our people can and do mingle with the world. They do this, however, from their association with the home life which is essential also to their virtue and integrity. Where amusements are of the vicious and harmful kind, they are the mere perversions of what were, in the heavens, amusements and recreations of the divine order. All the variety of heavenly recreations will be brought down to the sphere of earth, because it is in the divine purpose to fulfil the prayer indited by the Lord himself: "Thy kingdom come, and thy will be done in earth as it is in heaven."

We hope the impression will not prevail that it is the purpose of the Koreshan Unity to hold its followers down to the stool of repentance. We do wish them,

however, to understand that if we would gain immunity from the oppressions of the world, we must gain that freedom by acts of sacrifice commensurate with the degree of attainment we wish to reach. If not in this embodiment, then in the experiences of many partial

reincarnations; for it is only through these that we acquire the perfections of immortal life. The happiness of the genuine Koresban is largely in the anticipation of the future—a future he will be instrumental in creating.

Dispensational Progress of Truth and Life.

The Law of Abandonment and Factors of Rejuvenation ; Changing Creeds and Present Chaos ; the Seed Man and the Crowning Fruitage of the Age.

AMANDA T. POTTER.

IN REMARKING upon the subject of religion and the churches, a recent writer declares that every church from the Roman to the Baptist, which broadens its creeds to meet the evolutionary intellectual progress of the time, will maintain its position; and that every one which does not, will decay and be abandoned, through that law of abandonment which, as its leaders ought to know, has long been actively in progress. The all-pervading law of abandonment is not better understood by the author of the preceding, than it is by the institutions at which he directs his remarks. From the heart of the central sun to the outermost deposit of the earth's crust, abandonment and advent are the extremes which self-balance the axis of their conjunction. From that August Majesty—the focal point of the human universe, to the circumferential limit thereof, change, compound of abandonment and its opposite, the latter canceling the deficit created by the former, is one of the factors of rejuvenation, and hence of perpetuation. To whatsoever realm the thought may turn, yesterday's abandonment with its accompaniment of decay, is the mold from which springs the growth of today.

The advent of the Christian era witnessed the Almighty's abandonment of his perfect and sacred person to absorption and decay in the sensual race, that from it might spring Himself multiplied 144,000 times. In this transaction is observed the supreme function of the supreme, the highest phase of mutation. Genuine Life—converged in the Seed-Man, the climax and apex of all conceivable things, the Son of man, the Son of God—as a germinal beginning is planted in the race. True to the law of production from seed,—for the Christ came not to destroy but to fulfil the law,—this Seed died in the race, which race corresponds to the tomb of Joseph of Arimathea, wherein waslain his body pending its resuscitation. From this tomb He emerged alive. The coming forth is emblematical of His reappearance in the humanity; for as he overcame death in the rock-hewn tomb, so shall he overcome death in the hearts of stone into which he was ultimately precipitated, and earth shall blossom as the rose in this the light of her crowning fruitage. This grand *finale* depends upon every possible change, seen and unseen, in the alchemico-organic and in the anthropostic universe; every possible change, recognized and unrecognized, depends upon this grand *finale*. The response of situation to

situation is perfect; the interdependence completes a grand cycle of involution and evolution, which has repeated itself world without beginning, and will continue world without end.

When the darkness is so dense that science is a farce, religion a fallacy, and the ignorance of the signs of the times is complete, which state ripens in the completion of the age, it is in the order of law that inspiration or illumination, in man as its continent, comes for the enlightenment of such as will receive. The sign Aries is passing from the constellation Pisces into the constellation Aquarius. The old age is passing out; the man in illumination is here. Those who read by the light of his mind, are able to say that the church which conforms its creeds to the desires of fallen man, is of fallen man and not of God. It is a dead body—the legitimate sequence of a living body. From this decay will spring a living and Godly organization, but as different from the God-ordained Christian production as that church was different from the God-ordained Jewish hierarchy. It will be the Aquarial or Koresban Church, and its sway will extend to the uttermost parts of the earth.

It is said that the new religio-scientific explanation of God is that of an "all-pervading *something* which cannot be described in terms of matter because it is non-material." This idea is not new; the delusion is as old as the time elapsed since the death of the true conception of the Eternal One. The "higher criticism" is but a higher name for the atheism which has clouded man's perception of Biblical teaching, and has lost to him Isaiah's key to the manifestation of God: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." He of whom this is said taught his disciples to pray for the *coming* of his kingdom. The conjunction of this thought with that conveyed in the text—"The government shall be upon His shoulder," moves one with its mighty significance. "The carnal mind is enmity against God." In the coming time—the Golden Age, sensual man will cease to direct the affairs of men. Church and State combined will stand forth in the regal authority which companions Godly integrity; and in that glorious day of light, purity, and loveliness, the sundered church and state of today will be but the chronicle of a hideous nightmare of the chaotic darkness of the past.

Usury at Harvard College.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

BOSTON, May 1.—Barney Bennett, the "old clothes" man of Harvard, who is said to have made \$10,000 a year by lending money to impecunious students, has been taken in hand by the college authorities. Dean Briggs has petitioned the license committee of Cambridge to revoke Bennett's license, and it is said that at a private hearing given by the committee the dean told some startling stories of usurious methods. Instances where interest of 50 per cent and upward was charged were cited.

Bennett's method was to put an advertisement in the college papers that he would call for clothes. He would agree to accommodate the needy student with \$50 or \$100 if the student would favor him with a note for double the sum. Many accepted his terms. In one case Bennett presented a claim for \$4,000 against two students. Another student received \$180 and gave a two months' note for \$330. When the note came due Barney presented it with \$4.95 for incidentals.—*Record-Herald*, Chicago.

USURER HARVARD and usurer Bennett are both on the same platform. On the Bible principle that whoso offends in one point is guilty of all, the one has little of which to boast over the other. From another standpoint, the latter may indeed be less reprehensible

than the former. They differ not in kind, only in degree. What plea in extenuation of his crime Bennett may have, because of ignorance and evil environment, we know not. He appears to have been licensed to steal by a robber government, and has only transgressed by stealing more than the law allowed; while Harvard, whose infancy was fed by contributions from pious poor men, of a peck of corn a week, that she might train up a Godly ministry to keep the knowledge of a God of justice from dying out of the earth, in defiance of the direct command of that God, thundered from Sinai against all usurers, now in her adult age lives upon usury, and by her example and precepts renders it possible for the old thief, Bennett, to pile up his mountains of accursed wealth out of the necessities of poor students. In the eyes of right thinking men and a God of justice, which, think you, will be found to be the greatest sinner—worthy to be beaten with most and heaviest stripes?

In the Editorial Perspective.

LUCIE PAGE BORDEN.

AN ARTICLE taken from the Boston *Transcript* reports some of the latest speculations, not in Wall nor Lombard street, but in that greater realm of speculative activity called modern science. The atomic theory which has obtained for a century and a half is being discarded for what is termed the corpuscular hypothesis, which holds that atoms are made up of little constellations of smaller particles or corpuscles. No decision has been reached in regard to the nature of these corpuscles. Some physicists believe they are not matter in any ordinary acceptation of the term, but are, so to speak, merely "disembodied charges" of electricity. It is admitted that so far as experience has hitherto gone, electric charges are known only as united to matter; but Dr. Johnstone Stoney and Dr. Lamor have both speculated on the properties of such charges if isolated, which by the former have been named electrons. It is interesting to trace the series of erroneous theories which proceed in logical sequence from a false premise. First, the idea of a God without body or parts; next, that of souls in a spiritual world remote from humanity; then the belief in thought without brains, and finally, "disembodied charges" of electricity. Would it not be more reasonable to argue from what is seen and known? When the material basis of supply is exhausted, there is no further production of electricity; no thought ever originated apart from a material brain; no bodiless spirit floats through space, independently of a material organism; analogically, no Infinite spirit without body or parts is diffused through a measureless universe. All spirit—divine, human, animal, or physical, is the product of the transmutation of matter. The idea now advanced, that matter is built up of interlocked positive and negative electrons so that nothing but two enormous charges of electricity would remain if it were possible to separate them in any given mass, is simply a slight modification of the old chemical hypothesis that electricity already existed in the substances combined and is merely

set free by chemical action. No one outside of Koreshan Science has grasped the law of transmutation. Charles W. Price, editor of the *Electrical Review*, contributes an article on the marvels wrought by this wonderful agent, to the current number of *Leslie's Weekly*. "Who so powerful as the electrician," he concludes,— "the man who has annihilated time and space, mastered heat and cold, and chained the lightning as a bond slave to labor for all eternity?" Yet with all his powers, the wizard knows not the nature of the slave he holds in thrall, though like Prospero he may force the spirits of earth and air to serve him. Mr. Price states at the beginning of his article that electricity is not a substance; that it is a condition of matter propagated with great speed along conducting wires. The Founder of Koreshan Science demonstrated thirty years ago, by actual experiments, that electricity is a substance produced by the transformation or the burning up of matter. At the same time he discovered the existence and the nature of what the old-school scientists still name the *unknown* ray, though they profess to explain it in some manner. Mr. Price says that he asked a friend to define its operation as clearly as possible. He was told that the "X ray is a rapid transverse undulation set up by the impact of gaseous molecular ions driven by a cathode stream, which is produced by the action of a high electro-motive force upon matter in a condition of extreme gaseous tenuity." Though the false idea of the immutability of the atom is being destroyed by the theory that the basis of matter is electrical, the old school scientists have not bridged the gulf between the so called corpuscle and the atom. They never will until they accept the law of the cross. What they call electrons, are vortices where matter is being converted to energy by alchemical combustion.

The inspiration of the Scriptures has become a moot point. The nature and degree of interior momentum and enlighten-

ment imparted to the authors of the Bible are questions that can only be settled by appeal to a higher tribunal. Archeological discoveries, natural science, and the witness which the Biblical records bear of themselves have led to various decisions of the lower courts, all of which are contested. On this, as on every vital issue, Truth from the Throne must send out its fiat. Nothing less than this, supported by absolute, irrefragable proofs will find credence. The world is tired of shams and opinions. The system of science which we advocate rests upon a demonstrated mathematical basis. Other proofs as original and incontrovertible will follow. Enough has already been published to convince reasoning minds of the divine origin of Koreshan doctrine, which proclaims the veracity of the holy Scriptures in their symbolical, scientific, and historical aspect. The Bible was not written by modern inspirational methods; it is not a specimen of automatic writing. The thoughts of its authors were exalted, and they received intimations of the universal significance of concrete things. They opened their windows toward Jerusalem, whence the light and the glory of God shone into their minds. The sublime concepts which Moses and Isaiah clothed with beauty and simplicity, never flowed from intermediate spheres whose influx moves the fingers while the brain is dormant. They did not reveal the science of the Word, which includes that of natural things in detail. That work was reserved until the present age; but all that they wrote was in consonance with those details.

"We owe no allegiance to any church, sect, society, ism, ology, fad, political party, class or creed. Neither have we assumed the responsibility of doing other people's thinking. We are not out in search of faithful followers who are too lazy to think for themselves." The editor of the periodical which makes the above statement, goes on to say that such persons would better attach themselves to "christian science" or the Cellular Cosmogony. He advocates a declaration of mental independence oblivious of the fact that *interdependence* and co-operation belong to the divine standard of righteousness. Pride believes that it can stand alone—that the human mind in its natural condition is self illuminated. There never was a time when the creed of vainglory was so widely held. There are thousands who join in reciting its tenets, yet there never was such mental confusion and social disorder. Results prove that it does not and it cannot lead to rest of thought. When the editor in question classes "christian science" and the Cellular Cosmogony together, he shows plainly that he has not lived up to his creed—that he is letting somebody do his thinking for him. He would better investigate for himself, and not take opinions "as boys learn to spell." Reason and experience bear witness to the fact that man can penetrate the mysteries of Being. The Mind that holds them from age to age must reveal them. These arcana are made known in the form of general principles. Understanding of Koreshan doctrine and the Cellular Cosmogony opens the interiors of the mind so that, reasoning from generals to particulars, men may answer their own questions.

It is generally admitted that the Supreme Court decisions in the Porto Rican cases make directly for imperialism. The Administration is jubilant at this endorsement of its policy. Everything is going its way, and Chauncy Depew has already launched the idea of a third term for President McKinley, whose title is virtually Emperor. But how is the Administration going to settle the dispute between labor and capital? Does it hope with the optimistic Mr. Machem, in the *Cosmopolitan*, that J. Pierpont Morgan is destined to be the great harmonizing agency? Does it look to arbitration? Is it not

rather hastening forward in careless indifference to what may follow, bent only upon securing its own ends in the spirit of the French king whose famous *mot*, "After me the deluge," has become the accepted phrase to express supreme disregard for all consequences save personal disaster? The machinists' strike proves that arbitration will not suffice to settle the differences that may arise between employer and workman. Mr. Morgan, whatever his personality, has given no evidences of conversion to co-operative ideals. His ambition seems to covet monetary supremacy rather than the blessing promised to the peacemaker.

The dedication of the Hall of Fame in New York, where tablets were unveiled bearing the names of those who rank above their fellows as leaders and benefactors, is a reminder of the truth that great men are factors of progression for the race. They are focal points of energy like the stars above, to give light to the mental world. They are centers of motion to give impulsion to thousands of minds. Let us honor them not only for the service they perform, but as living testimony pointing toward the law of Messianic aggregation. It is not always easy to look outside of self and pay tribute to the superior qualities of another. Hence there is a school of thought vastly popular just now, whose devotees say: "Let us keep out of the throng that is rushing wildly hither and thither, after leaders, prophets, sages, and seers. Let us look within ourselves and see the little flame which burns steadily there. Let us know that we have within us the light of the Spirit which naught can extinguish." These words are quoted from one of our exchanges. They represent the principle of self-righteousness which opposes the Messiah in his coming.

The art of writing depends upon the clear expression of truth. Thought and style in the highest sense cannot be separated. Capacity to grasp the concepts of being carries with it the ability of impartation. The mind of God creates its own style, but it cannot create the power of comprehension in those who lack understanding. Vapid nothings may be clothed in fine phrases, but they only deceive those who prefer sound to sense. They do not produce the impression of beauty upon the discriminating. Judged by true canons of art, the literature of the day is largely worthless because it is empty. Mere fluency without original ideas does not constitute art. The reader's object should be to gain information and enlarge his views. Even when relaxation is the object, and humorous writings are chosen, the story fails to please unless it presents fresh thought in an enlivening manner. The jest and the epigram must be pointed with truth in order to provoke a laugh.

American manufactures are coming to the front in an encouraging manner. Immense orders for railway supplies from Ecuador show the confidence that is felt in our productions. Better goods can be furnished at lower cost in the United States than in any other country in the world. Tariff reduction must facilitate the expansion of our industrial interests. The finest textile fabrics for which France has long been famous, as well as the most highly wrought specimens of mechanical art, are being manufactured right here. The American workman is not only more fertile in invention, but his eye and his hand are quicker and surer. French taste is no better than American taste, and this nation is destined to be the *arbiter elegantiarum* of the new age and the coming race.

America holds the key to the Chinese situation. Symbolism is the higher language through which God speaks to the world. The events of history are all symbolic and prophetic. Through the Intervention of Minister Conger, the National

Museum has been presented with the lock and key to the front gate of the sacred city in Pekin. America has given birth to Koreshanity, which holds the key to the New Jerusalem—the Holy City whose establishment in earth means universal adjustment.

Some men haunt their neighbors' houses with the ghosts of evil thoughts.

The law of the conservation of energy applies to thought.

Veneering looks well until it begins to come off in spots.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

The Unchangeableness of Deity.

"I am the Lord; I change not, therefore you sons of Jacob are not consumed." "God is not a man that he should lie, nor the Son of man that he should repent." How can these declarations be harmonized with the Koreshan doctrine, that God is man and changes his state of condition?—J. L. T. Mobile, Texas.

We study the character of God on the basis of correspondences derived from a knowledge of the form and function of the physical universe. God is to humanity what the sun of the physical (alchemico-organic) universe is to the earth. The sun does not change, but the substances of the sun are in a state of constant precipitation. The very substance of the sun is constantly changing. This does not change the sun. God, who is ever within the humanity, is like the sun; he does not change, but it is one of the laws of this unchangeable God, that he clothes himself with his external form and absorbs that form into the eternal spiritual consciousness that he may not be changeable. God is not a man in the common acceptance of this term; the Lord, however, is the arch-natural man. In this Lord, the man in whom God resides, God is Spirit. God the Lord, manifest as the Son of God, passes down into the race by his descending degree.

The descent of the Holy Spirit was occasioned by the burning up of the Lord's body, its conversion to Spirit, and its dissemination. When the Lord descended, there was at the same time, an ascent of the ascending spirit into the invisible Godhead. The Lord both ascended and descended, as the Scriptures declare. The descending spirit is the spirit of regeneration, that is, the spirit of reproduction. The descending spirit is constantly changing as the descending energies of the sun are constantly changing. If one cannot see the law of correspondences as it obtains in God's universal economy, it is useless for him to attempt to comprehend God. Yet it is for man to know God in all the intricacies of his being.

The Tilt of the Poles.

If there is absolutely *nothing* outside of the universe, how can you consistently speak of a "tilt of the poles"? (See diagram on back cover of *Sword* previous to March, 1901.) It would seem to me that a "tilt of the poles" would necessarily involve some point *outside*: would it not? This question has been bothering me considerably of late.—J. W. E., Cactus, Kans.

The questioner seems to be laboring under the difficulty of attempting to attach the Koreshan Cosmogony to the old Copernican astronomy. The sun, moon, and stars are within the sphere of the earth's circumference. This fact cannot be conceived without the elimination of the old astronomy from the mind. This is the first prerequisite in the appropriation of the truth. After this is done, try and comprehend the fact that the sun we see is a small body about one thousand miles from us—or from the earth's surface. The yearly course of the sun is oblique to the equator of the earth, about twenty-three and one half degrees. This obliquity describes a plane which is oblique to the plane of the equator. The axis of the equatorial plane is on the line of the meridians, while the axis of the plane of the ecliptic is slightly oblique to the meridians. The poles, therefore, of the ecliptical axis are one side of the poles of the equatorial axis. The axis and poles of the heavens inside, not outside, the earth are oblique to the axis and poles of the earth itself. These relations are not altered from the fact that we live inside of the earth. The axis of the earth is oblique to the axis of the heavens.

* * *

Organized Charity.

Its Wrong Method and Harmful Results; Perverted Society and False Philanthropy.

Society, the state, and the nation are responsible for the existing order of things. There are in this country tens of thousands of able-bodied persons out of employment. These masses must be fed in one way or another. If they could obtain work, the labor would help to strengthen their physical bodies and also develop their minds; but if they have to live on what they receive from charity

organizations or private individuals, then there is little hope of civic progress. An unholy system that makes it possible for certain persons to own thousands of times more of this world's goods than they need or can possibly use, carries within itself abject poverty. One extreme begets the other—the millionaire is father to the tramp. Then let society and the nation, who are responsible alike for the wealth and the poverty, find some way whereby the poor shall have an opportunity to work and shall receive sufficient compensation at least to hold soul and body together. Let our social leaders and legislators cease making slaves or beggars of people through their unrighteous charity. Let them not heap up judgment and condemnation upon themselves, but rather try at least to do something that will make human existence for countless thousands less of a struggle for bread.

This nation has been likened to a great family of which the highest and lowest members form equally important parts—a republic in which each works for all and all work for each. It is only so in name, however, as the statement is a mere figure of speech. A family that would fail to care for its weakest members, one wherein the strong would prey upon the weak, would hardly be considered worthy of the name.

A nation that allows its sons and daughters to starve when it might provide them with sufficient work to insure a comfortable living, and at the same time sends thousands of its wage earners to distant parts of the earth to slaughter their brother men, can hardly be regarded as having any of the paternal or maternal instincts awakened. "But," says some one, "paternal government is infernal!" And our so called wise men take up the cry and harp upon it, attempting to show the dire injuries that would result to the nation in helping its own. It is right, it would seem, to take fathers and sons from their homes and give them employment in fighting men, but it is not right for the government to engage in any extensive operation wherein tens of thousands of men might be employed, not in a way that would carry distress or sorrow into the family life, as war does, but by which every participant would be benefited.

Think of the great amount of good that could be accomplished by an army of

peace—in building good roads, in developing waste land, and in doing many other things in which the government could profitably employ men! Such public enterprise would strengthen our country and develop our commerce in a way that neither war nor any other agency could ever approach. Organized charity would not thrive to the degree that it now enjoys, and nonproducers would not draw fat salaries in dispensing it. There should be no need nor toleration of nine tenths of such organizations as now exist. If everyone able to work were given an opportunity to do so, those unable to work might perhaps be cared for by organized charity; but in all probability they would be cared for by members of their own families, who would doubtless earn sufficient to support themselves as well as those unable to work.

The organized charity needed by the world today is a righteous distribution of its wealth—not that it should be divided equally among all its people (because if it were it would not remain so for any length of time), but that the laborer is entitled, first, to work, and, secondly, to a fair proportion of what he produces; and if in his service to humanity he become infirm or unable to work, then his past labor should entitle him to be cared for in some way other than by a charity organization.—CHAS. BRODIE PATTERSON, in *The Arena*.

* * *

The World's Coal Supply.

Who Authorized the Monopoly of Fuel to Increase the Power of the Money Gods?

Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.—James v: 4.

Under the earth's surface at various depths, in veins of varying thickness, lies the world's supply of coal. Millions of years before men came here, this coal was stored away to supply them with heat when in the fulness of time they should arrive on earth to fulfil their mysterious and still unexplained errand.

During thousands of centuries the coal was stored slowly, and during thousands of centuries it was packed into a stony condition by the pressure of the weight piled up above it. Today men dig it out and sell it. In the production of this coal you would naturally say that there were only two great agencies: First, God, who made the coal and stored it away to be used. Second, the men, and women, and children who work in the mines, living in darkness and grime and bringing the coal to the surface. But there must be some other great agency responsible for this coal and for this reason:

The coal product of great Britain last year sold for \$300,000,000. The total amount paid to all men, and women, and children who dug the coal out of the ground was \$50,000,000. Two hundred and fifty millions of dollars, five sixths of the

entire product, went to some one else. Of course that "some one else" is the mine owner, the coal speculator. We do not believe that the power which made the coal and gave it to men is quite satisfied with the conditions under which the coal is dug.

We have an idea that a situation which involves extravagant prices for the poor who use the coal, very small pay for the poor who dig it, and \$250,000,000 for men who neither made the coal nor dig it is not satisfactory to the maker of coal mines and the Ruler of the world.

We sincerely believe that in His own time he will change a system which needs changing so badly. We believe that a change will come and that it will be radical. For divine disapproval of the grab-balls is written too clearly to admit of any varied interpretation:

Go to now, ye rich men; weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth eaten.

Your gold and silver are cankered, and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.—James v: 1-3.

The existence of a half-starved miner is not pleasant, the life of a woman working in the mines is horrible, and the stealing of five sixths of the coal from those who dig it out is abominable. But we have an idea that when the time comes to straighten out accounts the miners will not have the hardest part of the bargain.—New York Journal.

* * *

Aerial Navigation.

Hofman's New Flying Machine Differs Radically From all Other Contrivances.

Following hard upon the heels of the Viennese engineer, William Kress, whose aeroplane has been illustrated and described in the *Scientific American*, comes a Berlin inventor, Regierungsrath J. Hofman, who has constructed what is claimed to be a working model of a flying machine.

Kress, for lack of funds, was severely hampered in building his device. Unable to purchase a motor—an obstacle which, we are glad to note, has been overcome with the assistance of the Emperor of Austria—Kress could test his contrivance only on water. Hofman, on the other hand, did not immediately proceed with the building of a full-sized machine, but has first constructed a model on a scale of 1 to 10.

To start and to land are the most difficult feats in operating a flying machine. For this reason ingenious inventors, among them Prof. Langley, have erected special frames from which they start their machines in order to secure sufficient living force, the machines themselves being merely of sufficient strength to meet the requirements of the speed to be attained.

Hofman's machine differs materially from the contrivances of these inventors,

in so far as he uses no particular launch-frame or other construction. He employs legs which are provided with wheels at their lower ends, and which are suddenly drawn from the ground close to the body when the propellers are set in motion. Robbed of its support, the machine falls, driven forward by its propellers. But the machine drops barely a second; beneath the wings, projecting far out from each side, sufficient air has collected to sustain the entire apparatus. New masses of air continually collect beneath the wings, so that, it is claimed, the buoyant force of the air becomes so great that the machine is not only supported in its flight, but is even driven further upward, there to be maintained at the desired height by the action of its propellers.

The little steam-engine used to drive the propellers is supplied with steam at a pressure of 165 pounds by a boiler composed of seventy-two water-tubes. The engine itself is made of steel. For a full-sized flying machine, Hofman intends to use coal as fuel, although the firing of the boiler with petroleum has also been contemplated.

The wing or sail surfaces have an area of over 21 feet, and project laterally to a distance of 4.66 feet. The entire weight of the model is 7.7 pounds.—*Scientific American*.

* * *

A Modern Fable.

Illustrating the Moral and Immoral Conditions Prevailing Throughout Civilization.

Fat Salary once invited a number of friends to a swell dinner in order to talk over plans for Social Progress. As the subject was a delicate one, only such guests were invited as would inspire awe by reason of their great names. The guest of honor was the Hon. S. T. Policy, who comes from a very respectable family, which was further represented by Business Policy, Social Policy, Government Policy, and others. Among the other guests present were Popular Sermon, Editorial Wisdom, Good Investment, Gilt Edged Security, Watered Stock, Political Pull, Handsome Income, Legal Advice, and Eminent Respectability.

The guests who were noticeable for their absence were Simple Justice, who has to work overtime as a blindfolded statue on the courthouse and cannot get away for social functions; Equal Opportunity, who is not on good terms with the host, and Sound Principle, who has said things that offended several of the guests, and has not a decent suit of clothes to wear anyhow. The result of the company's deliberations was to appoint a committee consisting of Blower Horne, Richly N. Dowd, and Miss Sweet Charity, who were empowered to hire a secretary and stenographer to take charge of Social Progress and raise necessary funds for its support. The committee, after

consultation, selected as secretary a gentleman of great tact and discretion, Prof. Thusfar N. Nofarther, who has been duly empowered to attend to all business connected with Social Progress, and to relieve the benevolent patrons of all responsibility.—*Straight Edge*.

* * *

Millionaire Morgan and the Gamblers.

Mr. J. Pierpont Morgan, leading citizen of the world, crossed the ocean. Two professional gamblers on the boat gave a modest imitation of big financial deals. They played with the other passengers—but not with Mr. Morgan. Mr. Morgan sat down, took one look at the small professional gamblers, and was horrified to discover that these gentlemen had arranged what is known as a "sure thing." The gamblers could not lose, the passengers were bound to lose.

The two professionals, of course, did not get eleven hundred million dollars, or even one million. But they did get twenty-five hundred dollars. Mr. Morgan denounced them to the other passengers, and they were compelled to give back the money. Honor to J. Pierpont Morgan for his quickness of sight and promptness of action! We thank him, on behalf of a great public, for having thwarted a wicked attempt.

We hope the two professional gamblers will never be so impertinent as to walk down to the corner of Wall and Broad streets, in New York, where Mr. Morgan has his office, and give their opinion of the game that is played there. We learn with considerable indignation that when the gamblers were exposed, they alleged that there was an element of humor in their being exposed by Mr. Morgan. There was nothing humorous about it. There is an enormous difference between selling for eleven hundred millions something that you never owned, and working the insidious ace from the bottom of the pack into your own hand.—*Newspaper Union*.

* * *

Crime Against Civilization.

If a crime is defined as an act the doing of which is prohibited by law, stock speculation cannot be considered criminal, but when the word crime is used in its broader sense to describe an act which offends against morality or the public welfare, it certainly includes that species of gambling upon the market which endangers the community as well as injures the participants. A record of Wall street's doings for the last week is an indictment against our boasted civilization. That such transactions are allowed is as much a reflection upon the intelligence of the country as it is upon the conscience of the people. It is little less than amazing that a few men should be permitted to corner the market for their own selfish

purposes, beat down the prices of one stock and boom the price of another stock, demoralizing business and jeopardizing the interests of all classes of society. It is reported that the slump in stocks amounted to seven hundred millions in value, and that the New York banks had to put up nearly twenty millions of dollars to prevent a panic. How will the historian describe an age in which a petty thief is severely punished while great criminals go unwhipped? It often takes an object lesson to arouse the people to the evils of a bad system, and the recent fluctuations in the stock market, costly as they have been, will be cheap if they lead to legislation which will put an end to stock gambling, erroneously described as "business."—*The Commoner*, Lincoln, Neb.

* * *

Tribute to the Koreshan Prophet.

Because the time is ripe for another general and special Messenger of truth, a man is in the flesh today that is an incomparable mentality. If the world does not know who he is, men have something interesting to find out. The time is up.

Koreshan Church Service.

Regular Services of the Koreshan Ecclesia (the Church Triumphant) are held every Sunday, 3:30 p. m., at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

His name is known by some. He has changed the mentality of the whole world in more than considerable measure since 1870. He has rediscovered or re-broached the lost arts or forgotten laws of the universe; as for instance, organic unity, alchemy, reembodyment, reincarnation, and has restated the Cellular Cosmogony, as well as told the location of the spiritual world and heaven. The entire Scriptures are open to him, and it is he that is inspiring their interpretation at this time. Others may not see in this man what we see. What we do see in him are such entities as Socrates, Napoleon, Shakespeare, Elijah, Jesus coming back again! For this reason we welcome him with joy, because he has power to bring the angels!—*The Interpreter*, Denver, Colo.

The United States "Is," not "Are."

It took the American people nearly three generations to make up their minds whether they were a mere confederacy or a nation. They finally settled that question upon the battlefield. Since Appomattox there has been no doubt that the United States "is" a nation. By common consent the Constitution was amended to make its grammar accord with its facts.

We no longer speak of the Senate or of Congress as "they," as did the Constitu-

tion framers. Neither do we capitalize every noun, nor spell "choose" "chuse," as they did. To say "the United States are" now, is as antiquated as to follow Shakespeare in saying "it lifted up its head." Those who use the plural prove themselves either more nice than wise or blindly obstinate. All real and progressive Americans say "the United States is" because that is the fact.—*Chicago Inter-Ocean*.

Beer in Manila.

Mr. Frank G. Carpenter, writing from Manila, says:

"About the only thing that is now being imported here in great quantities from America is beer. This was brought to Manila by the shipload as soon as the Americans took possession of the country. I crossed the Pacific with the agent of one firm, who made \$250,000 by getting his cargo of beer in first. Other men have done almost as well, and today all the leading makes of American beer are sold here.

"The beer is largely consumed by Americans. Within six months after our troops landed the number of Manila's saloons was multiplied by ten. There are now one hundred here, where there was one before, the chief support of all being the American soldiers. The beer sells at high prices, the ordinary bottle costing twenty-five cents in gold, or more than three times as much as at home."—*Watchman*.

No Free Press in Russia.

ST. PETERSBURG, May 29.—The prohibition of the publication of the *Noroe Vremya* for a week because of its editorial articles on the labor troubles, is creating an immense sensation, as indicating extraordinary nervousness on the part of the government.

The *Noroe Vremya* is second only to the Moscow *Vladomatie* in conservatism, and is usually allowed greater latitude than are the other papers. The editorial in question is mild as compared with many governmental publications on the labor situation in more quiet times. It merely said the operatives were poorly paid for excessively hard work, and were beginning to be influenced by Western literature, and suggested that the government carry on the work begun for emancipation and enforce social reforms.—*Exchange*.

A Fable for Moderns.

In a community of animals the fox once set himself up as a doctor. Proposing to his customers to be perfectly fair, he said he would take no pay except where there was a cure. He prescribed in all cases of sickness and took a fee from all that got well. This seemed fair enough to the animals, and even generous. But the fox soon became rich, since everyone that got sick recovered many times while he died only once; so that each animal contributed often to the fox, and only once got his services for nothing.—AUSTIN BIERBAUER, in *Frank Leslie's Popular Monthly*.

Cost of Crime in America.

Eugene Smith, of New York, has written an article on "The Cost of Crime," which has been given government sanction by publication as an official document. Mr. Smith estimates, after going into the matter carefully and studiously, that the cost of crime to the people of the United States reaches a total of \$800,000,000 annually. And to think that we are still pegging along in an effort to "suppress" crime, without giving any thought to the causes which lead to crime, and making consequently no effort to remove those causes. —*The Critic*, Rich Hill, Mo.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

* * *

The World's News.

June 5.—Professor Herron deposed from ministry by Congregationalist council at Grinnell, Iowa.—Carnegie prophesies Britain's downfall.—No extra session of Congress.—Plaintiff testifies in Woodbury-Eddy libel suit.—Cup Defender, Constitution, wrecked off Newport.—Man jumps from Brooklyn bridge to prove supremacy of mind over matter—and is drowned.—June 6.—Fire destroys Board of Records Building in Forbidden City at Tien-Tsin.—Marriage by agnostic ritual at Cincinnati.—Chicago alienists think Dowie insane.—Victory for Mrs. Eddy in libel suit brought by Mrs. Josephine Woodbury; case thrown out of court.—Senator Tillman withdraws his resignation as senator from South Carolina.—Portland gold mine at Victor, Colorado, sold to Londoners.—London Chamber of Commerce gives elaborate banquet to delegates from New York Chamber of Commerce.—Strikes and anarchistic dis-

turbances in Spain.—Chauncy Depew advocates third term for McKinley.—Salt as cure for Typhoid.—June 7.—Senator Hanna appointed Colonel on staff of Commander-in-Chief of G. A. R.—Suicide of Dr. Thomas Bond, who was Gladstone's physician.—French criminal lawyers strike.—London street railway accepts Yerkes' proposition to change motive power to electricity.—Four hundred Boers surprised and routed.—Young women students excluded from Armour Institute.—French Ambassador recalled from Berlin.—American Finance Committee entertained by Lord Mayor of London.—Testimony in Unger insurance conspiracy case closes.—June 8.—Unger's counsel, Judge McDannold, falls unconscious in court while addressing the jury.—Farmland murders Mrs. John Ludig near Kingston, Ill.—Georgia sheriff routs mob of lynchers.—United States government sends ultimatum to Cuba.—Sarah Bernhardt signs contract to play Romeo to Maude Adams' Juliet.—Four men killed in street fight at Dallas, Texas.—Yonkers jury decides Sunday golf playing not indictable.—June 9.—International Association of Machinists at Toronto, Ont., throw down the gauntlet to Metal Trades Association; no hope of arbitration.—Venezuela preparing for war.—Decline in Wall street market.—Catholics gaining power in Holland.—Decrease in population alarms France.—Senator McLaurin attacks W. J. Bryan.—Home Market Club joins Protective League against tariff reduction.—Duelists fight two days in Paris.—Mob at Princeton, Indiana, tries to lynch assailant of little Lyda Case.—Pekin in a ferment; Empress Dowager prevents Emperor from returning; court will not move till Sept. 1.—June 10.—Report that Emperor and Empress of Germany have become converts to christian science.—Chicago's first transatlantic steamer arrives at Liverpool.—Trees planted at the tomb of Grant by Li Hung Chang destroyed by vandals.—Robert Fulford, Chicago contractor, murders his mother-in-law and commits suicide in London, Ont.—Dr. William H. Daly, former major and chief surgeon in United States Volunteers, commits suicide; melancholia induced by official criticism of his course in embalmed beef scandals.—June 11.—Despondent from want of money, Louis Hartman kills his wife and himself at hotel in New York.—Jury in Defenbach case finds Dr. A. M. Unger and F. W. Brown guilty of conspiracy to defraud.—Fresh trouble in Algeria; French troops sent to the scene.—Lieutenant Walter Lee, of the engineers, killed in fight with Filipinos.—King Edward and Queen Alexandra receive Moorish envoys.—Edward Moran, famous marine and landscape painter, passes away at his home in New York.—United States firms receive immense orders for railroad supplies from Ecuador.—Robert Buchanan and Sir Walter Besant both die in England.

The Flaming Sword's Exchanges.

Evolution of the Individual, by Frank Newland Doud, M. D.—This book is written in the hope of bringing contentment, ease, and peace to men and women who are filled with physical and mental unrest. The author believes that an influx of creative power can be favored by mental breathing, a sound hygiene, and by making the mind receptive to higher vibrations. "Man's one desire in order to bring him contentment, growth, and victory must be to receive more and finer vibrations of power from the invisible." Price \$1.00. The Reynolds Publishing Co., 53 State street, Chicago, Ill.

The Cosmopolitan.—Among the subjects treated this month are: Pierpont Morgan and His Work by E. C. Machen; A Girl's College Life by Lavinia Hart; The Artist and His Model by Gustav Kobbe; and The Psychology of the Printed Page, an excellent article by Harry Thurston Peck. Richard Le Gallienne rehearses the old "cante-fable" of Aucassin and Nicolette. There are several stories including one by Ian McLaren, and The Umbrella of Justice, an amusing study in circumstantial evidence by Tudor Jenks. Price 10 cents a copy; \$1.00 a year. Irvington, New York.

Review of Reviews.—The Pan-American Exposition and electricity are the subjects most prominent this month. The Artistic Side of the Buffalo Exposition, gives a fascinating description of the electrical effects at the Fair. How Niagara Has Been "Harnessed"; Marconi, Tesla, and Pupin; The Oil Strikes in Texas and California and The Printing of Spoken Words are other contributions of interest. 25 cents a copy; \$2.50 a year. 13 Astor Place, New York.

Our Dumb Animals.—This paper with a regular circulation of between fifty and sixty thousand copies, is too widely known to require extended comment. The value of its aims and its influence upon the young make it everywhere a welcome visitor. 50 cents a year. Published monthly by the Massachusetts Society for the Prevention of Cruelty to Animals, Goddard Building, 19 Milk st., corner Hawley, Boston, Mass.

The Herald of the Golden Age.—This periodical is designed to inculcate vegetarian principles and to protest against ideas which hinder social progress. It is edited by Sidney Beard and published monthly at Paignton, England. Price 1 penny a copy; 1s. 6d a year, postage one half-penny.

Mind.—This magazine is devoted to Psychology, Metaphysics, and Occultism. It seems to meet the needs of many who are searching for truth along these lines. 20 cents a copy; \$2.00 a year. Alliance Publishing Co., New York.

The Hesperian for the second quarter has some readable articles, together with scientific and literary miscellany. 15 cents a copy; 50 cents a year. 7th and Pine streets, St. Louis, Mo., U. S. A.

Artificial Eclipses.

An Experiment Upsets Copernican Idea that Eclipses must be Produced by Globes.

A yet more extraordinary counterfeit of natural processes is the result of an ingenious Englishman's experiments. A total eclipse of the sun is so rare a spectacle that, when one occurs, it excites a more widespread interest than almost any mere sublunary event. The notion of presenting a counterfeit of such a phenomenon in a drawing-room, to order, is certainly remarkable, and the plan adopted for the purpose is of a notably novel character. It depends not at all upon the reproduction of photographs of an actual eclipse, but is wholly artificial.

A rectangular tank of glass is the principal feature of the apparatus employed in this simple experiment, which may be reproduced by anybody who will take a small amount of trouble for the amusement of himself and his friends. If you happen to have a small aquarium it will do first rate. Fill it with clean water, and add a tablespoonful of alcoholic solution of mastic, which, being thrown down in a fine precipitate, will give to the water a milky appearance.

Next take an ordinary six-candle-power incandescent lamp, and pass the wires that lead to it through a short glass tube, fastening the lamp tightly with sealing-wax to the end of the tube, so that no water can be admitted to the latter during the subsequent proceedings. The arrangement should be such that the lamp will stand at right angles with the tube, and to the tip of the lamp must be firmly attached a disk of metal somewhat greater in diameter than the lamp itself.

Now immerse the whole affair in the aquarium in such a way that the metal disk shall be held close against the front glass of the tank. Darken the room, seat the spectators in front of the tank, and turn on the electric current. Immediately (the metal disk representing the moon) the onlookers will behold a beautiful representation of a total eclipse of the sun, with an exquisite corona caused by the scattering of light by the small particles of mastic suspended in the water.

To render the effect perfect, a small quantity of solution of malachite-green aniline dye should be put into the water, giving to the sky—which is represented by the water—the peculiar and weirdly greenish tint that characterizes the real sky on the occasion of a solar eclipse. This, too, brings out with greater distinctness the corona, which extends its misty streamers of pearly lustre and exquisite texture far out into the background of the counterfeit heavens. The effect is exactly like that of an actual eclipse, and a photograph of it would be accepted even by the most expert astronomer as an actual snap-shot of the celestial phenomenon.—*The Saturday Evening Post.*

The Drink Curse in England.

Dr. Cunningham Geike, in drawing some comparisons between England and the United States, and showing the alarming prevalence of the drink habit in the former country, says: "Here in England the woes of intemperance may be judged by its sad commonness, for the consumption of strong drink in the States is not

much more than half, per head, of that with us. Were our outlay on alcohol no higher than yours, it would save us no less than \$285,000,000 a year—and how many woes would that heal? Our drink bill for 1898 was nearly \$772,500,000, which comes to nearly \$33 for every living creature old enough to crave such drink. In my parish, I found many workmen who drank over \$7.00 a week out of a wage of \$10.00. Workingmen are three fourths of our population, and it is believed that they spend \$500,000,000 yearly on worse than useless drink. An American in my congregation told me he had to close a factory opened by him at Wolverhampton, from his workmen never making a whole week, some coming to work only on Wednesdays, and even then they would get boys to smuggle beer into the factory. No wonder we have 126,000 public houses in the United Kingdom, with a capital of \$1,150,000,000!"—*Last Days.*

The Trusts' and the Socialists' Hope.

Awaiting the outcome of our dealings with the trust, stands Socialism, says Charles J. Bullock in the June *Atlantic*. The "Billion-Dollar Trust" seems to furnish a practical demonstration of the possibility of organizing the largest industries upon a national scale, and the socialist applauds the efforts of Mr. Morgan and his associates. The concentration of all the railroads into a few groups, controlled by a single set of interests, is a brilliant triumph for the policy of centralization; and for this, too, Mr. Morgan has the gratitude of every socialist. The popular discontent caused by the monopolization of one necessary of life after another prepares the soil in a manner ideally perfect for the sowing of socialistic seed, and it is a significant fact that American Socialism has first become an appreciable force in this era of trusts and combinations. * * * If thinking men ever become convinced that in manufacturing and other industries competition is impossible and monopoly inevitable, only two possible alternatives will then present themselves—public or private monopoly; and those who are now occupied with the formation or justification of trusts will be chiefly responsible in case the balance finally swings in the direction of Socialism.

Dog Banquets and Starving Children.

A Mrs. Eugene Clark, one of the four hundred, owns a pet Japanese dog. In order to please her pet, she arranged for a dog banquet. Invitations, written in English and Japanese, were sent to twenty canines of like nationality, who through their owners, accepted the invitations, and came in carriages, each accompanied by a nurse, clothed in full Japanese costume. A table, six inches high, was loaded with fried chicken, Japanese cake, candy, and sweetmeats. In this way the dear little dogs were entertained for three hours, and then carefully wrapped up in silk-embroidered blankets, and taken home in carriages. And in this same city, women were sewing in dingy, low-walled rooms, for a miserable wage of thirty cents per day; here also were to be found thousands of children, poorly clad and homeless, to whom motherly care or a woman's caress would seem the strangest thing in the world.—*The Young Lutheran.*

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c, 25c, and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I, and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederik White, 502 5th Ave. S., Minneapolis, Minn. 60 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



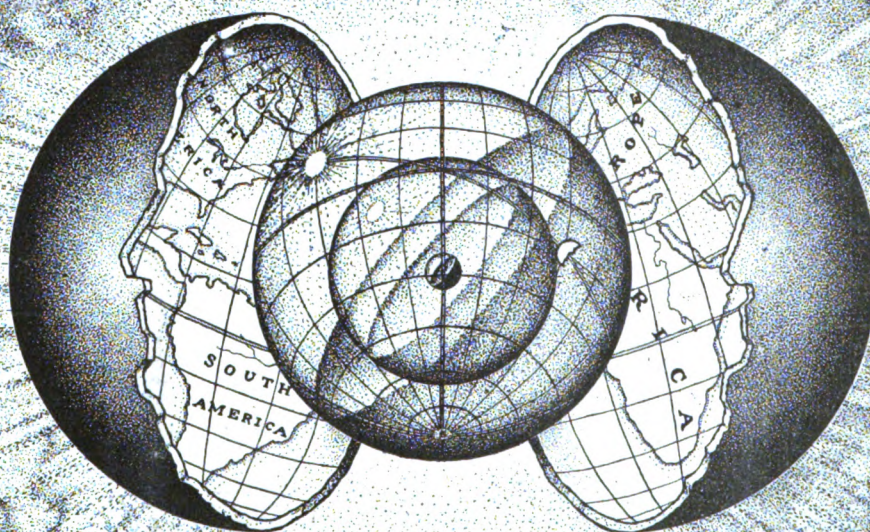
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, JUNE 14, 1901. A. K. 61.

NUMBER 31.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



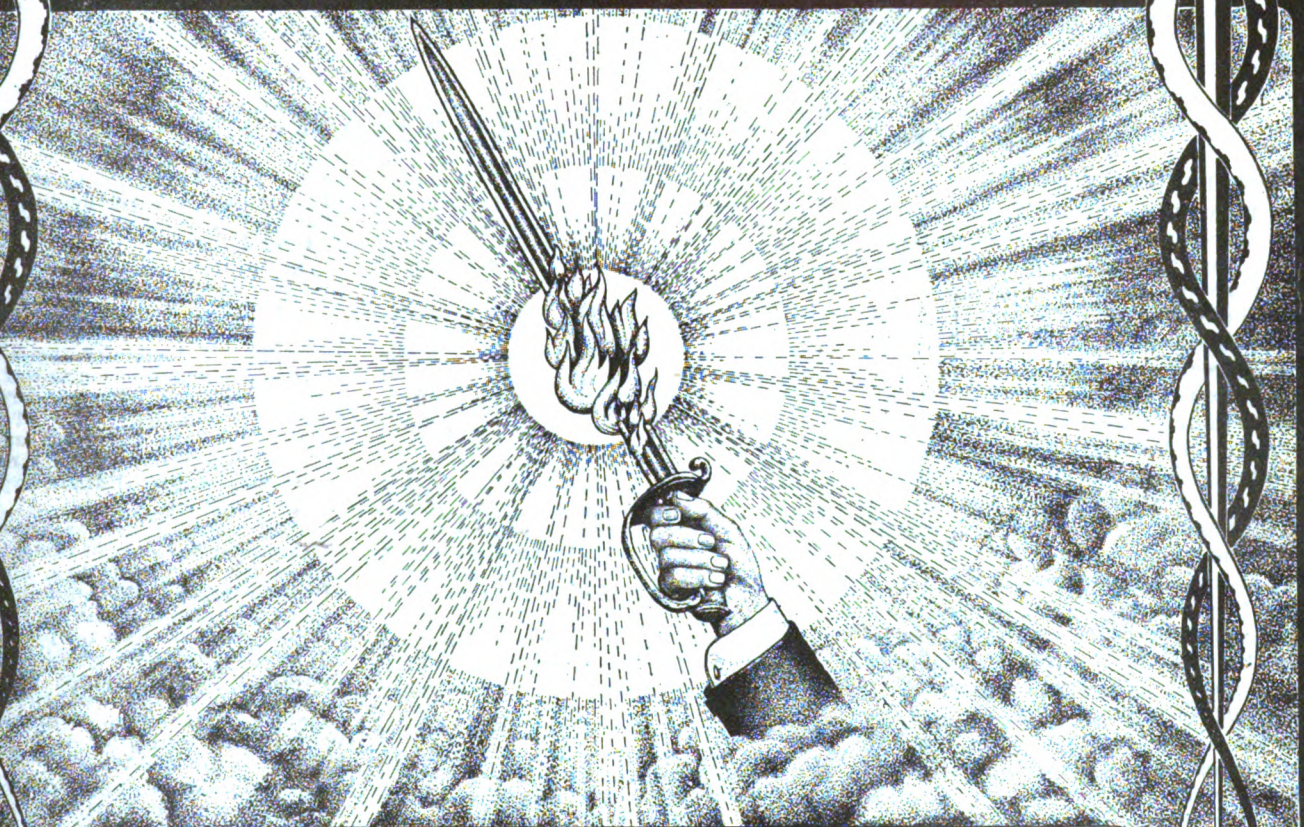
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, JUNE 21, 1901. A. K. 61.

NUMBER 31.



C O N T E N T S

THE CREATION OF GOOD AND EVIL.—ATTAINMENT OF IMMORTALITY
IN THE FLESH, - - - - - KORESH

The Coming Era of Human Equity, - - - - - BERTHALDINE, MATRONA

EDITORIAL PAGES.—Origin of Theories and Beliefs.—Methods of Genuine Education.—
Competism at Zenith of Power.—The Fall of Man.—Soul Qualities of Words.—The
Genius of Woman.—Modern Prosperity.—Short Paragraphs, - - - - - LUCIE PAGE BORDEN

QUESTIONS.—Rising and Setting of the Sun.—Man's Ego and Personality, (Pointing
out the Goal of Progress), - - - - - KORESH

MISCELLANEOUS.—Dr. Herron Cast Out.—Tolstol's Contradictions.—Another Edi-
tion.—Preachers in Luxury.—Propaganda Appointments.—The World's News.—Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, PH. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 60c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department,—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity, not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communist. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is enmeshed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 31.

CHICAGO, ILL., JUNE 21, 1901. A. K. 61.

Whole No. 446

The Creation of Good and Evil.

Problems of Existence which "Christian Science" Fails to Solve; Primary Assumption of the Popular Fallacy; the Relation of Deity to the Mortal World.

"CHRISTIAN SCIENCE" makes certain claims on a primary assumption, an assumption predicated upon an almost universal misconception of the character of Deity, and in direct violation of the principles of human reason. There is a law of mental action through which the mind may reason *a priori* and *a posteriori*. The objection to the exercise of this power of the mind originated with the Roman church, when in its universal sway it claimed the right to subject the reason, compelling the mind of the laity to exercise faith alone, which in the church was a blind faith—a declension of the original faith which was founded on knowledge, not on ignorance. "Christian science" goes the old church one better; it stultifies the reason, and with it the entire intellect, the only basis upon which the thought of a spiritual reality can be considered. The mind could not possibly conjecture a quality called spirit except by contrast, and matter must necessarily exist by virtue of the law of contrast—one of the supreme factors of mentality.

"Christian science," so called, makes its first appeal to what it calls the mortal mind, to decide upon the merits of the immortal mind, its location, and its status. It assumes something concerning God, which is not only contrary to reason but contrary to every precept of the Bible. In the Bible we read that the Gods made the heaven and the earth. There is no conflict of opinion among scholars as to the fact of the plural signification of this noun. The term Elohim is employed throughout the entire chapter. "And the Gods said, let us make

man in our image, and after our likeness: and let them [the men the Gods created] have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i: 26.

In connection with the use of the plural noun, Gods, there is employed the singular personal pronoun, which has always been a great puzzle to the scholars and theologians. This has grown from the fact that the doctors of divinity have doctored Divinity too much, without a proper diagnosis of his case. The modern Christian world has been dealing with a sick god, and they (the people) have made him sick through their ignorance of the fundamental principles of being. No man nor woman has the right to interpret the term Gods to signify anything but the plain statement—Gods. It was the Spirit of these Gods that moved upon the waters. This Spirit was the divine proceeding from the Gods, they constituting the order of Melchizedek, of whom Jesus, the Son of God, was declared to be the High Priest.

We maintain that the doctors of cult and divinity had no right to translate the term Gods in the singular, as they have done, because it leads to false conclusions regarding theology. The question of the singular pronoun can be settled upon the basis of the science of religion. The body of Christ, which is declared to be one, is made up of many members. The Lord Christ, as Jesus, was the Head of this church, and the twelve Apostles were its foundations. It was one body with

one unifying Head, but as its membership was plural, all possessing the one Spirit were the children of God, hence the Sons of God, therefore the Gods, when the final process of regeneration has made them the perfect Sons. As members of one body we would say them or they, while as one body with the one Head, Jesus—the Son of God, we would say he.

“Christian science” assumes that God is a great universal spirit not made up of individualities, but a homogeneous character, a conception derived from the general ignorance of the human mind. We deny the right of “christian science” to the assumption without its proof. When “christian science” has proven that such is the character of Deity, it will have some foundation for its argument. The Gods are not one homogeneous spirit; if they had been, the Revelator of creation would not have said: “And the Gods said, let us make man in our image and after our likeness: and let them [man, generic] have dominion.” The Gods constitute the supreme order of beings. Their attributes are the attributes of Deity, hence they have the powers of re-creation; therefore they said, “Let us make man;” that is, many men—as the phraseology of the Scriptures unqualifiedly proves.

“In the beginning the Gods created the heaven and the earth.” Was this a spiritual earth? If so, all we ask of the “christian scientist” is to prove it. This earth which the Gods created, was without form and void, and the Spirit of the Gods moved upon the face of the waters. And the Gods said, “let there be light; and there was light.” In the second chapter and fourth verse we gain a new conception of the character of Deity, for there we find a new appellation for God. It is Yaveh—the Gods (Yaveh, Elohim). It is contended by many of the Hebraists, that this new form is employed because a new writer has come upon the scene of action. We maintain that it is because a new condition has arisen, by virtue of the fact of another development. The Gods, that is, the order of Melchizedek, have focalized their powers in the germ of their reproduction, in the Jehovistic man; namely, the Lord. This is because the Gods cannot re-create except through the natural archetype—the germ in its tangible state and form.

The Lord Jesus was the recurrent manifestation of the Yaveh, or the Jehovah. “Christian science” is an assumption that conditions, at least of the mind, can exist without adequate cause; or if a cause be admitted, the cause has no defined expression; nor can “christian science” state the reason for the existence of the hallucination into which the good God has allowed himself or what he has created to fall. It matters not whether we feel pain or think we feel pain, the suffering is the same; and if God is all Good, and if all that he creates is all Good, and the Good forgets itself or himself and thinks itself to be evil and sin and sickness and death,

the effect is the same, and the assumption is infinitely worse. The fact is, we may say God, the first Great Cause, Zeus, Theos, Spirit, or jumbo; the principle remains, that cause—whatsoever it may be—can project nothing that does not obtain in the cause.

“Christian science” admits and denies the existence of mortal mind in the same breath. Whether it denies or affirms the existence of mortal mind, the condition has to be confronted, and the condition tells with equal force against the goodness and power of everything in the universe. If mortal mind exists, it does so by virtue of the fact that there is an adequate cause for its existence in the power that can and does create it. We unqualifiedly denounce the lie of “christian science,” that the Jehovah God is Spirit. This lie is the foundation of the entire fabrication of this monstrosity. The conditions that obtain now are the conditions of evil, and these conditions have an origin. Can the human reason ascertain the cause of this evil?

The end of man, so far as the mind can discern, is corruptibility. This condition must constitute the premise of whatsoever logical formula we may apply to the process of investigation. Our premise, then, is that we are under the fact of the existence of mortality, or under the belief of the fact of the existence of mortality. This fact, or belief in the fact, has an adequate cause. No one will pretend to deny the belief, for the proofs are so abundant that the belief cannot be questioned. The premise is demonstrated; now we can begin the argument. The “christian scientist” says that there is no argument, for the dictum of Mrs. Eddy settles the matter. Still the fact confronts Mrs. Eddy, that we will argue the question.

That we may give special emphasis to what may follow, we quote from the Bible—the book from which Mrs. Eddy claims to derive her philosophy: “I form the light, and create darkness; I make peace, and create evil: I the Lord [Jehovah] do all these things.” We will not pretend to ask the people to believe this because the Bible declares it, merely, but we will proceed to show that the cause of things does accomplish this condition, and that the Biblical testimony agrees with the facts as they obtain. We will show that the Cause of things is responsible for the fact of mortality with mortal mind, or for the belief of mortal mind which has gotten us into this dilemma. We observe life and death, or we seem to observe what the mind thinks to be death. We can only conclude that this condition of thought had its source in causation. We therefore declare that there exists a possibility in the cause, to degenerate to the condition of the belief of mortality in mind.

We contend that the mortal mind does not know, nor can it know the character of God. We further contend that the mortal mind appears to exist in a

mortal body. This *appearance* of a mortal body had, also, an adequate cause. We wish to inquire what the nature or character of the original Good, or the original God, or the original Spirit could be that could contain the possibility of reaching the "hallucination" that it is a mortal mind, and that this mind exists in a mortal body. Mrs. Eddy knows that there is a belief in an immortal mind. By what process does she distinguish the real from the unreal? How will Mrs. Eddy prove that if the senses of the human race fool them in the one instance, they will not in the other? When we deny the power of the human faculties to observe and define evil, we deny their power to know and to define good; and also the power of discriminating between good and evil. If good has its origin in causation, evil has its origin in causation; and if one is eternal, the other is everlasting. If belief in the mortal mind can exist in effect, it can and does exist in cause. There existed in cause the belief of the mortal mind, or the belief could not have existed in effect. If belief of the mortal mind existed in cause, it existed by virtue of its being a factor of existence; hence mortality is a part of this great system of universal being. Belief in the mortal mind existed in the cause, for the reason that the mind of cause knew by discrimination that immortality involved both life and death.

Let us examine a little further into the character of evil and its uses in the economy of being. "And Jehovah, the Gods, commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here is a tree, the fruit of which is the knowledge of good and evil. Why did God make man into such a tree, and then command him that he should not partake of it? The tree is man himself, who contains both good and evil, who also attains the knowledge of good and evil, which is the fruit of the tree. Man must not eat of this fruit—good and evil, but, knowing good and evil by his powers of discrimi-

nation, must reject the evil and become the fruit of the Tree of Life. Man in his ascending life obeys the injunction and does not eat, but in his descending life he does eat of the tree, and descends into hell to acquire the experiences which enable him to become again the tree of the knowledge of good and evil.

We have conclusively shown, reasoning *a posteriori*, that there exists in causation a belief in the existence of the mortal mind; and not only so, but there exists in causation a belief, as well, in the existence of a mortal body. Will Mrs. Eddy or her followers accept the horn of the dilemma, that causation believes in something that does not exist, or that the creative power believes in the creation of a *material* body, when the existence of a material body is beyond the possibility of a fact?

If God be all good, why does he project evil? Let us extend the rational formula a little further. We find man to be endowed with involuntary functions, and surrounded with environments over which he has no control. Did he derive these factors of being and environment with or without an adequate cause? If with an adequate cause, then the cause did reside in the very origin of existence; it follows, therefore, that cause is both involuntary and voluntary. We find, then, the very source of and necessity for evil. It is the involuntary power of God. God forms light by his voluntary action, and darkness follows as its involuntary consequence. God makes peace by his voluntary purpose and action, and he creates evil as the reactive sequence of his voluntary activity for good. Thus we are enabled to reconcile the fact of the existence of evil with the goodness of God, showing that while the responsibility for evil obtains with the Creator, it obtains with God's involuntary power. It throws a new light upon the character of God, and upon the purpose for which fallen man was and is created, and for which evil exists and may be overcome, not by its denial, à la Mrs. Eddy, but by overcoming evil with good, according to the direct and unmistakable injunction of the Bible.



Jesus was severe in his denunciation of those who lived for personal emolument, forgetting their obligation to God and men. Did He stand in human form today, with the divine fervor and zeal for righteousness urging him as advocate for the downtrodden and helpless ones of earth, he would enter the pulpits of our land and say to those who preach for hire: "Why frame ye your oratory that it tickleth the ear of the robbers of God's poor? Lust and voluptuousness are conspicuously marked upon you. You are bloated with sensual-

ism and selfishness, and your pride is communicated to your very temples, which you build for the accommodation of the rich, while the poor are most worthy of God's gospel. He would say to the law-makers, your legislation is all in favor of the rich, and you are sustained in your iniquity by the very power which professes most of all to be the oracle of God. The whole system of religion and legislation is an abomination, and shall be wiped out with the besom of destruction, and its place taken by that which shall exalt the lowly.

Attainment of Immortality in the Flesh.

Analysis of a New Phase of Fallacious Mental Science; the Character and Purpose of the Immortal State; the Messiah and the Divine Baptism.

THERE EXISTS A SPECIES of mental "science," with a very specious current of sophistry running through it and permeating the fabrication. It involves the conception of immortal life in the body. Its basic proposition includes the declaration that man can and will attain a state in which the death of the body or its dissolution is overcome. This kind of mental science ignores the very basis upon which all mentality is operative. There is no mental science that does not embody a thorough knowledge of the engine of mental generation. There is no mind in the universe that does not depend upon, and is not associated with brain substance and quality. The word science signifies knowledge. Mental science is mental knowledge. As the human brain is the engine for the generation of mental energy, it follows absolutely that the foundation of all mental knowledge is a thorough and systematic knowledge of the anatomy and physiology of not only the brains, but of all that upon which the brains depend. It is a notorious fact that "mental science," "christian science," and theosophy—the modern interpretation of Buddhism, are attempts to settle questions out of the domain of their legitimate spheres of operation.

It has been contended for over thirty years in Koreshanity, that the human race will attain immortal life, and that this attainment is to be reached in the body. Enoch reached it, thus "walked with God: and he was not; for God took him;" Moses reached it and was taken; Elijah reached it and was taken into the throne of Deity, and subsequently, the Lord Jesus attained immortality in the flesh and was absorbed into his Deific throne. These were central absorptions, but none the less absolutely indicative of the great truth of man's possibility of attaining life. Now, what Koreshanity contends—in contradistinction to all the spurious claims on this line—is, that immortality will be the result of a knowledge of the arch-natural physiology, and the scientific application of the arch-natural physiological laws. We absolutely deny that immortality can be acquired by mere mental exertion. Desire is but one factor in the acquisition of the immortal state. Mere desire will not effect immortal life in the body.

We furthermore contend, that when the immortal state is reached the life will be transited to the eternal realm, which is not on the plane of material existence. The conviction which is gaining ground, that when the body attains immortality the fruition is to be an eternal one in the flesh, has its origin in the most consummate ignorance. The mind that conceives it does so because the last vestige of spirituality is eliminated

from the constitution of the personality. Immortality in the body will be reached in the process of human development, because it is the only place where it can obtain. It is the fruit of the Tree of Life. When the fruit is ripe, it is then plucked and appropriated. The process of appropriation is the dissolution of the body and its absorption. The absorption of the human organism with its mental increment, does not imply any loss of identity or individuality. When the human organism has reached its fruition of immortal life, it is then prepared to enter into the conjunctive unity of its being with the mentality for which it was ripened, when it becomes one with its own inner consciousness.

One of the conspicuous claims for a spurious immortality, is that there is a God within every man and woman; this assertion is without any scientific foundation. God will be manifest first with one man in this age of the world; that man is the Elijah that the prophets of old predicted would precede "the coming of the great and dreadful day of the Lord." It is the Spirit of God the Lord manifest to usher in the kingdom through the great and dreadful day of the Lord. There will be no deviation from the prescribed methods outlined by the Hebrew prophets, and we are prepared to wage the final contest with all the false and spurious prophets of these modern times,—as to the authorized prophetic distinctions.

If mankind would live the life of a distinctive sphere, it must desist from the application of the things that work for, and contribute to the life of another sphere. The spermatation and germination of the present human existence ultimate in the development of the mortal form and function; mortality is the legitimate fruit of the present so called "life" of man. Nothing will ever be added to the function of natural generation to improve its character. Mortal humanity is ripe, its seed produces its kind; it cannot, nor will it ever produce any other fruit than that of mortal being. If this mortal is to put on immortality, and this corruptible, incorruptibility, it will be accomplished by the application of new principles. Desire is one factor in the process of immortal attainment. We have pointed out the law of transition from the mortal to the immortal state. It is in direct conflict with the sensual tendencies of the mortal man and his sensual pleasures; but desire must be accompanied with the correct intellectual direction in order to accomplish the acquisition of life.

Can the spermatinal and germinal resources of life be devoted to any other or better use than that which procures for man the immortal state? If so, what is

that use, and what is the method of its operation? This question answered, the question of immortality is settled. The comprehension of the law will not suit the sensual mind. The laws which pertain to the germ of reproduction in any sphere, are operative with the germs of any other sphere. We may take the kernel of wheat as representative of all seeds in all domains. Has the wheat any other use than that of reproduction in the wheat generative domain? If it has another use, then all seeds have other uses than in the direction of reproduction. The wheat has two pronounced and distinctive uses; one is that of reproduction, the other is that of appropriation for a higher existence. We sow the wheat that it may reproduce its kind. The seed of mortal humanity is sown that it may reproduce mortal humanity. It will not, nor can it produce any fruit but the fruit of mortal being. Wheat is appropriated that it may afford life to a higher plane of being. This identical law centers in the uses of the germ and sperm of natural existence. The root of immortal being centers in the reproductive powers of our being, and it is for Koreshanity to prescribe the principles which conduce to the immortal state and to apply them. As the wheat must cease to reproduce on the plane of the wheat cycle before it can be devoted to its higher and perfect use, so the human seed must cease to be applied either for illegitimate pleasure or for reproduction, before it can be utilized for the higher and perfect use of man.

The Lord said: "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." This has direct and only reference to one man, the High Priest of the new age. This is because one man will apply the laws of life in himself, which will constitute him the life-giver to the world. It is for this reason that it is declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah is the great factor in the ushering in of the new dispensation, because he will become the pole of mental concentration and combustion essential for the inauguration of the coming conflagration. The first act of the humanity which is to be transited from the old to the new, is the conservation of the sex energies. This means that there shall be applied the law of restraint, which cannot be exercised but through the principle of substitution. So long as

the affections tend toward the act of reproduction, or the act of mere pleasure, for the gratification of the passions, there will follow the consequences of the violation of the higher physiological law, the law of immortality, which is the arch-natural life.

The new use of the sex energies is their appropriation to the life of immortality. To insure the operation of the higher principles, there must be instituted a higher love, and this resides in the religious sentiment of the human heart. The soul must be enthused with something higher than with the love of self and personal pleasure. There is a thousandfold greater satisfaction when once this joy is realized in the performance of use to the neighbor, than in the exercise of the functions of life in attempting to gain individual happiness in personal pleasures. Mental energy is generated in the brains of people, and is as diversified as the laboratory is complex. Mental energy is substantial and flows in the direction of the desires, and it can be regulated to flow for the uses of life when once these uses are comprehended, and the proper direction becomes the desire of the will, subject to the intellect. The will, in which reside the pleasures, should not be the guide to our activities. In the present condition of the race, the will has been the guide to life. It is for this reason that death is the fruitage of human expectation. The light of the mind is the science of all things, and in this light men must walk if they will find the final joys of the kingdom. The intellect should be the guide to life, and the will, the devoted servant. It is for this reason that the Lord demanded, in his day, the absolute subjugation of the will of his followers to the Light which he brought to the world. "I am the Light of the world," said He.

The intense exaltation of the will, guided by the intellectual principle of the mind, draws up into the mind from the body, the spermal and germinal essences of life, and mutates them for higher uses. There is no power in the individual mind capable of utilizing these potential energies. It is only through the polarization of thousands of minds into one, *the one*, that the breath of God in the race can be realized. It is for this reason that the Almighty God has provided, and the laws of being have so fixed this eternal principle, that there can be no life without the regular Messianic manifestations in their order, and according to their uses in each specific presence.



There can be but one basis for the establishment of the kingdom of righteousness, and that is the system of brotherly love—to be evolved or unfolded from the Christ (Messiah) or God-Man, the archetype and seed whence the kingdom has its origin.

No government can have the divine sanction until justice is practically established in every department of its jurisdiction.

The object of all truth is to demonstrate the processes of life.

The Coming Era of Human Equity.

The Principles of Equitable Commerce in all Domains of Relation and Exchange; the Kingdom of the Gods and Its Perfect Social System.

BERTHALDINE, MATRONA.

EQUITABLE COMMERCE, or the exchange of the products of industry, value for value as related to industry, must be established under the auspices of a judicial head presiding over a representative judicial body, anointed by an intelligent devotion to the commonweal. The law written in our members, that if one member suffers all suffer, is a foundation law of the universe that has found multitudinous forms of expression, glibly reiterated by the masses, but practically ignored by the organizers of the social and ecclesiastical institutions which tolerate established usages, perpetuating evils that inflict untold suffering. Society's Redeemer from sin and all its concomitants has for his primary work as a Redeemer, the establishment of a Guiding Star Assembly, or primary nucleus of scientific social order, made up of individuals fully cognizant of that law of interdependence which preserves the organic universe intact for the involution and evolution of its myriad forms of life, in which its God—Jehovah, the perfect Man, is honored and glorified.

It is a self-evident fact that the head and body, or center and circumference, of any organic structure are absolutely interdependent for the maintenance of the structure's integrity. Jehovah, the Lord Jesus, sought a place to lay his head, or a sphere in which to establish his Headship, and he agonized to impart his life to its universal form of united head and body. He declared to those having aspirations for the state of immortal Deific potency like his own, "without me ye can do nothing," knowing himself to be their legitimate imperial Head—source of corresponding life. "One is your Master, even Christ," said he, "and all ye are brethren." It is recorded of this body of brethren, that they had diversities of gifts, and were vessels to both honor and dishonor; that is, servants of both his voluntary and involuntary powers. Their individual value to Him and to his body as a whole, was determined by their efficiency as members appointed to diverse and specific functions.

A crown of life was promised to every good and faithful servant, and entrance into the joy of his Lord. To those who were appointed to the most sacrificial services, the more abundant honors were assigned; for a law of compensation ever works to preserve the equity of the final adjustments. In the judgments of the Almighty, injustice does not operate. To the unjust, the Lord invariably appears unjust; and to the filthy, filthy; but to the upright he is visible as he is—the just man justified in all his ways. The divine use of the science of Cosmology is realized through the service it renders the human mind as a basis of reasoning with the Lord. The Lord says to aspiring humanity: "Come now, and let us reason together; * * though your sins be as scarlet, they shall be white as snow;

though they be red like crimson, they shall be as wool."

The social and individual sins of this present evil world are scarlet of the deepest dye, having their origin in satan's seat,—satan being a woman sitting upon a scarlet colored beast, known to the Almighty as a harlot and the mother of harlots; for she is a church in adultery with a state from beneath, conceived in sin and shapen in iniquity. The time has come for this woman to repent and return to a state of righteousness, originating in the Lord our righteousness, born from above—from the New Jerusalem, the Lamb's wife, and the Mother of the Sons of God.

The state of righteousness is founded on the laws of equity which have been stated by Moses, the lawgiver, in ten categories called the Decalogue, and by the Lord Jesus in a briefer statement, who involved them as two-in-one, declaring their likeness. These wonderful laws of equity, obedience to which ushers in the Theocratic Kingdom, to be obeyed must be scientifically comprehended from the basis of their universal enactments, most universally summed up in the members of a perfect man, a divine being who generates and is regenerated from the Deific mind.

The God-Man alone knows himself and perceives all the laws of the universe written in his members, the tablets of the universal heart of being, out of which are the issues of life. Such a man was the Lord Jesus, who imparted the Spirit of his dissolved life to the world that his mind might be in men, with its omnipotent, transforming powers, aggregated from its evolution into its final involution—the age-lasting Father of his Theocratic Kingdom in earth, the resting-place of His eternal kingdom in the heavens.

Only a man with the mind of God and the experiences of a mortal is fitted to be emplaced by mortal humanity in the position of Leader, at the head of racial progression and social reconstruction. Mortal individuals are but corpuscles of the universal humanity, ultimately transmuted and translated to the Theocratic Kingdom of the Gods. So highly and sensitively organized is the perfect Man, that the introduction into his system of a single diseased corpuscle means his separation from perfection until the corpuscle is transmuted and absorbed, or eliminated. Diseased germs entering a receptive constitution, proliferate so rapidly that the body of the constituency is speedily made a vile body of death.

Progressive mortals, assuming all men to be born free and equal, or balanced, framed the Constitution of the United States, but their mortality—the consequence of their iniquities—made it receptive to the most diseased germs of every nation; thus the body politic of the United States has been filled up with their sensual proliferations, becoming a vile body of death; and did

not the most progressive spirit in the universe control its destiny, there would be no hope of its resurrection from the dead, as the divine United States of the Imperial Theocratic Kingdom.

The dead body of the Lord, however, is here in "Columbia, the Gem of the ocean," and here the eagles are gathered, and the Spirit of the Lord will brood over the waters—upon the multitude of peoples, nations, and tongues gathered here, where new heavens and a new earth will be created. God-Men alone can be born free and equal in the United States; God-Men are virginal beings, balanced as to masculinity and femininity, constituted individuals, being male and female as to potencies, in one form. These know no forms of adultery; they do not stand under but above the law, which was the school-master of their vidual mortal state, to bring them into their immortal or Jehovistic estate.

Mortal men are in the processes of creation which ultimate at the terminus of given cycles in the production of God's image and likeness; therefore they must come under the law for formulation and development, as corpuscles of the final Grand Man possessing the full consciousness and powers of Deity.

Koreshanity, which gives the genuine science of the Decalogue to the world, declares and proves that men, in order to obey the first commandment of the Decalogue, must know the Lord, and provides the means for attaining this knowledge by rational, scientific processes. Without a knowledge of the Lord, his wisdom and understanding of themselves and their legitimate relations to him and to each other cannot be imparted to them for their conversion or transmutation from a mortal and corruptible state to an immortal and incorruptible state. The Lord God, therefore, names himself periodically, that is, becomes personal among men, that those who seek to know him may find him, if they are sufficiently developed in rationality to be able to recognize him through the exercise of their

rational faculties. If such as come to know him are principled in the love of truth and righteousness because of having been begotten of his holy Seed, they will follow the Lord when they know him, and become as clay in his hands, that he may fashion them in accordance with his beneficent purpose, which is to make of them living stones in his holy temple. He fashions them by the force of the science of the law, which is love. Love exercised scientifically, in the performance of uses for the commonweal, means the production of all things which God can give his humanity richly to enjoy, and the equitable exchange of those productions to the end that every rational want be satisfied.

God calls by his Voice every man in his order, into specific orders, corresponding to all the functional orders or members of a man who is an incubated universe, the universe being a sphere into which he unfolds; every quality of the mind being expressed by a corresponding object in the universe. How great then is man, perfected in the image and likeness of God! Jehovah's Voice is calling now, calling upon all men to repent and return to the Lord God of Israel. The standard of the law is the rallying point. The establishment of coöperative industries, equitable exchanges, and the institution of a communistic treasury, on the basis of Koreshan Science applied to life, are works meet for repentance. Legitimate results will follow these works. The wisdom and understanding of the law will be glorified in the eyes of all men; length of days, and wealth which this world can neither give nor take away—all that is involved in immortality and eternal life, will be the portion of the righteous. The Koreshans' door is open to all who will accept their Leader and endeavor to perform the works defined. Keen intellects and wills yielding to the influence of righteous laws are imperatively needed in pioneer workers, and Nature's noblemen can find no higher or holier vocation than Koreshanity freely offers them.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THEORIES AND BELIEFS do not originate by accident. They spring from interior states and degrees of development, hence the tenacity with which they are held and their time of survival indicate the spiritual status of the race. The indestructibility of the atom is a cardinal error of belief springing from the condition of the human heart, which is now hard as the nether millstone. Any evidence that this theory is passing away would come as a message of hope and joy, showing that the time is approaching when the heart of stone will be changed into a heart of flesh, according to the gracious promises wherewith God has comforted his people through every bitter experience. The figurative language of the Bible is susceptible of scientific exposition in the natural degree. The literal heart of stone is the pineal gland or the conarium of the brain, where diamond—the hardest of all substances is held in solution in the cerebral fluid. Through the function of this gland, material generation goes on and the hard conditions of sensual, mortal life are maintained. The destruction of the con-

arium means the transference of power to a new brain center, with a complete revulsion of all the currents which now set toward the lower life; it means the transformation of the will, which is the heart of the personality, so that purity and holiness become the supreme objects of affection; it means, finally, the entrance into immortal life. The ten commandments were written upon tables of stone, typifying the enforcement of the law so long as the hardness of the natural heart requires external principles to guide the will; but there is coming a time when the law will be written by the Spirit of the living God, "not in tables of stone but in fleshly tables of the heart." Just as atoms of the hardest and most insoluble substances, like silicon, may be destroyed as matter and converted to energy or working force through friction, so the longest-lived theories will yield to the friction of contact with truth and be transformed from useless hypotheses to practical ideas. The skill which has harnessed Niagara will discover a thousand new and wonderful methods of application, when the true nature of electricity

as disclosed by Koreshan Science is universally accepted. Invention is in its infancy, despite the marvels already accomplished; and those who assert that the future can never duplicate the discoveries of the last half century take no cognizance of the fact that we are standing on the threshold of a fairer age.

If education means to lead out or to draw out, why is it that the whole system is so largely devoted to taking in facts? If a college course of four years be included, the period during which youth is under instruction covers the ages from five to twenty-two. During this time there is a constant stowing away of information until the mind from overloading, grows confused and torpid. Genuine education will alternate impression and expression. It will bring out the genius of the individual. Any fact learned is received into its appropriate cortical cell or cells. How may this knowledge be retained? By stimulating the cell which is kept alive by delight in the information and its immediate devotion to use—that is, by imparting it to others with sincere desire that they may share in the joy. Mental digestion is accomplished through the exercise of the reasoning faculties, by means of which facts collated form new concepts by alchemical union in the cell. Mere repetition of phrases is no more than reading aloud. Substances which pass through the alimentary canal undigested do not become a constituent part of the body. The process of education would be accomplished in this wise—think over the ideas received, calling into play as many faculties of the mind as possible; then, digestion accomplished, give out of the strength of life, of the new substances formed. Now the exercise of the law of association will aid the memory, and impartation as distinguished from repetition sustains the cell on the principle: "Give and it shall be given unto you."

The Professor of Political Economy in Columbia University is responsible for the following assertions which show how the science is taught in great educational centers. "Of the utmost importance then is the rescuing of competition from extinction, for not only does this afford the key to success in solving the problems of commercial expansion, but it creates the condition of healthy progress in all the practical arts. Inventions will follow each other in bewildering succession, forces of Nature will be pressed into service in enlarging measure, and the earning power of labor will go steadily on, provided only that an effective competition shall be kept alive." Does Professor Clark see any signs of the waning of competition? Is it not in the zenith of its power? But where are the conditions of healthy progress which it has created in all the practical arts? Does he find them in the great machinists' strike in opposition to which the National Metal Trades Association has pledged a fund of half a million? Are they seen in the lowering brows and menacing attitude of the European powers ready to combine against the "American peril"? When competition is active, the commercial expansion of one nation involves it in war with its rivals. Does the earning power of labor go steadily on when the workman is forced to battle for his rights? Political economists must consider some of these questions.

The story of the temptation in the Garden of Eden troubles Mrs. Stanton. She thinks it is insulting to woman, consequently she has prepared an expurgated edition of the Scriptures in conformity with her ideas of good taste and justice. But there is a higher meaning to the narrative, which exalts rather than debases woman. The fall of Adam refers to the method by which God plants himself in the race. He is tempted by the woman—this is the power of attraction between Christ and the church as represented by the woman. The ser-

pent, being wisdom in the divine sense, tells her that immortality or the fruit of the Tree of Lives is supremely desirable. She knows that this is attainable only through her power to beguile the man to eat with her—to leave the perfect biune state and baptize the church with his own spirit, thus becoming subject to sin and the laws of natural generation. Hence the first result of the fall is the loss of pristine innocence, the condition of Christ in whom the inherent bride or feminine principle, precluded impurity. It is evident that this interpretation of the story imputes to woman a great longing for righteousness through her Lord.

Every word has its psychic or soul quality, which may be found through its radical. One of the most beautiful and tender is the term compassion. It means *to suffer with*, and it is used many times in the Gospel narratives to qualify our Lord's interior emotions toward the multitudes. He saw them in all their frailty and their evil intent. He knew that they would presently turn against him the venom of their rage, yet he was touched with compassion toward them for he saw also that they were burdened and sad. The Lord is gracious and full of compassion because in his progress through the race, he suffers with it and experience begets a pitiful tenderness for human weakness. Love co-ordinates with wisdom and He who knows men best, loves them best, albeit they turn and rend him. How is this possible? Ah! this is the great miracle. To the natural mind it is impossible, but that is to be changed by a baptism of fire.

Are women deficient in creative genius? This question has given rise to much discussion in literary circles, and the inferiority of women authors has been stoutly maintained even by members of their own sex. Literary productions which are the offshoot of a degenerate age cannot be taken as fair samples of the inherent capabilities of woman. It is more important to know what her powers and possibilities actually are and how they will be shown in future, than to decide whether she has thus far created a character in fiction that will live. The function of woman is to construct, hence art is her province; but her love must conjoin with science. She must be vivified by the masculine intelligence; this implies the declaration of the supreme truths of life before woman can fulfil her destiny as the initiator of art. Creation is the product of two forces, therefore the biune genus is the only creator in the true sense of the term.

While President McKinley was making his triumphal progress from the White House to the Golden Gate, commenting in his speeches upon the success of the Administration, President Schwab of the steel trust was also taking a journey through the Mahoning, Shenango, and Ohio valleys, to decide how many iron and steel works should be closed because their goods could be produced with less cost at Pittsburgh. The New York *World* shows that the greater magnate's little tour of inspection meant the ruin of whole townships, thousands of men out of work, distress, beggary, and vast sums of money saved to the trust. Are not the prosperity of the country and the success of the Administration open questions?

How shall we account for the conflict of testimony concerning a new movement like Koreshanity? Persons whose veracity seems unquestionable and whose claims to consideration appear to be good, take such opposite views in the matter. Well, how shall we account for the different views taken of the character of Christ nineteen hundred years ago? He was called a winebibber, a frequenter of publicans and sinners; some said that he had a devil; others that he was a pestilent

fellow; but Peter, who had known Him intimately in the relations of common life, where the foibles of the greatest men come out, said emphatically: "Thou art the Christ, the Son of the living God."

The subject of automatic writing has engaged the attention of Mr. Wm. T. Stead, and his reports are considered the most important contributions of the year to psychical research. He adopts the theory of conscious and subconscious mind to account for such phenomena. This conception is vague. It does not settle the main question as to the nature of mind and the combination of the mental faculties. All these are covered by the great truth that the spiritual world is in man, the layers of cortical substance with their surrounding membranes, defining different degrees and spheres of activity for those who have died in the natural world.

A universal system of science and religion must present proofs on all lines to appeal to minds in different stages of development. The Koreshan System offers, first, a mechanically demonstrated mathematical proof of the Cellular Cosmogony; then, theological proof in the shape of a distinct line of prophecy in regard to the Shepherd from Joseph, running through the Scriptures. It also gives proofs from analogy in Cosmogony and Psychology that appeal to the higher reason. The whole system, is, in truth, an *appeal to reason*.

The love of God reaches its ultimate in the sacrifice of truth for life. Jesus was the truth in its concrete form. In the declaration of truth the world is judged, but the will of God is also to *comfort* the world, to give it peace, contentment, and righteousness only possible through immortal life. Hence Jesus went away in order that the Comforter might come. No man took his life from him, but he yielded it up, fully, freely, that the Holy Spirit might be planted in the church, as the seed of immortality attainable at the end of the age.

"A reward of \$1,000 will be given to the man, woman, or child who will furnish positive proof of a God, the Holy Ghost, Jesus Christ (as a Savior), the soul, the devil, heaven or hell, or the truth of the Bible." The above lines are quoted from a "freethought" periodical. Minds that conceive and project such an offer are as incapable of conviction in regard to fundamental truths of being, as infants are of grasping higher mathematics. They are too firmly polarized in materialism to admit of the reception of spiritual verities.

It was when the earth was without form and void that the Spirit of God moved upon the face of the waters. Man is the earth, and he has lost the idea of form in all its relations. His theories are shapeless. The most prominent are those of an impersonal Deity who is principle, hence not in human form; of an illimitable, therefore a formless universe and of men and women in the divided state where the elements of perfect form are lacking.

"If there is a personal God and a personal devil, why does not the former destroy the latter?" Because in so doing He would destroy himself, for God cannot exist without the means of subsistence furnished him by the devil.

The acceptance of Koreshan doctrine brings joy; its application to life brings sorrow. Through the former man learns his origin and destiny; through the latter he learns to know himself for what he is—the slave of self.

Order means beauty, but beauty is attainable only through the harmonious adjustment of various means to an end; hence it implies restraint.

The world is dark but the divine hand and will are very near it in the darkness.

There is no contentment outside of the kingdom of heaven.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Rising and Setting of the Sun.

EDITOR FLAMING SWORD:—Please answer the following questions: (1) If the sun is placed in the center of the universe, why does it appear to rise in the East and set in the West? (2) If the sun's reflection is shut off by a disc revolving, why does it appear to be as large in the morning and evening as at midday? I was asked these questions, and could not answer satisfactorily, so would like to have them answered in THE SWORD.—J. W., Fruitdale, Ala.

This question has been answered a number of times, but as the questioner may have failed to see the explanations, we are pleased to render further information. There is a central star at the center of the cosmos, around which is the central sun. Between the sun and the earth there are three atmospheres, through which the sun cannot directly shine. The sun which is seen is not the central one; it is a projected focus of the central luminary. This focus is on our atmosphere, about nine hundred miles from the earth. The central sun revolves on its

axis, and the light of this sun is projected, focalized, and revolves in its orbit inside of the sphere. The reason it appears to rise in the East and set in the West, is because of distal foreshortening, a principle that must be learned from the literature if the reader does not understand the law of its operation.

The sun does not shine at all times in the same place, because it has a dark and a light side; and for this reason, as the central sun revolves and can only project its light in the direction of its light side, it can only focalize a light in the line of its photoic direction. The projected sun, the one we observe, has an orbit of something over eighteen thousand miles. The "sun's reflection," the light of the sun, is cut off by a disk only in eclipses, not by disappearing at night.

Man's Ego and Personality.

When and where does personality begin and end, or is it eternal? Was there ever a time when I, the same ego I now am, did not exist? And will there ever come a time when I will cease to exist as a distinctly separate personality apart from, if not in-

dependent of all other egos? Mrs Eddy says: "If life ever had a beginning it would have an ending."—G. H. H., Marshall, Texas.

Person is derived from the Latin *persona*, mask or covering. Persona is to God what the seed of a tree is to its inherent energy. A tree cannot be produced from its spirit, nor from its form as a tree, but only from the visible and tangible germ. The material seed is the mask of the tree, which in the seed is the tree in its least form. What the seed is to the tree—the acorn for instance—the Son of man was to the universe. Jesus the Lord God was the Persona of the universe in its least form; that is, in the form of the man. The person is created in matter, and with the development of the spiritual function the form progresses to perfection.

Every man has a beginning as to his natural life; he also has an ending as to the same life. Mrs. Eddy declares the truth when she says that if life had a be-

gining it would have an ending. She knows nothing of the law of that conjunctive unity, by which the mortal overcomes mortality and is absorbed into a consciousness which never had a beginning and will never have an ending. At the times of conjunctive unity, when the fruitions of life are complete, the mentalities which have been produced as new creations are brought into conjunction with the spiritual individualities to which they belong, and for which they are ripened.

At the end of the Zodiacal cycle there will be the culmination of the fruit of the Tree of Life. This fruit will be the immortal Sons of God; it is the perfection of the firstfruits of immortality—of the resurrection. These Sons of God are the product of a succession of experiences through which the spirits have passed in a succession of natural and spiritual existences. When the arch-natural men are perfected, they will ultimately be absorbed into the now invisible egos of whom they constitute the persons. When the conjunctive unity is accomplished, the persona is removed, the mask is taken off. It is by this process that the Elohim, the Gods, rejuvenate and perpetuate their eternal lives.

There are definite periods of the ripening of the Sons of God, and at these appointed times, when the fruit of the humanity is matured, it is taken into the spiritual entities and assimilated. At the time of this assimilation, there is a precipitation of the waste resulting from the conjunctive unity. This waste contains the reflex of the spiritual being, carried down into the soil of humanity for another development. From this waste new personalities begin to be developed. Personality begins with this development. Personality reaches its perfection in the immortal man, who constitutes the Son of God, or the immortal men who constitute the Sons of God. Personality, therefore, has no ending nor beginning. This is also corroborated in the testimony of Jesus through John the Revelator, for the Lord said: "I am Alpha and Omega, the beginning and the end, the first and the last,"—Mrs. Eddy to the contrary notwithstanding. We would take the testimony of either John or the Lord Jesus Christ before that of Mrs. Eddy, whose mission it is to deny that the Christ is come in the flesh, and who is therefore antichrist, according to the Scriptures.

There is a spiritual ego toward which every man is developing, but the ego of the one in process of development is a new life, only awaking to the real being when it is absorbed. It enters into conjunction

with the circuit of its own eternal existence. This is an unquestionably hard thing to comprehend, because of it it is said: "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The power of this conjunction has to be experienced before it can be fully comprehended. It may be believed, it may be accepted, but to be comprehended it must be realized.

* * *

Dr. Herron Cast Out.

The Church's Charges and the Doctor's Defense; Herron Denounces the Present Marriage System.

GRINNELL, IA., June 4.—(Special.)—George D. Herron today was dismissed formally from the Christian ministry and from membership in the Congregational church by a council called to sit in judgment upon him. The council, including representatives of eight churches in the district and summoned by the members of the Congregational church of this city, found Mr. Herron guilty on each of the three counts in the indictment. A letter from Mr. Herron explaining his views, accepting the decision of the council as final, but seeking in no way to deny the charges, was read at the council. The finding was as follows:

"At a council held in the first Congregational church of Grinnell, on the 4th of June, 1901, to consider the right to church membership and ministerial standing of George D. Herron, the following findings were rendered:

"First.—That the charge of immoral and unchristian conduct is sustained by the findings of the court which at Algona on March 21, 1901, granted a decree of divorce to Mary Everhard Herron from her husband on the grounds of cruel and inhuman treatment.

"Second.—The same charge is further sustained by evidence presented to the council showing that George D. Herron's manner toward the wife, who consecrated her life to the effort to make him happy, relieve him of care, and aid him in what she believed to be his high calling, has been that of unfeeling and selfish indifference, and at least since 1896 of studied neglect, culminating in a heartless desertion and the final tragedy of divorce.

"Third.—The same charge is further sustained by confession contained in the paper written by Mr. Herron in his own defense and read to the council. In this paper he denies the right of society to sanction or undo the marriage tie between man and woman, presents a view of conjugal relation, parenthood, and the home which is abhorrent to enlightened Christian sentiment, and which confirms the council in the opinion that this action of George D. Herron is simply the criminal desertion of a worthy wife and devoted mother by

a man who has deliberately falsified his marriage vows.

"In view of these findings it is resolved:

"That we recommend to the Grinnell association that the name of George D. Herron be dropped from its roll of membership. Resolved, also,

"That we express our conviction that George D. Herron has forfeited all right to be known by the churches of our faith and order as a minister of the gospel, and that he is by vote of the council deposed from the Christian ministry."

Dr. Herron's Able Defense.

"I would ask you to kindly let me explain, however, that I did not desert my children. No father loves his children more than I. But I have long held it a principle that children belong first to their mother. They will have a good mother, and the life of a man given to the socialist revolution cannot fail to be more or less the life of an outcast, as the revolution intensifies and arrays a ruling class against a working class in a final issue and crisis.

"I do not see why the matter of adequate financial provision should have been made a basis of complaint or discussion. As to what friends enabled me to do this, that is a matter into which the public has no right to inquire.

"In order that your action may be complete, let me say that I do not believe the present marriage system is sacred or good. If love and truth are the basis of morality, then a marriage system which makes one human being the property of another, without regard to the well-being of either the owned or the owner, seems to me the soul of blasphemy and immorality. *The family founded on force is a survival of slavery.*"

Mr. Herron then enters into a lengthy discussion of his views on real unions, in which he says: "I thoroughly believe in the vital and abiding union of one man with one woman as a true basis of the family life. But we shall have few such unions until we have a free family. Lives that are essentially one, co-operative in the love and truth that make oneness, need no law of state or church to bind or keep them together."

The present social system is denounced by Mr. Herron, who holds that morality is based upon appearances. Religion, conduct, customs, good names, international diplomacies, and business successes, he claims, are built upon outward show. He declares real truth should be foremost, and more important than the marriage system or any other institution.

All that came upon him, Mr. Herron says, springs from his effort to be true to the truth. The life which he is condemned for not living he holds a lie. He claims he is guiltless of all the grave charges, and that his soul is white. He goes on:

"Into the public discussion of the action

you are judging, has come the name of another than myself—that of Miss Rand; and I suppose your judgment, at least in the public mind, will be upon her as well as upon myself. It is said and assumed that the separation in question was obtained in order that a marriage between Miss Rand and myself might be consummated. That is not true, for the causes that led to this crisis existed long before I knew Miss Rand. It is true that the comradeship between Miss Rand and myself entered into this crisis, and that whenever and wherever she will permit me to announce her to the world as my wife, I shall do so.

"Instead of the reputed wealth of public prints, she would come to me practically without money, her inheritance from her father pledged away for her lifetime, and she dependent upon her mother for bread. The world has ruthlessly taken away her good name, and this has been done by that part of the world where you of this council live, upon whose college campus she has left a part of her inheritance and seven years of beautiful service.

"We ask for no vindication; we can expect none. If the chasm into which we have been swept together closes in about us, we shall not murmur, nor judge our judges, nor seek for mercy, nor ask any one to defend us or stand by us or with us. We face the fact that if we join our lives in this chasm, we condemn ourselves in the eyes of the world. We shall accept this condemnation with open eyes and deliberate purpose, willingly paying the uttermost farthing exacted, for the truth which the world cannot touch or take away after it has done its worst.

"And now you may judge us. But let me say that I would rather be the worst that has been said about me, rather be worse than the severest denunciation has made me out to be, than to sit in one of your places as my judge, or in the place of those clergymen who have sought to destroy my good name without knowing anything of the causes or facts they were judging. If my good name is gone, and my small value to the world with it, I think the church has paid a dear price for this destruction, however worthy its motives."—*Chicago Tribune*.

* * *

Tolstoi's Contradictions.

Sketch of the Venerable Count; Things which Changed his Course and Made his Career.

The spiritual biography of Count Tolstoi is studied with contradictions, writes Christian Brinton in *The Critic*. As a prophet, he typifies perpetual motion. From arid materialism he oscillated toward qualified orthodoxy, and later, under the inspiration of Sutayeff, a poor stone-cutter preacher whom he afterward disowned, he blazed forth as the rediscoverer of the true doctrine of Christ, re-edited the gospels, and reduced his life to the primitive level of the moujik. It was a magnificent negation of material progress, it smacked of the New Testament and of old Rousseau. With a touch of fustian and of futility, he cast aside broadcloth and clad himself in sheepskin, a round cap, and the rough boots of the moujik. All of which was both sincere and artifi-

cial, and not unaccountable in the avowed vegetarian who has been known to consume huge cuts of beef on the sly.

Religion, which was once his best weapon against the State, he has now turned upon. Anti-state and anti-church sentiments surge within him. His doctrine of no government is paralleled by his stamping on the sacraments. Twice daily this arch-seditionist, this apostle of Christian anarchy, sits under "The Tree of the Poor" while a handful of bewildered Jassnaya Paljana peasants gather about. He talks much with the moujik, but puts little of the real moujik into his novels. He is a sturdy, toil-stained moralist, full of specific goodness, but incapable of formulating a valid moral dynamic. There is much that is heroic and much that is pitiful in his self-abnegation. Literature and aesthetics aside, his chief contribution lies in a confused recognition of the fact that moral and economic regeneration must go hand in hand.—*The Hesperian*, St. Louis, Mo.

Koreshan Church Service.

Regular Services of the Koreshan Ecclesia (the Church Triumphant) are held every Sunday, 3:30 p. m., at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

Regular meeting of the Guiding Star Assembly of the Society Arch-Triumphant, same Hall, every Tuesday evening, 8 p. m.

A cordial invitation is extended to all interested in advanced thought.

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—*EDITOR FLAMING SWORD*.

Preachers in Luxury.

Many of the New York Clergymen Receive Munificent Salaries.

To be the minister in one of New York's big churches is to occupy a lucrative and desirable position. The salaries are large and the perquisites often double the salary. It was said that the late Dr. John Hall had an income of between \$55,000 and \$60,000 a year. Of this, his salary was \$25,000 and the rest was for marriage fees and other incidentals. Dr. Morgan Dix of Trinity receives \$25,000 per annum, and his perquisites are quite as much as were Dr. Hall's. He has also about twenty assistant curates, none of whom gets less than \$2,500 per annum. Not less is the income of Dr. Greer, rector of St. Bartholomew's Episcopal church, for besides a large salary he officiates at more fashionable weddings than any other minister in New York. Dr. Huntington of Grace church probably comes third in the list of high-priced preachers. Dr. MacArthur of Calvary church is the best paid Baptist minister in the city, although his salary does not equal that of some of the Episcopal rectors. But his parish is large, and he is in frequent demand at weddings. By a sort of unwritten law among the clergy, the minister's wife always receives all wedding fees. They are supposed to be her pin money. Some ministers who are unmarried set this sum aside for charity. Clergymen who have big churches and wealthy congregations receive a substantial recompense for officiating on these occasions. The custom of giving big marriage fees is every year increasing, and the bigger the fee the more complimentary it is supposed to be for the bride. For his services at the christening of the little ones of the rich, the rector also gets a nice check. When it is remembered that handsome residences are thrown in by the large churches, in addition to the regular salary, it will be seen that a call to a rich metropolitan church is not to be despised.—*Exchange*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

The World's News.

June 12.—President McKinley states that he will not accept nomination for a third term.—Heat prostrates many.—Sixteen men entombed in mine at West Newton, Pa., given up for lost.—Y. M. C. A. International Convention opens in Boston.—National Metal Trades Association will raise \$500,000 to oppose machinists' strike.—Austria urges tariff war to check American interests.—June 13.—Frauds to the extent of hundreds of thousands of dollars discovered at Presidio, San Francisco.—Cuban convention votes 16 to 11 for Platt Amendment.—King Edward bestows medals on 3,000 soldiers in South African campaign.—No concert of powers to guarantee Chinese indemnity.—French deputy calls for resolution denouncing U. S. steel trust.—Emperor Francis Joseph visits Prague.—St. Bartholomew's church in Chicago struck by lightning.—Trial trip of battleship Illinois.—June 14.—Annual report of New York Chamber of Commerce shows America's trade balance over five hundred millions.—American offers \$25,000 to have his daughter introduced into British society.—Explorer Baldwin sails for Europe en route for north pole.—Thirteen Negroes in prison near Shreveport, La., in danger of lynching.—Jubilee day of Y. M. C. A. observed by convention in Boston.—Police watch Dowie's safety.—Roosevelt and Helen Gould donate \$10,000, each, to Vassar College.—Decennial celebration at Chicago University.—June 15.—Sensation in Y. M. C. A. convention caused by address in favor of Darwinism.—Ferry boat collision in New York; twelve hundred passengers fight for life; number of drowned unknown.—Transport Ingalls slips from dock and capsizes at Brooklyn; many dead and injured.—Five Negroes hanged from one scaffold in Sylvania, Ga.—Anti-Semite member driven out of French Chamber by file of soldiers.—H. S. Pingree, former Governor of Michigan, seriously ill in London.—Steel trust plans to capture trade of the world.—Northern Steamship Co. opens direct line of passenger boats between Chicago and Buffalo.—June 16.—Successful test of wireless telegraphy.—Insurgent General Cailles signs terms of surrender.—Baccalaureate sermon at Chicago University.—Boers show no disposition to yield; are losing 70 men a day.—British spend ten million dollars a week in Boer war.—Marconi system tested; messages sent from ship at sea.—Dr. Herzl pushes Zionist movement; asks funds to reclaim Palestine.—State Board of Health directs attack against Dowie.—June 17.—Statue of Bismarck unveiled in Berlin.—Foreign trade of United States for year ending June 30 will amount to \$2,335,000,000.—Missionaries predict trouble in China as soon as allied troops leave.—Great Britain opposes increase of duties of Chinese opium and rice.—Third trial of Dr. Kennedy charged with murder of Dolly Reynolds ends in disagreement of jury.—Senator Allison of Iowa says that age forbids his acceptance of nomination

for President.—Battleship Wisconsin makes fine record for speed on trial trip.—Mrs. Edith Smith, of Evanston, commits suicide 12 days after marriage.—June 18.—Experts sent by Kaiser to study American shipyards.—Jenkin Lloyd Jones recommends formation of church trust.—Lloyd C. Griscom appointed Minister to Persia in place of Herbert W. Bowen of New York, who will be sent to Venezuela; Mr. Loomis, Minister to the latter country, to go to Portugal.—G. R. McNeill, principal of school at Dothan, Ala., killed by his assistant.—Thousand Mormon families from United States to settle in Mexico on lands once owned by Yaqui Indians.—Company formed to build electric line between Chicago and Milwaukee.

* * *

The Flaming Sword's Exchanges.

Reincarnation.—A Study of Forgotten Truth by E. D. Walker, revised and edited by News E. Wood, A. M., M. D. The customary arguments in favor of the doctrine of reincarnation as it is usually taught, are put forward very clearly with special insistence upon the fact that it vindicates the idea of justice in the universe. The author thinks that the only hope for Christianity is to be found in the adoption of the principles of reincarnation as promotive of universal brotherhood. N. E. Wood, Publisher, 617 La Salle Avenue, Chicago.

The Hesperian.—An illustrated article on the Pan-American Exposition opens the July-September number of this magazine. Late French Literature contains many interesting items, including a sketch of Madame Adam, who has resigned the editorship of *La Nouvelle Revue* and withdraws from public life, disappointed in the success of her *Salon*. The conversion of Ferdinand Brunetiere to Catholicism is also noted. 15 cents a copy; 50 cents a year. Alexander N. DeMenil Editor and Publisher, 7th and Pine street sts. Louis, Mo.

Cram's Magazine.—Our Foreign Commerce and its Possibilities, is an article giving some valuable statistics in the April magazine. Many lines of invention, including paper manufacture, type-setting, steam, and electricity are touched upon in the department of Science and Industry. A serial story of the Crusades, by the editor is a special feature. 25 cents a copy; \$3.00 a year. Published monthly by George F. Cram, 130 Fulton street, New York. 61-63 Plymouth Place, Chicago.

The Teacher's World.—The variety of subjects covered by this monthly is the first impression received from the June number. Besides the usual departments devoted to school work, suggestions for spending vacation are given. The olive is the subject of the food plant chart, and an attractive double page illustration accompanies Nature Study. 10 cents a copy; \$1.00 a year. Bemis Publishing Co., 13 Astor Place, New York City.

Health Culture.—Summer Hygiene and some practical directions for swimming are topics of interest in the current number. The subject of relaxation is treated under the head of Physical Training, and the writer defines grace as economy of muscular force. 10 cents a copy. \$1.00 a year. W. R. C. Latson, M. D., Editor. Health-Culture Co., 481 Fifth Ave., New York.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st. and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Stropps.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Stropps, the best stropps manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also stropps at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 8.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our price" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 315-319 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 60c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The discovery of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I, and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address. Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederik White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 8 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7528 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



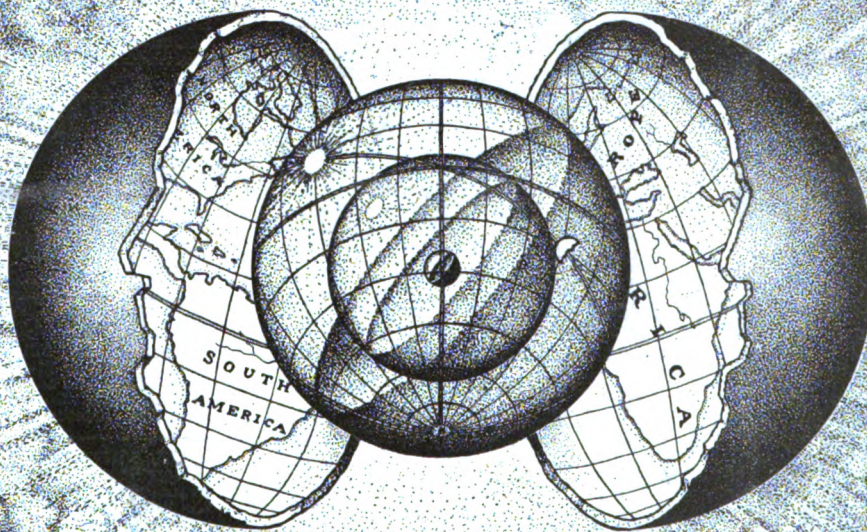
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, JUNE 21, 1901. A. K 61

NUMBER 31.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

HARVARD COLLEGE LIBRARY
JUL 2 1901

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, JUNE 28, 1901. A. K. 61.

NUMBER 32.

CONTENTS

NEARING THE HARVEST OF THE AGES.—THE GREAT CONQUEST OF
DEATH.—STARTLING PHENOMENA OF THE FUTURE, KORESH
The World's Opportunities and Possibilities, - - - AMANDA T. POTTER
EDITORIAL PAGES.—International Tariff Rates.—Lesson of the Dayton Strike.—
Jesus' Power to Dematerialize.—False Claims of Mental Scientists.—Origin of Mar-
tian Canals.—Short Paragraphs, LUCIE PAGE BORDEN
QUESTIONS.—The Mission of Elijah.—The Strong Delusion.—Explanation of John
xvi: 23, LUCIE PAGE BORDEN
MISCELLANEOUS.—Modern World Uncivilized.—Spain's Coat of Arms.—The Great
Steel Trust.—Edison's Latest Discovery.—Altruism in Factories.—News and Reviews

ASTRONOMY

RELIGION

SOCIOLOGY

Entered at Chicago Post Office as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA B. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, PH. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 60c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, **KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and blune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 32.

CHICAGO, ILL., JUNE 28, 1901. A. K. 61.

Whole No. 447

Nearing the Harvest of the Ages.

The Ripening of the Fruit of the Tree of Life; Koreshanity's Message and Mission; the Coming of the Lord in His Own Regeneration.

THE SUPREME FUNCTION of Koreshanity is to be found in the maturation of the fruit of the dispensation. The age began with the fruition in generation of the primate Son. The Hebrew dispensation culminated in the Son of man, who was the end of the old age and the beginning of the new. The Christian dispensation ends with the manifestation of the Sons of God—product of the planting of the Son of God. In the manifestation of the Lord, the Jewish age had consummated the first perfect ripe fruit of human development. The processes of involution, the coördinate of human evolution, matured in the perfect manhood of the God-Man—the archetype of the new, arch-natural genus.

When the Christ had reached the perfect fruition of his life, in the attainment of immortality in the flesh, God recorded there his name, for the man Jesus was the name of God. He, the Christ, the immaculate Son of God, was the diamond point of the *calamus scriptorius* (writing reed), with which the divine inscription was rendered. The chastity of the Lord comprised the white stone that is promised to him who shall overcome. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The law of human progress provides for the recurrent creation of the only Begotten, an event which repeats itself at the regular fulfillments of the grand cycle of Mazzaroth, periods culminating when the sign Aries is in its own constellation. Such a relation of the astronomical phases determined the time of the manifestation of the Son of God. Jesus the Lord was not called the only Begotten because God could not generate more than one Son, but because he was the first-fruit, the archetype of a new order of beings, a new race of men to inhabit the earth. The Lord was *generated* that he might *regenerate*; in other words, he was *produced* that he might *reproduce* a multiplication of his kind. The Lord Christ was the fruit; the human race constituted the soil into which the Lord was planted for the purpose of reproducing his kind.

We have come now for the first time in the history of church declension, when it is possible for the mystery of the Trinity to be revealed. The Lord Jesus Christ, as it has been declared of him, constituted the fulness of the Godhead bodily. He was the Son, because he was produced in humanity, from God who had planted his life in the race. He had the Father in him, because in his own planting in the race by the operation of the Holy Spirit, he could reproduce from himself the many Sons of God—the product of his own life in the

race. Humanity is the soil in which the Son of God was planted. When the early church received the Holy Spirit it received the Seed of God, for the Holy Ghost was the divine seminal essence, the holy divine proceeding from the Lord; that is, from the Son of God, who becomes the Father by virtue of the fact that he is planted in the race and produces his offspring. The Lord Jesus was generated; his children are regenerated.

There can be no greater heresy than that fostered and promulgated in the church, to the effect that God adopts children into his kingdom. This fallacy has crept into ecclesiastical dogma through the misrendering of one single passage of Scripture. Paul declared: "The whole creation groaneth and travaileth in pain together until now [this was nineteen hundred years ago]. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our body." Paul said only a part of this Scriptural passage; the false portion the translators have made him say, which is just enough to constitute the declaration a prodigious fallacy. This fallacious rendering has introduced a misconception of the truth, and has made of the church a false expositor of the Word. The word *whio-thesian* means the putting on of the Son. It is in the purpose of the Almighty to regenerate his Sons; he therefore has not planned for the adoption of alien children, except by the process of regeneration, which means reproduction. This reproduction is from His first Begotten, through the planting of this first Begotten in the race; that is, in his church. This mystery is the discovery of the "philosopher's stone." It involves the law of transmutation, the higher alchemy, the great law of the cross, the law by which the Christ of God, through the operation of the Holy Spirit, crossed himself with the fallen humanity for the purpose of transforming that humanity to the Sons of God.

The primate Son is the product of development; he is created from the fallen human race. His creation is the building up and the perfecting of one man, developed through the central line of progress and manifest through various stages of reincarnation, until he reaches the perfection of Sonship, to sit in the eternal throne of Deity where, as the Son and heir of the eternal inheritance, he rejuvenates the Godhead. When He reaches the perfection of his Sonship, he constitutes the flesh in which the Godhead is invisibly hidden.

As the Lord, the first Begotten, was planted in the church nineteen hundred years ago, his offspring will be the first to confess him as the Son of God now, in the end of the age, when the fruit of the Tree of Life matures. There can be nothing more natural than that the offspring of that planting will know of the Divinity of the Lord and be willing to confess his name. It is

the Godhead in the flesh, the immortal flesh, that the Sons of God will rejoice in; and there will spring up every kind of denial of the Sons of God in material form. This denial is the unmistakable sign of anti-christ. Their confession, a confession that not only perceives in the Son the everlasting Father, and the Mother as well, "For he who hath the Bride is the Bridegroom," but the confession of a belief of the manifestation of the Messenger of the Covenant, according to the expression of God and Nature as prescribed in the "Prophets and the Gospels, will indicate the true chosen ones of this the end of the age.

The Sons of God to be brought into the new and immaculate life, will be the result of a specific transformation of the present corrupt humanity. The New Jerusalem, now in heaven, made up of the spirits gathered from the Christian world and aggregated into groups as the angelic spheres, is ready to descend into the natural world, not as separate from the humanity which exists as corruptible, but to unite in conjunction with the present human race now ready for the influx. John saw the New Jerusalem descending from God out of heaven, prepared as a bride adorned for her husband. The husband is the resurrecting humanity; it is for this reason that she descends. She comes down from heaven to meet her husband; she does not descend from the alchemico-organic heaven, but from the spiritual world, the spiritual degrees of existence, whence she flows from internals to externals. She descends through the manifestation and function of Elijah the prophet. It is thus that the office of Elijah fulfils the prediction of Malachi the prophet, that "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

The time is at hand for the fructification of the fruit of the Tree of Life—the manifestation of the Sons of God. The Sons of God to be created in the conjunction of the internal with the external, constitute the fruit of immortality, the fruit of the Tree of Life. The two witnesses—the Lord) "who lay dead in the streets of the great city," this great city is the church into which the Lord descended when, by the operation of the Holy Spirit, he began his descent into the hells of a degenerate human race—constitute the husband of the New Jerusalem. Jesus said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." These are the two witnesses, who descended into humanity and lay dead in the church until the New Jerusalem comes down to resurrect them. It will be plainly observed that the Lord himself comprised the two witnesses, and that it was the Lord crucified in the church who is dead and will arise by the descent of his Bride, the New Jerusalem—not the old church.

The first consideration of the Koreshan System is to gather the firstfruits of the Tree of Life. After

this fruit is harvested, there will speedily follow the general organization of universal society. Social organization can never come in its perfection until, through the power of the Almighty, the world is baptized with a new baptism, the overshadowing function of Deity, the pouring out of the breath of the Father

from the personality of the Messenger, Elijah the prophet. God never has baptized the world but through his Messengers, and he never will. This is the orderly way—the only way. God operates through law, not the law he makes, but the law which inheres in the very constitution of the life of God.

The Great Conquest of Death.

The Success of Jesus and the Failure of Buddha; the Difference Between the Vagaries of Tradition and the Living Truths in the Central Line of Progress.

MEN TALK AND WRITE glibly of the resurrection and of heaven from the ordinary Christian point of view, and of Devachan and Nirvana from the theosophical, advancing vague and speculative hypotheses founded upon research into the musty records of declining memories. These verbiages, theoretically endorsed but practically ignored, comprise the substrata of sand upon which theosophy and modern Christianity are superstructured. Christianity as it obtains today, —without the vitalizing waters of the river of life, or the promise of the fruit of the Tree of Life; without genuine faith and wise and practical charity; without a vestige or relic of primitive truth as it inhered with the early Christian believers, or of good, as applied in the virtues of practical obedience to the law as understood, —is a paganized product, the remains of an adulterated Christian declension. As such, it is being relegated to its father's house in hades, as rapidly as the crumbling processes of disintegration can hasten its departure. Its conceptions of the resurrection (*anastasia*) and heaven are vague and without distinction, and so grossly undefined that scarcely two in any given denomination of its schismatic body are agreed as touching the character and time of the resurrection, to say nothing of the distinctive views of so important a Christian doctrine as held by the various and conflicting denominations of so called Christianity.

Modern Christianity has the advantage of theosophy in that it is a tree (Christian and pagan) having one of its roots in the practical attainment of the states of Devachan and Nirvana, demonstrated in the resurrection and theocrasis of Jesus the Lord, vitalizer of the river of the water of life and the Tree of Life; while theosophy is but the surreptitious projection of Buddhist vagaries from research of antediluvian traditions rehearsed by the Indian seer, and *emesized* by the modern devotee of this phase of antichristian paganism. The Lord Jesus gave to the world his thesis of morals, after having exploited the domains of immortality. He attained to a transcendental materialism, mastered a knowledge of the fourth dimension,

furnished a complete analysis of the molecule, and defined the limitation of the atom and the law of its transposition. He was enabled, therefore, to reach the state of Devachan, or the resurrection, and thence to pass by absorption into Nirvana by his theocrasis, in the dissolution of every atomic and molecular form. Buddha accomplished neither of these, and, having no practical conceptions of Deification, could but transmit the traditional vagaries of a recidivating past.

The Lord said: In that *aion* (age), unmistakably and unequivocally pointing down to the end of the Christian dispensation, now ending, they neither marry nor are given in marriage, but are as the angels in heaven. He attained to the resurrection from his birth, as the firstfruits thereof, neither married nor was given in marriage, and from this state of Devachan he progressed to the state of personal absorption, which culminated his personal career in Nirvana. He, then, is the true promulgator of the law—not the man who could not make the attainment, as the death-defeated Buddha.

"In that age they neither marry nor are given in marriage, but are as the angels." The angelic state is a state of degrees lower than the Sons of God. We will find in this age—the age into which we are passing, and of which it is said: "Behold, I make all things new"—two classes that will attain to the state of the resurrection. The married (according to the common form) and the unmarried or virginal. They may both come into the resurrection; the former by unmarried or disannulling the marital bond. Of this class Paul said: "There remaineth [cometh] a time when they that have wives be as though they had none." He alluded to this incoming *aion* or age when men and women begin to awake in their forty-second embodiment, wherein they will have attained to the culmination of the aggregate experiences of the dispensations bringing them down to the fruition of the Tree of Life. The other class comprise those who remain unmarried, and are thus prepared to enter into Sonship through the processes of overcoming.

The Flaming Sword.

Devachan and Nirvana are scientific culminations terminating in material achievements, the last of which, Nirvana, is the transcendental atomic condition reached by Enoch, Moses, Elias, and Jesus, wherein mind had attained such perfect control of matter as to be able to decompose it by a rapid combustion or conflagration—the beginning of that fire which Jesus said he came to bring, and willed that it should be already kindled. It was the inception of that final conflagration prophetically annunciated, verbally communicated, and transcribed in the formula: “The elements shall melt with fervent heat.” The battery of organic disintegration is being formulated through the application of the science of Koreshanity; its magneto-electric currents are beginning to vibrate the atoms of dissolution, and the solvent potencies of alchemico-vital tension will enter upon the general reagency of materio-spiritual metamorphosis in the near future. The vortices are charged, the fountains of the great deep have conserved their energies through the chastity of more than 100 years, the pneumatic and psychic reservoirs of potential force have awaited the fulfilment of the hour when, by surcharge and contraction, the ventricle of the Heart of hearts should pulsate its pure river of the water of life into the great arterial trunk of human destiny in God.

The hour for deliverance is upon us; the conflict of Gog and Magog, in which the old shall terminate in segregation, mobilizes for the great battle. Capital (so called) and labor, with their inherent and cultivated distinctions and animosities, make broad, deep, and impassable the chasm of differentiation which forms the dividing line of social and commercial continuity. This impassable chasm, in the coming social earthquake, will form a gap so broad and deep as to engulf, in its overwhelm, the contending factions in this unholy warfare. Capital and labor, as they are now distinctively classified and nomenclatured, are preparing to make honorable and renowned the predictions of the end, with fiery indignation and noise of contestants. “Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [conjunction with God] and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”

“Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers,

and against the adulterers [Christian so called churches that adulterate the truths and goods of religion, making the law of God of none effect by their traditions], and against false swearers [Jesus bore witness of himself, that he was born of God, and his testimony was true; professed Christians bear witness of themselves, that they are born of God, and their testimony is false; they are, therefore, false swearers], and against those that oppress the hireling in his wages, the widow, and the fatherless [the church without a husband, and the people without a God, who are therefore fatherless], and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.”

The condition called the resurrection was typified by the Israelites after their passage of the Jordan, just before the fall of Jericho and their possession of the land of Canaan. The Israelites were, typically, in the womb of generation (Egypt); from this matrix of generation they were born into the wilderness, where they were to be born again through regeneration. “Marvel not that I say unto you, ye must be born again.” Through this matrix they passed the forty-two stages of regeneration as indicated by the forty-two encampments of the children of Israel, which represented the forty-two reëmbodiments essential to the attainment of the typical resurrection, and as also designated in the statement of Matthew, wherein are numbered the generations in this formula: “From Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”

In the above Scriptural quotation there are mentioned forty-two generations—as many as there were encampments in the wilderness. This is a typical setting forth of the law of reëmbodiment, or one phase and plane of transmigration of soul (metempsychosis), a setting forth corroborated in this declaration: “The Word of God came to Nathan, saying, go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in: for I have not dwelt in an house [living, human temple] since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.” Tents refer to prophets, and tabernacles, to priests. Thus the Lord had transmigrated from personality to personality until, in the Lord Jesus, the Christ of God, he found a temple or house to dwell in.

After the passage of Israel through the wilderness, a consummation in which but two of the original Israelites in Egypt remained to pass over Jordan, they found themselves across the river (typical of death), on the border of Canaan—the land of promise. Though they had passed the river and stood upon the shore of their typical haven, they had yet to conquer its inhabitants

and possess the land. Circumcision had become obsolete. The mark of recognition ordained in the covenant with Abraham, for a perpetual token of the divine favor, and in commemoration of the law of the destruction of lust, was not upon the integument of those Israelites. Though standing upon the borders of Canaan (on the objective side of the river) and in the typical resurrection, the inheritance was not theirs until, conformable to the provision of the covenant, the rite of circumcision should again secure to them the divine favor and God's

acknowledgment of their obedience. As Joshua (savior) made sharp knives and circumcised them the second time at the hill of the integument, before the walls of Jericho should crumble at their presence, so now, in the antitype, those who have reached the final embodiment will stand in the presence of the Joshua of their final deliverance, and will attain a more glorious circumcision than did those baptized apostles and disciples of the Lord, who declared themselves to be the circumcision because receptive to the Holy Spirit from the Minister of circumcision—the Lord Jesus.

Startling Phenomena of the Future.

Manifestation of the Gods in the Natural World; the Greatest Revolution of the Ages and the Cumulative Forces Which will Produce It.

THE WORLD is about to awake to the experience of phenomena more wonderful than the wildest visions, dreams, and supernatural imaginings the human mind ever formulated. These manifestations will not come contrary to the due course of the eternal laws of progress, but by laws and principles not yet conceived of and applied by the world at large, though they are revealed to the chosen few of God's selection, and are to be utilized by the fittest to survive. The ten principles of natural being—with the two primary principles of spiritual life, which comprise the twelve eternal categories—constitute the foundation of the spiritual, moral, social, and civil changes about to revolutionize our economics.

The law of evolution is not marked in its career by an ever gradual and uniform progress from stage to stage, but is interrupted by revolutions at every point of metamorphosis of fixed to progressive types. At every point of revolutionary progress there is a residuum, a rust, so to speak, deposited from the friction of revolutionary action, and a determination backward—a retrogression of the degenerating or retrogressive type. We are now at the verge of revolution and catastrophe, and the authority and power of the progressive order will be energized in its potentiality and sustained in the purposes and possibility of accomplishment, by an application of the science of the higher or super-

natural law. We employ the term supernatural for what the etymology of the term involves, and not according to the perverted definition and use of it as employed by a class of materialists, naturalists, and spiritualists who go into spasms whenever they hear the word spoken.

There is a natural or material world; within (above) this natural there is a spiritual world. Natural laws govern the natural world, and spiritual laws govern the spiritual world. As the spiritual world is within (above) the natural, the laws governing it are *super* (above) natural; that is, above or within the natural. It is through a knowledge of these supernatural, spiritual, or higher laws that the higher order of naturo-spiritual beings will be enabled to discomfit the masses who have no knowledge of the source of the power of God's chosen people. Moses was no myth; his power was supernatural. The Lord Jesus was no myth; he performed his work of inaugurating the Christian system, through his superiority over the laws of spiritual existence. At this time, there will be the cumulative forces of all the ages. The Koreshan Unity has the secret spring of this reservoir of potential energy, and will use it to the end of the destruction of the plutocrat now grinding to powder the masses of people he holds in slavery. Not by the slow process of moral growth, through so called civil liberty, but by the power of the Spirit, will these changes be wrought.



There can be but one *science* of life. No one outside of Koreshanity is teaching the *principle* of immortality in the body. People may entertain vague and fallacious conceptions of immortal life; it may be claimed that immortality in the body is a state or condition to

be reached, but there can be no immortality in the body except through the application of the science of immortality. We maintain that this is not known outside of the Koreshan cult; we alone possess the knowledge of the processes by which immortality in the body is to be acquired.

The World's Opportunities and Possibilities.

The Making of Great Nations Through Proper Training of Offspring; Present Methods of Education and Prevailing Vice and Crime; Contaminations of Selfish Loves.

AMANDA T. POTTER.

A NATION'S OPPORTUNITY is its children. In its children rest all its possibilities of perpetuation as well as the character of its national life. The one-time savagery which exposed the new-born weakling to death, to the end that physical infirmity be not fastened upon the people, was wise to a certain stage. Such drastic measures enabled a nation to reach the physical summit of its degree; but in the principles which prompted those acts was secreted the recoil which ultimately in destruction.

As a people, we send many men and many millions to dominate the ethics of the pagan. This should speak in evidence of the practice of a superior *regime* at home. A boasted Christian nation, our code presumably drawn from the Record of the Son of God, should we not stand able to sound the principal fountain of our natural existence? Should we not cleanse and guard it with a divinely wise and jealous care? We superabound in edifices correctional. A step, and the delinquent has passed from the reformatory or the Bridewell to the penitentiary; but where rear the capitals and domes of the fair palaces whose occupants enter not in tears? where they dwell not in sorrow? where the need of undoing is undone? Does the reformatory reform? Does the penitentiary make penitent? Does the wise gardener stunt the early growth, and later bend himself to make void the mischief? Does a wise nation permit a pernicious early training to render worthy citizenship an impossibility?

The larger embraces the lesser. The parent possesses the child; the nation possesses child and parent. If it is besieged, the parent becomes the unconsidered particle; the youth is offered up for the general integrity. If his soldier offspring prove a traitor, paternal tears may not save him; if as a civilian he trips, consanguinity may oppose no bar to the dungeon. But the government is manifestly inconsistent in demanding a slightly and sound superstructure where it has neglected to lay the preparatory foundation, which, in case of personality, is such a training as will bring to the surface and develop to the utmost all the desirable inherent attributes of the being.

Who should follow the vocation of training the infancy of humanity,—this highest estate of the instructor? Not the unloving, nor the selfishly loving; not the cruel, the sordid, the narrow, the ignorant, nor the criminal. If by chance the darlings of our respectable citizens were exposed to such understood peril—

well, imagine the white caps of indignation upon the tumultuous billows of rescue! And herein are seen the narrowness and short-sightedness of a selfish love which snatches "my child" from contamination, and leaves its fellows to grow into the labyrinthine entanglement of perniciousness which must soon or late more or less closely environ the object of this much solicitude. Herein is the evidence that the respectable citizen fails to present the highest credentials of ability for the guardianship of his child.

If the well-intentioned are wanting, in what relationship to the best interests of the rising generation and to humanity as a whole, are they who willingly consign their offspring to vice? If we turn to the annals of crime, we cannot close our eyes to the facts that we are lamentably interspersed with undesirableness; and it is not shown that these are less prolific than the more desirable. It must be seen that the supposed sacredness of a relationship which makes the constant close proximity of the parents to their young indispensable, in nearly all cases commits the most susceptible years of life to injudicious and often to vicious training.

The evolution of all the child involves occupies small part in the educational plan, except in the case of the most advanced instructors, who are too few and too expensive to be reached by the preponderating masses. Even those who attain these more felicitous opportunities have already been dwarfed in the home nursery or at the home fireside; for parents little understand the processes of successful mental evolvement; few parents, relatively speaking, fathom and act upon the fact that early lax habits create a handicap upon the later processes of reaching the acme of possibility, and fewer yet are conscious that infantile disobedience is planning the man disloyal to God.

At some certain period in life, after a mischief past calculation has been perpetrated, maids and masters are placed in educational institutions where their molding proceeds under the eye of those who are at least unbiased by the narrowness of a selfish love—a love which discriminates between mine and thine. If this is salutary, why not begin early and reap the entire benefits? And if it is good for the few, why is it not good for the many? And why does not a progressive nation practice the ounce of preventive—the mental and moral training of its combined youth, and thus eliminate that lamentable failure—the pound of cure in form of correctional institutions?



God alternates between the amplitude of Deity and the infancy of his Divinity; from the Son of God mer-

ging into the Father, and from the Fatherhood merging into Sonship.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE CONSENSUS of opinion seems to be that the tariff is the main issue before the country today, and one that demands immediate attention. It should not be approached in a partisan spirit, but dealt with according to ethical principles. The Dingley tariff is highly protective and it must be revised. What is a tariff? It is virtually legislation in favor of monopoly by setting a price upon the natural resources of a country. Soil, climate, and natural distribution, as well as the genius of its inhabitants, combine to determine what commodities each country can best supply. Great Britain, for instance, is deficient in food, fibers, ore, and coal; Germany in timber, fibers, and fuel, while France lacks metals, fibers, and fuel. Common sense and reason dictate free interchange of necessities between nations as between compatriots. Nothing is really gained by the imposition of high duties, because each country must have recourse to importation along some lines, and the policy it adopts toward others will govern their conduct in return. If it is too early in the development of the race to hope for free trade, which means international co-operation, broader lines of policy must be followed than a system of petty retaliation. As matters now stand, it is possible for any country to discriminate against the exports of another with which it is at variance or for reasons of commercial jealousy. War can be waged with the tariff as effectually as with Gattling guns, and the monetary resources of a great nation may be reduced by boycotting its exports as surely as by a protracted campaign. If the European powers combine against American industries, the United States treasury may be drained as the struggle with the Boers has drained the treasury of England. Uniform rates that cannot be changed on national pretexts, should be adopted. The tariff—a term coming from an Arabic root that means *to know*—is an index to the relations of any country with its neighbors, as well as one that shows the prevailing sentiment of commercial justice. In order to pay the indemnities asked by the Allies, China desires to increase her revenues by putting higher duties upon opium and rice, but Great Britain objects for obvious reasons. International rates would settle these questions and prevent undignified wrangling. As soon as this government ordered restrictions against Russian petroleum, that country retaliated by imposing higher duties upon American resin and bicycles. Let us have commercial justice, not petty reprisals.

If any new demonstration of the rottenness of the entire social fabric was needed, it has been furnished by the state of affairs disclosed by the strike at Dayton, Ohio. The complications which have arisen between capital on the one hand and labor as represented by union and non-union employes on the other hand, point emphatically to the impossibility of adjustment under present conditions. The case is an extreme one and presents peculiar features. Mr. Patterson, the president of the National Cash Register Company, in creating a "model factory" which furnished its workers with many appliances of comfort and luxury, did not attempt to pose as a philanthropist. He frankly said that he proposed to supply such enjoyments because he believed that it would pay—that is, because he could get more work and better work out of men and women in good environment. He found that it did pay, and his factory became a model of organized selfishness, a term that accurately defines plutocracy. In motive value, it was no better than one which seeks to attain the same object by cutting wages and curtailing expenditure in everything that pertains to the personal welfare of its employes. The aim of capital is

to lay up more capital—to pull down its barns and storehouses and build greater. Though its methods are many its object is one. The fiat of divine justice coming down through the ages from former times and the most ancient peoples has never been repealed. It needs not the authority of a Justinian nor a Napoleonic code to support it, for it rests upon the supreme authority of the King of kings by virtue of which it is written: "Thou shalt not muzzle the ox that treadeth out the corn." A workers' paradise of physical well being is only a Utopia of deceit, subtly intended to repress the free motions of the subject class toward redress of grievances.

The Bible records that after the resurrection, when the Disciples were assembled and the doors were shut, Jesus suddenly appeared in their midst. In explanation of this phenomenon, the *Individualist* says that the Lord was not actually present in bodily form, but simply in the apprehension of his Disciples—"in the same sense that he is now present everywhere and always." Such an exposition ignores the full text of the narrative, which expressly relates that Jesus refuted the doubts of his Disciples, who thought that he was a spirit. He had power to materialize and dematerialize at will. This was not an example of astral projection, as theosophists claim. The corporeal form of the Lord was not at the time asleep in some other place while his double appeared among his followers. The attraction between him and that little band was strong enough to enable him to transit every physical atom. For the time being the Disciples struck the same spiritual vibration with their Master, and they drew him to them. It is a great misapprehension of the Christian world, to believe that Jesus is present everywhere and always. He told his Disciples that he would go away, and they saw him disappear in his translation. A cloud received Him out of their sight, and as they watched, an angel told them that this same Jesus—a visible, tangible man, should come again in like manner, that is, as a man. The cloud which received him refers to the church or the Disciples who absorbed him. A cloud also relates to the descent of truth into the natural degree. Of His second coming, it is said that he cometh with clouds, the truths or doctrine of life.

"I am Omniscient." This startling device appears in large characters upon the cover of a metaphysical magazine devoted to "practical Christianity." Such teaching is very popular, because it appeals to pride. It is a gratification to many to believe that the natural man is independent in his wisdom, instead of dependent upon the radiations of truth from the mind of the Messiah. The Founder of Christianity did not tell his Disciples that they knew all things. He took a little child and set him in their midst, saying: "Except ye be converted and become as little children, ye cannot see the kingdom of God." It is noticeable that those who proclaim in the light of their "omniscience" that there is no sin, sickness, nor death do suffer from these calamities as plainly as the rest of the world. They die and see corruption like other men. Jesus did not see corruption; the grave could not hold him, and he converted his body to spiritual energy, passing out alive in the presence of his Disciples. That was practical Christianity. His Disciples must follow him. Before they can reach the Throne of intellectual supremacy, they must be converted to spirit and pass out alive, entering into the higher sphere of immortality as little children. He alone knew this truth.

We are indebted to the *Adept* for a piece of information which shows significantly how astronomical theories have originated. That of canals on Mars, started with a mistranslation of a report made by an Italian astronomer, who observed what seemed to him like depressions on the surface of the planet. His mind was, of course, imbued with the idea that the planets are solid bodies. The translator by employing the word "canal" gave rise to the belief that artificial water-ways had been discovered, and the astronomical world has been agitating the subject ever since. Koreshan Science teaches that the visible planets are merely reflections of discs that circulate in the earth's crust. A knowledge of cosmic form and function supported by the laws of analogy, enabled the Founder of Koreshan Science to define and locate the planetary system.

The Koreshan System calls into play the reasoning faculties and stimulates original experiment. Indolent persons who want to do their thinking by proxy and are content with second hand opinions can never become Koreshans. The very name implies intense central activity, which in man is cerebral activity, corresponding to the commingling and elaboration of energies in the solar vortex. The concept of a cellular universe is so startling and original, that it acts like an electric shock upon sluggish minds. People are not willing, as a rule, to be called eccentric, and they will not risk the acceptance of a system so daring unless thoroughly convinced that it is true. Such a conviction implies mental alertness.

According to the symbolic language of the Bible, which has been grossly misunderstood by a materialistic age, the Lord God caused a deep sleep to fall upon Adam, and while he slept a rib, meaning strength, was taken out of him to form the woman. The Man is Christ, who sleeps in the race till the end of the age, and while he sleeps the woman, that is to say the church, is taken out of him and gathered into the spiritual heavens as the New Jerusalem, the Bride who is brought down to meet her husband, Christ, in the resurrection. Our word church is derived primarily from the Greek *kyrios*, Lord, from the root *kyros*, might or strength. The church, then, is the strength of the Lord Christ.

Why not call things by their right names? Here is a

writer who draws a delightful picture of society rejuvenated and order restored. He says that "voluntary co-operation will provide a more normal and satisfactory relationship than that which is the fruit of the club and the bayonet." This is all very good, but he is writing upon anarchism, and there is no jugglery with words which can change anarchism into voluntary co-operation. They represent opposite poles of thought.

Koreshan Psychology substantiates its claim that the spiritual world is in man, by proofs from analogy. Biology shows that the life of those corpuscles of the human body which die, passes over to more vital and progressive cells. In a corresponding manner, as it is reasonable to conclude, the life of all persons constituting as they do the corpuscles of the body social, must at death pass over to the remaining cells still vitally active.

The seven Messianic manifestations which recur in a grand cycle are the seven words which God speaks. It is written, that "Words fitly spoken are like apples of gold in pictures of silver." The golden apple is symbolical of immortality, the fruit of the Tree of Life. The Hebrew word here rendered picture, means imagery, hence a picture of silver is an image of Truth, or a man in whom is immortal life, made in the image of God.

Jesus was called the brightness of God's glory and the express image of his person, yet he was man, so weak that he fainted under the burden of the heavy cross of wood. He was wearied by his journey as he sat by the well. In Him the strength of God was made perfect in weakness. The mind of Deity was clothed in human flesh.

According to the law of polar opposites, when the science of being is taught the negation of being will also be taught.

Knowledge of truth brings with it humility and reverence, also a great pity for human need.

The law of the Messianic manifestation is the key to the Scriptures.

The crowning miracle of creation is the God-Man.

The truth is not entrusted to Pharisees.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

The Mission of Elijah.

EDITOR FLAMING SWORD.—(1) I would like you to interpret for me Joel iii: 21. (2) Also II Kings iv: 38-41. (3) Please explain J. A. Dowie's statement as declaring himself to be Elijah.—S. S. G., Ruthven, Ia.

(1) "For I will cleanse their blood that I have not cleansed," Joel iii: 21, refers to the cleansing of the sanctuary at the end of the age. The sanctuary is the man in whom God dwells or tabernacles. The Lord comes up out of the race as a man, born in sin and shapen in iniquity like other men. The first step toward setting up the kingdom of God in earth is the process of purification, accomplished through the application of truth to life, by which the Lord puts off the sins acquired in his age-long descent into humanity. The blood is the life; and the

Hebrew word rendered cleanse, means to make free or innocent. Freedom from the curse of the law and cherubic innocence are states which pertain to immortal life.

(2) The incident related in II Kings iv: 38-41, has reference to the accomplishment of Elisha's mission as the successor of Elijah. Dearth or famine in the land signifies the devastation of the church through error, and the wild vines gathered by Elisha's follower or prophet, typify the various forms of belief which induce the natural mind to continue in the lines of sensual generation, subject to death. The disciples who surrounded the man of God were receptive to higher doctrine, and they could not eat of the lower nutriment; they saw that it meant

death. Elisha, or the spirit of Elijah acting through him, furnished meal by disseminating higher truths suited to the comprehension of the people of that age—truths which prepared them for a succeeding baptism from the Lord Jesus. Elijah came again as John the Baptist, the continent of spiritual entities which passed over to Christ. He appears now at the end of the age as the Messenger of the Covenant, the forerunner of the Sons of God. He inculcates the doctrines of restraint and chastity by which men may shun death and eat of the fruit of the Tree of Lives.

(3) Dowie is one of the false claimants to Messiahship, concerning whom the church was warned. "By their fruits ye shall know them." Has Dowie formulated the science of immortal life, and will he make a practical demonstration of his knowledge?

The Strong Delusion.

(1) Is there any one particular delusion meant in the 11th verse of II Thess. 2d chapter? If so, what is that strong delusion, the lie that they all shall believe and be damned, who believed not the truth but had pleasure in unrighteousness? At what time was it that they "believed not the truth, but had pleasure in unrighteousness," for which their delusion and damnation seem to be the punishment?

(2) In THE SWORD of April 20, 1900, on page 5, the statement is: "The king of Babylon looked into the liver; he studied divination; he made his arrows bright, and he consulted with images." Where is it so stated in the Bible?—J. L. T., Mobile, Texas.

The doctrine of faith without works is the strong delusion that prevails in the church at the present time. Nineteen hundred years ago, when Jesus proclaimed the truth at the close of the Jewish dispensation, those who were not receptive to his doctrine and did not acknowledge him as the Messiah, had no part in the baptism shed upon his followers. Their interior loves were toward unrighteousness, or the delights of self, and not toward the Lord. Therefore as reem-bodied today, though they be nominally members of some Christian sect, they are damned (condemned or judged by the declaration of the truth) as regards any possibility of attaining to immortal life in the body, through the final baptism soon to come from the Messenger of this age. They will reach the status of divine Sonship later on, in some other age, when they have ripened sufficiently to accept the truth.

(2) The passage of Scripture quoted in THE SWORD of April 20, 1900, is found in Ezekiel xxi: 21.

Explanation of John xvi: 23.

EDITOR FLAMING SWORD:—Will you kindly explain the following passage in John xvi: 23?—AN INQUIRER.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." The Disciples were questioning among themselves as to the import of the Lord's words. Their attitude toward Him was that of learners in the presence of their Master. They were slow of apprehension and they could not understand the divine truths which he taught them in parables. Jesus knew that he was to baptize them with his own spirit, and he looked forward to a day at the end of the age when in the resurrection they should be perfected in wisdom, having reached

the Sonship. Then all truth being clear, they would question Him no more.

"Whatsoever ye shall ask the Father in my name, he will give it you." Name in this passage means character or renown. When they come into the renown, or the righteousness of Christ, through conjunctive unity with the Father, the disciples will inherit all things, being heirs of God and joint heirs with Christ. This time has not yet come, hence the Lord continues: "Hitherto have ye asked nothing, in my name."

* * *

Modern World Uncivilized.

Christianity and Education Have not Reclaimed the World from Barbarism.

We pride ourselves on our refinement, but we are not nearly reclaimed from barbarism. A hundred years hence our descendants will consider us and our institutions with the same contempt we vouchsafe to the people of the middle ages, or upon the refractory Chinese of today. This is not a paradox; I am past juggling for an audience.

Despite our self-satisfied bumptiousness, mankind is still piteously groping after real civilization, like a tangled mass of larvæ tumbling and crawling out of some dark, slimy cavern toward the light that will give them wings. Only few men have forged ahead and stand in the full sunshine of Truth. The progress of the mass is slow enough to strike with despair those of us who are past mid-life; for we must now admit to ourselves that we will see but a few of the changes we have hoped and worked for.

An undeniable increase in material comfort and equipment must be credited to the nineteenth century; but that alone does not constitute civilization. Better food, fast steamers, telephone and electric lights—all that is only the accessory part of human development, means to happiness, certainly, but not happiness. Has the telephone diminished the hunger of the hungry?

Our brains are still befogged; our private and public life is still based upon vile, exasperating ignorance. Reason, now proclaimed by a hundred prophets in every country, has everywhere the greatest trouble to penetrate through the thick folds of inane prejudice that enwrap individuals and institutions.

The evils we suffer from, and the evils each of us perpetrates, have no doubt been lessened in a measure; but it seems to me that they have for the most part merely changed their aspects and their names. There were times—not so many generations ago—when in every country men and women were tortured by inquisitors—religious or not. Now most countries, we think, have grown beyond that. But are not the newspapers filled with revolting cases of children tortured by their

parents, of wives who are long-suffering martyrs, of students who find cruel delight in bullying some poor, ill-gifted companion? And do you know what frightful things take place—I will not say in Turkey or Siberia—but in the penitentiaries and insane asylums of the most advanced nations?

There were times, to be sure, when political and religious fanaticism fettered all development, sought to extinguish science, and burned the scientists at the stake. We are certainly past that stage. Yet today Tolstoi is excommunicated by Rome. I was before him, and so were Catholics and Protestants, Darwin, Huxley, Renan, and most of the harbingers of tomorrow's truth. Why, I have it direct from eminent American professors, that in most of the universities of the United States they would not dare express their real convictions on religious, political, or economical questions, because their resignations would surely be demanded at once! It is the same in England and Germany. And in France Jean Jaures, one of the geniuses of the age, was recently refused a chair in the College de France to lecture upon Socialism. Your own admirable Henry George, if I remember well, died a pauper after having been jeered at his whole life long; and the lofty German apostle, Liebknecht, was an exile for years, hounded out of Germany as Victor Hugo had been out of France.

Yet with what contempt we regard that historical council that compelled Galileo to kneel and say that the earth did not move! But, on the other hand, for such devastating forces of retrogradation as Bismarck, Chamberlain, and Gen. Mercier, the world seems at a loss to find adequate honors and adulation; even their most severe judges feel bound to temper their censure with admiring reserve.

It is useless to delude ourselves. You may tinker all you please, there will be no true civilization until the present social system is radically modified. Have you not learned that there are every day thousands—not hundreds, thousands—of men and women who die of want, of cold, of disease unattended, and that, too, frequently after these miseries have given twenty, thirty, fifty years of their labor to the making of all that we enjoy?

Can you forget that children—little children precious as yours—are this minute suffering famine and absorbing the germs of all vices? Can you forget that in every hospital, prison, factory, tenement, there are crimes that cry for vengeance to heaven?

Ah, the sadness of it all! To think that throughout the length of the century just finished great men have vainly cried these things, have pondered during long years of abnegation over these problems, and vainly pointed out the remedies. But they were mistrusted, misrepresented, and mocked by childish crowds, proud of their numbers.—EMILE ZOLA, in *New York World*.

Spain's Coat of Arms.

Analysis and History of the Development of the Emblems of the Spanish Armorial Ensign.

In the year 711 of the Christian era, the Spanish territory, then in possession of the Goths, was invaded by the Moors. It cost the Spanish people eight hundred years of warfare to drive them away. The first portion of the Spanish territory declared free and independent, was that situated in the Austrian mountains, where a small kingdom was formed in the year 719, known in history as "Asturia and Leon." Afterwards, in different parts of the Spanish territory, several independent kingdoms were made, named in history as follows: Navarra, Aragon, and Granada kingdoms, and the Catalonian earldom.

All these kingdoms were ruled by different royal families until 1492, at which time, by the marriage of Fernando "El Catolico," King of Aragon, Navarra, and Catalonia, with Isabella, Queen of Asturia and Leon, all these small kingdoms were combined and became one. Then the actual Spanish coat of arms was formed.

The upper left-hand corner of the coat of arms represents a castle, and the upper right-hand corner a lion, which mean the old Asturia and Leon kingdom. This kingdom was the first to proclaim itself free and independent from the Moorish yoke. The emblem of the castle was selected because of the many castles built for the protection of the territory, and that of the lion as a memorial to the bravery of their soldiers, who preferred death to surrender.

The Catalonian earldom became independent in the year 874. Its motto, the four stripes appearing in the lower left-hand corner of the coat of arms, was adopted in perpetuation of the memory of the battle of Tolosa, in which battle the life of Carlos "El Cabro," the French king, was saved by the Catalonian Count Lain, who thereby risked his own life and was badly wounded. It is an historical fact, that when Count Lain heard from his sovereign that in consequence of his bravery his country would be free and independent of the French kings, he took his own gauntlet, soaked in his own blood, and made four stripes with it on his shield saying, "Hereafter this will be my descendants' motto."

The Navarra kingdom gained its freedom and independence in the year 734. Its motto, a string of chains, found in the lower right-hand corner of the coat of arms, was adopted by reason of the mountainous country in which it was located.

The kingdom of Aragon became free and independent in the year 754. It has no representation in the Spanish coat of arms, because of its having previously lost its identity by being merged into the kingdom of Navarra.

The pomegranate flower at the extreme bottom of the coat of arms represents the

old Granada kingdom, which was the last foothold of the Moors in Spain. When, in January, 1492, the Spanish king, Fernando "El Catolico," took the city of Granada, which at that time was called the garden spot of Spain, he adopted the pomegranate as his motto on account of its being the most plentiful plant in the city.

In the year 1700, when the Spanish kingdom passed to the Bourbon family, they set in the Spanish coat of arms the sign of the French royal family, to which they belonged; namely, the "Flor de Lis," which can be seen in the center of the coat of arms.

The columns on either side of the coat of arms, known in history as "Gercules' Columns," bearing the words "Plus Ultra," signify that before Christopher Columbus discovered America, Spain was the last land seaward or toward the West. The large crown at the top of the coat of arms is emblematic of the consolidation of all the old Spanish kingdoms under the one head.—FRANCISCO G. DE PERALTA, in *Havana Post*.

* * *

The Great Steel Trust.

The New York Journal Finds the Foundation of all Capital in Labor.

All the steel work of the country is in one company, in the directing hands of one set of men. The universal railroad trust is coming. Every day brings us nearer its completion. Legislation against trusts is about as effective as a broom against the ocean. It is settled definitely in America that the stage of competition is past, and that hereafter every great industry is to be managed under a single financial headship.

We ask you today to consider earnestly the giant trust from a new standpoint. We shall take the steel trust—first born of the billion dollar class—for individual study. Who is the real head, the permanent head, of the steel trust? Do you say J. Pierpont Morgan? Wrong. He arranged the financial deal which sold to the public various steel concerns for ten times what they cost. He was paid a commission of \$13,000,000 or \$14,000,000 for his 40 days' work at organizing, and that limits his headship of the steel trust.

Do you say John D. Rockefeller? Still wrong. Rockefeller's genius for monopoly undoubtedly conceived the great trust. Only his financial strength could have carried out the great undertaking. Morgan acted as Rockefellers' agent, and Rockefeller's pocket controls the trust's future in so far as mere finance can control it. But not Morgan, nor Rockefeller, nor all the power of all the banks and of all the great fortunes controls the steel trust now that it is born.

The ruler of the steel trust is the man who can control the tens of thousands and hundreds of thousands of human beings engaged in the production of steel. The great financiers have congratulated them-

selves on putting all their eggs in one basket. They view with delight a situation which puts at their mercy all industries dependent on steel. But they deceive themselves, and an awakening is ahead of them.

They have staked \$1,100,000,000 on a single set of workingmen. To pay interest on their vast capital they must earn more than \$75,000,000 a year. Their trust can only exist, they can only pay those dividends, so long as their army of workmen consent to make steel. They have put all the steel plants into one organization. They have also put all the steel workers into one organization.

The capable leader of that vast army of men may not be visible today. But he is bound to appear. Great opportunity always finds the great man. When the man shall appear capable of acting as leader of the steelmakers, you will see the head of the steel trust, and not before.

When one hundred concerns made steel, a strike in one concern meant little. Ninety concerns were at work. But Rockefeller's genius has forced every able steel-maker into one great organization. How will Rockefeller's genius reply when he shall find himself confronted by a leader able to say:

"Mr. Rockefeller, I represent all the men in America capable of making steel. I am, therefore, as you will readily understand, the head of the steel trust, and hereafter, unless you want your one billion one hundred millions to melt, unless you want your dividends to stop, unless you want such a panic as this country has never seen, you will please take my instructions as to the steel trust management. My orders are those of the real steel trust, of the men who make the steel."—*New York Journal*.

* * *

Edison's Latest Discovery.

A New Process which Promises to Revolutionize the Building Industry.

The public is unaccustomed to getting concrete facts from electrical wizards, but here comes Edison with the definite statement of his ability to make a "Portland cement" at such a small cost as to revolutionize the building industry.

Considering the present cost of cement, the extent to which it has entered into modern construction is marvelous. All great public works that call for enduring material that will resist the wear and tear of the elements are built largely with concrete. It is the principal material used in the construction of river dams, government forts, bridge abutments, and foundations for large office or mercantile structures where the framework is steel. Its cost, however, has precluded its use to any large extent in private dwellings.

Through his discovery of a new process for making cement, Mr. Edison, however, promises to place it within the reach of the builder of the humblest cottage. It

will be as cheap as common salt, and when mixed with sand and broken stone in the proportion of one part of cement to three parts of sand and five parts of broken stone, it will supply a concrete mixture so cheap and so durable that it is certain to supplant pine, brick, or stone in all building operations. Houses, in fact, according to Mr. Edison, will simply be "poured" instead of being built. A form, patterned after a design furnished by an architect, will be made of wood or steel, and into this will be poured the concrete mixture. After the concrete solidifies the owner has a dwelling in which he can defy the elements and the tooth of Time.

The "concrete problem" is an old one. Hundreds of inventors have tried to devise a process for cheapening its manufacture. If Edison has solved it he may not only stop the ruthless devastation of pine forests by furnishing a much cheaper building material, but will place homes within the reach of thousands who cannot now afford wood.—*Record-Herald*, Chicago.

* * *

Developing the Faculty of Sight.

According to a Vienna medical journal, the *Wiener Klinische Wochenschrift*, at the last meeting of the Medical Association, Herr Heller, the director of one of the local blind asylums, gave an interesting account of the means by which he succeeded in enabling a blind boy of seven years of age to distinguish objects and even to read. He claimed that this was the first instance in which it had been found possible to impart elementary instruction exclusively through the sense of sight, to a child previously incapable of seeing. He apparently attributed this result to a great restriction of the field of vision and sight in the case of a patient who manifested considerable sensitiveness to light.

The method adopted was as follows: The boy was first exercised in localizing a point of light in a room which was otherwise perfectly dark. Articles with which he had already become acquainted by touch were then placed within the narrow illuminated circle and he was called upon to distinguish them by sight alone. When the light was passed through colored glasses, the child noticed the difference. By associating the names with the various colors he was gradually taught to recognize them. After he had acquired the power of distinguishing geometrical forms, he learned to recognize letters and numerals.

In the second stage of the treatment, the use of the sense of touch was entirely excluded. At present, after fourteen months' practice, the boy is able to read with the naked eye and to recognize, localize, and distinguish colors, forms, and objects at steadily diminishing distances. A demonstration illustrating these results was given in presence of the Medical Association.—*London Times*.

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—EDITOR FLAMING SWORD.

* * *

Capital and Labor.

"Times are hard," said the Picked Chicken.

"Why," said the Rat, "this is an era of prosperity, see how I have feathered my nest!"

"But," said the Picked Chicken, "you have gotten my feathers."

"You must not think," said the Rat, "that because I get more comfort you get poorer."

"But," said the Chicken, "you produce no feathers, and I keep none—"

"If you would use your teeth—" interrupted the Rat.

"I—" said the Picked Chicken.

"You could lay by as much as I do," concluded the Rat.

"If—" said the Picked Chicken.

"Without consumers like me," said the Rat, "there would be no demand for the feathers which you produce."

"I will vote for a change," said the Picked Chicken.

"Only those who have feathers should have the suffrage," remarked the Rat.

—*Life*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Altruism in Factories.

Give Labor Fair Wages and It Can Get Along Without Charity.

The wage scale having been fairly adjusted, the employer need not worry himself about what altruistic measures he will adopt for the benefit of his employes. Once the interest of the latter in the success of the enterprise becomes established, suggestions regarding methods which will be to the common interest of employer and employe will come fast enough from the men. Conveniences which good men need to do their work well and keep them in prime condition, mentally and physically, are of advantage, and they are bound to come, but they have their time and place of coming, which are after more important things are settled.

It must be remembered that kind words, rest-rooms, libraries, lectures, and other so called altruistic measures, although excellent in their proper time and place, do not in themselves bring happiness and contentment, for they do not supply food and clothes and house rent and home comforts, and the latter are what men work for. Of such things, therefore, until the proper time arrives, the men become suspicious, as they partake of the nature of charity, and honest workmen resent anything of such a nature. The men must be mentally happy and well advanced in modern thought and methods before such things can be introduced.

Nor should an employer allow the announcement to become current that he has a "model shop" when he has made his business a success by adopting the methods outlined above, and added such conveniences as he finds are of common advantage to his business and his men. Intelligent workmen are sensitive to being referred to as adjuncts to anything "model."

An attempt to advertise an enterprise by proclaiming that philanthropic principles dominate its management may be effective for a time, but men lose respect for such philanthropy and its projectors. There is no philanthropy about it; it is pure business. Nor should a manager announce to his men or to the public that he incorporates advanced ideas in his system of management "because it pays." No advantage can be gained by such a course. It will, in fact, be found that it does not pay. He should no more think of making such a statement than of saying that he keeps his own hands and face clean, or changes his linen daily "because it pays."—H. F. J. PORTER, in *Cassier's Magazine*.

WORTH.—Don't worry because someone criticises and abuses you, but be thankful that you have made yourself worthy of abuse by succeeding at something. Remember that a boy would not throw stones at an apple tree if no apples were on it.—*Light from Far East*.

The World's News.

June 19.—Russia and Italy start tariff war against United States.—National Cash Registry Factory at Dayton, Ohio, resumes operations as before strike.—Mrs. McKinley out of danger.—Death of Hazen S. Pingree, former Governor of Michigan, after short illness in London.—Fourth daughter born to Czar and Czarina of Russia.—Great future predicted for China.—June 20.—Two Negroes, accused of complicity in murder of a planter, lynched by mob in La.—Great meeting of peace advocates in London.—Brown University confers degree of LL. D. upon Gen. Miles.—Spanish to be the official language of Philippine courts for five years.—Priest celebrating mass in church at Nantes, France, attacked and fatally wounded by former nun.—Bones of dinosaur found in Colorado.—June 21.—Kaiser wants larger navy.—W. J. Bryan and family in Chicago.—Rockefeller visits Yerkes Observatory.—Strikers shot by non-union miners in West Virginia.—Sir Claude McDonald predicts that China will not be dismembered by Powers.—United States will establish civil government in the Philippines on July 4.—Greedy powers propose to add to indemnities already asked from China.—American buyers make corner in opium.—Drunken man aims blow at window of crown prince's carriage in Berlin.—British parliament refuses to make concession on sugar in response to appeal for lower tariff from colonies.—June 22.—Cyclone kills eight persons in Nebraska.—Methodist church of Omaha forbids women to wear hats during service.—Explosion of fireworks at Patterson, N. J., kills seventeen.—Waldock-Rousseau ministry celebrates second anniversary in France.—Hoshi Toru, Japanese statesman, former minister to United States, stabbed by political enemy at Tokyo.—Troops guard Negro from mob at Houston, Texas.—George Lawrence, photographer, falls 200 feet from broken balloon, without injury.—Wanamaker offers \$3,000,000 for street-car franchises and promises Philadelphia 3 cent fares morning and evening.—President and cabinet sustain Secretary Gage in Russian tariff disagreement.—New Jersey jury convicts Thomas G. Barker for shooting Rev. John Keller.—Class day at Harvard.—Young men of New Orleans fight duel; Walter Seph killed and Lawrence Bailey half insane.—German will not be taught in Chicago elementary schools after Jan. 1; teachers who marry during school year must resign.—Decline in wheat because harvest promises to be poor.—Name of George D. Herron stricken from roll of Grinnell Congregationalist church.—June 23.—Plan to settle machinists' strike.—Adelbert S. Hay, son of the Secretary of State, found dead upon the pavement under third story window of his hotel in New Haven.—Edward Cudahy seriously ill; fright due to experience with kidnappers

ers has injured his health.—Sir Joshua Reynolds' portrait of "Lady Dehuc and her children" bought by J. Pierpont Morgan for \$110,000.—Gen. Chaffee appointed military governor of the Philippines.—Peary Arctic Club chooses Herbert L. Bridgman to head expedition for relief of Lieut. Peary.—Heat in Chicago causes one death and seven prostrations.—Dr. Kovalsky, the Russian scholar, visits Chicago.—American Baptists petition Shah of Persia for immunity from persecution.—Daily average attendance for first six weeks at Buffalo 28,640.—Cecil Rhodes threatened with paralysis.—South Omaha will celebrate July 4 by Mexican bull fights.—June 24.—Secretary Hay prostrated by death of son.—Pocahontas coal fields in West Virginia swept by cloud-burst; 400 lives lost; \$4,000,000 of property destroyed.—Logan County, Ill., devastated by storm.—Germany recognizes Monroe doctrine.—Gen. Caillés and 650 insurgents surrender at Santa Cruz, Luzon.—London financial operations depressed by Boer war.—Chicago minister speaks in favor of billiards and dancing in churches.—June 25.—Hot wave through the West.—Five students from North-western University digging trenches for gas mains to train their muscles for football.—Colony for Negroes to be founded near Atlanta, Ga.—Commencement at Yale.—Wreck of "Cleveland Flyer" on Pittsburg and Lake Erie R. R., near Monaca, Pa.; two killed, thirty injured.—Mormons to build a temple in New York.—West Va. death rate reduced.—International Salt Trust formed by John D. Rockefeller.

The Saturday Evening Post.—The first magazine article written by M. Loubet since he became President of the French Republic will appear in *The Saturday Evening Post* for July 13. This important paper, entitled Young Men and the Republic, after touching upon our pleasant relations with the French Republic, continues with a significant reference to the attitude of France toward the other Powers. The masterly summing up with which the article concludes is a fine expression of the strong republican spirit which reigns in France today. Young Men and the Republic was written expressly for *The Saturday Evening Post*, and will appear in no other magazine. The illustrations are reproductions of private photographs taken by President Loubet's son.

Leslie's Weekly.—Professor Ladd, of Yale University, contributes the leading editorial article this week, on the subject, Is Christian Science Hypnotism? He takes the ground that it is, and his statements will attract much attention. A Washington correspondent discusses the question whether Germany will challenge the Monroe doctrine. The first normal school at Manila is illustrated. Sculpture at the Pan-American Exposition, forms a fine page. An excellent story and a page of humor enliven this issue.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
490 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year, sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (P. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederik White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



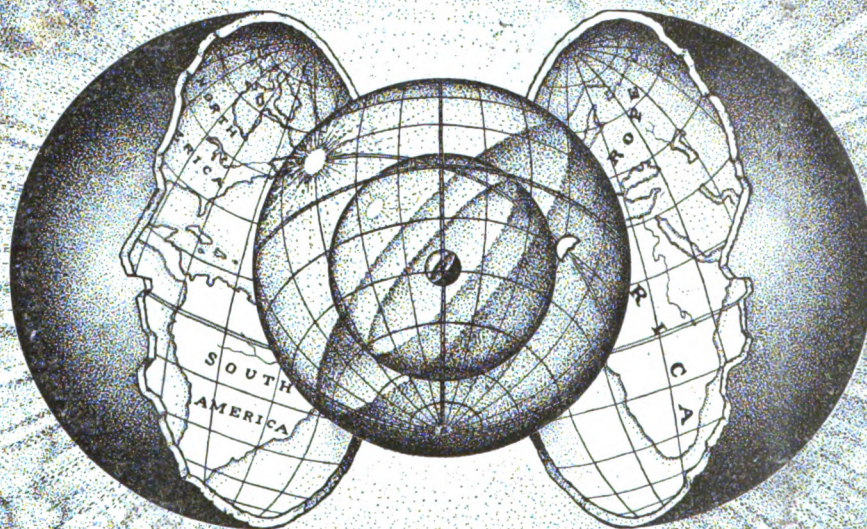
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, JUNE 28, 1901. A. K 61.

NUMBER 32.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.



ALCHEMY

ETHNOLOGY

HISTORY



JUL 12 1901

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, JULY 5, 1901. A. K. 61.

NUMBER 33.

CONTENTS

**ULTIMATE PRODUCT OF PROGRESSIVE EVOLUTION. — LABOR-
SAVING MACHINERY UNDER COMPETISM, — — — — — KORESH**
Pan, the Great Cellular Deity, — — — — — BERTHALDINE, MATRONA
EDITORIAL PAGES.—Greatness of Shakespeare and Napoleon.—The Outlook for
Christianity.—Beauties of Nature.—The Art of Civilization.—Tiresome School Meth-
ods.—Progress in Heaven.—The Comforter.—Short Paragraphs, LUCIE PAGE BORDEN
QUESTIONS.—Continuity of Life in the God World.—The Passing of the Old World.
—(Explanation of the Famous "This Generation"), KORESH AND L. P. BORDEN
MISCELLANEOUS.—New Slave Market.—One Literary Catastrophe.—Another Edi-
tion Ready.—Koreschan Propaganda Appointments.—The World's News and Reviews

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOONER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 33.

CHICAGO, ILL., JULY 5, 1901. A. K. 61.

Whole No. 4.8

Ultimate Product of Progressive Evolution.

False Hypotheses upon which Modern Evolutionists Build; the Goal of Evolution is the Race of Immortals; the Powerful Momentum of Supreme Aspiration Toward Godhood.

THE DOCTRINE OF PHYSICAL EVOLUTION assumes that there has been a progressive and distinctive development from the lower to the higher conditions, ending with the present supreme stage of living manifestation. The premise of this assumption involves no predication of a creative power at any time in the progress of unfoldment, superior to the stage of life prepared to shoot forth into a more richly endowed physical organism and functional capacity. The evolutionist may or may not positively deny the existence of a supreme intellectual creative function, but he does contend that there exists no necessity for such a force in Nature, as the inherent tendencies of matter are sufficient to account for all the varieties of form and function that exist. We do not dispute the general claim of the evolutionist that there is operative a series of specific creative functions, beginning with the lowest condition of active development and ending somewhere at a point of limitation in the series. While we do not question the general fact of the law of evolution, we do deny the right of the evolutionist to assume a premise, and upon the basis of that assumption to reason out a fabric, the conclusion of which involves all the elements of assumption which the premise includes, and then insist that the theory is so sufficiently grounded in

certainly as to be worthy of acceptance as a truth.

Evolution is a fact, as undeniably indicated in Nature and just as positively pronounced in the teachings of the foremost Biblical writers. While discussing a subject which to the world in general remains a problem, we cannot justify ourselves in predicating our argument upon so flimsy a statement as that made by Darwin—that when an hypothesis explains various large and independent classes of facts it rises to the rank of a well-grounded theory. He says that in scientific investigations it is permitted to invent any hypothesis. The great difficulty with which the so called scientific world has had to contend, is the lack of determining the relation of various large and independent classes of facts to a positively asserted and demonstrated premise, rather than to a previously assumed theory where everything like a premise has been ignored. In attempting to reason on a subject involving all that is embraced in this question of life and death, it would be unpardonably criminal to lead the world into a settled conviction of the truth of a theory of being, which had nothing but assumption on which to rest. We have denied the right of any man to assume either a premise or a theory, with the purpose of establishing in the general mentality of the race a fixed conviction

as to fallacy or truth. We, therefore, will first state, then prove our premise, when we shall proceed to argue our points.

Aspiration Toward a Higher Existence.

There exists in the human intellect an aspiration toward a condition of development supremely beyond the present existence called human life. If there could be adduced no other proof, the fact that we can and do formulate the language of such a desire, is an absolute demonstration of the fact of the aspiration. We need not stop here, for we find the statement, written almost thousands of years ago, "That to all them that believe in his name gives he power to become Sons of God." Here is positive testimony to the fact of an aspiration in the human soul, for an attainment beyond the general tendency and conviction of the race. We discover here the language of desire expressed in the formulation of a specific aspiration of the mind, a determination to become the offspring of Deity himself. It is admitted by the school of agnostic evolutionists, that creation progresses in the order of development by distinctive series and groups, marked by well-defined divisions into what have been distinguished as kingdoms and species of Nature. No man has dared to assume that the principle and law of graduated development cease with the present stage of its progress in the kingdom called man. No evolutionist has ever advanced any reason for a conviction that there may not proceed, in the work of evolution, the projection of another kingdom as distinct from the ordinary humanity, as this humanity is distinct from the animal kingdom below it. The aspiration for such an attainment is proof positive that the attainment is possible.

Every stage of progress in the order of evolution is the result of the desire—the conscious or unconscious aspiration—to unfold into something beyond the given point of development. We will attempt to give a reason for this aspiration, so obviously plain that the man who runs may read. It is a generally and well understood fact that the human embryo, in the progress of its growth, passes through the various stages of embryonic existence in the same order that is claimed for the universal progress of evolution. If, as it has been declared, the individual is the microcosm, or the universe in its least form, and like the macrocosm, or the universe in its greatest form, then the order of progress should be identical in the two. There is no reason to believe that the two systems do not correspondingly progress in their development in evolution. Now, it cannot be disputed that the microcosm, the universe in its least form, progresses through its distinctive degrees through the inherent aspiration of one degree to become the characteristic form and function of the succeeding one; nor can it be denied that this aspiration became inherent by virtue of the fact that there were

parental forms and functions which were transmitted through the germ and sperm to the embryo, and that because of this transmission, the various stages of the embryonic progress had their aspirations, and through them attained the life of the independent human form. The desire of every stage was implanted through the germ and sperm from the parents, into every stage and degree of embryonic progression.

Inconsistency of the Modern Evolutionist.

The ordinary scientist assumes the impossibility of what is denominated miracle. He evidently means by this, that he does not believe in the performance of any function contrary to the natural order of law, and assumes that what he does not know about law, no other man has any right to know. If the "scientist" would allow himself to think outside of his common ruts of mental effort, he need not be troubled over this bugbear of a term. Miracle is a Latin word, and is equivalent to the word wonder or surprise. Every time a man admits astonishment, he acknowledges the possibility of miracle. But the "scientist" is more ridiculous than this in his absurdities, for he confesses to the possibility of the development of one kingdom of a superior order from the kingdom of an inferior degree, and then ridicules or absolutely ignores the idea of the law of evolution progressing to the development of a kingdom of Nature, or of arch-nature, above the now existing humanity.

According to the doctrines of evolution, inert matter, that is, matter dead and immovable, began without inherent life to act. It could not move by virtue of energy, for energy, according to the physicist, is but a mode of motion, and before matter moved there was no mode of motion, hence there could be no energy. Now, who can be so vivid in his imagination as to believe that matter, which the physicist asserts is inert, had the power to "get a move on itself" without energy, when energy is as essential to motion as motion is essential to energy? No sensible man could believe thus. However, the scientific evolutionist *assumes* to know that matter did "get a move on itself" without the aid of inherent life, and that this move was no miracle, no wonder, no astonishment. He believes, further, that the mineral kingdom arose from the original status of homogeneity, that the elements of matter developed from this primeval state, and then denies the existence of miracle. He still further advocates the philosophy that the vegetable evolved from the mineral kingdom, and yet he denies the fact of miracle. But more than this, he declares that the animal kingdom developed from the vegetable, and yet there is no miracle. This is not the height of his absurdity, for he affirms that the human kingdom arose from the animal, without im-

parting to the world the discovery of the connecting link; and he still protests that there is no miracle.

Climax Not Yet Attained.

For argument's sake, let us admit that the order of development is according to the affirmations of the physicist,—that each kingdom develops from the preceding one does he know that evolution has expended its forces in the creation of man in his present condition? We not only declare evolution to be a fact, but we further declare that no phase of life has its origin in any other phase, without the lower phase having derived the possibility of evolving the higher form from a previous existence of such a form and quality of life. We state this proposition on the positive observation of facts applicable to this law. When we see the order of progress in embryonic development, and know that this order derived its powers and inherited its possibilities from a completely organized form with a corresponding complication of functions, we know that the same order derived its powers and possibilities from a thoroughly organized universal form, having a corresponding complication of universal function.

Universal form and function proceed from universal form and function. We mean by this, that the universe is inherently self-preserving and perpetuating, because its form is perfect and absolute, and because it has a corresponding and adequate function. It is therefore eternal in its absoluteness, in its integralism. Because man has not attained to the corresponding perfection of his character in anatomical structure, in physiological function, and in social and economic adjustment, there must be added another phase of progressive unfoldment. Man is ripe enough to reproduce his kind, but he cannot progress to a higher and distinctive life without the influx of higher elements of life; nor can the evolution of a higher character obtain without the involution of the archetype of the genus to be derived from the existing plane.

With the facts all pointing toward another and superior genus of beings, with the knowledge of the fact that nothing can unfold that has not been infolded, we assert that before a new genus can proceed from the human race, there must be—if there has not already been—the involution of the archetype, the firstfruits of the coming genus. With this postulate founded upon absolute knowledge, from an array of scientific facts, we have the testimony of the Christ himself, with the corroborative evidence of his Disciples, that the Son of God was involved from the present race, and that the race was fecundated from a superior source in order to develop, by involution, the first product of a new order. Not only are these facts before us, but in the aspiration for a higher life we have the assurance that the seed has already been planted for the new order. This argument cannot appeal to those who have not

these aspirations, or at least in whom they cannot be awakened.

Coming of the Arch-Natural Genus.

We reach the conclusion that there will be developed a new race of men, which we will denominate the arch-natural genus—the Sons of God. We have herein set forth better reasons for this conclusion than have ever been given for the theory of evolution now in vogue. Our argument has been predicated not on hypotheses, but upon premises demonstrated, the premisses founded upon the facts extant—aspirations for a higher racial development, and that evolution is not complete in the individual until the individual partakes of all the characteristics of the universal, and that the aspiration for a life beyond and above the present attainment, and the formulation of its propositions, could not exist without a derivation of those factors from the parent of the conception. The conclusion is inevitable, then, that there will be Sons of God. It is also inevitable that these Sons of God will be the product of the implantation of the Son of God in the race; and we may not only determine the fact, but the time of their appointment. We may also determine and direct the processes of the attainment.

Upon the basis of what we know, we are enabled to declare the enunciation of a coming genus of men as distinct from our common humanity, as this humanity is above the lowest animal. As no evolution can obtain without a previous involution, it follows that the firstfruits of the genus to obtain must inhere in the existing genus, from an implantation derived from the archetype. It is therefore reasonable to assert that the archetype was planted back in, or was absorbed by the race which it is purposed to further unfold. If we will examine the testimony that has been authoritatively given in great abundance, we will discover that it agrees perfectly with the great array of facts of history, of prophecy, and of science. We have had the testimony of many, that the Son of God came forth as the involved product of both God and man. We have the further testimony that this Son of God was taken into the race through absorption, which is in confirmation of all the principles and laws of evolution.

Jesus' own testimony is to the effect that he was the bread that came down from heaven, which if a man eat he should live forever. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day," the end of the age. "Go and take the little book *** and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." The Lord, the Word, was the little Book. He was partaken of by his followers, through his translation, by which means he was absorbed by his church. His descent into the hells of human existence was the bitterness of the transformation. From this

The Flaming Sword.

Word, the Book will be evolved, opened; this is the testimony of the Scriptures, for they declare that the Book will be unfolded, and the names written in the

Book of Life will be manifest. These names to be observed are the Sons of God, the personality of each constituting the name of each.

Labor-Saving Machinery Under Competism.

Control of Inventions by Corporations Belongs to the Order of Industrial and Commercial Imperialism ;
Relation of Capital and Labor ; the Impending Revolution.

THE INVENTION AND UTILIZATION of labor-saving machinery have thus far been devoted to the exclusive purpose of enhancing the facilities for the accumulation of riches by those who, either through commercial wisdom or other fortunate inheritances, have been enabled to control it, regardless of results upon the great wealth-producing class. Facility of production is one of the essential demands of this progressive age, and the invention of machinery is one of the provisions of a wise generation to meet the requirements of the occasion. Labor-saving machinery should have in view two factors in its application; these are, first, the reduction of labor to the point of recreation; and second, the increase of production to the extent of a normal relation of the producing classes to demand and supply. The present application of labor-saving machinery is preposterously illegitimate in the normal sense, but decidedly legitimate in a commercial one. We do not contend that this is a new thought regarding labor-saving machinery and its uses, but we do affirm that the laboring masses of the United States and of the world are very generally ignorant of the relation of production to what is called capital, and the ultimate uses of productive possibility. If this were not true, the attitude of the laboring masses toward so called capital would be of a decidedly different character. If it were not true, there would be no labor-unionism, for the laborer would understand the nature of capital, its source, and his rights regarding his title to the products of his toil.

All capital is the product of industry in what is denominated labor. The present differentiation given to capital and labor is founded upon a radically defective conception of human rights, predicated upon the basis of the competitive system of activity. On the basis of competitive industry and commerce, there can be but one tendency, namely, the accumulation of wealth in the hands of the few, and the control of the masses by the money power in such a concentration of wealth as to constitute an imperialism which is not only universal but heartless. We object decidedly to the aggregation of wealth in the hands of a small class of people who have no sympathy nor fellowship with the masses, and whose differentiation distinguishes the two classes as superior and inferior.

If the system of competism be allowed, then the right to control labor-saving devices must be conceded also; and we have no right to complain because those skilled in the manipulation of men have subjected men and machinery to their own personal uses. In the competitive system there is one inevitable tendency, with its disastrous consequences looming in the not distant future. Monopoly will not only control the wealth of the world, but through this control the masses will become the abject slaves of the owners of all capital. We cannot consider for a moment, the question of a permanent monopoly and occupation of the wealth of the world in the light of the intellectuality of the twentieth century. Under the facile peculiarities of a democratic system of government, with the opportunities for mental improvement which the century affords, there will be a rapid awakening of the people to their industrial and commercial rights. There can be no honest disputation of the right of the industrious man to his production; and when the mind of the working and clerical masses awakes to the urgency of the situation and to the fact that the producer owns the product of his toil, there will arise in the arena of politics and legislation, an arm of justice that will change the complexion of the principles of government.

We are not anarchistic; we thoroughly believe in and advocate the principles of law and order. We declare, however, that to the producer belong the products of his efforts, and we will do all in our power to educate the people up to this standard of righteousness. The masses have no right, by a violent revolution, to destroy government, to confiscate and destroy property, nor to violate the laws of order. Notwithstanding this fact, the time is at hand when the lawless will attempt—on a large scale—to subvert the ends of government by a violent revolution. Nothing stands between the hoarded wealth of the billionaire corporations and its distribution to the people, but the prevailing ignorance of the producers of these billions. There can be no question of the right of the citizens of a country to conduct its legislation in the general interest. Could wisdom and righteousness walk hand in hand, in the aggregation of a popular multitude, legislative enactments would be instituted which would put an end to the unequal conditions which have arisen

as the legitimate fruits of the system of competition.

The wealth of the world will be equitably distributed; its distribution will obtain through the legitimate power of the people to provide for their happiness. The equitable distribution of wealth and the adjustment of labor-saving devices and machinery so as to insure to the producer their benefits, will not accrue by a process of gradual evolution. The perverseness and obduracy of the human heart preclude the possibility of any such termination of the industrial conflict. The breach will widen until the crash of revolution comes. The catastrophe cannot be averted; from the debris will arise the power of reconstruction. In the new adjustment of machinery to the performance of industrial uses, it will be so provided that labor-saving devices of every description will be employed to destroy labor, not merely in name, but in fact. Labor and labor-unionism will be relegated to oblivion, and in the place of these will be the establishment of an industrial system from which both competition and labor will have been expunged, and industry will have become a recreation.

The Koreshan System is the best friend of the working man and of the millionaire. Were it possible, we would save them both from the catastrophe of their ignorance and cupidity. We would say to the hoarders of hundreds of millions: "See the inevitable, and equitably arrange wealth and industry in the form of such a government as will provide against the time of retribution. Aid in the destruction of the competitive system, and inaugurate a system where industry will be a pleasure, and in which there will be an equitable collection and distribution of all industrial products." We would say to the laboring masses: "Do not form yourselves into organizations for the violation of the principles of individual liberty, but rather organize into such a social unity as will involve the right and power to legislate the world into equity." We do not give this advice, however, because we know too well that no power of persuasion has potency enough to avert the coming crisis. The world must have its discipline; after this will come the adjustment.

In the public ownership of public utilities, in the equitable distribution of the products of labor, and in the utilization of labor-saving machinery and its application to the relief of labor, with its reduction of hours to the minimum, there is no special difference between the views of Koreshanism and socialism. At this point,

however, there begins a radical divergence of conviction. Whether it be a godless phase of socialism, or that phase which attempts to establish itself on the ruins of a defunct Christianity, our deviation is radical and defined. Shall we build an organic structure from a rotten fabric? Shall we take the material of a dissipated and obsolete Christianity and, without renewal or transformation, construct a system after the old pattern, or shall we renew and transform the substance and emplace our fabric? The institution of the Christian dispensation was not the renewal and re-establishment of the Jewish age. There was a revival of the soul of the personalities who were to constitute the substance of the new structure. It was a new dispensation; it was initiated in a radical revolution. While it was founded upon the principles of the law of Moses, and was the result of the Lord's obedience to that law, it added the elements of nearly two thousand years of progress, and—from the involution of progress and increment—a specific baptism without which there could have been no re-adjustment of human relations.

Christian socialism will not answer the demand of the present age. Christianity is effete; it is without soul; it cannot be revived. This is the beginning of a new dispensation, and it will have its organization under new auspices and with its new name. "Behold, I make all things new," is a declaration specifically applicable to this present time. It is a new age; it demands a new baptism, and it will be inaugurated with a name as new to the world as was the name under which the now recidivating dispensation took its initiative. The new age, the Aquarian dispensation, will not be known as Christianity. Christianity is dissolute, and its garments threadbare; they will be cast off as useless.

Change the soul by a renewal of the life! Let the new breath of a resurrected Deity overshadow and permeate the race! The true Elijah (God, the Lord) will focalize his power, and in the midst of all the false christs and false prophets will signalize his name and his authority. When the human soul becomes permeated with the divine respiration, and the soul of man becomes the soul of God, then, and not until then, will all the devices of men for the increase of facility for production be adapted to their legitimate use. Labor-saving machinery will be employed for the saving of labor, and not, as now, to deprive hundreds of thousands of the means of subsistence.



The love of the neighbor wrought into actual and practical use, leads unmistakably to an equitable distribution of wealth, and consequently to an equilibration of labor.

The Constitutional provisions for the American citizen to express his wish through the ballot, render it possible for any set of principles to be submitted to the tribunal of public sentiment, and acted upon through the constitutional right of balloting.

Pan the Great Cellular Deity.

The Pan-American Exposition and Its Significance in Relation to the True Pantheism of Koreshanity ;
the Koreshan Exhibit at Buffalo ; the Prophetic Symbols in Empire State.

BERTHALDINE, MATRONA.

THE SALVATION of the God race, to be brought forth by the Bride or church of Jehovah, is to be worked out by the performance of the uses of life in obedience to the laws of divine life. The Theocratic kingdom, in which the God race will be manifest, is preëminently an industrial order or kingdom of uses, in which all uses are performed in obedience to the law of love. The time has come for the Gentile earth, the womb of Nature in which the seed of the Lord's body was sown, to yield her increase, the fruits of her labor, to the Almighty—her rightful Lord. That church in earth is the lawful Bride of the Lord God, which best represents his wisdom and understanding of the science of the law in application to life, for the reproduction of his life in harvest form. This church or body is the ordained continent of all there is of the God-Man, pneumatic and psychic, therefore of the God of the body or Bride of Christ, to be perfected in his image and likeness and crowned with glory and honor, being the holy Temple of the Elohim.

Because the body of this God was regarded as the continent or container of all things, he—its inherent Deity—was called of old, "great Pan." Great Pan, in the most universal sense, is God of the hollow globe—the sphere or womb of his eternal gestation of worlds or cosmic orders in Nature, the realm of time, within which he presides as the "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace," or equilibrium. It is he who holds the balances of all power with the hand of Libra, the chief executive of his eternal justice, blind to all but the science of the will of her Lord. Great Pan lives again, for the immortal God has power to lay down his life and to take it again in due season, by the mighty forces involved in truth—the science of the laws of his being.

As the science of truth, He now lives again as an intercessor for mortal man, to establish his final covenant with the Lord his God. In the fulness of His Godhead, he reunites all things evolved from himself within the confines of his habitation, this cellular universe of ours, of which he—as the fulness of the Godhead bodily—is the incubated origin and destiny. Great Pan lives again in his awakened consciousness of the knowledge of the form and functions of the universe, and of the origin and destiny of himself as its King of kings and Lord of lords. He has awakened as a strong man out of the sleep of earth's night, as a man made strong by reason of the wine of his life, the blood of the covenant of his Almighty Godhood.

Unwittingly, the Pan-American Exposition celebrates the awakening of great Pan from his long sleep of death in the natural world, to all that was God-like in Jehovah Jesus. The quickening powers of his awakened intellection and affection will soon awaken earth's

millions, dead in trespasses and sins, and thousands will be made alive to the righteousness of all those laws of God, obedience to which brought life and immortality to light through the Gospel of the Lord Jesus Christ. These laws, made void by the death of Pan, have made the earth without form and void because of the darkness which covers the deep—the sea of multitudes, peoples, nations, and tongues. The science of Pan, the science of Universology, takes its humble place at the great Pan-American Exposition at Buffalo, there to declare to the representatives of Pan-America, with the divine prophetic voice of its publications, the absolute truth of God concerning the origin and destiny of man, and the forms and functions of his universe.

The end of the present cosmos is the chaos which now is, and a new cosmos is due—a new heaven and earth. The Christian dispensation has reached its termination, and the Koreshan has found its foci of beginning. The vivifying forces of Koreshan Universology have been operative in earth for over thirty years, and the worlds in transition have been getting the material benefit of their radiations from reflecting minds, unconscious of their personal source, but greedy for their benefits. These rapidly multiplying benefactions, now abused to heap up riches for the spoilers of the people, must ultimately be surrendered to the God from whom they emanated, and by his personal direction be distributed to those who are learning to delight in his laws and to do his commandments.

Universology attends the Feast of Booths at Buffalo, because Buffalo leads the world in honoring the name of Pan, and locates the beginning of his natural empire. The Buffalo symbolizes the end of the old, and in cyclic orders the end of the old is the beginning of the new. So to Buffalo, in the empire state, belongs the honor of expositing to the world of the industrial arts and sciences, that supreme science and art of Universology, the science and art of giving life to the world by the obedience to law in the performance of uses to the neighbor, without money and without price. The empire state has been honored beyond all sister states, in being the birthplace of the greatest scientist ever born into the world of mortals, to give it the science of the laws of immortality and eternal life.

To the victor belong the spoils. For him great Pan has harnessed the white horses of mighty Niagara, to roll the chariot wheels of his imperial industrial powers. The absolute scientist of universal law represents the labor of the Gods for 24,000 years, to give to mortal man their holy name and place and power, and the labor of man for 24,000 years, to attain the name or personality of the Gods. The white horse, symbol of the restraints and adjustments of commerce by the wisdom and understanding of chastity, is the power

that enables his rider to establish equity, and to rule the world in righteousness. The white horse of the five great waters of the United States of America, represents those natural sciences hereafter to be used for the honor and glory of God, which constitute the perfection of man as a colaborer with God.

At the chief harbor of the noble empire state stands the great statue of "Liberty enlightening the world." She stands there in the order of law, because the empire state has given birth to the greatest Light of the new world which is to illumine all worlds, the Light of absolute science. From the establishment of this imperial power in the minds of men, proceeds the genuine liberty of the Sons of God. It is for New York to lead the world, if she will, in revising the order of the old and dead way, which instituted the stoning of prophets, and do honor to him for whose name and sake she will be honored as long as science rules the thoughts of men.

Jehovah Jesus gave his life for the world he ushered in, that it might reproduce his light and life. His light has come as absolute science to be sown for the righteous, in the darkness of the mortal mind, that men may have life, and that death may be swallowed up in victory. Through Koreshan Universology the hope of immortality and eternal life—begotten in man by Jehovah—is to be brought to fruition. Faith must now give way to science, and science must impulse to action. Water, the universal solvent, and electricity, the universal consumer, well symbolize the mighty mental forces that will unite to renew the life of the world.

Every lover of truth, every patriot who believes in the royal destiny of the Pan-Americas to become the seat of universal empire, should wend his way, if the Gods permit, to the Exposition at Buffalo, and not stop till he reaches that which may seem to the careless or uninitiated, the least of all the expositions at the great feast of booths, but is greatest in that it declares, in the midst of all, the most wonderful of all discoveries to be recorded in the history of Mazzaroth, since the decline of the Golden Age, when the world began to sing, "great Pan is dead." The little booth in the Pan-American Exposition presents to the Pan-Americas the source of their future imperial greatness. The Koreshan Cosmogony, the foundation of Koreshan Universology, furnishes a demonstration of its fundamental principles as expressed in foundation facts which are irrefutable. Every seeker for truth should remember the instruction of the Gods, to "despise not the day of small things." The square and the plumb-line of mechanics are small things, but they can tell great truths in the hand of the genuine Scientist who ignores no law, but demonstrates his knowledge. The New York Prophet, who heads the College of Life, the school of

all true prophets, declares with the plumb-line what the world of Pan cannot gainsay.

My Father worketh hitherto, and I work, said Jehovah Jesus. Jehovah works until the salvation of his race, the Elohim, is accomplished, and they are saved by the love of the truth. The man who has the truth is "the mighty one of forces," to whom men are attracted, and by whom they are delivered from these vile bodies of death. When their salvation is accomplished, their God rests from his labors in them, and a Sabbath of rest for His people is instituted. Science harnesses all the forces of the universe for the service of the God-Man. The devil (mortal man) is God's servant; in the absence of Pan, he thinks himself God, as he works by the reflexed light from the spirit world of Pan—and unwittingly prepares the way of the Lord. When the Lord comes, destruction is the beneficent portion of the devil and all his works, and his disintegrated forces recede to their own place, there to labor in subjection in the sphere of mortality till they reach the terminal point of transformation in the lowest hell.

Trusts and combines for the conservation and the orderly economic use of power are all—in the order of law—servants of the Most High; and the productions of their labor revert to Him, their legitimate Heir, whose joint heirs are those who confess his Name and establish his empire—the kingdom of divine uses. This great and final trust or combine, in which each man is emplaced in the order of law according as his work shall be, eliminates from its organization the factor of usury, instituted by the devil of greed, and substitutes the spirit of God, the love of use to the neighbor.

The buffalo or bison signifies also the love of life or Haveh, the divine wisdom of the law of love. If men would become the sons of Haveh, they must apply their hearts with the wisdom of the law, and, taking heed thereunto, come out from the old order, the sphere of competism, and enter the sphere of coöperative industry. No better place in earth, we think, than Buffalo could be found for the institution of coöperative industry as applied to the arts and sciences of the God kingdom. Niagara, harnessed, stands ready at her door to serve the great Knight of divine labor, the servant of all, whose FLAMING SWORD guards the way of the Tree of Life, and who presides over the kingdom of divine uses, which is destined to make America the seat of an empire involving the universe in its protective sphere. Westward from Buffalo, the course of natural empire may take its way round the world, to finally focalize in that zenith of its zone of glory, the New Jerusalem, whose north gate is already opened at Estero, Florida, and whose twelve gates will open into the chief city of the God race yet unborn, the Most Holy living Temple of which will be the Mother of the Gods and the Glory of the Lord, who becomes the Light of the world and gives light to the whole House of Israel—God's universe.



The consequences of sin will be removed as soon as man ceases to do violence to the law of life.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

SHAKESPEARE AND NAPOLEON are representative characters, each in a special line of development tending toward the Messianic personality. Both focalized entities in the median line of progress. The world has paid ample homage to the genius of Shakespeare, eulogizing him as the poet of humanity, an inimitable creator in the psychological field, one whose power seems miraculous, being the product of some transcendent law whose operations have been veiled in mystery. To him alone the Homeric adjective "myriad-minded" has been applied with more justice and exactitude of speech than was apprehended. How did Shakespeare attain such wonderful knowledge of human nature? Why is it that he was able to depict every phase of character so that whether he chooses a scullery boy or a royal prince, an Englishman or a Moor, men and women drawn from his own day or from remote history, all are instinct with life? They are his brain-children, begotten not made; they think and talk and act, each a consistent personality. What is the secret of his power and breadth? Such are the questions which a world in marvel and delight, has asked and found no answer. Shakespeare could delineate so broadly because he involved so many entities whose experience he was able to reproduce with a power surpassing that of other writers. His mind was more retroactive and more broadly constructed. Every mind is made up of thousands of spirits—persons who have died in the natural world,—but he was a focal point of higher poetic energies. Such a manifestation of force on this line was necessary in order that there might be an ingathering of entities on all lines at the present time in the Messianic personality. In the physical cosmos energies on their way to the central sun meet those descending, and a rapid metamorphosis ensues. A certain star is visible in great brilliancy, then fades away as conjoining forces are transited to other points. The electro-magnetic combustion with resulting materializations and dematerializations prepares these forces for entrance into the central vortex. It is not claimed that Shakespeare was in unison with his interior life. His lapses from decency are due to the fact that he portrayed humanity in all its rottenness. Forces of a different character centered in Napoleon. He was a military leader and an organizer. He knew how to appeal to the dominant aspirations of the heart and make them subservient to one end—the construction of a great empire. By the institution of a judicious system of rewards, he aroused courage, zeal, and personal devotion. As some recent orator has reminded us, every private soldier in his army carried a marshal's baton in his knapsack. Ambition was keenly active but subject to discipline, restraint, and adjustment. The merit system prevailed. He recognized the futility of ambition divorced from love at St. Helena, when the caged lion said: "Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? upon force. Jesus Christ alone founded his empire upon love, and at this hour millions of men would die for him." There are rewards and penalties in God's kingdom, but the former come in fulfilment of the first commandment. Sought for themselves and not attained through the outflowing of the interior love, they become penalties. The race in its childhood obeys through fear. When it becomes a man it puts away childish things. Each phase is necessary. The fear of the Lord is the beginning of wisdom, but "perfect love casteth out fear." This perfection is only manifest with the Sons of God in the Holy Empire founded upon supreme love.

The Rev. Washington Gladden writing upon the "Outlook

for Christianity" in the June issue of the *North American*, touches upon the subject of Biblical criticism. He says there is reason to hope that the Bible may yet prove, under the new theories of its origin, a better witness for God than ever before, "It is well that He should not any longer be held responsible for the human crudities and errors which it contains." The function of the "higher criticism" is apparently that of a benevolent society to exculpate the Creator and lift from his shoulders the onus of scientific inexactitude. If God tried to find men suited to his purpose and failed, why of course it is not His fault. He is not answerable for the "mistakes of Moses." The Creator would have been glad to set forth the Copernican system and show that He understands the universe as well as modern astronomers who say that larger and larger telescopes show us only new suns and solar systems. Not being able to find anyone to indite His messages for him, he did the best that he could under the circumstances with the result, as Dr. Gladden says, that the different parts of the Bible are not of equal value. Where it does not conflict with the dicta of modern science, it is true. Where it does so conflict, it is false, and the honor of this discovery rests with the higher critics unto whom are now committed the oracles of God. But there are difficulties connected even with these views as put forward by the "new theology." One of them arises from the fact that astronomers and "scientists" are beginning to disavow many of their own theories. Later investigations have convinced them that many of their claims are false. Now if modern science is so undecided, who shall tell us what portions of the Bible it is safe to keep as truth, and what should be discarded as error? Does not this dilemma imply a necessity that the mind which wrote the Bible should explain itself? After the early church had been baptized, St. Paul wrote: "We have the mind of Christ." The early Christians must have understood the Bible, but if present-day Christians are in so much doubt concerning its veracity, the mind of Christ can be no longer in the church. Is not the time ripe for a new revelation of divine wisdom? Does not this argue the necessity for another baptism?

Beauty in the physical world culminates in the sky, with its magnificent cloud effects. Artists and poets have tried to paint upon canvas or portray in words the hues of sunset and the glorious tints of dawn. Here it is permissible to lay on the colors with a lavish hand. It is only necessary to imagine what the world would be without these prismatic refractors of sunlight, in order to realize how much pure joy can be found in watching the shifting masses of ethereal cloud-form. A great price is set upon the works of the "old Masters," and they pass over to the galleries of the rich where only a few can see them, but the wonderful pictures of Nature are free to the poorest waif. Everywhere in the cosmos beauty is associated with use. The mystery of the early and latter rain is enfolded in the cloud. The common theory of cloud formation is incorrect according to genuine science, because it does not involve alchemical change. Vapor does not rise, collect in masses, and condense in drops. Being heavier than air, the smallest atoms of water cannot ascend as claimed. Vapor or moisture is engendered in the air. At the junction of the air and water surfaces, as well as at the junction of our atmosphere with the sea of hydrogen above, combustion takes place with a creation of levic and gravic energies. Wheresoever these ascending and descending energies meet, clouds are formed by alchemical union. They do not seem to rain continually as is the case, be-

cause the particles are sometimes metamorphosed into energy again as they fall, and the precipitate does not pass below the edge of the mass of vapor. In other words, clouds result from a swift metamorphosis of energies in a vortex. It is fitting that the most beautiful of natural phenomena should be used in the Scriptures to symbolize the culmination of divine history. "He cometh with clouds, and every eye shall see Him," is the image under which the dazzling phenomenon of the reappearance of Christ in the Sons of God in glory and power is depicted.

The art of civilization is to destroy the instincts of the natural man and create those of the Deific man. Universal arbitration does not imply perfect civilization, because so long as the necessity for such a court exists, the animal passions are not exterminated. Luxury and magnificence only tend to multiply the material desires so that man is tenfold the slave of self. History shows that hideous barbarities, such as gladiatorial combats, tortures by fire and rack, exposure of the sick and aged to die upon an island in the Tiber, wage slavery and degradation of woman, may accompany increase of comfort and super-refinement of taste in certain directions. The art of civilization is to transform not to reform humanity. The science of transformation is the key to the social problem. The Indian is not civilized by wearing American clothes instead of a blanket. Neither is the woman who buys a necklace like Marie Antoinette's while the populace is starving. To make civilians of men is to bring them to a point where they find genuine pleasure in subordinating private interests to the interests of the state. True civility does not consist in exchanging the amenities of society while the heart is corrupt. It is the spontaneous outflowing of love to humanity which has but one origin—love to God. The close of the iron age shows the climax of barbarity. Civilization comes in with the Golden Age.

When the end of the school year comes with the long, hot days, the children in the public schools are so tired that their teachers who are also weary, can hardly hold them to the tasks in hand. From five to six hours a day for ten months they have sat in the schoolroom, receiving instruction on a great variety of subjects. Now they are mentally and physically exhausted. This lassitude is very dangerous in the case of delicate, highly organized pupils. Sometimes they never rally from the effects of overcrowding during the years of growth, when Nature's efforts to develop the individual require the most judicious aid. It would be better to shorten the school year so that work may end before the heated term begins, or to curtail the average number of hours of attendance so that the mind may expand gradually without forcing, and instruction become a genuine means of re-creation.

Is there progress in heaven? Hearst's *Chicago American* proposes this query in a recent Sunday edition, and discusses the subject in consonance with the theory of a limitless universe. Koreshanity reasons logically, that limitless progress is impossible since the divine mind itself, being the container of all knowledge, is limited by that sum just as a circle is limited by its circumference. When God reaches the amplitude of wisdom, he knows *all* things. The limit of progression being reached, the Ancient of Days becomes the child Jesus; the Father becomes the Son. This concept involves that of the fourth dimension of matter, the point of terminal transformation to opposites. A law in one domain has a correspondent action in every other. Herein the coherence of the Koreshan System is apparent.

The love of God is the Comforter, the Holy Spirit. The Lord's loving desire to comfort the church, which means to en-

dow it *with strength*, was so great that he endured the cross—not simply the physical agony of crucifixion, but the crossing of his pure life with that of sinful humanity. The love of the Lord led him to sacrifice every earthly tie and every material desire for the welfare of his people. He asked none of his Disciples to drink from a cup more bitter than the one he drained. He made himself of no reputation and despised the shame. He went away in order that the Comforter might come. The reciprocal longing between Himself and his Disciples was so strong that, added to the hate of those who denied him, it consumed the physical atoms of his body and converted them to Holy Spirit.

The press chronicles another victim to the gold fever. Joseph Ladue, the founder of Dawson City, upon whose land gold in the Yukon region was first discovered, has just died of consumption contracted in the severity of the northern latitude. With a rich harvest from the gold fields, so that his estate is worth millions, he brought back the germs of death. All that a man hath, yea, life itself will he give in exchange for fortune. The early Christians braved death in the most cruel forms for the sake of their religion. The Christians of today will sacrifice all in the exercise of their cult—the worship of the Almighty—not God, but the Dollar.

If the term individual be taken in its actual not in its accepted signification, it refers to the undivided or biune state—that of Deity where the male and female principles are blended in one form. It is commonly used as synonymous with the term person, to designate ordinary men and women who are not individuals in the true sense. The familiar phrase individual responsibility is really a solemn promise or engagement entered into *again* (*re-sponsio*) by the undivided Being. The promise of conjunction is the agreement between God and man. They are mutually interdependent, so that neither could dispense with the services of the other.

It does not require an alarmist to note the insecurity of the United States in its foreign relations. The attitude of all the great powers is menacing, because this country has risen in commercial importance like a constellation blazing out in fresh splendor. There is danger at home and there is danger abroad. Let us lose no time in consolidating reciprocity treaties with other nations, and establishing relations of friendship and international agreement. A single rash move might involve us in a disastrous war with our neighbors. Civil war must come. Let us beware lest both be precipitated upon us at the same instant.

When the curse is lifted and industry is substituted for labor in the new age, child labor will be no more, but the performance of various uses suited to their years will be a means of healthful enjoyment to the children. In some kindergartens useless and flimsy toys are made, when by the exercise of ingenuity on the part of the teacher, objects of utility might come from the children's hands. The waste in every department of society will cease when the divine economic order is instituted.

Who shall say, "I am holier than thou," when *all* have sinned and come short of the glory of God in seeking the glory of self?

The love of heavenly things and divine uses must be implanted in man from above.

Individual responsibility is God's promissory note.

Understanding generates compassion not scorn.

Editorial Discussions and Miscellany.

Continuity of Life in the God World.

Do we suffer for ages in attaining perfection only to remain in the God world a certain time, and are we ultimately swept back into matter to circle around again?—AN INQUIRER.

No. You will awake to your eternal consciousness. Upon reaching that state, you will find that what you have attained will live in the God world without any break in the continuity of being. This is eternal life, dwelling in life without any future interruption. If life is eternal in the future without end—then that life is without beginning; hence it is said, without beginning of days or end of years. The activities in the God world result in friction and waste—the waste being precipitated into the lower lives by grades. The first precipitation is into the highest angelic heavens; the second, into the second angelic heavens, the third into the third heaven, and the fourth into the common life. This is true on general principles, though each heaven has many degrees of descent. Absorption of your ascending life into the eternal consciousness is no loss of identity, and from it there is no more descent of the egoistic consciousness. The Sons of God precipitate germs of regeneration. This is done at the time and point of conjunction. —BY KORESH.

The Passing of the Old World.

EDITOR FLAMING SWORD:—There are two passages in the New Testament that I cannot quite explain satisfactorily to myself; if you can spare time and space, I will thank you very much for explaining the same:

(1) Mark xiii: 29-31: "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away."

(2) Second epistle of Peter iii: 10: Is this dire prophecy to be fulfilled literally or only typically? A full answer to the above questions will be greatly appreciated. Respect.—H. C. C., Springfield, Mass.

(1) The prophetic utterances of the Lord in this chapter are brought to a focus in verse 26, where he specifically declares that then,—that is after the events which he has foretold, "they shall see the Son of man coming in the clouds with great power and glory." The glory and power of the Lord have not been manifest during the Christian age in the declension

of the church. They will not be manifest until he comes in the Sons of God. In verse 30, the word generation means this bringing forth, and it refers to the Lord himself who was the first-begotten from the dead, the first-born of every creature, generated during the entire Jewish age.

This generation (meaning Himself) shall not pass, (Greek, come, go along, draw near) (in the Sons of God *regenerated* from Christ) till all these things be done. Heaven and earth shall pass away; heaven refers to the spiritual heavens gathered as a scroll into the Lord and disseminated as Holy Spirit in his translation, and planted in the church. At the close of the Christian age the spiritual heaven, or the New Jerusalem, is gathered into the Messenger, the forerunner of the Sons of God, and *draws near* in him. Earth refers to the Messenger himself, in whom the heavens are enclosed as the spherical heavens in the cosmos are enclosed in the cellular earth.

The Messenger shall come with the doctrine of life, but my words (logos) shall not come until later,—when the time is ripe, when all signs have been fulfilled. The words of Christ are those who become the Logos as he was the Logos. The ultimate interpretation of the Lord's sayings is here given. In a secondary sense, it may be said that verse 26 refers to His coming on the day of Pentecost in the baptism of that age; also that verse 31 refers to the Lord's passing away in his theocrasis, when he entered into the church. Both the primary and secondary renderings are correct, but each should be kept distinct.

(2) This prophecy is to be fulfilled literally, but in the domain of humanity, the human world. The physical earth is continually burning, and the physical heavens are continually passing away. In an exterior sense this is true of humanity, but a specific conflagration is here meant when the Messianic personality of this age will be theocrasised as Jesus was theocrasised. Those who believe in his doctrines will be literally consumed in an electro magnetic combustion, which has been scientifically set forth in THE FLAMING SWORD and in all Koreshan literature. —BY LUCIE PAGE BORDEN.

* * *

ERRATUM.

In the issue of THE SWORD for June 14, at top of page 9, read French woman for French king.

New Slave Market.

Familiar Scenes from the Field of the Competitive System; Slaves Sold to Lowest Bidders.

We are all familiar with the process whereby the Negro was put upon the auction block and knocked down to the highest bidder, but not so familiar as to how the competitive slave is compelled to bid himself down to be purchased at the lowest bid. But here is the picture:

Behold a slave market of the competitive system. A throng of idle, anxious-looking toilers. In the center a well-dressed citizen. "Listen," he says, "I want an employe. How low do I hear you offer yourselves? Put yourselves down! There are 100 of you. I want only one. What do I hear you bid?"

A man comes forward, a man of middle age, yet sound in life and limb and well skilled for the task. He has a wife and little ones to support, he must therefore consider them in his bid—his bid must be high enough to take in their support. He offers himself for two dollars per day.

"Two dollars per day is bid," says the man dealer; "why, this is preposterous. Two dollars per day is outrageous. You must come down lower than that; this is a good job. You can get something to eat and wear out of this job. Thousands would jump at this job. It is a grand opening for a young man. Going at two dollars! Do I hear a dollar and a half?"

"Dollar and a half," bids a slave, a young man who has but lately married, and who has but himself and wife to support.

"A dollar and a half," cries the man dealer. "Remember it is your last chance. The rolling mill shut down last week, harvest is over, building is dull, manufacturers complain that sales are light and that the people are not buying their goods. This is your last chance. Get down lower than a dollar and a half."

A young man, unmarried, and devoid of encumbrances—encumbrances is a term wherewith rent, interest, and profit designate the family of a poor man, for individualistic selfishness, opposed to life, is opposed to families—having no wife, no children to support—bids one dollar per day.

"Now you are coming down to business. But you can get down lower than this. There will be a few more lockouts next week; a general strike may be ordered along the line; get down if you want to get through the winter. A dollar a day, I am bid, do I hear a half?"

A swarthy-looking man from a far-away land, friendless and alone in a strange country, whose needs are extremely pressing, whom oppression has accustomed to extreme economy, bids seventy-five cents per day.

"Now I hear you talk. You are coming

down to cents. But you can get down lower than that. You would not get a tenth of that in some countries. Going at seventy-five cents."

Then a little yellow man, with receding forehead and protruding jaw, with his hair plaited down his back into a long, rattish looking tail, and the corner of whose eyes are relationally perpendicular, speaks in foreign accent, saying:

"Me catchum job at fifty cents per day; me no wifey, no chillem, no Sunday—no nothing. Me sleepum floor, eatum rice,—live all same rat. Takem me fifty cents a day."

"Gone!" cries the man dealer.

Then the wretch with the wife and family, the young man with the young wife, and the unencumbered man walked away out into the streets, past the stores, with their windows temptingly decked and arrayed with the comforts and necessities of life—comforts and necessities which they and theirs want and need so much. And the competitive shopkeepers watch them going by and wonder why they do not come in and purchase. When the morale of all this is examined into, it will be readily seen that each slave is put into antagonism with his fellow slave, that the slaves of each country are not only thus arrayed against the slaves of their respective countries, but that the slaves of one country are thus arrayed in hostile conflict against the slaves of another country, until the barriers of hate are raised up between man and man.—From *"Civilization Civilized."*

* * *

One Literary Catastrophe.

Destruction of China's Encyclopedia by Looting Christians, an Irreparable Loss.

News comes that the Orient has been robbed of its most famous collection of knowledge, the monumental "Encyclopedia Maxima." A writer in an English magazine briefly describes this splendid Chinese encyclopedia, whose destruction, he says, "is the most appalling literary catastrophe the world has ever seen." In 1403 the third Emperor of the Ming dynasty, Yung Lo, issued a commission to Hsieh Chin, the leading scholar of the day, for the preparation of an encyclopedia. With the assistance of 146 colleagues, Hsieh Chin finished his work in a year and four months, and laid it before the throne.

It did not at all satisfy the Emperor, who thereupon issued a new commission, in which Hsieh Chin appears as one of three commissioners, with directors and a staff of assistants, making 2,169 persons in all. The idea was to collect together all that had ever been written on the Confucian canon, history, philosophy, and general literature; and by the end of 1407 a compilation was submitted which immediately received the stamp of imperial approval, and was named the "Great Standard of Yung Lo."

This work ran to no fewer than 22,877 separate sections, and was bound up in 11,100 volumes, each half an inch in thickness; so that, were all the volumes laid flat one upon another, the column thus formed would reach a height of 450 feet, or nearly forty-six feet higher than the top of St. Paul's. Each section contains about twenty leaves, making a total of 917,480 pages for the whole work.

Ever since Pekin was first opened in 1860, all applications from foreign scholars to be allowed even to view such an interesting relic have always been curtly refused. China has now lost her treasure through the misguided violence of her own sons; while the only hands stretched forward to save it from destruction were those of the foreigners from whom it had been so jealously withheld.—*Pittsburg Dispatch.*

* * *

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koresan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—EDITOR FLAMING SWORD.

Koresan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koresan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koresan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

The World's News.

June 26.—Leipziger bank has suspended payment.—International congress of Vegetarians in session in London; vegetable diet urged as cure for drunkenness.—Death of Rev. Joseph Cook at Ticonderoga, N. Y., at the age of 63.—Successful test of wireless telegraphy from ship Kaiser Wilhelm der Grosse.—Lightning strikes College of Physicians and Surgeons in Chicago.—2,000 christian scientists visit Mrs. Eddy.—15 persons killed in wreck on Wabash R. R. near Logansport, Ind.—J. E. Tilt, president of Chicago shoe factory, plans ideal town for workmen at Endicott, N. Y.—June 27.—Heat continues with many deaths and prostrations.—Four of Dowie's followers holding meeting in Evanston, Ill., are pelted with rotten eggs and driven out of town.—J. Pierpont Morgan offers over one million dollars to found new medical college at Harvard in memory of his father.—Ten high school students at Mt. Vernon, N. Y., hazed by Cornell students who tied them to trees in woods.—Another cloud burst over West Virginia coal fields; loss of property heavier than on Sunday.—2,000 soldiers from Manila arrive at San Francisco.—Edwin Gould comes to relief of Seventh National Bank of N. Y.—Harvard-Yale boat race.—Ocean liner Lusitania wrecked near Cape Race; no lives lost.—Paris-Berlin automobile race.—June 28.—Comptroller Dawes forces Seventh National Bank of N. Y. to close; criminal prosecutions expected to ensue.—Cuban electoral commission adopts universal suffrage.—Renewal of massacres feared in Armenia.—King Edward proclaims that his coronation will take place in June next.—Coal tax bill passes British house of commons.—Miner Joseph Ladue, founder of Dawson, Alaska, and discoverer of Klondike gold region, dies of consumption contracted in northern climate.—Philological library of 15,000 volumes collected by Prince Louis Lucien Bonaparte, nephew of Napoleon I, is bought by Newberry Library of Chicago.—June 29.—Death of Judge William A. Woods of United States Circuit Court of Indiana.—Marquand & Co. of New York City assign; \$8,000,000 liabilities.—Knights of Labor hold secret meetings to decide on plan of action.—Many accidents in the Paris-Berlin automobile race; Frenchman still leads.—Hot debate on subject of religion in Spanish Chamber of Deputies.—Felix of Paris goes into bankruptcy.—M. de Giers, Russian minister to China, removed from his post.—Lord Wolseley calls United States army finest in world of its size.—Dowie summoned on charge of not taking out hospital license.—President Gompers of Federated Labor Union thrown from street-car has concussion of brain.—National socio-political conference in Detroit.—Chinese Court prepares to pay indemnity as soon as possible.—Corn crop suffering.—June 30.—Starin line excursion steamer Mohawk

strikes rock off New Rochelle, N. Y., and sinks in 20 minutes; 900 passengers all saved.—Fournier wins automobile race to Berlin.—Suez canal will be lowered to 31 feet and lighted by electricity.—Lieut. Taylor, of twenty-fourth infantry, claims credit for capture of Aguinaldo.—Belgian house considers annexation of Congo Free state, now belonging to King Leopold.—Great strike of amalgamated iron workers; same pay demanded for non-union men as for union workers.—July 1.—Wife of 17 a suicide.—Records show yesterday registered greater heat than any June day since 1872; mercury at 97 in Chicago.—Financial depression in Germany.—Empress Dowager afraid to return to Pekin.—Dr. Herron denounces marriage system.—Sixteen deaths from heat and 26 prostrations in New York City.—Fifty thousand employees of American steel companies ordered to strike.—City National Bank of Buffalo closes its doors.—Evangelist Dawson ducked in lake at Madison, Wis.—July 2.—Lightning bolts kills eleven in Chicago.—Death of Senator Kyle, of South Dakota.—Cyclone damages buildings and fruit near Appleton, Wis.—President signs commission of Judge Taft as Governor of Philippines.—Indianapolis physicians and others charged with conspiracy to obtain fees from fraudulent certificates of insanity.—Great Trust in soft coal projected.—Carnegie offers Detroit \$750,000 for new public library.

* * *

The Flaming Sword's Exchanges.

The Arena.—Prof. Frank Parsons opens the July *Arena* with an essay on the Great Movements of the Nineteenth Century. They fall, he says, into two opposing groups, one tending to universal good, the other to the selfish exaltation of a few persons. A panegyric upon the intellectual and material progress of the world follows. In regard to women, the writer admits that "under most governments they are still classed with infants, idiots, and criminals," but he thinks that upon the whole, in spite of new developments in monopoly and fraud, justice along all lines has been greatly extended in the past hundred years. The remainder of the issue is devoted to thoughtful reviews of leading topics. 25 cents a copy; \$2.50 a year. Alliance Publishing Co., 569 Fifth Avenue, New York City.

The Cosmopolitan.—Six full-page illustrations show examples of recent art. The stage is represented by a study of Ellen Terry, and The Balcony Scene in Romantic Art. Bret Harte contributes a story of Western life: A Mercury of the Foothills. J. Holt Schooling discusses the progress of population under the caption: When Will the World Be Full? This article embodies many interesting points, and is a valuable addition to the "fiction number." The Great Texas Oil Fields are described by Edward R. Treharne. 10 cents a copy; \$1.00 a year. Irvington, New York.

Two Famous Yachts in Colors.—Public interest in the great international yacht race, to be held in September, broadens as the date for the contest approaches. The issue of *Leslie's Weekly*, dated July 13th, and out next week, will contain a beautiful double-page drawing in water

colors, of our cup defender and the *Shamrock II.*, racing at full tilt off Sandy Hook. The drawing is by the famous marine artist, FRANK H. SCHELL, and is handsome enough to frame.

Leslie's Monthly.—The midsummer number offers much variety in the way of fact and fiction. The Great Log Jam; Historic Fort Monroe; The Abbey of Gethsemani, and Leaves from the Autobiography of a Russian Student are among the descriptive articles. Eden Philpott's novelette is concluded, and the serial by Samuel Mervin continues. 10 cents a copy; \$1.00 a year. Frank Leslie Publishing House, 141-147 Fifth Avenue, New York.

Suggestion.—The first of a series of articles on the Frauds of Spiritualism appears in the current issue. The writer, Rev. Stanley L. Krebs, believes that some of the phenomena of spiritualism are genuine, but his experience has led him to uncover some of the tricks that impose on a credulous public. 10 cents a copy; \$1.00 a year. Suggestion Publishing Company, 4026 Drexel Boulevard, Chicago, Ill.

Journal of Magnetism.—This is the official organ of the Psychic Club, a group of persons interested in healing, thought-transmission, and all matters connected with psychic research. The July number has an excellent dissertation on Legalized Quackery. 10 cents a copy; \$1.00 a year. Magnetic Publishing Company, The Auditorium, Chicago.

The Interpreter.—The cover design adopted by this magazine is the soaring eagle, a type of the rational mind. The fact that the *Interpreter* is devoted to the presentation of the Cellular Cosmogony, should commend it to readers of THE FLAMING SWORD. Published and edited by Major Ogden Whitlock, 1645 Lawrence street, King Block, Denver Colorado.

Men and Matters.—This little periodical is published monthly, and contains portraits of leading business men, current topics, and a story or two. 10 cents a copy, \$1.00 a year. 320 Magazine street, New Orleans, La.

The Pope's \$500,000,000.

The wealth of the pope is estimated at \$500,000,000, and his personal income at \$2,400,000 a year. These figures are probably not very wide of the mark. The pope's various jubilees have brought him gifts from the faithful all over the world, of the estimated aggregated value of \$50,000,000. His holiness has from time to time invested his surplus income in United States government bonds, and his present holding is estimated at \$6,000,000. The cash reserves of the holy see are estimated at \$50,000,000, invested for the most part in American, British, Italian, Belgian, and French government securities. The interest on all this capital has for the past 23 years been accumulated and invested in various directions, with the result that the holy see was never in a more satisfactory financial position than it is today.—*Exchange.*

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to account in the maintenance of the Korean Home. Address Secretary Home Industry, 99th at and Oak ave., Chicago, Ill. Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreanan Unity.

Under the Koreanan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-Grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor,
400 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

"Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsmen.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY and PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven. Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



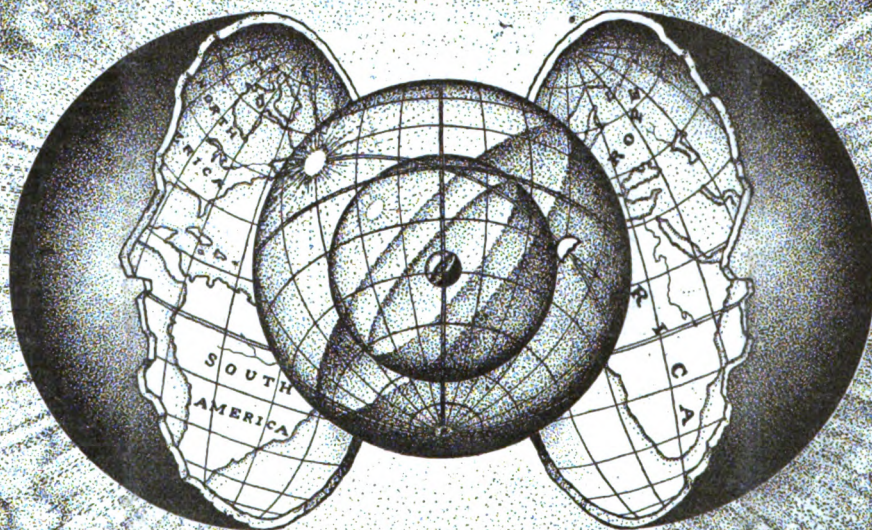
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universalogy

VOLUME XV.

CHICAGO, JULY 5, 1901. A. K 61.

NUMBER 33.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

HARVARD COLLEGE LIBRARY
JUL 15 1901

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, JULY 12, 1901. A. K. 61.

NUMBER 34.

CONTENTS

COSMOGONY THE BASIS OF ALL SCIENCE, - - - - - **KORESH**
Anomalous Prosperity of Americans, - - - - - **AMANDA T. POTTER**
Reading the Signs of the Times, - - - - - **PROF. O. F. L'AMOREAUX**
EDITORIAL PAGES.—The Researches of Geology.—When will the World be Full?
The Future of the United States.—America a Center of Activity.—The Koresban
Vocabulary.—The Scientific Leader.—Short Paragraphs, **LUCIE PAGE BORDEN**
QUESTIONS.—Interdependence of Natural Kingdoms.—Relation of Thought and Think-
er.—Faithful unto Death, - - - - - **KORESH AND L. P. BORDEN**
MISCELLANEOUS.—Modern Society's Shams.—Hours and Wages.—The Stars and
Stripes.—The Earth a Hollow Shell.—Reading THE FLAMING SWORD.—News and Reviews

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, PH. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department, questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

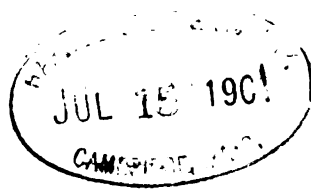
human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



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."

Vol. xv. No. 34.

CHICAGO, ILL., JULY 12, 1901. A. K. 61.

Whole No. 449

Cosmogony the Basis of All Science.

Scientific Lessons Taught by Koreshan Astronomy; the Tangible Seed of Universal Life; the True Geometry and Its Application to Earth Measurement.

THE CHRISTIAN AGE began with the specific and pronounced manifestation; namely, the baptism of the Disciples and followers of the Lord with the Holy Spirit. It was the divine proceeding from the Father in the Son; the Son was the direct source of the vivification. It was the essence of fecundation; it could not have been disseminated had not the Lord been made visible in the flesh. Jesus was the matured Seed of the universe. He was the culminating point not only of the entire spirit of the universe, but the culminating point of all the forms of matter as well.

Every tree, every kind of animal life as well as universal life, reaches its terminal points in the material seed before the possibility of reproduction occurs. Any tree may be taken as the type of the great universal tree. The tree cannot reproduce another tree until it has produced its material seed. The spirit of the tree has no power of reproduction until both the form and the spirit of the tree unite in the production of the seed. The seed has within itself the force of reproduction. The universe is like the tree; it cannot reproduce itself within itself until it has matured its own seed, which, when produced, is the universe in its least form. The Lord was the entire Seed of the universe. The material form of the universe, with the entire spiritual life, had unitedly culminated in the production of the microcosm,

which was both material and spiritual. This manifestation was the material germ of reproduction.

We have been pronounced in our emphasis of the fact that the Lord Jesus was the Son of God, and that as such he constituted the material germ of creation, because, in our study and comprehension of the laws of form and function as they obtain in the alchemico-organic (physical) universe, and correspondentially in the organo-vital, we are enabled to observe the relation of the Son of God—as the central anthropotic Star—to the astral nucleus of the alchemico-organic field. In that comprehension of the anatomical structure of the alchemico-organic body which defines the location and function of its astral nucleus, we have determined the exact form and function of the supreme and central star. The geometry of the universe is the exact commensuration of the cube and the sphere, not only in their forms, but the exact limitations of these forms as they constitute the limitations of the universe itself. These facts can only be made comprehensible through such a study of the cosmogonic form as to reduce its conception to the limits of the human reason and understanding.

Man the Offspring of the Universe.

Thus far, the human mind has been passing through

The Flaming Swora.

the puerile stages of its progress. Its development in relation to God (its Parent) has been like an infant in its relation to its parentage and the things surrounding it; the child does not comprehend the things which to the conception of the parent are the most simple and comprehensible. When the human mind looks out on the mysteries of the universe it conceives them to be eternally incomprehensible; but we ought to consider the Creator omnipotent, omnipresent, and omniscient. By this, we mean that the Creator is all sufficient to create, is everywhere present in the works of his creation, and all-knowing as to their forms, limitations, and functions. Mankind makes the mistake that because it does not comprehend the character and wisdom of its parent, it is forever to remain ignorant of the mysteries of being.

Man is the offspring of the universe. As he progresses toward the maturity of his development, he partakes more and more of the character of the central mind, more and more of the forms and functions of the universe as a whole, until finally he becomes so perfect in his creation that he is the universe in its least form. When this attainment is reached, the mysteries of being have all vanished, and he has awakened into the perfection of his being as the Son of God. Such is the destiny of all those who are progressing through the processes of regeneration to human perfection.

An adequate mensuration of the alchemico-organic world, that is, a measurement which comprises a practical geometry of the form and size of the earth, must begin with a first geometrical step which embraces a positive demonstration. If we are to comprehend the character of causation, we must be able to read the language of expression as it is presented in the most material forms and functions of creation. Everything we observe is the result of causation. It is the language of cause projected into effect. What is more reasonable than to believe that if we can read and interpret effect, we can obtain a knowledge of the cause? To successfully read what the wisdom of causation has projected into being, we must take the first step positively; we must *know* the form of the universe.

Application of True Geometry.

True geometry is the accurate measurement of the universe. Is it flat, square, round and convex, or round and concave? So far as modern cosmogony is concerned, there have never been any active measures taken by so called scientists to determine the shape of the earth, which could lead to any positive results. A process of triangulation instituted for the purpose of determining the amount of curvation, can in no wise determine the *direction* of the curve. Triangulation may proximately determine not only that the earth curves, but that it curves a definite amount; it cannot

determine the direction of that curve. It is not sufficient to assume that the earth is convex—we must know whether it is convex, flat, or concave. To ascertain that knowledge we must institute some accurate kind of mensuration.

Aside from the application of the principles of analogy and optics, there is a simple mechanical means of determining the contour of the surface of the earth on or in which we live. Simple mechanical application has determined that the earth is a concave body, but the question is often asked: "What difference does it make whether the earth is convex or concave?" It makes this much difference, that the truth regarding the structure of the world in which we live is a better foundation for a working hypothesis for universal knowledge and its application to human life, than a fundamental error. The very men who propound the question seem to think that it is important they should adhere to the Copernican system.

A true knowledge of cosmogony must constitute the basis of our knowledge of Deity, because what Deity has expressed in the form of the most external manifestation comprises the language of causation—whatever that causation may be. Whatsoever we observe is the product of cause. Can we reason from effect to cause? Can we determine how much of cause is projected into effect, and is it possible for causation to ultimate in effect and become the cause? According to a reputed declaration of the Almighty, made through John the Revelator, cause and effect are one and the same. "I am Alpha and Omega, the beginning and the end." This is a plain declaration that first cause and final effect are the same and identical. This implies that when cause has ultimated in its full results in the germ of re-creation, re-generation, it is in the form and character of the man, and that this man is the Son of God.

Rational Processes of Nature's Interpretation.

We may begin the process of the interpretation of Nature by taking the first mechanically positive step in that interpretation. We have asked the question, Can we determine a rectiline by any simple process? If we can, we are in a fair way to settle questions which have never been determined by the professedly scientific world. If we can determine a straight line, can we relate this mechanical rectiline to the plumb-line so as to determine a right angle? We have invented and applied an instrument by which we not only can, but have projected a straight line from a perpendicular adjusted by the plumb-line and level, and we find that the line projected at right angles with the perpendicular will extend into the earth at a distance proportionate to the height of the perpendicular. If the surface of the earth were convex, a line extended from the top of a perpendicular post would not extend into the ground

or into the water, but the curve of the earth would depart from the straight line proportionately to the extent of the line. The reverse would be true if the earth were concave.

We find that a line projected at right angles with a perpendicular extends toward the earth, also that the ratio of curvature is definitely determined, and that this ratio is eight inches to the mile. The first mile curves toward the rectiline eight inches, the second mile thirty-two inches, the third mile six feet. The same ratio has proximately been determined by the process of triangulation. We perform what the system of triangulation cannot do; namely, we *determine the direction of the curve*, thus establishing the fact that the earth is *not convex but concave*. We are as absolutely certain of this as we are that up is up, and down is down. In determining the contour of the earth we have taken one step toward a positive science, which is bound to lead us to a final knowledge of causation.

We have not instituted our geodetic surveys to assure ourselves of the character of the anatomy of the universe, but to furnish a simple process of observation, the principles of which are within the reach of the most common comprehension. There can be no doubt of the fact that the systems of triangulation instituted and conducted by the international geodetic survey, covering a great area of territory, in which thirty-five or more years of time as well as thousands of dollars, have been expended, have served our purpose as well as if we had expended the money and the time. Triangulation has determined for the world the fact that there is a curvation of about eight inches to the mile; that is all it has determined. It might be argued that as we have only extended our observations over a small space of the earth's surface, we have not established our proposition. In fact, this is the argument of the flat-earth theorists. Triangulation disproves the flat-earth theory, but it does not prove the convex theory.

Why We Emphasize Cosmogony.

What has this all to do with the bread and butter question? "What do we care," says the hungry man, "about the shape of the earth? Can you tell us how we are to get our bread, and how we are to feed our wives and children?" This is just what we propose to do in urging the truth regarding the anatomy and physiology of the physical universe. We propose to tell the

world all about God from the basis of our proposition; and knowing God, we can quickly determine his relation to us and our relation to him. This settled, we can easily determine our relations to one another. In presenting to the world our system of Cosmology, we have in view the ulterior purpose of settling the question of the societal and commercial relations of the entire world. Modern astronomy can have no practical bearing upon the human race further than to breed atheists and agnostics—another name for know-nothings.

In determining the fact that the earth is convex, we have defined a specific circumference related to a definitely located center. Upon the basis of the law of correspondential analogy, we have positively determined the fact of the existence of the central nucleus—an astral center which is the focal point of the space environed by the shell called the earth. It is not the purpose of this article to enter into the detail of the laws and principles by which we know of the existence of a central star, about four thousand miles from the inner circumference of the shell; this must be gained by a study of the Koreshan literature.

There is an exact correspondence between the astral nucleus of the physical cosmogony and the astral nucleus of the human race, which is the correspondence of the physical cosmogony. In the settlement of the question of the existence and location of the astral nucleus of the physical world, we have settled upon the fact of the existence of an anthropostic correspondential Star—the personal humanity of Deity. The geometry of the alchemico-organic cosmos shows the character of the astral nucleus, for the congeries of the activities of all the forms and functions of the cosmogonic structure are composited in this central star. All the functions and forms of the universe are inversely minimized in the central star. This star is to all the space to which it relates, what the seed of a tree is to the tree which it is capable of unfolding. Every quality of form found in the universe as a whole, is duplicated in its least form in the nucleus. This is true of the concentration of function also. We have demonstrated the existence of a central anthropostic Star. We may determine the time of His manifestation, and define his character from a knowledge of the character of the supremely central star of the physical cosmos, which is the throne of force, energy, function, and form.



There are two principal factors in the regulation of economy; the first is production, the second, distribution. Money is not required for either of these purposes. What, then, you will ask, will be the incentive to exertion? We answer, primarily, the love of the brotherhood. Every industry will be conducted on the

basis of its love, the end of that love being the use of the industry to the neighbor. Labor for self is the most sordid, abnormal impulse imaginable. This is well enough in theory, you say, but practically impossible. Is the purpose of God aborted and the Christian idea a fabulous myth? or will the Lord's prayer meet its answer in the fulfilment of righteousness in the earth?

Anomalous Prosperity of Americans.

A Nation of Vast Wealth, yet a Nation of Poverty for its People; Gigantic Robber System which Makes Money and Misery.

AMANDA T. POTTER.

NEVER IN THE LAND for which our forefathers staked fortune, reputation, and life, has the goddess Fortune been so presumably bounteous in her bestowings. The seed will be returned in many-fold multiplication to the granaries whence it was distributed, and never before in our history has the per capita of money attained the footing of \$26.50 in actual circulation among the people of this broad country through! One instinctively listens for the sharp little collision of coin in the fingered pocket of the host, or the rustle of crisp notes under the comforting touchy consciousness of possession by the multitude. Surely the dilapidated residence of the cobbler will soon present a less gallingly distinctive appearance; the wife and children of the hod carrier will bud into respectability of attire. The means for these and kindred transformations will abide; for the tintinnabulation of the coin transferred from the pocket of Smith to that of Jones, has its chink, clink, tinkle immediately replaced by a transference from Brown. Oh, the chain is as endless and merry as the roundelays of childhood!

He who should know, because of his hand supreme upon the helm of state, declares that in all our history never have we had so much to do as we have now; never have we had so much business—domestic and foreign; never so much of the good things of natural growth and of mechanical production; never have we sold so much as we sell this year. Our productive capacity has become so great as to require a foreign market for our surplus, and consequently we of the Occident turn to the open door of the Orient for an outlet for our products and labor; we must expand our market. And here comes a flow of counsel upon the theme of prudence in our prosperity. We are to be wise; we are to save while we can, thus shall we be strong in the storms that will come now and then. Whatever comes, continues our magnanimous adviser, let us be fortified by the practice of economy while we are so well employed.

Some days ago, we stood for a brief time where the huge steel plant of South Chicago fouls God's pure heavens, and prejudices one's lungs with the evidences of the fiery environment in which is earned bread by the sweat of the face. An unconscious touch here and there left one to wonder at one's soiled hands. Smudge was upon all the surroundings; but most particularly and painfully was it, or the smut of kindred callings, upon the crowds of workers who filed into the streets and cars. The enclosed acres devoted to the enormous machine and repair shop, the ice house, huge grain elevator, and roundhouse of the Baltimore and Ohio R. R., also teemed and swarmed with busy life. Ad-

dressing an intelligent-faced Scandinavian woman we remarked: "You are a busy people here; you must be growing rich." "Growing rich!" she ejaculated; "with a family to take care of, a man does not grow rich on a dollar and a half a day. When the rent and the water tax are paid, and the coal and groceries brought in, there is little enough left for clothes; and then sometimes we must pay a doctor's bill."

The remuneration mentioned, though not the highest rate, is a pretty fair average for the unskilled masses. Meats make a rapid advance, and many other food-stuffs sympathize more or less, but the wage remains unchanged. Meanwhile, the needs of domestic life, in the case of young families, are constantly increasing, with but one avenue of relief—that of forcing childhood into the arena of strife for existence. And this is but a faint hint of the desolation accompanying the practical application of our present industrial system; it is just a little concerning a limited center of operation. It does not involve the reeking dens of extensive areas, where a still more despairing humanity—young and old—must find final relief in death.

Yet, in the face of this milder stage, how heartless seems the mockery of the words which advise economy! Envied by this condition, would President McKinley speak of economy? Would he believe himself in position to prepare for a storm? Would he not consider himself already enveloped in a blackness capable of little deepening? In such straits, what were his chances to beat away death from the bedside of his beloved wife? Yet he, though the exponent of the people's executive power, holds no monopoly of affection or fidelity. Many an humble laborer, with agony as keen as the President can entertain, sees his poverty consign his loved one to the jaws of death; for Mrs. McKinley does not constitute the sum of suffering womanhood whose life would lengthen under the ability to meet the needs of that life.

The United States is a robber's den. Beneath the folds of "Old Glory," the protector of systematized and unblushing robbery, millions are withering their lives in the creation of a boasted exuberant prosperity too narrow to cover its creators. If the flag of the United States fulfilled its vauntings, a single case from existing millions would become theme of indignant inquiry and speedy redress. Let him who needs the lesson, visit the home of the labor which lies at the base of the wealth which spoils the many to make the few. He will find that the adjuration of our executive Nestor, entering the abode of toil before uttered, has performed a mission consonantly in advance of its author's conception—it has held together the soul and body of the toiler!

Reading the Signs of the Times.

What Human Events Portend and the Physical Heavens Declare; Division of Time into Dispensations; Remarkable Symbolism of the Bible and Its Scientific Interpretation.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

JESUS THE MESSIAH was the great sign of the times, whose star had been seen in the East, heralding his coming; and yet the people of his time, whom Jesus rebuked for not watching, had not seen—recognized it. The place to look for the signs of great events and great personages is the physical heavens. "And God said, let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and for years." When the Pharisees importuned Jesus for a sign from heaven, he said to them that to an evil and adulterous generation which sought for a sign, no sign should be given save that of the prophet Jonas. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

It is the human earth of which the Bible generally treats. This tarrying of Jesus for three days and three nights was only typified by his burial in the tomb of Joseph. The real tarrying was the one in "Sodom and Egypt, where also our Lord was crucified"—the sinful humanity into which the Holy Ghost, the divine Seed, went after Jesus' translation, where God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Not seeds as of many, but thy seed, which is Christ."

As Jesus explained seed, all seed, even God's holy Seed, had to fall into its ground and die in order to its reproduction. In order to die, this holy Seed had to become unholy—was "made to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Jesus said, "I bear witness of myself; my Father beareth witness of me." These two witnesses were slain and their dead bodies lay "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet. * * * And they ascended up to heaven in a cloud." This death of the two witnesses—the Lord, in the street of the great city—the fallen Babylon, was the death of the divine Seed preparatory to its reproduction—regeneration, which Jesus, the Seed and the Sower, said would be in the harvest—the resurrection of the dead, which would be in the end of the Christian age, falsely rendered the end of the world.

If the Seed of God—Christ, was sown in human hearts in the beginning of a dispensation, and the harvest of that seed came in the end of the same, then the period of gestation or generation of that seed is an age. This is the generation of which Jesus spake, when he said of things still future in their fulfilment: "This generation shall not pass, till all these things be fulfilled."

"The evil and adulterous generation" which Jesus declared to then exist and to look for signs, still exists, is more than ever anxious to see signs from heaven, and probably never was so adulterous as now. Nothing that can be adulterated long escapes. Every form of truth and good has been corrupted, until there are but few people who know the difference between the genuine and the counterfeit—between the truth and a respectable lie. And the mass of men have come to believe that one is about as good as the other—provided one actually believes it.

Jesus did not so believe and teach. When He was to eat the last passover with his Disciples, "He sendeth two of his disciples, and saith unto them, go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." Generally, the facts of the Bible are literal facts; but they are at the same time symbolical of other facts which are yet in the future. Jesus had said to the evil and adulterous generation, that they should have no sign save that of Jonas the prophet. He told his own Disciples, in the language of symbolism, what would be the sign in the physical heavens when he came again according to his promise, in the end of the Christian age. In the symbolic language of the Bible, city means doctrine, the New Jerusalem—the holy city which John saw come down from heaven, adorned as a bride for her husband; it was the new doctrine of the new age—to be ushered in by the resurrection of the dead—the ripened harvest of the Seed which Jesus sowed in the beginning of the Christian age.

In symbolic meaning, Jesus bade two of his Disciples go down to the beginning of the next age, when the truth which had become so adulterated that men no longer recognized it, or gave it any heed, would again return, as it always does, in a man, of whose presence in earth the sign in the physical heavens, the sign Aquarius, the man bearing a pitcher of water, would be the sign for the new dispensation.

Water, being transparent, symbolizes truth. The sign of the new age upon which we are entering will be—in the physical heaven—a man (Aquarius, the water-carrier) with a pitcher of water, which he is pouring out to the nations, symbolizing the truth which a man living in the earth in the beginning of the age is now pouring out to men. This truth will bring in new heavens and a new earth, wherein dwelleth righteousness, which means a new church and a new state. Jesus was the man who, nineteen hundred years ago, brought in the Piscatorial or Fish age, as it was called. He chose fisherman for his Disciples, and said he would make them fishers of men. The sign for the age was Pisces—fishes, as the almanac indicated down to 1839. The signs are not now given because the constellations lap, as do the

The Flaming Sword.

ages. When we get beyond the period of the lap, the sign for the dispensation to come will be Aquarius—the man with a pitcher of water.

There was a good reason why the closing age was called the fish age. Jesus was the ripened fruit of the Tree of Lives spoken of in Revelation. Only ripe fruit can propagate its kind, from itself. This ripened fruit was *virginal*, having—like the Adamic race—the two sex principles in one form. Its propagation, like that of choice grafted fruit, is not the ordinary seedling process, but depends upon the insertion of a germ of the higher, perfect life into the circulation of a seedling of the lower quality. Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." In pursuance of this promise, after His translation, which was his being borne across, as the word signifies, from the form of matter to that of spirit—the Holy Ghost, which was the divine Seed, this Spirit—the Comforter which he said he would send them, entered them, being both the Father and the Son, and made its abode with them, forming conjunction with their spirits. Peter calls this a begetting-again by the Spirit for a birth of the body, which Paul was anxiously awaiting, when "this corruptible shall put on incorruption, and this mortal shall put on immortality."

Because of its fecundity the fish is the symbol of proliferation, hence the dispensation in which this higher (divine) Seed would be generated, or regenerated from the seed generated during the Jewish age, was fitly called the fish age. The Disciples of the divine Man, God manifest in the flesh, "fulness of the Godhead bodily," whom Paul preached to the heathen Athenians as the God who made heaven and earth and all that in them is, appropriately taking the first letters of the Greek appellations given to him, which spelled the Greek word for fish, called themselves fishes. Corresponding to and confirming all this, was the fact that during the whole dispensation the sign in the physical heavens has been Pisces—fishes, and the time of the age has been measured by the precessional movement through the sign Pisces. If the sign Pisces in the physical heavens has, for the dispensation now ending, proclaimed the advent of the divine Man who, in the beginning of the age, established the human institutions of the age, now that they have become wholly corrupt, as He warned the world that they would, now that the age-long sign of the Christian age is disappearing, it seems to us it behooves the wise watcher for the signs of the times to consider carefully what is to follow.

The sign that Jesus really gave of the time of his coming again, is already becoming the sign in the physical heavens, and signifies that the divine Man—com-

missioned of God to establish the new institutions of the new age of Aquarius, is already in earth, as Jesus promised that he would be. At the beginning of the fish age Jesus was born. At the beginning of the Aquarian age, which was 1839, the man bearing a pitcher of water, was born. The Jewish age did not fully end till after the destruction of Jerusalem. It was subsequent to that that the power of Christ in the outside world began to be felt, and to subdue the world. At a time corresponding to that of the destruction of Jerusalem—and preceded by like tragic events, though world-wide in their scope—will come the full end of the Christian age, the passing away of the old heavens and old earth with a great noise, and the coming of new heavens and a new earth—a new church and a new state, wherein dwelleth righteousness—little of which yet remains in the earth.

When the divine Man of the ages came before, he was born holy that he might be the divine Seed. When He went away, he went into the sinful humanity as the divine Seed, and became sin that he might die in it in order to reproduction. When He comes again he will come out of the humanity, but, like other men, will be born in sin and shapen in iniquity, so that he will have to "overcome" in order that God may write his "new Name" upon him. In the beginning of every age He has two comings; the first, by reincarnation, as a man who comes "as a thief in the night," not known to the men who meet him, like Jesus; but after he has disappeared they find that the things in which they trusted are somehow gone, and the conditions of their supposed prosperity are no more. His second coming in the beginning of the Christian age was in the form of Holy Ghost, the Comforter, whom people vainly imagine they have now, but the spirit they have now works in just the opposite manner from that Spirit, making millionaires instead of communists. That Spirit, being seed, had to die as Jesus explained.

In this age His second coming will be in the "clouds of heaven," not in the clouds of earth. In the Bible the wicked are said to be clouds without water. The righteous, then, would be clouds with water. Water symbolizes true science—the truth. The "clouds of heaven," then, will be the Sons of God, whom John saw on Mount Zion, the 144,000—the product of the Seed which Jesus was and which he sowed in the beginning of the Christian age. These will constitute the resurrection of the dead—the kingdom of God in earth, for the coming of which Jesus taught us to pray. They will constitute the government of the new, the Aquarian age, whose sign is already taking its place in the physical heavens. The wise man will be looking for it and will understand what it means.



The destruction of the lust of money, or the accumulation of wealth, is the point upon which all forces of attack must be concentrated.

Before the true Brotherhood can be manifest and the divine kingdom set up, there must be a universal preparation of heart.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE RESEARCHES of geology discover the remains of mysterious forms of organic life. The bones of a dinosaur were recently unearthed in Colorado. These massive skeletons present many scientific problems, solved by the application of the laws of involution and evolution. Certain types of animal existence, corresponding to the qualities predominant in one age, become extinct. They suddenly reappear in a succeeding age, being generated from the crossing of common existing types, because their life has been involved or infolded in the animal life of the past. The new animal is a miracle, a marvel. It seems to have no parentage, for there is nothing like it in the earth, yet it is the product of an implantation derived from the species that became extinct. The spirit of the lost genus was absorbed by the animal kingdom, to come again in the order of cyclic development. The understanding of this principle settles the whole question of the "missing link" which has baffled inquiry so long. Thus Koreshan Science by the enunciation of simple axioms, demonstrates cosmic harmony. This is but the application in a lower domain of the law of the generation of Jesus Christ. The same law which bridges the gulf between the various kingdoms—animal, human, and divine, also bridges the gulf between the different genera, and accounts for the origin of species. Natural selection and environment are not adequate to explain the radical divergence of animal types, without the intervention of the law of the conservation and heaping up of energy operative in involution. All the researches of anthropology have been taxed to the utmost in searching for pre historic man. As a result of long investigation, paleontologists, geologists, and anthropologists concur in pointing to the cave dweller. They show him with his brute instincts, his rude weapons, and his coverings of skin, among the glaciers with the cave bear and the mammoth for his companions. They say that he knew no god, no laws of societal grouping; whether he had a language is problematical. The picture is unattractive and it stands in striking contrast with that which Koreshan Science has drawn from the same subject. It goes back to the golden age for pre-historic man and depicts him in the nobility of the Sons of God, the crown and glory of creation. He is there surrounded by a civilization which mocks the splendor of the Cæsars; order reigns in earth and art has reached a development exceeding what is known or thought today.

Some valuable diagrams and statistics appear in the July *Cosmopolitan*, relative to the increase of population among the various nations. The writer, Mr. J. Holt Schooling, estimates that according to the rate of growth during the nineteenth century, which he says has been that of one person per hundred a year, it will be necessary, three centuries and a half hence, to hang out a sign that the world is full. In the year 2250, there will be at that ratio, one thousand persons to every square mile of land in the earth. It is pertinent in this connection to forecast the future and consider the laws which govern proliferation. The science of being declares that an equilibrium must be maintained between the natural and the spiritual worlds through the agency of the great law of re-embodiment. The principle of chastity is the restraining factor which will act to prevent the continuance of the present rate of increase in population. It is by means of this principle that reciprocal action between center and circumference is sustained. The greater number of persons there are in the natural world, the harder the conditions of life. At the close of the iron age,

while the sign is in the constellation Pisces, the maximum is reached. The doctrine of chastity, which has thus far been confined to isolated communities, is now proclaimed to the whole world, preparatory to the consummation of human destiny and the climax of Deific replenishment. All will hear this doctrine, but only those who are ready to culminate from the stages of human progression into arch-natural life will accept and apply it in the highest degree. The application of this principle is destined to initiate the Golden Age, during which it is supremely manifest in the neuter genus, exalted above the possibility of impurity, and in many lower orders and degrees. The restraints of chastity on the lower plane lead to the joys of divine conjunction. God takes the initiative in every sacrifice. Supreme love brings Him to sacrifice the delights of innocence in the marriage of love and wisdom, in order to plant himself as the seed of chastity in the race. He only asks humanity to follow him in the sacrifice of the marital state on the lower plane, for a brief period in order that it may enter into biunity, the perfect wedlock of the heavenly state.

The enormous growth of American capital testifies not only to the shrewdness and enterprise of our merchants, but it shows where the inverted principle of accumulation is located. If the money power is centralized here in the United States, this in turn indicates the point where the opposite pole, the wealth of divine truth, must be located. The effect of the anti clerical movement in Europe will be to transfer the center of religious agitation to America. The moment that the French anti association's bill, directed against Catholic orders, was passed, the tide of ecclesiastical monasticism began to set toward this country. The bill forbids the existence of any association whose head or superior officer resides abroad. The present feeling against the church in Spain, Portugal, Italy, Austria, and several other countries, which has been christened the "*Los von Rom*" or away from Rome movement, is so strong as to be practically revolutionary. The cordial relations between the Pope and the Administration at Washington, and his conciliatory policy toward American workmen tend to draw hither Catholic subjects of persecution. The death struggle of the Papacy, the war between labor and capital, and the battle between science and error will take place in the chosen land set apart for the accomplishment of the greatest events of human and divine history. The future of America is assured. It will be more glorious than any forecast which has yet been made outside of sacred prophecies.

From time to time distinguished foreigners have visited America and have published their impressions of the country. Most of these reports have been superficial or inspired by national bias. Too often these visitors come but to verify preconceived opinions. Mr. Frederick Harrison, however, has apprehended the wonderful assimilating power of the United States. His comments upon the rapidity with which the native population absorbs and incorporates foreign elements are just. It is time that in spite of the constant influx from every quarter of the earth, in the second or third generation "all exotic differences are merged." There is a reason for this ingathering which neither Mr. Harrison nor the world at large has apprehended. America is destined to be the center of a degree of progress and civilization defined by the "coming of the Lord," and it is written that unto Him shall be gathered all nations. This prophecy is to be fulfilled in various degrees, and the drift of immigration toward our shores is one of the signs of its

speedy accomplishment. "America for Americans" may be our watchword, but the Anglo-Saxon people is the product of a process of race infiltration which began with the dispersion of the twelve tribes and has been going on through the ages. All the nations of the earth are food for the American race, and that in turn is food for the Gods. One of the functions of the United States is that of assimilation.

Why does Koreshan literature adopt a Latinized vocabulary? Why do Latin and Greek derivatives preponderate over Anglo-Saxon in the writings of the Founder of Koreshanity? Obviously for the reason that most scientific inventors resort to the classics for their nomenclature—because these languages furnish greater exactitude and concision of statement. The spirit of the Latin race has passed over to the Anglo-Saxon people and become our letter. The essence of that spirit is *multum in parvo*. By the use of verb-formations such as the term *responsibility*, we incorporate the vitality of the past, the verb being the living principle of speech. The letter killeth. The application of Koreshan doctrine means the destruction of the lower tendencies in man's nature, through the appropriation of spiritual entities from the past gathered into one nucleus and transformed to immortal flesh. Hence the logical necessity for a corresponding terminology in inditing the doctrines of life.

While the Koreshan attitude is that of vigorous and determined opposition to every species of error, its sentiment toward humanity has no savor of contempt. The multiplication of sects, creeds, false prophets, and delusions is an index to the mental distress of the race, and distress inspires divine compassion. Jesus saw the multitudes that they were scattered abroad as sheep having no shepherd. Men need a leader when every bond of unity is broken; when dissent has invaded the church, and disruption threatens the state. This leader must bring essential evidence of his commission in the shape of a definitely structured system of science applicable to every domain of life, the whole complexity resting upon a simple premise, mathematically and mechanically demonstrated. Koreshanity offers such a system and points to such a leader.

The recurrence of the national anniversary is marked this year by the inauguration of civil government in the Philippines. The United States has extended its jurisdiction over another people of a different race, and it is bound by every law of national honor to fulfil in righteousness the obligations which it has assumed. The Filipinos are our dependents, and it rests

with us whether they become intelligent and prosperous or the victims of political oppression. Is there moral stamina enough in the present Administration to be true to its engagements? Will it resist the temptations to which England succumbed in dealing with her territorial dependencies?

One of the most notable items in the celebration of Independence day was the arrival of J. Pierpont Morgan and a brace of millionaires on the steamer *Deutschland*. Wealth is power as society is organized. The millionaire has made himself independent of his fellows by robbing the laboring people of their birthright. It was eminently fitting that the only representatives of what now constitutes American independence should come back to their native land July 4. The time is near when a new national holiday will be instituted, and America will celebrate the interdependence of all men, instead of a farcical display of liberty and justice.

A writer in the current issue of the *Arena*, mentions an establishment in one of the Eastern States where, a few years ago, women were paid thirty-six cents a dozen for making shirts, and it was one of the rules that the day's labor should open and close with prayer. This is a good illustration of the extent to which the doctrine of faith without works has deceived even the elect. The whole church has embraced it so thoroughly that it does not see the incongruity of words without works.

Inquiry in the realm of causation brings proof of the Koreshan axiom: Whatever is, is necessary. This must be carefully distinguished from the fatalistic notion that whatever is, is right. Various forms of erroneous belief must exist, not because they embody fragments of truth, but in consequence of the law of polar opposites.

An influx from the hells if faced and conquered is succeeded by the heavenly vision. After his temptation in the wilderness, there appeared angels ministering unto the Son of man.

Shallow minds distort the image of greatness until it becomes as grotesque as the human countenance reflected from a concave lens of metal.

Glacial epochs correspond to the crystallization of truth into mathematical shapes or doctrines.

Forced growth is always sickly.

Editorial Discussions and Miscellany.

Interdependence of Natural Kingdoms.

How does the spirit of the animal get into the human kingdom?—DR. W. J. T.

When you have fully mastered the thought that there is but one *substance* in the universe; that variety embraces modifications of that one substance; that matter (atom, molecule, or mass) is a condition of substance which was once spirit, and is capable of being again converted to spirit, then you may begin to comprehend some of the channels through which animal spirit enters into and is transformed to human life. The spirit of the human or animal mind is let down into, and forms the atoms of matter which go to make up the animal body.

Human life is constantly in process of appropriating the life of the animal kingdom as food, consequently the spirit of the animal gets into the human kingdom somewhat as the spirit of the sun gets into vegetable life,—by natural attraction and assimilation.

If you can grasp the law or principle of transmutation (convertibility of energy to matter and matter to energy), you may readily understand at least this one channel of the transmission of the animal to human life. This is not all; the spirit passes over by influx. That part of the affectional nature of animal life attracted toward the human, is absorbed by the law of natural attraction to the human.

The transition of animal life to human life is accompanied also by modification of quality, for animal quality is transited to human quality.

Human life may become of so low a grade as to have a greater attraction toward the animal than the human, as in the recorded case of the man in the country of the Gadarenes. The evil spirits in the man besought the Lord that he send them not away into the deep, but that they be permitted to enter a herd of swine. He drove them out of the man and they entered the swine. This is a case where the opposite law was operative.

Human spirit is as continuously flowing into animal life, as animal spirit is continuously flowing into human life.—KORESH.

Relation of Thought and Thinker.

What is the relation of a thought to the thinker, and the distinction between them? I understand you to teach that a thought is a living entity, and that every mind is an aggregation of thoughts.—G. F. H., Marshall, Texas.

The relation between an entity in the subjective world and the brain which it inhabits is a reciprocal one, whose specific character depends upon the degree of development represented by both. It corresponds to that which each cell of the body bears to the whole organism, varying according to its location in any part, and the function of that part; it also corresponds to the relationship between each person,—man or woman, in the divided state of ordinary humanity—and the whole mass of human life. This is a cellular universe, and the law of analogy extends to every domain. The laws of attraction and repulsion operate to determine the habitat of every entity, and the duration of its association with the particular brain with which it forms conjunction. It may act upon the man with strong impulsions, which he will follow or resist according to the principles just defined.—LUCIE PAGE BORDEN.

Faithfulness Unto Death.

EDITOR FLAMING SWORD:—I shall be grateful if you will give me an exposition of Rev. ii: 10.—INQUIRER.

"Be thou faithful unto death and I will give thee a crown of life." This passage is erroneously cited in support of the belief that immortality is to be reached through physical death. It refers to the death of what St. Paul calls the "old man"—that is, to the voluntary surrender of the sensual nature through the substitution of higher thoughts and aspirations. This is an essential factor in the attainment of immortal life. By patient continuance in well doing, the old man with his deeds, or the old proprium, is put off and the point of conjunctive unity with God through theocrasis is reached. When a man is entirely dead, when all the evil tendencies in his nature are eradicated, he straightway becomes alive.—LUCIE PAGE BORDEN.

* * *

Another Sign of Prosperity.

A showman in Indiana who found that his cotton advertising signs were taken by a poor woman, whose husband, working for 75 cents for ten hours a day in a factory, could not provide her children with clothing, has since been wondering with the rest of us what more untruthful device than that of prosperity the politicians have to spring on a confiding public.—*Social Democratic Herald*.

Modern Society's Shams.

The Prevailing Pretenses of Reformers and Religionists; Hypocrisy of the Would-be Wealthy.

A friend of the writer said years ago: "The worst enemies of modern progress are not the wealthy as much as the would-be wealthy." By modern progress he did not mean our present industrial system or anything of the kind, but one which should embody radical concepts of freedom and ethics for all, one which should give to every child of God a full opportunity for the development of a full manhood, one which should not keep the bulk of humanity in bondage to any set of people, however fine and polished in their personal dealings, however honest in their individual life, because what can be in God's eyes the value of individual honesty as long as we keep a dishonest industrial system in full bloom, perverting the media in which we all have to live? And the larger we make the circle of honest individual people in a given nation which refuses to extend honesty to all industrial relations, but prefers to intensify all that is wrong there, the greater the force for evil in its most fatal manifestation, in wrong enactments, in vicious, selfish legislation.

Besides the wealthy and would be wealthy, as obstacles to all healthy progress, we have a large number of people intensely attached to their little patch of wealth, or larger wages or salary or somewhat more important position than the many below. They are afraid to lose that, to be dislodged from their little higher pedestal where they can play the actors on a vaster theater, where they have a few more admirers, where they can pose as fellows of a higher grade, built up with better clay and so with more chances to be prominent in the life beyond, as they have been in the life below. Spiritual greed on top of material greed! That is perhaps one of the dreadfully low moral ideals that yet pervade humanity today, inherited from heathen religions and which actually make modern Christianity an out and out heathenish Christianity, the antithesis of that of Christ, essentially distinct from it in all moral and ethical aspects anyhow, the most important of any religion that may claim to evolve joy and manhood.

As a matter of actual fact the bottom principles of our philosophy of life, backed by our choice people, those who have from time immemorial converted nations into dens of iniquity, have always claimed that the perpetuation of evil, and hence that of social and individual deformities, is to be the order of the day for a long, long period of human growth. That was already the doctrine of the ruling classes in India when Jesus, the grand reformer, told them, "Either make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt." Jesus did not accept the diabolic conception of our fine teachers about any

social organization partially good and partially bad deserving some respect from sensible, honest men. Such a corrupt social tree as that of today deserves nothing but contempt. It must necessarily be still more corrupt than that of 19 centuries ago repudiated by Jesus because evil is bound to grow as long as it is allowed to live, since the law of life, for good or evil, is a law of growth. The sins of our old age are more contemptible than those of youth because of our greater experience, knowledge, and opportunities to suppress evil. The same applies to every old organized society and hence to the organized greed we may see fit to develop, promote, stand by or refuse to attack, to hate, to detest. And we love evil if we don't hate it and fail to do our best to kill it in any form it may appear.

One of the factors that make our civilization stand self condemned is the existence of classes and masses, as distinct as ever, if not more so; also that eternal exclamation of how to save the masses, how to convert them, how to rescue them from their own bad habits, and, as the churches, with all their wealth and power, acknowledge their incapacity in that direction, we have to have pauper churches, called missions, and there again we hear of prayers to God to save and convert the masses! Well, if the rich churches had at least converted the classes, the masses would have long ago been converted too. Instead of that we find that the classes, with their love for class legislation, are the greatest obstacle to the establishment of equity in industrial life and insist upon the worst laws through which most wealth may be rapidly shifted from those who produce it to those who don't.

All modern ideals rest on the principle of how to get \$5, \$10, \$50, \$100, from the general fund of wealth for every dollar we may contribute to that fund. And how often some contribute nothing while getting in five or ten years the wealth that the best worker could not produce and save in 10,000 years of steady work under the best conditions! And this is considered as correct by most of our religious and civil teachers, with the classes back of them, they all hating the economic concept of "equal rights to all," which is simply the golden rule applied to social life, just where its absence is most fatal.—JOSE GROES, in *The Toiler*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Hours and Wages.

A Hartford Daily Discusses the Difficulties of the Industrial World.

In the great labor strike for a shorter workday, a Hartford manufacturer and official who shut out all his employes on the opening day of the struggle, gave his case plainly away in an interview regarding the situation, when acknowledging that shorter hours were bound to come and there should be no objection to them, and then the wages would have to be advanced provided they remained at the same rate per hour as at present, because the men couldn't live on less than they are now receiving. Here are the words as found in the report of the interview:

"But after the nine-hour day the same pay would, naturally follow in course of time, as the men would have to have about the same money to live on as when working ten hours."

Exactly. This is the logic of the situation. And, being so, isn't it somewhat inconsistent to object to the demand for "ten hours' pay for nine hours' work," as the thought is phrased? If the men will have to have about the same money to live on while working only nine hours a day as they did when working ten, where is the logic in denying them that amount, as they must live in order to be able to work?

How much simpler the matter would appear if the question were only divided! First, let the hours of labor be settled. Is or is not nine hours for a day's work sufficient? It is generally so conceded, and we are told by those who have made a study of the subject, that even four hours' labor, if all would work who can, are sufficient to give to the world all the necessities and luxuries of life. Now, that part of the problem settled, the next question is simply as to the reward in dollars and cents that that day's labor is entitled to. And without at all going into the depths of the question, it ought to be self-evident that he who performs the day's labor is at least entitled to a decent and comfortable living, and his share of the dollars and cents involved ought to be sufficient to guarantee him as much.

So when we speak of ten hours' pay for nine hours' work, we only befuddle the question. There is no such incongruity in the demand, for there is no such thing in existence as an absolute "ten hours' pay." The ten hours' pay of one man may be one thing, the ten hours' pay of another vastly different. And with the same man it may be one amount today and another tomorrow.

But the immediate question involved is the difficulty of the employers adjusting prices so as to be able to meet what they regard as increased cost of product. This may be a reality in some cases, but not in all. Even were it so, it is a matter for the

employers to see to, and not for the men to take into consideration. It is entirely out of the latter's jurisdiction. However, even within the employers' own immediate confines, can't the matter be adjusted to some extent? Won't the salaries of some of the officials bear a little modification? If \$2 or \$3 a day is considered sufficient recompense for the man who works with head and hands to produce the product that brings the dollars and cents to all concerned, why must the man who works with head alone be considered as deserving from 2 to 20 times as much? Or, in other words, if \$5,000, \$10,000, \$20,000, or \$30,000 a year is only sufficient for a decent and comfortable living for one man, how are the others to get along on the comparatively insignificant amount first referred to?

Surely the wage question and salary question are all wrong, from beginning to end. And the industrial system at the bottom of it must be all wrong too. It is the basic cause of nearly all the sin and suffering in the civilized world, if the word "civilized" can be properly used in this connection. It begets the pauper and the millionaire, the thief, the drunkard, and the prostitute. It has millions of people forever on the ragged edge of suspense for the morrow that the few may roll and rule in luxury if not riot in dissipation. It has the great majority of humanity ever in trouble for the want of enough, while the few are in trouble because of having too much. There can be no lasting peace and happiness in the world until something better takes its place as the basic structure of our civilization.—*Hartford Examiner.*

* * *

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koresan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—**EDITOR FLAMING SWORD.**

The Stars and Stripes.

A Short History of the Origin and Development of the American Flag.

Of course, every patriotic American flings the banner to the breeze on the Fourth of July and proceeds to make a great deal of noise about it. It seems to him the most beautiful banner, the most appropriate emblem in the world. In this place it is appropriate to recall the events that led up to the adoption of this flag. We take the following from the *St. Louis Republic*:

The first flag was not of the present design. After the battle of Bunker Hill, in the months when Washington was trying to gain recruits to an army that suffered for "the want of wood, barracks, and blankets," the necessity for a distinctive banner became apparent. Yet the courage required to fling the furls of a new flag to the breeze over the rude entrenchments that hemmed in Boston, was of a superior sort. The army was at that time one of little more than protest. The St. George banner was beloved by all of the soldiers, though the deeds in its name were hated. So, when, January 1, 1776, the banner of the American colonies was placed above the troops, it was not yet spangled with stars, but showed thirteen stripes, alternate red and white, in the field, and the united red and white crosses of St. George and St. Andrews on a blue ground in the corner.

It was not until June 14, 1777, that the flag of the United States was formally adopted by Congress. Conditions had changed, and the allegiance to the mother country was thrown off. By the resolution of Congress, the law decreed "that the flag of the thirteen United States be thirteen stripes, alternately red and white; that the union be thirteen stars, white, in a blue field, representing a new constellation."

An auspicious event marked the first unfurling of the new flag. Washington had been hovering on the flanks of Lord Howe's army in New Jersey. Though Howe's army was twice that of the colonies, there was much discontent because Washington did not see fit to brave a pitched battle. Samuel Adams declared that he could not see the benefits from a "Fabian war in America." To all these complaints, Washington only replied that he had one fixed purpose in view, and that he would try to accomplish that purpose according to his judgment.

Events justified him. May 28 he moved from Morristown to Middlebrook with his 7,500 men, only nine miles from Howe. Nearly a month was taken up with skirmishes which harassed the British so that on June 30 Howe evacuated New Jersey, "never again to step on its soil," as the historian says.

Proper enough occasion for rejoicing. Congress led in the celebration in Philadelphia. Bells were rung and the boats

put on gala decorations. For the first time the new flag was unfurled amid the acclamations of the happy people. The "new constellation" had a glorious christening. From that time on, the old St. George and St. Andrew banner was discarded, and the flag remained as at present, with only the addition of stars that added luster to the Union.—*Word and Works*.

* * *

The Earth a Hollow Shell.

Current Newspaper Comment Regarding the Progress of the Koreshan Cosmogony.

Many of our readers will remember Dr. Teed, whose colony of Koreshans still exists in Lee county, and will be interested to know that his peculiar theories on astronomy are engaging the attention of the scientific world. We give herewith the following editorial from the *Times-Sun*, a Denver daily, of last week.

"Considerable space is given in the *Literary Digest* to an illustrated discussion of the theory of Dr. Cyrus R. Teed, of Chicago, that the earth is laid out on the inside of a hollow shell, which contains the solar system in all its detail. Dr. Teed's theory is a philosophical piece of occultism [Not true; Koreshanity is a system of Science, and contains no occultism or mysticism—ED. SWORD] if a term may be coined, and bears much resemblance to the ancient Hebrew conception of the world. The revival of this old theory has created great interest in scientific circles, and has advanced from its once faddette stage to a basis of much reason, although scientists are not yet prepared to admit that there is anything either new or reasonable in it, even as propounded by Dr. Teed. The revived theory is based on an occult interpretation of the Bible. Its chief points are that the whole universe is a stationary hollow cell only 8,000 miles in diameter, the map being laid out on the inside instead of on the outside of the shell, so that the people of New York, for instance, might look across to the people in Europe but for the intervening mass of clouds, sun, moon, planets, and stars which form the inner nucleus of the shell, less than 4,000 miles away. All life is cellular, according to this theory, beginning with the protozoa and ending with the universal cell, which latter theory possesses great value in the minds of some thinkers."

However the earth may be constructed, its revolutions, if it revolves, or its stationary condition, if it remains stationary, are not dependent, fortunately, upon the correctness of theories. It's a natural condition, and so long as the shell doesn't crush itself with its weight, we may all be reasonably happy in the general thought that beefsteak is not a luxury as yet.—Remarks and quotation clipped from *The Champion*, Arcadia, Fla.

Reading the Flaming Sword.

A Western Editor Studies Koreshanity and Battles with the Koreshan Vocabulary.

The editor of *Harmony* has been reading THE FLAMING SWORD, and from it has learned that there is such a thing as involution—the co-ordinate of evolution; but he does not yet comprehend the fact that the highest involution occurs in humanity;—that such an involution is the world of man involved in the natural. The involved product of humanity is the seed or Messiah, the personality of Deity.—THE FLAMING SWORD.

Yes; we have been reading THE FLAMING SWORD for several months, and do not hesitate to pronounce its pre-eminence as a literary production over all publications of that character; and as a promulgator of new ideas, culminating in a philosophy called Koreshanity, it caps the climax. We admit that we are not always able to understand Koreshanity and its "highfalutin" terminology, but are pegging away at its theories the best we know how, and find many good points suitable for digestion, and some not so good or well founded; but we are all liable to make mistakes—none infallible. But how will our readers be able to know whether we make a mistake or not? Guess at it, eh?

However, we will not admit having learned the doctrine of involution from THE FLAMING SWORD, for that is no new theory. It is as old as the pyramids which stand as witnesses to all coming generations, that involution and evolution are the true processes of creation, and that the pyramid builders understood and practiced the highest type of occultism ever obtained by man. KORESH, please give us something a little more comeatable. Humanity today is composed of plain, common, every-day, nineteenth-century people. The most progressive ones we advise to subscribe for THE FLAMING SWORD, and commence cracking nuts. It is issued once a week, at \$1.00 a year. Address 313-17 Englewood Avenue, Chicago, Ill.—*Harmony*, Ponca City, Okl.

* * *

Tyranny of the Doctors.

Editor of Religious Journal Sees Fraud and Misrepresentation in the Medical Profession.

The so called divine healer, John Alexander Dowie, is proving himself to be more than a match for the Chicago newspapers, judges, juries, and doctors, all of whom have been waging a relentless war upon the presumptuous modern "Elijah." The doctors seem to be in the lead in the persecution, and the others are their willing tools; and all of them ought to know that of all the people in the land to persecute faith-healers, the doctors should come in last. So much power has been placed in the hands of the doctors, and in some quarters they have become so presumptive and tyrannical, that there is springing up all over the country a sort of secret resent-

ment against the medical profession. To some extent this may be unjust, but the mistakes our doctors themselves have made have brought this sentiment about.

It is too generally conceded that the practice of medicine is mainly, or largely a matter of guess-work, for the doctors to ask that the people shall always appeal to them in times of affliction. We could very easily and readily grant that Mr. Dowie is a colossal fraud, which we do, and yet that does not prevent us from saying there are also colossal frauds in the practice of medicine. There is no infallibility in either case, and for that reason there should be no extravagant assumption in either case. No doubt medicine has been beneficial in saving life in many cases, but it has hastened death in many more. So also the faith-healer has relieved disease through his manipulations, and others have died under his hand, for whom medicine might have brought relief. We do not believe in Dowie, nor do we believe in all the doctors claim for themselves. Use common sense about health, is our rule.—*Baptist Flag*.

Castor Oil in the Social Glass.

Mr. Perry was an old Southern gentleman, exceedingly polite. He would go out of his way at any time to avoid offending a neighbor or a friend. One day, a neighbor met him on the street with "Hallo, Mr. Perry; I was just going in to get a drink. Come in, and take something."

"Thank you, Mr.—, I don't care for anything," was the answer.

"But come in and take something, just for sociability's sake."

"Now I want to be sociable; but I can't drink with you."

"All right if you don't want to be sociable, I'll go without drinking," growled the friend, and he silently walked along in the direction in which Mr. Perry was traveling.

Presently, the pair drew near a drug store, when Mr. Perry broke out with, "Mr.—, I'm not feeling at all well today, and I think I'll go in this drug store and get some castor-oil. Won't you join me?"

"What? a dose of castor-oil?"

"Yes."

"Now; I hate the stuff," saying which a chill went over the man as visible in its effects to Mr. Perry as if the ague had seized him on the street.

"But I want you to take a glass of oil with me just to be sociable, you know."

The friend still refused, when Mr. Perry said:

"Your sociable whiskey is just as distasteful to me as my sociable oil is to you. Don't you think I've as much reason to be offended with you as you have with me?"

The pair heartily shook hands, the dialogue was circulated in Covington, and Mr. Perry was never invited to drink again.—*Courier-Journal*.

The World's News.

July 3.—Lightning strikes trolley car on Chicago and Milwaukee line; collision results in which thirteen persons are injured.—244 deaths and 300 prostrations from heat reported in New York City.—Niagara Bank at Buffalo closed.—Crops withering from heat and drought in Europe; many deaths from sunstroke and lightning.—Students lead mob against priests and churches in city of Mexico.—Cornell wins intercollegiate regatta.—Socialistic disturbance in chamber of representatives in Brussels.—French Catholics injured by new law against religious orders will come to United States.—July 4. 183 deaths from heat in New York yesterday.—200 non-union men besieged in Smuggler mine at Telluride, Colo., by 600 union strikers; two killed and four wounded in fight; sheriff finds roads and trails blocked by armed men.—Fire raging in Mattoon, Ill.—President McKinley gives dinner to General Gomez.—Dedication of Illinois building at Buffalo Exposition.—\$30,000 in gold stolen from San Francisco mint.—Omaha judge calls bullfights less brutal than foot ball.—Socialists threaten revolution in Belgium.—Su Shin Chin, the Chinese reformer, granted entrance to country at San Francisco.—Manila holds fete for inauguration of Gov. Taft; formal transfer of military to civil authority.—July 5.—Announcement is made in house of commons that King Edward will change his title, probably to "British Emperor."—Many European nations celebrated July 4.—Panic in South Russia caused by Kharkoff Bank failure.—Porto Rican assembly passes free trade resolution.—Death of Professor Tait of Edinburgh University.—Eugene V. Debs gives oration upholding social democracy.—J. Pierpont Morgan and several millionaires arrive from Europe on Independence day.—July 6.—Comptroller of currency Dawes resigns.—19 new warships for England.—Missouri farmer kills two friends and commits suicide.—Bequest of \$8,000,000 to Metropolitan Art Museum.—Sarah Grand signs engagement to lecture in America.—Dawson, inventor of Damascus steel process, paroled by Gov. Shaw of Iowa, in order that discovery may not be lost.—Lad of 13 shoots playmate of 12 and then hangs himself.—Death of Professor John Fiske of Harvard University.—Mrs. Carrie Nation arrested in St. Louis.—About 2,000 injuries from patriotic celebration reported.—July 7.—England prepares to send 30,000 troops to Africa.—Pope deprecates opposition to religious orders.—Great severity in Lord Kitchener's army; many soldiers shot for surrender.—1,000 Filipinos taken at Albay by Colonel Wint.—Successful test of French submarine torpedo boat.—President McKinley and party at Canton, Ohio.—Union men surrender Smuggler mine in Colorado.—Edison's new storage battery to be exhibited at Buffalo.—International

Christian Endeavor convention opens in Cincinnati.—Representatives of a million union workers will meet in Chicago to act on steel strike.—July 8.—George Kennan, the author and traveler, arrives at St. Petersburg.—Great Britain declines to release American prisoners captured from Boer army.—Protected interests opposed to tariff revision.—Patrick Ford, editor of *Irish World*, contests the suppression of recent issue on account of cartoon against American flag.—July 9.—Brother of Count Boni de Castellane weds Cuban heiress.—Dowie visits the Mayor.—15,000 acres of Kansas wheat destroyed by fire.—939 deaths from heat for past week.—Florida sponge industry falling off.

* * *
* * *

The Flaming Sword's Exchanges.

Saturday Evening Post.—Twenty-five years ago, when "Elbow Room" and "Out of the Hurly-Burly" were the successes of the day, Max Adeler suddenly ceased writing. For a quarter of a century he was proof against the blandishments of editors, but within a few weeks he has completed a new series of humorous stories which show him at his best. Tales of Old Turley, which will appear in early numbers of *The Saturday Evening Post*, are wonderfully droll stories of the quaint characters in an old-fashioned country town before the war. Local politics, school committee fights, church squabbles, and women's clubs lend themselves admirably to Max Adeler's humorous touch, and form the basis of some of the cleverest stories that have been written for many a day.

Review of Reviews.—Russia is a prominent subject in the *Review of Reviews* for July. Count Tolstoi in Thought and Action, is discussed at some length in interesting style by R. E. C. Long. Several portraits of the Count and his family are given. Those who are disposed to worship Tolstoi, may be surprised to read that he is a pupil not a teacher in his own country—that it is only abroad that he stands as a "revolutionary apostle of novel moral ideas." G. Frederick Wright discourses upon the Russian Problem in Manchuria. All the departments are well represented. 25 cents a copy; \$1.00 a year. 13 Astor Place, New York.

The Microscopical Journal.—Does Rabies Originate Spontaneously? is among the contributed articles in the May issue. This periodical gives a monthly review of interesting topics connected with scientific research. Charles W. Smiley, Publisher, May Building, Washington, D. C.

Notes and Queries.—Many quaint and curious items of forgotten lore appear in this little monthly, published by S. C. and L. M. Gould, Manchester, N. H. \$1.00 a year.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Korshan Home. Address Secretary Home Industry, 99th st and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Korshan Unity.

Under the Korshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strope.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.

We manufacture our celebrated High-Grade Razor Strope, the best strope manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strope at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 8.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition; by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresch:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts; and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 8 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 723 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



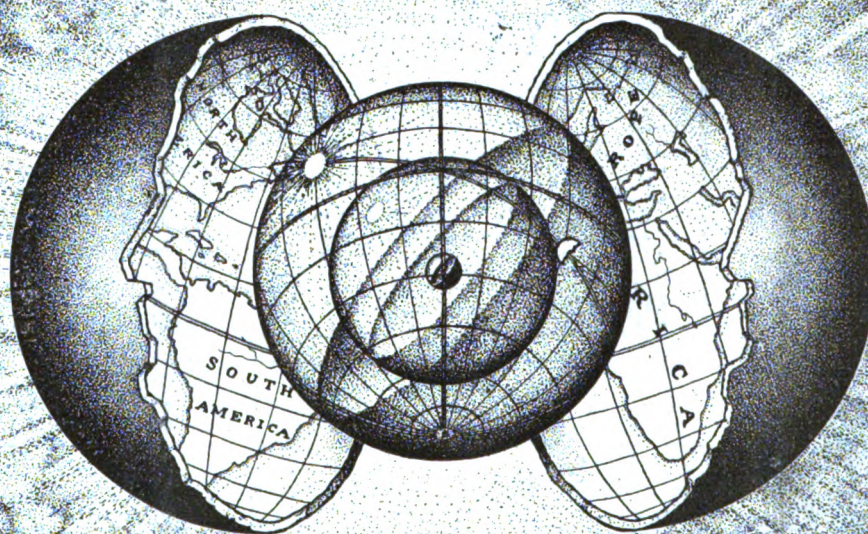
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, JULY 19, 1901. A. K. 61.

NUMBER 35.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

YERGES COLLEGE LIBRARY
1901

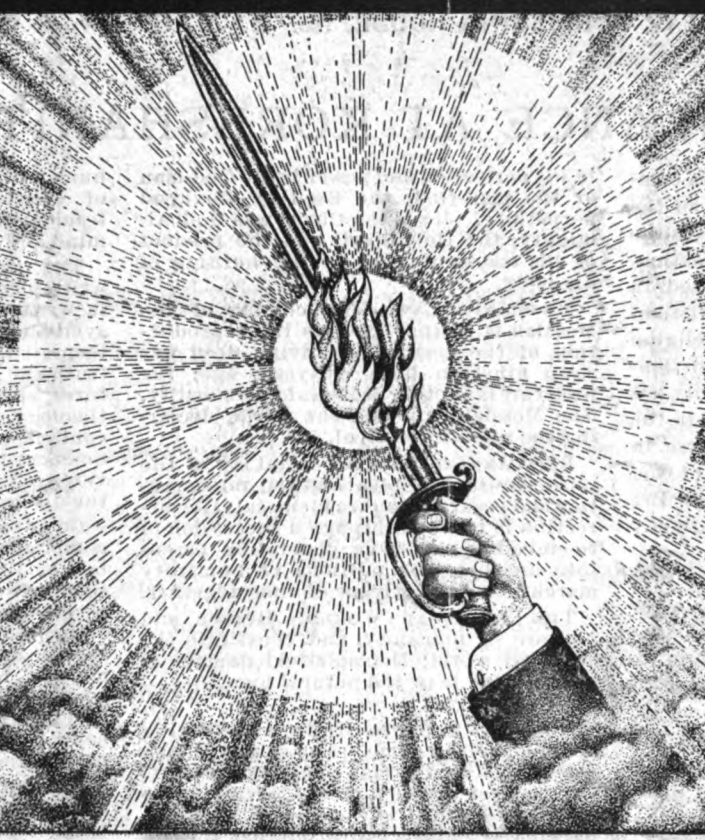
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, AUGUST 2, 1901. A. K. 61.

NUMBER 37



C O N T E N T S

INTERPRETATION OF THE LANGUAGE OF CAUSATION. - - - **KORESH**
The Ultimate Triumph of Koreshanity, - - - **BERTHALDINE, MATRONA**
Religious Delusions and Superstitions, - - - **PROF. O. F. L'AMOREAUX**
EDITORIAL PAGES.—Primary Cause of Motion.—Scientific Tests of Insanity.—Koreshan Science of Geology.—Prof. Delwar's Experiments.—Columbus and Copernicus.—Control of Occult Forces.—Short Paragraphs, **LUCIE PAGE BORDEN**
QUESTIONS.—Re embodiment and Reincarnation.—The Scientific Religion.—The Deconstructibility of Matter, **LUCIE PAGE BORDEN**
MISCELLANEOUS.—Development of Russia.—Principles of Competism.—Workshop or School.—The Power of Corporations.—Wave of Crime in Italy.—News and Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

Entered at Chicago Post Office as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, PH. D., AMANDA T. POTTER, ASTRO-VISITOR.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 60c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

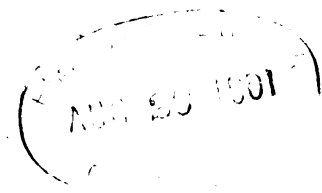
human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



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."

Vol. xv. No. 39.

CHICAGO, ILL., AUGUST 16, 1901. A. K. 61.

Whole No. 454

The Koreshan Science of Alchemy.

Part II.

Non-Vital Alchemy or the Physics of the Alchemico-Organic World; the Physical Universe and its Substances of Energy and Matter; Planes of Gravity and Source of Lunar Energy.

NON-VITAL ALCHEMY relates to that field of activities including the metastasis of all substance, whether included in the field of energy or in the field of matter. Every quality and manifestation of those phases of substance called energy, is convertible to every other quality. In other words, every energy is convertible to every other energy; every energy is convertible to matter, and every form of matter is convertible to every other form. No energy can be converted to energy of another quality except through the medium of matter; hence to convert electricity to magnetism, it must first be converted to matter, and *vice versa*. This is true of every energy. No atom of matter can be converted to another quality of matter except through its conversion to some quality of energy. We call the attention of the reader to the foregoing axioms more especially because, in the consideration of vital alchemy later on, the application of the principle of correspondent analogy will enable the student of the Koreshan System to so apply these principles of the alchemic law as to observe the real purpose for which the study of alchemy is pursued.

The form of the alchemico-organic cosmos is a sphere, with center and circumference; we mean the form of the so called physical universe. It is composed

of the complex shell or rind, with its metallic and mineral laminæ or plates; there are twelve of these—seven of the former and five of the latter. These laminæ comprise the outermost rind of the system. Within these are the superimposed geologic strata, and the waters of the earth's surface. Within these are the atmospheres, and, central to the atmospheres, the astral nucleus. This will be found illustrated in other pages of Koreshan literature. Between this astral center and its circumference there is a constant efferent and afferent flow of energy. This energy is as complex as the variety of matter entering into combustion to produce it. This energy (substance, equally with matter) has two primary sources or origins, namely, the positive energies originating at the circumference—the negative limitation, and the negative energies originating at the center—the positive limitation. This is the substance that the so called scientist denominates luminous ether. Its existence depends upon the reciprocal activity of the two extremes of relation; namely, the center and circumference of the universe.

Cosmic Non-Vital Alchemic Solution in General.

The term non-vital, as here employed, is merely relative, for nothing exists that does not embrace some

The Flaming Sword.

degree of vitality. Every atom of matter is deposited from energy, and is the continent of energy. Non-vital energy is derived from vital energy; non-vital force is the product, indirectly, of mental force. The lowest form and quality of material substance were once the spiritual energy of the highest mind. Mind is constantly active; through its activity it is subject to constant waste, for which there is a perpetual supply. In the friction of mental activity the substance of the mental energy is precipitated, and through modifications is let down through every degree of alchemic solution, from mental qualities to corresponding non-vital qualities of alchemic solution, to the non-vital alchemic elements.

The stratum of gold comprising the circumference of the shell, rind, or pediment of the cosmic ovum, was once energy or alchemic solution of the vital and mental quality. The element of gold, like all others of the seven primary strata, is constantly yielding its alchemic solution to the common ether, while at the same time it is receiving in deposition atoms of matter precipitated from the alchemic solution as it flows from center to circumference.

Alchemic radiation is not unbroken in its solvent currents. The radiations of alchemic energy from the center to the circumference of the cosmic form flow in many tensions or degrees of tenuity. They have termini and inchoations as they proceed outward toward circumferences. An alchemic ray of a given tension belonging to a specific dimension, in passing through atmospheres, fluids, crusts, and laminæ, meets with the resistance offered by each of these material deposits of coördinate character, and the ray is modified to suit the condition of atmosphere, fluid, crust, and lamina, as it proceeds; but notwithstanding this fact, the picture planted at the initiation of the ray is projected through all the modifications of the ray, and planted upon the outermost projection as perfectly at the terminal as it obtains at its inchoation.

The laws which govern radiations also govern subtensions. There are almost innumerable tensions of radiation, but radiations of a given tension find resistance only in their own field of radiation. A radiatory ether flowing through aboron, hydrogen, oxygen, and nitrogen, and being coördinate with these, is radiating through its normal field (its own field), and is broken in its continuity at the point of every specific difference. A radiation of a more refined tenuity, more esoteric, inflowing through its own and normal field, is untouched by the condition of the exoteric field—the field abnormal to it.

Solar and lunar energies differ essentially in their qualities. Solar alchemic solution is primarily derived from the astral center, and is radiatory from the solar limbus. The alchemic essence originating at the center and flowing toward the circumference may be direct or

reflected. The flow of the lunar solution is generated at the circumference and is convergent, that is, flowing toward the center. This may also be direct or reflected. The solar alchemic solution is gravic; the lunar alchemic solution is levic.

The moon is a magneto-electric sphere of alchemic force, reflected from the circumferences comprising the laminiferous shell of the cosmic structure. The flow of the alchemic energy toward the center passes through the earth's surface and plants the photograph of the surface of the earth upon this photosphere of lunar energy. Lunar energy will penetrate opaque substances of various kinds, and it can be artificially produced. It would require a solution of the seven primary metallic substances, with the primary minerals to create a perfect alchemic lunar solution. This would include mercury as an eighth principle.

Source of Lunar Energy.

Lunar alchemic solution is derived from the action of esoteric solar influence upon the mercurial planetary disci. The actinic radiations from the sun penetrate the earth's crust, the mineral plates, and the metallic laminæ. In permeating the laminæ at the point where the mercurial disc floats between the laminæ, by the peristaltic action which causes the disc to move rapidly through the sphere of the metallic layers, the solar radiation strikes the disc. The radiations are partly reflected, but a greater proportion of the energy is rushed off laterally toward all the sides of the disc, and directed through the influence of conspiring energies toward the tropical poles of the ecliptic. They thence flow in currents to the north polar magnetic center, and to the south polar magnetic zone, whence the lunar sphere receives its energy successively through the seven planetary spheres.

Alchemico-organic energies are generated either at the center, the circumference, or at any intermediate space in the atmospheres, water, geologic, mineral, and metallic strata. At every point of contact, or where ascending or descending energies meet, deposits are made as the result of the union of the anodic and cathodic fluxion. Not only are deposits made of new material atoms, but in the operation of the alchemic union the old material atoms are destroyed as matter and transposed to both the anodic and cathodic energy. As an illustration of this universal activity, we may note the change which is operative at the place of contact of the common atmosphere and the water surfaces of the earth. At the surfaces of contact there is a meeting of the anodic and cathodic energies. These energies unite in the destruction of both as energies, and the deposit of matter; at the same time and place a new quality of ascending energy is created for the upper stratum, and, correspondingly, a new descending energy

for the precipitate. By this operation the anodic light or electricity passing through the water, becomes qualitatively changed to meet the requirements of its passage through the atmosphere. This law holds good at every point of contact, and through every stratum of air, water, earth, and solid lamina.

A radiation of energy generated at the water's surface, where necessarily the surface of the water is in contact with the under and contiguous surface of the air, if cathodic (descending), has its foot at the point of its generation, and its head in the direction of its flow; hence to the passage of that cathodic ray toward the water would be down to it, and toward the bottom of the water would be up. The opposite would be true of the anodic (ascending) direction of the pencil of energy. The alchemico-organic energies, either ascending or descending, are not sentient entities.

When an alchemico-organic energy—generated at the astral center of the alchemico-organic cosmos—radiates from its starting point for the circumferential limitation of the sphere it is modified at every point of contact, for at every place of meeting its coördinate ascending energy blends with it in the creation of new qualities of energy and matter at the place of union. This radiation of energy, originating at the astral

nucleus and terminating finally only at the outermost rind of the shell, in the outermost lamina or stratum of matter, is not a spiritual entity, but it is its correspondent; for energies in the alchemico-organic field correspond to spirits in the organo-vital field.

The stellar nucleus which comprises the primary source of all radiation of energy of every kind and quality, is the point of the congeries of afferent subtensions. The resource of this constant inflow is necessarily the processes of combustion occurring at the circumferences of the cosmic system, where material deposits are perpetually made. The astral center is not so solid a body as any of the deposited laminæ of the rind which comprise the shell of the Cellular Cosmogony. Whatsoever solidarity it assumes is derived from the blending of the afferent fluxion of convergent energies—the solidarity being of such a character as to be easily combusted and transmuted to the efferent flow. The astral center, then, is in constant process of materialization and dematerialization, coördinating the changes which occur at the circumferences, where atoms of matter are deposited from the extremity of radiatory energies, and where the anodic energy is derived from the dissolution of the atoms of matter.

The New Kingdom of Human Life.

Revelations of Koreshan Cosmogony Concerning the Destiny of Man; the Evolving Cycles of Universal Progress and Tangible Fruit of the Tree of Life.

BERTHELDINE, MATRONA.

THE ASTONISHING FACT is this; that the sun, the moon, the planets, the stars, and the atmospheres of the universe are all within the hollow globe or shell, which is the firmament beneath the feet of man—its most potential inhabitant. The celestial focalizations of the inherent energies of the universe, which are seen within the atmospheres, serve the highest purpose of their existence, when to the enlightened mind of man they illustrate the operations of those laws, the science of which declares to him the sublime grandeur of his origin and destiny, and the nature of his righteous relations to his fellow man. The Supreme master of the science of cosmic form and function, and of the laws of correspondent analogy, is necessarily the supreme Ruler of the destinies of men.

The construction of the physical cosmos furnishes to the scientific mind a pattern of the perfect social order the mind of God demands of men in righteous relations to himself. The existence and nature of the astral center announce to the enlightened mind the first law of the theocratic kingdom: "Thou shalt love

the Lord thy God with all thy heart, might, mind, and strength."

The physical cosmos is demonstrated to be so constructed that the vital energies of everything in the universe are ultimately polarized and focalized in the astral center of the solar sphere. What we denominate the sun is the visible center of all the radiations of energies, visible and invisible, which unite within its astral nucleus of substances in transmutation by combustion, to energies which meet the demands of every form of existence in the universe, for vitalization, that its existence may be perpetuated both in the sun and in the earth, by alternating processes of generation and regeneration.

The visible celestial planets are but little planes of visible radiance, resulting from the meeting of specific focalizations of energies ascending from the great planes or metallic strata of the firmament beneath, and energies descending from the astral nucleus within the sun, to which they correspond in quality of kind. The visible stars, likewise of varying magnitudes, are the

The Flaming Sword.

radiations from the focalizations of the energies of specific forms of existences—terrestrial and celestial, which on the natural plane are periodically formed and reformed by generation and regeneration from the precipitates of stellar combustion in the firmament of the celestial spheres.

The highest, finest, and most complex combinations of stellar energies within the universe are revealed to men,—in men as minds of men,—those inherent intelligences of human form differing in powers and glories, but all luminous and wonderful when finally perfected in and by the ultimate astral nucleus of the “Son” of anthropostic being, their final focalization and involution. Man—revealed as the fruit of the Tree of Life, is the highest possible visible expression of all the inherent intelligences of planetary, lunar, stellar, or solar energies in existence. Man, the Lord of all, represents in form and comeliness, in intellectual and affectional might of power, the highest and holiest sum total of the combined activities of the entire universe, and is the one legitimate object of Godly worship.

The Man of Divinity involves the three degrees of divine existence in unison—the celestial, the spiritual, and the natural, therefore He is called the Son or outshining of Eloah, in whom he declares himself “well pleased,” and who is his Beloved. The first manifestation of this form of universal being in least but most potential form, which marks the beginning and ending of a Mazzarothic cycle, is called Jesus, Jehovah, the Logos or the Word made flesh, and the holy Seed in whom all fulness dwells. This form of being is biune in sex or life-producing potencies. As the externalized masculinity he infolds His bride or matrix within himself; this bride or Haveh is the holiest sphere within the veil of his flesh. From her potencies he reproduces the fulness of himself—the solar sphere of his existence called the divine sonship, or order of Melchizedek, the Morning Star of divine harmonies, upon which every form of circumferential life in the universe depends for recreation.

The earth, writes the inspired prophet of God, is God’s footstool; ultimately, his feet—the feet of man—must rest upon it as the feet of God, as those of its King and Creator. The stars as we see them now, represent the embodiments of man’s stellar or intellectual energies, essential to their progress toward their final embodiment in Haveh, the motherhood of Abraham, the great father of the multitude. From thence they will proceed into the astral embodiments of the divine sonship—the God race possessing all the powers of their Eloah Jehovah, their origin and destiny. This race of the God kingdom will rule and reign in earth in absolute righteousness, and will transform it to the most glorious expression of their powers, which no mortal eye hath seen, nor mortal heart conceived.

The present hells, their own precipitates, represented by the seven planets of the firmament beneath, in the strata of mortal existence, will be brought by the Gods into seven visible forms of social order as symbolized by the seven-branched golden candlestick. These will be

transfigured by the light of the holy oil in the golden bowl, to reveal in earth the seven kingdoms of the heavens in their triune degree of glory—the arch natural. These seven spheres or planes of life, yielding up the energies which first focalize in the seven heads of these social orders, are spiritually discerned as the seven spirits of God, which manifest their powers in a central luminary, a personality called Jehovah, the Lord our righteousness. These seven spirits are manifest successively in prophetic Messengers of covenant relations, conjoining God and man in successive degrees of developing Elohist and Jehovistic life, and in simultaneity in the ultimate or harvest of the grand cycle of the Immortals, when they shine forth in the heavens as the seraphim which irradiate the throne of God throughout all eternity.

The awful slush of the rotting forms of fallacy now inundating the world, makes of it—to the Eye of God—the scientific Prophet, a formless mass of “miry clay” which corresponds somewhat to the “slimy ooze” from which the modern evolutionist has been so fond of having things—material and visible—create themselves. This “slimy ooze” is all the evolutionist has for a creator since he turned his back on the supreme involution of the universe, the man Christ Jesus who by the potency of his own Godhead sacrificed his life in the flesh—his holy Seed, that the universe might bring forth her many Sons in his image and likeness.

These Sons of God involve the many evolving cycles of universal life, of which they are the Gods many and Lords many, in the eternal primal unity of all the God-like powers of intellection and affection which can be expressed by Eloah Jehovah. These worlds or cosmic orders and their Lords of Godliness are eternal verities having actual cycles of manifest material and inherent spiritual existences within this hollow globe of ours, 8,000 miles in diameter and 25,000 miles in circumference, according to our natural mortal methods of reckoning size. This physical womb of cosmic constructions is vitalized, for cycles of proliferation of specific kinds or forms of life, by its inherent seed men, which are produced in the fruitage or harvests of specific cycles.

“There is no Savior but Jehovah.” Jehovah is therefore the Seed of the universe, whose cosmic orders produce the God kingdom. He appears in the fulness of time as the seed of all spheres and from the resources of his vitality, his hidden manna or bread of heaven, recreates all things, and then recedes from all visible forms of life, regathering their vital energies into his storehouse for the remanifestation of his glory—the Motherhood of his kind, whose precipitates revitalize and reformulate the forms of life of every kind.

A student of the Koreshan Cosmogony who can read even the primer of the great book of the alchemico-organic universe intelligently, that is, in the science of the laws of its form and functions, can also read with profit its translation into the language of that greatest and most profound Book of the anthropostic life of the organo-vital universe, the Scriptures, recording the book of the generation of the living *Word* or Son of God.

The False Monetary System of America.

What Evil have the Greenbacks Done that They Should be Destroyed? Bankers' Reasons for Foisting Gold upon the People.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

BANKERS SAY the greenback is a public debt, just as their shinplasters (as the people used to call them) are a banker's private debt, and by criminal *ex post facto* legislation, they have made it so in form. Such was not the design nor the act of the people in its creation. It was not made redeemable in any other money, because it was not intended to be redeemed in any other money; it was intended to be actual money—as our Supreme Court has declared it to be. The idea of creating one kind of money to be redeemed in another, is a banker's device to juggle with the people's instrument to effect exchanges, and so cheat them out of their senses preliminary to robbing them of their substance.

John Stuart Mill says that in France—the country that has the best money sense of any that exists today, “paper money actually means inconvertibility.” Such practically, with some variation, is the working of English monetary law; but the effort of our Government—run by bankers—is to narrow what is professedly the base of our currency to the most grasped after, and hence the most shifting and unreliable of all commodities—gold, which shall be our only debt-paying money; by that, we mean money that has the legal power to pay debts. Upon this shifting and crumbling base, the most unreliable that could be constructed for a secure and uniform currency, they have based, not the people's “lawful money,” nor even the people's promises to pay money—credit, (they could not so easily control them and hence “control wages,”) but bankers' credit—which they can control.

This will be first-class condition to make panic whenever they desire to do so, which in pursuance of their nefarious schemes they often do; and when the panic comes the whole column of money, which makes prices, will suddenly shrink to the meager dimensions of the gold base, which, being the commodity most of all in demand, will suddenly flee the country, leaving the distressed people with nothing to pay their debts, to buy what they must have to keep them from starving, and to clothe their nakedness. Of course, most of the people's property, under such circumstances, passes into the hands of bankers whose harvest time is a financial panic. This is not mere theory; it has been the sorrowful experience of the masses of people every few years, in most countries of the world.

Greenbacks Detrimental to Bankers' Schemes.

One of the great sins of the greenback is, that it is legal tender, hence actual money with which to pay debts in time of panic—which bankers' credit is not. Another of the mortal sins of the greenback is, that it keeps the Government in the banking business to the detriment of bankers; but these righteous bankers for-

get to object to governments making and supplying to the so called national banks their bills, now substantially free gratis, and doing many other things for them that belong to practical banking. It is quite true that the Government ought not to be in the banking business, much less ought banks to be in the governing business—as we have shown, and shall further show to be the case. The fact is, the banking business is simple piracy, and worse; and it must be utterly suppressed and destroyed by a government that meets the end and obligation of its being—protects the lives and property of its subjects.

We propose to point out a few of the bankers' many sins against the greenback, which is the people's credit. The first and greatest one, the insertion of the exception clause in the law creating it, has been described in a previous article. The law that forbade the further destruction of greenbacks strictly commanded the Secretary of the Treasury, when greenbacks were paid in, to pay them out again in the same denominations. A banker Secretary, in defiance of this law, substituted higher denominations for the one and two dollar bills, thus in effect demonetizing them, so far as the masses of the people are concerned, with whom money of small denominations is the kind that is chiefly needed.

As Alison in his history shows, the retirement of the £1 and £2 notes was one of the agencies producing frequent panic in England, while in Scotland the opposition in parliament to an attempt to do the same for that country, roused mainly by letters of Sir Walter Scott, published in a country newspaper, prevented the success of the attempt and allowed Scotland to retain the £1 and £2 notes, and with them exemption from the frequent panics which devastated the neighboring island. Observe, these notes were not simply bankers' credit,—like our national bank bills and all the paper money that bankers are willing that we should have, which is a sham and a lie, and not money at all,—but full legal tender—money, such as the greenback is in part, and would be in full, but for the infamous crime of bankers in securing the addition of the exception clause.

The Profits of a Perfect Currency.

Gladstone said, in accordance with the dictates of sound reason, the profits of a perfect currency “ought to be the profit of the nation.” Such is the fact with the legal tender greenback; but with bankers' credit as currency, all the profit goes to a greedy gang of conscienceless cormorants called bankers. When the national bank scheme was ready for business, to prepare for which the greenback was partly demonetized, and was then and always sought to be destroyed, those hated greenbacks were in the people's hands with this

The Flaming Sword.

endorsement on their backs: "This note shall be receivable at its face value for all debts, public and private, except interest on the public debt and customs dues." Observe, that debt then had no existence; but bankers, in accordance with the advice of British bankers, for their own selfish interests, were hell-bent on creating it, in which fell purpose, unhappily for all men, not even excepting themselves, as they will sometime learn, they succeeded but too well.

Now comes what we shall call repudiation number 1, of the rights of the people in the interest of bankers. Secretary Chase had sold \$10,000,000 worth of the bonds which were to be the capital of these banks, and reported that he could not get enough greenbacks (gold and silver were not in circulation) to pay for these bonds out of the hands of the people, who did not wish to exchange greenbacks, which they wanted for money, and which cost them no usury, for bonds which were not money and would cost them 6 per cent usury. The plighted faith of the country to them was not to be allowed to stand in the way of this bankers' robber scheme.

Wall street induced Congress to pass the law of March, 1863, which provides that legal tender "Treasury notes, in spite of the express contract on their backs, shall not be receivable for bonds after July, 1863, four months thereafter. This infernal act of repudiation, together with the speeches made at its passage, made the people fear that unless they speedily exchanged their greenbacks for bonds, they would be repudiated and lost to them altogether. Under the influence of these unfriendly acts, these notes, in spite of their crippled condition, had not fallen more than two and one half per cent for gold.

In his report for 1864, Secretary Fessenden said: "In the course of a few days the price of this article [coin] rose from \$1.50 to \$2.85 in paper for \$1 in specie, and subsequently fell in as short a period to \$1.87, and then again rose as rapidly to \$2.50; and this occurred without any assignable cause traceable to an increase or decrease of paper money." He attributed this fluctuation to the "unpatriotic and criminal efforts of speculators and probably secret enemies to raise the price of coin." The act of 1863 was designed to, and did damage the Treasury note so that bankers might buy bonds with it at forty cents on the dollar in coin, which they held. When this devilish purpose had been sufficiently carried out to furnish cheap bonds enough for the base of the currency of John Sherman's new banking swindle, in 1865, the soldiers were to be paid off, and they would have nothing but greenbacks. A law was accordingly passed repealing the clause in the law of 1863, forbidding the Secretary to receive legal tender notes for bonds. The design of this law was not to benefit these notes, but to lessen their amount.

The same hand that secured the law of 1863, which provided \$50,000,000 in fractional currency to take the place of the silver coins that had deserted the people, which was the most convenient money the country ever had, and which cost nothing but the trifling sum required to replace it, in 1875 secured another law replacing it with \$50,000,000 in fractional silver at an annual cost, if you reckon the amount annually lost, and the loss by abrasion of the coin, with the usury, of some \$6,500,000; a nice little plum to usurers, of course, but an added burden to the people who did not ask for it because they did not want it, since it inflicted upon them heavy losses in business. The celebrated florist, James Vick, estimated his loss by it at \$10,000 for the first year.

Daring Acts of Public Robbery.

The climax of robbery and repudiation by Congress—in the interest of bankers, and by their instigation—was reached in what was called the Credit Strengthening Act of 1869, while the greenback was yet crippled by the exception clause, and hence at a heavy discount. The law creating the Treasury note made no provision for paying it in anything; did not design to have it paid or redeemed in anything except as any other money is redeemed or paid. There was no more propriety in providing that it should be paid in specie, as this infamous *ex post facto* enactment did, than there would have been in providing that gold be redeemed in greenbacks. In the law providing for the national banks, the greenbacks are called "lawful money," and made the specie base of the same, which is required to be kept in the banks as security for their circulation. If they are not money, and require to be redeemed in something else which is money, then are the users of that so called money deceived and cheated by it. But this was only one iniquity of this monstrous law.

This same law provided that the many hundred millions of bonds, bought by Treasury notes depreciated by law to 40 cents in specie, should be paid in specie, when to do so was to give a sheer donation to these banker-bondholders of over \$500,000,000 after they had been paid many times the amount they had cost them, in gold interest, for many years prepaid. This unrighteous and forever infamous law is entitled to be called repudiation numbers 2 and 3. What shall we say of the patriotism of bankers who cause such acts of robbery to be done? The holders of the black slaves of the last generation saw more than every dollar they had wrung with the lash from the black man, repaid with terrible interest by the ravages of war that left their country desolate, and themselves bankrupt and bereaved of more than half a million of their best beloved. Can these greedy usurers who have reduced black and white laborers, by the advice of British usurers, to the condition of wage slaves whom, when they are worn out in their service, they will be under no obligation to support, but can turn out to starve, look for less terrible retributive justice than that which overtook the enslaver of the black man? To further illustrate the patriotism of bankers, we shall devote another article to an inquiry into what constitutes patriotism.



Liberty is not the goal of human ambition and achievement. It is but the instrumentality, or the mediatory stage of progress, and may be exercised

either toward the rearing of the divine kingdom, or in the consummation of chaos. Liberty is but a stage of revolution; man's final achievement is beyond it.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE DOCTRINE OF INDIVIDUALISM has been variously construed, but it is most frequently defined in the language of the American Declaration of Independence as the inalienable right of every person to life, liberty, and the pursuit of happiness. It is easy to show how the citizen is thwarted at every turn in the effort to exercise his rights under the present phase of democracy. The doctrine of individual rights as promulgated by Koreshan Science comprehends the right of every person, man or woman, in the culminating line of human progress, to *become an individual* or an undivided being. It claims that such completion is prerequisite to the attainment of life, liberty, and happiness. Humanity in the divided state is not alive, spirit, soul, nor body; whether in the natural or the spiritual hells, man is mortal, that is, dying. Life is the state of unbroken continuity in consciousness which is enjoyed only by those who have become united to their higher principles in the Lord. Life, as pertaining to the lower phases of existence, has not been defined in a satisfactory manner hitherto, because the character and relationship of the three stages of human progress—mortality, immortality, and eternal life, have not been understood. Immortality is the stepping stone to eternal life. When immortality is reached through the electro-magnetic combustion known as theocrasis or translation, the two sex principles have been reunited in the one form, the neuter being, hence individuality is already attained. There is no liberty in the condition of mortality, because man in the divided state is under the law. He is subject to incessant conflict between the desires which sweep in like a flood and the voice of reason which bids the winds and waves of selfishness be still. He may arrogate to himself liberty in the form of license by plunging into sense-gratifications, but the sufferings entailed by the penalties exacted, show him conclusively that he is hedged in by every form of law. If he touch a wire along which electricity is speeding, broken physical law puts him in bonds; if he steal his neighbor's goods, society demands redress; if he love self and forget God, his trespass against spiritual law holds him captive. Individual liberty belongs to the Sons of God, in whom love and wisdom find equilibrium. It comprehends the right to establish a Theocracy in earth: to control and wisely animate the currents of human destiny; to meet the aspirations of lower orders and renew their own life by uplifting these. It does not require a course of syllogistic argument to prove that happiness cannot be found in the segregated condition. There is always the sense of incompleteness, the desire for fuller companionship and comprehension; add to these a longing for righteousness, and the harrowing sense of failure that attends every effort toward its expression in conduct. Individuality, then, brings humanity into the rights from which it is alienated in the divided state. It brings joy, freedom, and completion.

A short sketch was given in one of the Chicago newspapers last Sunday descriptive of the founding of a new church whose object is to teach and practice "Manology" instead of theology. It is distinctly stated that man and not God is the power looked to for the success of the new faith; its creed is comprised in the one word, justice, and any one who believes in a personal or supernatural God is barred from holding office in the board of the church. It is not strange that such a movement should arise in protest against the irate and vengeful deity of Calvinism—a being so much worse than man that he could create millions of creatures foreordained and predestined

to endure the torments of endless hell in the spiritual world after suffering the griefs and disappointments that fall to the common lot here. Such a god ought to be ruled out; the omnipotence ascribed to him formally convicts him of cruelty, and the human heart finds no tribute of love to offer such a personification of justice devoid of mercy. But it is useless for man to attempt to emancipate himself from the idea of God and fall into the gross error of self sufficiency. He finds himself surrounded by mysteries, and the questions which he cannot answer are proof that he needs the aid of some higher intelligence. The problems which he cannot solve confess his weakness. The logical outcome of evolution implies a plane beyond the human. What the world needs is not "Manology," which it is avowedly too ignorant to teach, having failed to settle the matter of man's origin and destiny, but a scientific exposition of theology. The most reasonable and beautiful concept which the mind can entertain is that of the reciprocal relationship between man and God as shown analogically from the Cellular Cosmogony. The doctrine of the interdependence of man and God responds to the deepest longings of the soul, while it satisfies every mental aspiration to learn that man is destined to inherit the throne of intellectual supremacy. The church of man would make orphans of the race. The church of God has represented the Creator as a tyrant; but the church that teaches the rebinding of man and God with the scientific details of the process, supported by proof, is advocating pure religion.

The announcement of a new book entitled the "Life of the Bee," by Maurice Maeterlinck, the Belgian author, suggests that it may be interesting to Koreshan students to learn that the queen bee represents the principle of parthenogenesis or what is termed the doctrine of the immaculate conception. As the human kingdom embraces every principle pertaining to lower degrees of life, it is reasonable to conclude that parthenogenesis must be manifest at some specific epochs in the anthropostic domain. The term anthropostic is here used to denote not only common humanity, but the latter in its relations with the higher human, the perfect manhood of Deity. Koreshan Science teaches that this is not the age of virginal propagation. The law was manifest in a solitary instance nineteen hundred years ago. Mary was born according to natural law from common humanity, but through her chaste mind the Holy Spirit, transmitted immaculately from the mind of Joseph, her betrothed, could operate. The thoughts of the mind are entities which in natural generation descend into the body to become the germs of reproduction. The Angel of the Annunciation said unto her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee, shall be called the Son of God." In a future age the principles of parthenogenesis will be more generally manifest. Allusion is made to such a period in Genesis, where a different order of intellectual giants is mentioned—a natural genus endowed with higher qualities. Entomology has therefore some new facts to assimilate in regard to the bee. It is not aware that the worker or neuter bee is a type of the biune character of the Sons of God—the coming race. The larvæ of the neuter bee, placed with the larvæ of the drone bee in a queen cell, will produce a queen bee, illustrative of the principle of parthenogenesis.

The term culture is derived from the Latin *cultus*, originally the coulter of a plow. The office of the steel blade or revolving disk attached to the beam of the plow is to cut the sod

before it is overturned. Hence culture implies the use of the knife to break up old habits, destroy the natural growth of weeds in the soil and prepare it for seed. It does not imply cruelty on the part of the husbandman, but gives evidence of the tenderest care. The roots of prejudice have been cut away in the cultured mind, and it is therefore accessible to the introduction of fresh truth. It is in a condition of preparation or readiness to receive. This presupposes humility. Matthew Arnold defined culture as a knowledge of the best that has been said or written, and the definition has passed current, knowledge being supposed to bear fruit in conduct. The consensus of opinion furnishes lists of the world's best books as a guide to culture. It is notable that such lists are usually headed by the Hebrew Bible. Is it not true that none of the works in the world's extant literature, from the latest discoveries in cuneiform tablets that aggregate the wisdom of Babylon down to the speculative flights of German philosophy, can give to man the art of living? Nor does he discern it in the Bible. Must not the best that can be said or written unfold the secret of life, thereby furnishing the knowledge essential to a higher degree of cultivation on a plane beyond the human? Cult, meaning worship, is from the same root as culture; and worship, though defined as love and attraction through love, also involves the use of the knife. No man can love God supremely until the heart soil has been cultured to receive the divine implantation which is Himself. An English writer has said that we can ill spare the term cult, the word religion having lost its original meaning. Both terms scientifically expounded refer to the same process of reconnection under a different image.

The application of science to industry ought to afford every man an opportunity for education, for travel, and for recreation. It is a shame and a disgrace to the age that wage slavery and poverty and crime should co-exist with the wonderful devices patented in the way of labor-saving machinery. Under any equitable system of distribution, the enormous increase in wealth by this means would be ample to supply the toiling millions, not only with the necessities and comforts but with many of the luxuries of life. Let justice be meted out to the monopolist and his victims. Those who are watching the signs of the times with bated breath, asking in anxious whispers, "What next?" find that the latest outrage threatened against the people is the bread trust. Its promises recall the miracle of the loaves and fishes. It is going to make eighty-five pounds more of bread out of a barrel of flour at the same price. Who will believe that it is working for the good of the people? That is not according to the nature of trusts. Some trick is hidden by these specious promises. Our petition for daily bread should include a plea for protection from all harmful ingredients costing less than flour. Human life is held so cheap in comparison with gain, that no citizen is safe. Poison may lurk in every article of diet furnished by the market, and the poor man who must buy cheap goods is the first victim.

Charge is brought against Christianity by the agnostic contingent that it is only a summary of beliefs founded on the supposed revelations of a deity to man; that it has no actual facts to support it, resting as it does upon the story of the fall of man in Adam's transgression, and the one of his redemption in the death and resurrection of the only begotten Son of God. Are these charges true? What would Koreshanity give in place of Christianity? It aims to give the world a religion that can stand the test of science. While the religion of Jesus Christ has plenty of facts to fall back upon, it has lost understanding of the gospel narratives, and in place of primitive truth, it presents an accumulation of erroneous beliefs. Take the story

of the fall of man. What church can be found, teaching that Adam's transgression was the going across of the pure spirit of the perfect man, from the divine to the human plane? Yet the fall of man was really the fall of God into the race, where He plants himself in order to redeem it. All these conclusions are derived from laws scientifically demonstrated and determined. The law of the cross is found in every domain of existence. The proof of the destructibility of matter involves that of the translation of Jesus Christ.

It is significant that the revival of the true science of Alchemy, which means the light or wisdom of Egypt, is coincident with a fresh impulse toward the reawakening of the land of Egypt from its sleep of thirty centuries. Modern engineering has furnished means of refertilizing the country which preserves the monument of the greatest engineering feat that the world has conceived in the shape of the great Pyramid. The "miracle in stone" was wrought by those whose knowledge transcended that of the present day—a race of mental giants. The meaning of the word pyramid has puzzled philologists. Amelia B. Edwards says that the Egyptian term *per emus*, which is evidently identical with the Greek *puramis*, signifies "going forth from the large," referring to the vertex as rising from the base of the structure. Koreshan Science would derive the word from the Greek root *pur*, meaning *fire*, the apex being symbolical of the ascending flame. All energies, both mental and physical, have their origin in a process of combustion. The great Pyramid would therefore typify creation or transmutation, the lost secret of Egypt.

England and America are trying to find a basis of agreement in regard to the Nicaragua canal. The United States has every right to the exclusive control of the great waterway which is to link two oceans, thereby furnishing her with the means of enlarging her commerce indefinitely. All the waterways contiguous to this nation should be under its jurisdiction, nor should it be hampered by treaties that are liable to involve it in serious complications in case of war. Does this seem the policy of self-interest? Koreshan arguments are founded upon a knowledge of the invisible forces which are even now gathering together and augmenting daily—forces so tremendous that through their agency the whole course of human affairs is to be changed. The natural groundwork and location where the new order is to be established in earth, is right here in our own country. The future destiny of the United States involves that of the ideal government.

There is one factor which has an important bearing upon the race problem, but it is entirely overlooked by ethnologists and sociologists. While the Anglo-Saxon is bound by every law of brotherhood to consider the rights and interests of the Negro, the Malay, and the Indian, he is not under obligation to attempt the impossible nor to disquiet himself unnecessarily over the ultimate destiny of the colored races. The operation of the great law of re-embodiment provides for their progress as well as for that of the white man. Terrible crimes are committed against them in the name of civilization, but the sure reckoning of the ages will bring justice to victim and oppressor. Education is not confined to one embodiment. While the white man is divesting himself of race prejudice, the Negro will be growing in intellectual capacity. There is no cause for alarm because statistics thus far show only 2,414 colored graduates from collegiate institutions.

It is a question how far the working day may be reduced, and time be allowed for producing what society requires. When a system of Equitable Commerce is established, Koreshanity pro-

poses to shorten the number of hours during which the citizen will perform uses to the state, to five. With the aid of labor-saving machinery this will give ample time to carry on all departments of industry, besides affording to every man the means for self improvement and enjoyment. Five hours of congenial occupation a day will be only a delight as contrasted with ten hours of wage slavery.

When the world recognizes the North Pole as now located

in humanity, some of the expeditions sent out to discover its correspondent in the physical cosmos will be successful.

The competitive system must be destroyed in the human heart before it can be destroyed in society.

Agnosticism may be defined as spiritual paralysis.

Talk is like the safety-valve of an engine.

Patience is the essence of sublimity.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Mission of John the Baptist.

EDITOR FLAMING SWORD:—Will you kindly explain why it was necessary for Jesus to receive a baptism from John? Might not these spiritual entities have constituted His interior from birth?—INQUIRER.

The Lord Jesus was the fulness of the Godhead bodily. He was the first-born from the dead, raised up from the human race by processes of reincarnation extending through the age. The spirit of the Father or the pneumatic force was carried by Joseph in lineal descent from Abraham. By the law of attraction it passed over to Mary, and the Lord was born of the Holy Spirit as the result of her quickening. Mary brought forth the body of the Lord by the transmutation of spirit to matter. The Word was made flesh. John the Baptist came in the spirit and power of Elijah, as the vehicle of transmission for the psychic or feminine energies of Deity. Therefore he saw the spirit descending like a dove and lighting upon Jesus. The dove in the higher sense signifies the chaste marriage of the masculine and feminine principles in the holy or neuter being. It was necessary that Jesus should receive this influx in order that all fulness might dwell in Him. Hence his words when John forbade Him: "Suffer it to be so now, for thus it becometh us to fulfil *all righteousness*." Had it been possible He would have received this baptism earlier, but he was not sufficiently attractive or receptive to it previous to that hour. It is said that during His youth he *increased* in wisdom and stature, and in favor with God and man. According to law there are two poles, a north and a south, one positive and the other negative, one electric the other magnetic, one pneumatic the other psychic. John was the psychic pole. The polation of both currents in the one form characterizes the biune genus, the Son of God who, by virtue of this unity, could say later: "I and the Father are one."

John was the focal point of a spiritual and psychic sphere. These spheres had to flow into the biological nucleus—Christ the Lord, to not only complete his character as the Son of God, but to conserve those spheres as they were rolled together as a scroll. This was the departure of the heavens that were expanded during the Jewish dispensation. The old heavens departed, and new heavens began—focalized in the Lord. During the Christian age these new heavens, having their nucleus in the Lord, expanded until they have grown old and are ready to depart again. In these heavens the dragon is in power until Michael rises up to dispossess him and cast him out. In every age of the world the heavens in departing are rolled together and become infolded in a personality, who is baptized by that influx.

Rain in the Anthropostic World.

EDITOR FLAMING SWORD:—Please explain Psalm lxxii: 6, 7.—A READER, Bonham, Texas.

When the Koreshan concept of rain formation is understood, this passage is found to refer, under one of the most beautiful and expressive similes, to the baptismal outpouring soon to come through the theocrasis of the Messenger of Truth. Just as rain is precipitated from the alchemical union of levic and gravic energies brought together in a cloud, so the New Jerusalem, which constitutes the nucleus of spiritual energies descending from God out of heaven, meets in mid-air, or in the personality of the Mediator, the purest language of those who aspire to conjunction with Divinity. The energies that unite in the cloud are the product of two previous combustions, one taking place at the junction of the celestial with the spiritual heavens, the other in the spirito-natural realm, or where the lower spiritual heavens conjoin with natural life. In the same manner, the levic and gravic energies meeting in the physical cloud result

from disintegration and combustion of elements above and below—at the junction of our atmosphere with the sea of hydrogen and with the water surfaces. The cloud being formed, intense attraction causes union, the personality of the Messenger is consumed, and He (the Lord in his second coming) descends in the spiritual energies generated as showers that water the earth (expectant humanity), bringing forth the Sons of God. Hence in the seventh verse it is said that in his day shall the righteous (the perfected genus) flourish and abundance of peace, so long as the moon endureth. The moon here refers to the manifestation of the Femininity of Deity in the Golden Age. The sun and the moon conjoin, the former or the masculine principle becoming interior, while the feminine is exterior, manifest as the Divine Shepherdess.

Who Are the Two Witnesses?

EDITOR FLAMING SWORD:—A correspondent to the *Baptist Flag* asks, Who are the two witnesses spoken of in Rev. xi: 3? In response to this question, the editor of that periodical mentions several different and conflicting interpretations of this passage: "Some hold that the two witnesses are Moses and Elijah, who are to be resurrected in the latter days and testify for Christ; others say they are the Old and New Testaments, and apply their death to the French Revolution; other theories make of them the two ordinances, baptism and the Lord's supper; and again, they are referred to the church and the ministry." The editor himself inclines to the latter view. I should be grateful if you would inform me through your columns how you regard the subject.—A TRUTHSEEKER.

Jesus said: "I bear witness of myself, and the Father which dwelleth in me he beareth witness of me." Here we have direct and conclusive testimony in the Lord's own words, that the two witnesses are the Father and the Son, or himself, in whom they are one. His crucifixion

on the literal cross of wood and his burial for three days and three nights in the tomb of Joseph, were but types of his crucifixion in Sodom and Egypt (the church), as declared in verse 8, and his death as the two witnesses in the streets of the great city of Babylon, which is also the church in its declension, for 1260 days (years), in the dark or medieval ages. This period extends from the time when the church allied itself with paganism, under Constantine, to the Reformation. The two witnesses were given power to prophesy—that is, their death was prophecy of a resurrection to come in the future. They were clothed in sackcloth or in the mourning garments of sin.

* * *

Anomalies of Society.

The Hardships of Modern Prosperity and the Burdens of Labor-Saving Inventions.

Why are children put to work in factories when they should be in school? Is it because they want to work? Or because their parents prefer them to work and miss school? Not a bit of it. Their parents do not receive enough wages to maintain the family, and the little ones are forced by the poverty of the parents to work. It is absurd that it should require the work of a human every waking hour to get enough to eat and wear and a place to sleep. Years ago, when man had no machines to help him, he made enough to support the family in as good condition as today. It now takes one twelfth as much time to make as much wealth; why should he not live as well for one hour's work per day? Is mathematics a lie? Has the multiplication table lost its meaning? The more men work the richer the other fellow becomes, and not one working man out of a hundred leaves anything for his family. There was a time when they did leave a little, but now they cannot live well on what they receive. The old-time shoemaker or wagonmaker or smith was one of the best livers in the community. He educated his little family, lived well, and left some property for them when he passed out. Now the same workers can make twelve times as much wealth as they did then and live poorer—and leave nothing. Something has gone wrong. You had better hunt it up. You cannot get rich by working harder and living poorer—and why should it be necessary to work hard and live poor all your life? Is that all life is for? What has machinery been produced for, if not to benefit the people who use it? If you owned the machine you would get the benefit, but as others own them, they get the benefit. Now if the public owned the machines

—all of them—you being a part of the public would get your benefit with all others, and it would operate as if you individually owned the machines you work with. Is that not plain? "Profit" is taken by the employers of labor on the claim that they are entitled to it because they furnish the capital—the machines, etc. Well, if the public owned them, the public would get the profit, and as all men compose the public, all men would get the profit. What is the use of working under rules that make a few enormously rich and the millions poor? Why not rules for the benefit of the majority?—*Exchange.*

* * *

Extinct Animals.

Some Beautiful Species Which Have Been Exterminated Recently.

Prof. Lydekker, one of the custodians of the British Museum, contributes to a recent number of *Nature* an interesting notice on the species of animals that have been exterminated by man during the century that has just closed. These are, perhaps, not so numerous as is generally supposed, and the forms are mainly such as are known more particularly to the systematist and collector. Among the fewer common types which collections and books of travel have made familiar, one of the most deplorable cases of extermination is furnished by the quagga, the beautiful zebra-like animal of South Africa, which in the first half of the century could still be met with in thousands covering the grassy veldts. At that time it formed a staple food of the Hottentot farmers of Graaf Reinet district. The extermination of this animal, antedated seventy years by the destruction of the blaauwbok or blue antelope, appears to have been accomplished in 1873, and yet, singularly enough, most writers on natural history are seemingly under the impression that the quagga is still an abundant member of the African fauna. It is a remarkable fact that of this animal, which was frequently driven in harness at the Cape in the eighteenth century, and was afterwards the object of much unsuccessful effort at domestication, only a single stuffed specimen exists in all the British museums. Burchell's zebra, although still plentifully represented by subspecific forms in various parts of the continent, has disappeared in its type form, probably the most strikingly handsome of African fauna. The other animals referred to by Prof. Lydekker are mainly birds, such as the black emu of South Australia, the water hen of Lord Howe and Norfolk islands, the diabolon or burrowing petrel of the Antilles, two species of the Nestor or kaka parrot of the Pacific islands, a species of cormorant from Behring sea, and the great auk, of which the last pair known to be living was destroyed in 1844. Prof. Lydekker refers with satisfaction to the status of the

Indian fauna, for, as he says, "it has not lost a single species of mammal, bird or reptile, either during the nineteenth century or within the period of definite history." The animal whose early destruction is considered most like it, or which at least requires "most careful watching," is the Indian rhinoceros. The Asiatic lion has had its range very materially narrowed during recent years, but it is still extant.—*Exchange.*

* * *

Carnegie's Blood-Money.

A Striking Example of Modern Philanthropy and Source of Wealth.

In speaking of the \$750,000, which Carnegie has offered San Francisco for library purposes, *The Star* says in part:

"Mr. Carnegie's income runs up into millions of dollars a year. This is not the result of his enterprise or industry, but of the special privileges which he enjoys. The United States government 'protects' him in his business ventures, for instance, by paying him twice as much for armor plate as he charges the Russian government. We do not blame him for taking advantage of a condition if thrust upon him, but we do blame him, in his greed, for endeavoring to perpetuate unjust conditions. We blame him for his inhuman attitude toward the men by whose sweat and upon the marrow of whose bones he has waxed fat. We hold him responsible for the wanton murder of the men at Homestead, whose despairing cry and piteous appeals for wages enough to sustain life he would not hear—or, hearing, answered with Pinkerton guns—claiming that the profits of the business would not warrant it, although at that moment he was drawing fabulous dividends from it, and resolutions were being adopted by a dozen communities lauding his 'benevolence' for donations of money that had been earned by the very labor he was exploiting then, and has exploited ever since.

"We may be flying in the face of public opinion, and taking a most unpopular stand—that we have done before—but nevertheless we protest against the acceptance of this Carnegie gift by San Francisco. No matter what other communities have done, or may do, let us decline it. As we have said before, we say again: When Carnegie can restore to the orphans and widows the husbands and fathers who were massacred at Homestead, in the strike caused by his greed; when he makes glad the hearts he has broken, brings sunshine to the homes he has desolated, and atones for all the misery he has caused, then, but not until then, should any self-respecting community accept his gifts, which represent the stored-up earnings of labor plundered and the laborer crucified."

Justice to all; work for all, and to the laborer the just product of his toil.—*Exchange.*

A War on Absinth.

French Legislators Intend to Combat That Most Dangerous Liquor.

The French chamber of deputies has begun a war on absinth by passing a resolution calling upon the government to prevent the manufacture and sale of the dangerous drink. For a number of years medical societies and experts in insanity have uttered their warnings against this liquor, but to no effect. The consumption of it has gone on increasing at an enormous rate, having nearly doubled since 1894, and now amounts to about 10,000,000 quarts a year. It is without question the most dangerous liquor ever put upon the market, and its frequent use is sure to result in a complete wreck not only of the body, but of the brain.

Absinth, according to the best definition, is a liquor prepared from alcohol mixed with volatile oil of wormwood, oil of anise, and other ingredients. It has peculiarly intoxicating effects, which are due to the oil of wormwood, the state resulting from its use being very different from the result of alcoholic poisoning. Trembling, vertigo, fearful dreams, and epileptiform convulsions are among the severer consequences. Absinth drinking is one of the most dangerous forms of stimulation yet invented, the more so because its immediate consequences are usually more agreeable than those of alcohol.

While the use of absinth is by no means as common in this country as in France, yet its consumption here has been increasing at an alarming rate. Some of it is imported, but no doubt the most dangerous portion of it is made in this country, and of the very worst ingredients. If France carries out its plan of stopping the manufacture and sale, the United States should follow suit and should also put a ban on its importation from any foreign land.—*Baltimore American*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Illiteracy and Immigration.

Americanizing Foreign Elements by Rapid Assimilation; Decrease of Illiteracy.

Neither illiteracy nor immigration is to be feared in our Western states on the showing that is made in the latest census returns. Taking the three states, Indiana, Iowa, and Kansas, we find that the percentage of illiteracy is increased by immigration, but that the percentage in the total population is so small that it is hardly appreciable. The aliens must be isolated as a class to obtain a percentage that looks at all ominous; and when we have said that 15.7 per cent of the people in Kansas are illiterate, and 10.7 per cent in Indiana and Iowa, anxiety is prevented by a glance at the statistics on persons of school age.

Nearly all such persons are native born, which means that they entered the public schools as soon as they were old enough. The foreign born are only 3 per cent in Iowa, 1.9 per cent in Kansas, and 1.2 per cent in Indiana. If, therefore, all these children were left outside our educational system, if they were all the children of the illiterate aliens referred to, they would have very little effect in reducing the standing of the states for general intelligence.

The figures demonstrate how small is the distinctly foreign influence in the country, and how marvelous are the country's powers of assimilation. Immigrants come by the million, but are absorbed by the millions among whom their own children are soon numbered by virtue of their American birth. Later, the children passing through the public schools become American in their every attribute. Their ideas, speech, and manners are formed by a larger environment than that of the home, so that in them the many races become as one. It is in this assimilative process that our public schools are doing their greatest work.—*Record-Herald*.

* * *

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. But further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—**EDITOR FLAMING SWORD.**

Attitude of the Church.

Catering to the Wealthy Classes and no Longer a Friend of the Poor.

Where does the church stand today? Does it stand for the poor and oppressed as Jesus did, or does it stand for capitalism and class privileges? What per cent of the ministry stand for economic justice? Do you think one per cent of the ministers stand for the oppressed poor? It is probable that ninety-nine per cent of the ministry stand for and vote for capitalism and industrial slavery. There is no profession in the country that serves the purpose of the capitalist robbers better than the ministry.

It is seldom that the minister mentions the militant doctrines taught by Jesus. They fear the capitalists in their congregations. They continually tell the people to be good, but never support any movement that proposes to remove the cause of evil. They seem to want to pull men out of the ditch, but never propose to fill up the ditch in which men and women fall. They propose to keep the people out of hell, but never stand with those who propose to establish a system that will keep hell out of the people.

It is no surprise to intelligent people when they see the working class deserting the churches. The church does not stand for the working class, and under capitalism it would seem that the mission of the church is a failure. With its support of capitalism it is dying of dry rot. It is becoming a mere admiration society—a place where rich robbers display their stolen wealth and where the poor find no consolation in this life.—*Social Economist*.

* * *

A Butterfly Farm.

An English entomologist, William Watkins, was the first to raise butterflies on a large scale. For a dozen years the establishment which he founded for this purpose has furnished millions and millions of insects to private collectors, and Mr. Watkins himself has established at the Zoological Garden of London a very interesting entomologic station, where may be found the most beautiful butterflies of the entire world. The butterfly farm of Eastbourne, near the southern coast of England, and in a place well sheltered from winds, covers an area of 4,000 square meters. It is a garden filled with flowers and rare trees, and surrounded by a very high trellis, and here flutter at liberty many thousands of butterflies of various species. From all the countries of the world the farm receives eggs, which are submitted to a special mode of incubation. Then the caterpillars issuing from these eggs, receive nourishment suitable to their evolution. A certain number of the most perfect insects are preserved as reproductors, while the others are asphyxiated and mounted. Some of the rarer insects fetch enormous sums.—*Union Label*.

Blow to French Religious Schools.

As most of the religious orders in France have obtained legal recognition from the government since the laws enacted under President Grevy in March, 1880, an amendment appears in the Waldeck-Rousseau law decreeing that all persons who have not been educated in the public schools of the State shall be deemed unfit to occupy any military, naval, or civic position drawing a government salary. This will be the most fatal blow to the educational institutions of the religious orders, because French parents will hereafter send their children to the State schools instead of having them sent to colleges controlled by Jesuits and others, to the danger of their careers in life.

The religious orders are afforded twelve months in which to readjust their affairs. They cannot get around the section of the law about foreign superiors by transferring such control from Rome to Paris, because Leo XIII. is a strong centralist, and is not likely to permit such removal. The amount of property affected is variously estimated at from \$750,000,000 to \$800,000,000. It has been predicted, while the bill has been under debate, that Jesuits will emigrate without waiting for the expiration of the one year of grace.—*Boston Transcript*.

* * *

The World's News.

Aug. 7.—President Shaffer issues a general order to strike for the right to organize.—\$280,000 in gold bullion stolen from Selby smelting works, Vallejo, Cal.; robbers tunnel under the walls of building.—Vice President Archibald, of Standard Oil Co., files affidavit in denial of bribery as charged.—Nikola Tesla closes contract for wireless telegraphy plant at Wardencliff on Sound.—Financial crisis spreading in Germany.—Funeral of Dowager Empress Frederick will be privately held at Potsdam.—Political crisis in Brazil.—Aug. 8.—Manufacturers and strikers assert that neither side will sue for peace, and the last word has been said.—Mob in Alabama burns Negro at the stake.—Iowa republicans nominate A. B. Cummins for governor.—\$7,000,000 increase in postal receipts for the year.—French economist predicts trade war against United States; hostility of Europeans increasing.—Anarchistic plots feared in Europe.—Aug. 9.—M. Santos-Dumont falls from his balloon, which is wrecked in mid-air.—Leaders of the steel strike ask aid of Gompers.—United States orders battle-ship Wisconsin to Panama; free transit across the Isthmus will be maintained.—Emperor William bestows Order of Merit upon Count Von Waldersee.—Orrin Lawrence, desperate from lack of employment, shoots and fatally wounds foreman of Pullman works.—Report that Mr. Kruger is failing mentally.—Boers capture post of 25 men.—Evidence brought against former employee of Selby smelting works at Vallejo, Cal.,

goes to show his complicity in robbery.—Aug. 10.—Lord Kitchener issues proclamation calling upon Boers to lay down arms before Sept. 15, under pain of banishment.—Colombia makes war upon Venezuela.—Secretary Wilson convinced that the corn crop is seriously injured.—\$300,000 lost by fire at Rantoul, Ill.—President Gompers, of the American Federation of Labor, promises steel strikers moral and financial support.—Death of Prince Henry of Orleans, great-grand nephew of Louis Philippe.—Aug. 11.—Georgia mob burns Negro at stake.—President Shaffer tells steel strikers he is willing to arbitrate, but J. Pierpont Morgan rejected the proposal.—Paris doctors discuss methods of destroying the mosquito.—President Castro, of Venezuela, cables that he has defeated the Colombians.—Body of Dowager Empress of Germany removed to Cronberg by night.—Attempt to blow up British transport at New Orleans.—Rear Admiral Evans reprimanded by Navy department for criticism of William E. Chandler.—Four young men in Chicago rescue ten bathers from drowning in Lake.—Aug. 12.—Iron workers of Chicago vote against strike.—Non-union machinist beaten by crowd of strikers in Chicago.—Call to strike meets with no general response from steel men; Carnegie mills running; Milwaukee men vote not to strike.—Death of Signor Francesco Crispi, former premier of Italy.—Prince Ching refuses to recall Minister Wu.—Requiem for Empress at Cronberg.—Governor Taft says tariff reform is needed in the Philippines.—Aug. 13.—Steel workers at East St. Louis refuse to strike.—59,000 steel men on strike in different parts of country.—Richard Croker will sail for home.—Buenos Ayres 'under martial law.—\$900 taken from P. O. at Michigan City, Ind.—Depression in Wall street.—Sinking steamer with 236 passengers in Benton Harbor; no lives lost.

* * *

The Flaming Sword's Exchanges.

Review of Reviews.—Discussing the Steel Trust and the Strikers in the August number, Mr. Shaw, the editor, says, that in his opinion President Shaffer has made a great mistake in precipitating the fight between consolidated capital and the trade-union. Papers on many timely and interesting themes are furnished this month. Review of Reviews Co., 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

Saturday Evening Post.—A Feasible Farmer's Trust, by George H. Phillips, of the Chicago Board of Trade, is the leading article in the issue for August 5. Under the title, Small Parks and City Playgrounds, Honore Palmer shows what the big cities are doing for children. He gives some incidents illustrative of the respect and delight in which the little people hold the shrubs and flowers cultivated for their benefit. Curtis Publishing Co., Philadelphia. 5 cents a copy.

A scientist in the Graphic Arts Building at the Pan-American, is holding forth to thousands daily, expounding a new theory of the universe, which is that the earth is hollow and that the sun, the planets, and the people all live inside. Now if that's true, it's easy to understand how none of us has ever fallen off.—*Buffalo Courier*.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th St and Oak Ave., Chicago, Ill. Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 8.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the *Univer-sology* of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jelibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co., 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. 1.00. Albert's Heliocentric Astrology. 140 pages, 50c. Albert's Geocentric Astrology. 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The conceavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address. Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 60 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor. 7323 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association. 79 Fifth Ave. Chicago, Ill.



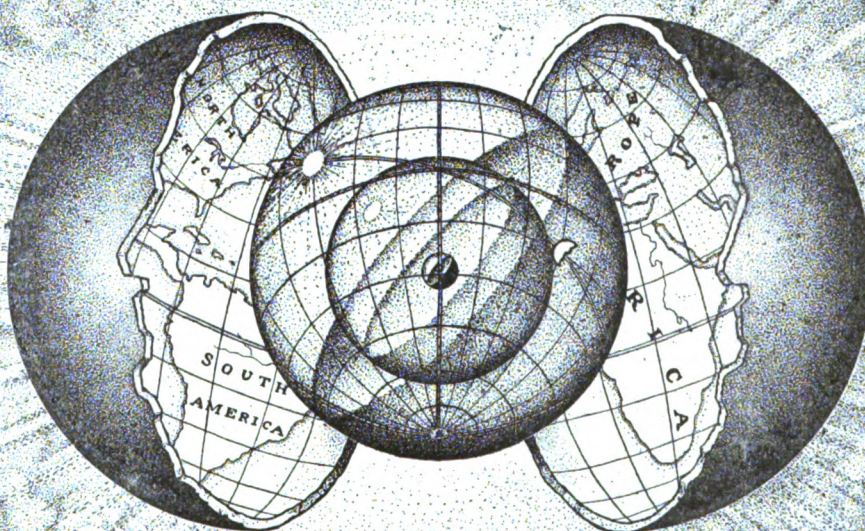
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, AUGUST 16, 1901. A. K. 61.

NUMBER 3.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHIAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.



ALCHEMY

ETHNOLOGY



HISTORY

HARVARD COLLEGE LIBRARY
AUG 27 1901
CAMBRIDGE, MASS.

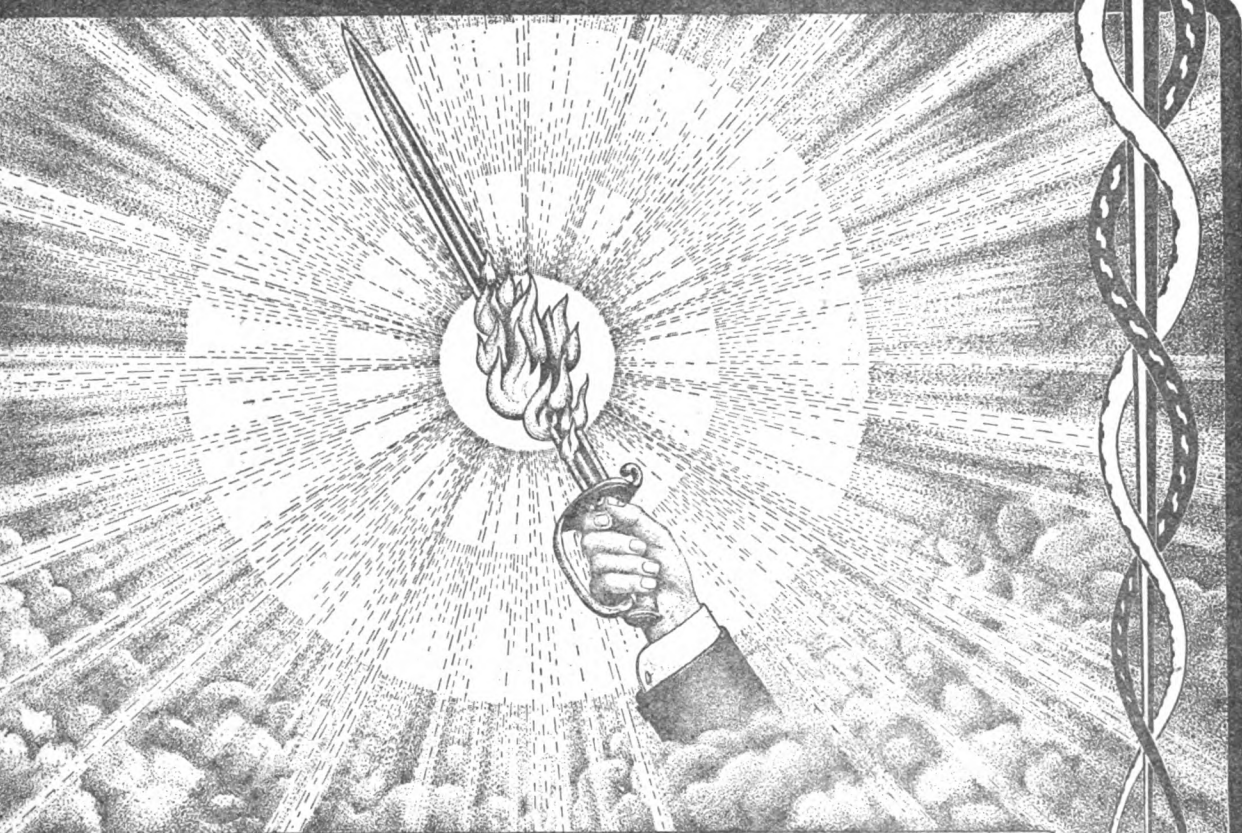
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, AUGUST 23, 1901. A. K. 61.

NUMBER 40.



CONTENTS

KORESHAN PROPAGANDA AT THE PAN AMERICAN.—THE KORESHAN SCIENCE OF ALCHEMY (PART III). — — — — — **KORESH**
The Mission of Elijah the Prophet, — — — — — **AMANDA T. POTTER**
Can Bankers be Patriotic? — — — — — **PROF. O. F. L'AMOREAUX**
EDITORIAL PAGES.—Relation of the Physiological and the Psychological.—Koresh-
anity not a System of Mysticism.—The Origin of Commerce.—Universal Peace Propa-
ganda.—The World's Art Treasures.—Lost Atlantis. — — — — — **LUCIE PAGE BORDEN**
QUESTIONS.—Meaning of Abraham's Temptation.—The Heart of the Fathers.—Water
a Symbol of Science. — — — — — **LUCIE PAGE BORDEN**
MISCELLANEOUS.—What Constitutes Success.—Low Fares for Workers.—An Educa-
tional Folly.—Wage Slaves in Moravia.—Experimental Chemistry.—News and Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 815-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department,—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is enmeshed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 40.

CHICAGO, ILL., AUGUST 23, 1901. A. K. 61.

Whole No. 455

Koreshan Propaganda at the Pan-American.

Thousands Learn of Koreshanity at the Exposition; Exhibits of Apparatus and Charts Lead to Inquiry and Discussion; Cosmogony Presented as the Basic Science.

CROWDS OF PEOPLE are hearing the gospel of Koreshanity at the Pan-American. It would be impossible to determine to what extent retentive impressions are being made upon those who seem to evince an interest in the discussion of the Koreshan Universology. We do know, however, that there is an agitation of the subjects which we are placing before the world for its consideration. Many people wonder why we are here, and upon what commercial basis we are conducting our demonstration. It is impossible for the ordinary business man to conceive of the possibility of the presentation of the truth for the truth's sake. There is no mercenary end in view, we can assure our readers. We have developed Universology, a system of science predicated upon the basis of a demonstrated premise, in which every factor of uncertainty has been removed. We have come to the Pan-American to place before the visitors of this wonderful Exposition, a demonstrated premise in opposition to the assumed premise of the so called Copernican system of cosmogony and its "scientists."

We find some indifferent to the influence of the assumptive scientific thought of the times regarding spiritual, moral, and social life, but this is because it is not generally understood that the character of what is

called science determines the tendencies of these factors in life. The atheism, infidelity, and criticism of sacred relations and obligations, as founded upon the instructions of inspired and illuminated men, originate in the power which fallacy exerts upon the deeper students and profound thinkers of the world, and their influence on mankind. The entire system of modern science is predicated upon assumption, and the honest men of scientific research do not hesitate to confess this weakness of the present schools of thought.

What has astronomy or cosmogony to do with my obligations to God and my fellow men? Every great religion of the world has had for its foundation, some form of cosmogony. The Hebrew system, that upon which Christianity was founded, begins with a description of the order of creation, and it must have been regarded as of enough importance to be presented foremost and introductory to all that follows, as the exposition of Judaism. The physical universe—we have denominated it the alchemico-organic—is the expression of Cause; it is the language of Deity. It stands out in the characters of universal hieroglyphics—the exposition of the character, form, and function of the Most High. It is important that we know how to read this language. We cannot read it from the basis of pure

assumption. There should be something that may constitute the key-note by which the language of the universe may be rendered into comprehensible usage. We have sought and found this first principle of interpretation, and are enabled to render it into comprehensible terms.

The cause of the forms and functions of the universe must necessarily be expressed in its manifestation, for no cause can unfold what has not had a place in its powers and possibilities. The interpretation of the universe as expressed in its manifest and manifold forms and functions, is a revelation of the mysteries of Godliness. We are told that the gospel of the Lord is so plain, that a wayfaring man though a fool need not err therein. The Christian world never made a greater mistake. The Bible contains no such absurd expression. It does say that there shall be an highway of holiness for the ransomed to walk in, and that wayfaring men—the men in the way—though fools, need not err therein. When the ransomed man gets in the way, though he be an initiate in the way in which he walks, he cannot get out of the way. This highway was and is the Lord Jesus, the Christ of God. He said: "I am the way, the truth, and the life." If a man be ransomed, he is in the way and cannot err. The difficulty here is, that the people who think they are ransomed are being deceived by the sophistry which has crept into the exposition of the Christian religion. "Blessed are they that DO his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." Koreshanity is the new gospel. It comes at the end of the dispensation, and involves the confirmation of the declarations of Scripture wherein it is announced, "Behold, I make all things new!" The old earth and the old heavens shall pass away; this means that the old church and old state shall pass away, which will be accomplished in like manner as every other dispensation has given place to the succeeding age.

In the expressions of Nature we behold the purposes of the Almighty. There can be no question but that Nature is a true unfoldment of what was contained in the germ of its propagation. If correctly rendered into the terms of common language, she will reveal to man the true character of the causes of her being. If she contradicts the language of the prophets, of the Lord and his Apostles, then we may dispute their authority; but we must predicate that dispute upon something better than the preposterous assumptions in which modern science rests. God is in his universe, but he is in it in its most consummate potency—as the universe is infolded in its archetype, the personal Jehovah. We are asked, "Is God a personal being?" We answer, Cause cannot project what it does not contain. If it does not consist of material form, then it cannot project material form; if it does not contain personality, then it cannot project

personality. The very fact that Cause can produce person, demonstrates conclusively that person existed in the Cause. We cannot give to the individual character of the Deity a better name than God. One great mistake of the Christian world resides in the fact that it has confounded the title God with the title Jehovah. God refers to the invisible individuality of the Deity, while Jehovah refers to his personal and visible humanity. Such a manifestation we had in the Lord Jesus, nineteen hundred years ago.

We are accused of denying the Lord and Savior of the world, by some who visit our booth, but it is because we do not coincide with the modern views of Christianity. We cannot accept the interpretations of any of the modern expositors of the Scriptures. Whom shall we believe? Will it be Martin Luther, or Melancthon, or Zwinglius? Shall it be Knox, Wesley, or Campbell? Or shall it be the conflicting testimony of the popes of Rome? There is no key to correct Biblical interpretation but that contained in the language of causation as we find it in Nature. It is important, therefore, that we start with something absolute as the first step in the discovery of the mysteries of being. There are conclusive agreements between the expressions of Nature and the Bible, if they are both from the same source. Modern science is in open conflict with the Scriptures; of this there can be no doubt. They are not in agreement; they are diametrically opposed. Nature cannot make a universal mistake; she is true to her source of being. We say that the Bible is as true to its divine authority and source as Nature, but that fidelity to truth must be gauged by some definite means of interpretation—and that resource is Nature herself.

If we examine the foundations of what the world calls science, we are astonished at the flimsiness of the premises upon which science, so called, rests; and we are more astonished at that upon which science depends to establish its claims to acceptance. The proofs of the convexity of the earth are the mere whims of consummate ignorance, and their hold upon the general mind is due to the fact that they never have been subjected to examination, and they depend upon the early impressions of the juvenile mind. Suppose we examine some of the proofs given to the youthful mind, of the earth's convexity. If we sail around the world in one direction, we return to the place whence we started. The child reads this because it is found in the books, and what is in the book is supposed to be true. It is a fact that we may sail around the world. We may start from one place and return to the same place from which we started—on a convex surface, on a concave surface, or on a flat surface. The earth being a concave cell, it affords the same possibility of circumnavigation as if it were a ball or globe.

The earth being a concave sphere, and China being

over our heads, we can travel around the world as well as if it were a globe. Equally well could we start from a given point, keeping the north star at a given altitude, sailing in a circle of a uniform radius from the star, and return to the place from which we started. Draw upon a flat surface a number of circles, beginning with a small one, and enlarge them from the central one. You may also place a number of parallels of latitude related to an elevated point a few inches above the surface. This point may be a little ball placed upon a peg. Now, move around the inner circle. The point on the peg, which may represent the north star, will sustain the same altitude to the circle all the way around it. You may then take the next circle, extended on the same plane farther distant from the peg. From the second circle the ball looks lower, viewed from the point on the circle, which represents the sailor. It is not because the flat surface is convex, but it is because the distance has foreshortened the peg, and the ball on the peg appears to be nearer the earth or the surface which represents the flat world. You keep the star (the ball at the top of the peg) at the same altitude, for this is your guide, were you not depending on the described circles, and you come back to the place from which you started. It will be seen that if the world be convex, flat, or concave, the results are the same. It will be seen, also, that the apparent approach of the ball to the flat surface does not depend upon curvation, but upon foreshortening. This proof, then, resolves itself to no proof of the convexity.

We are not confronting difficulties in scientific facts in our effort to present our system of science, but merely the prejudice and ignorance of the public and opposing mind. The scientific world offers no proof of the convexity of the earth in the fact that it has been circumnavigated, nor can we conclude that the earth is flat because it is not proven to be convex. We have certainly vitiated this assumed proof of the globular form of the earth. As the central peg is receded from, in the adoption of the increasing size of the parallels of latitude on the diagram, the ball on the peg drops lower toward the surface, as viewed from

the point on the circle. This is no proof that the ball is dropping over a convexity, yet it is the proof given for an identical appearance as we travel south and observe the north star recede from our vision. The pretended scientist absolutely ignores the fact of foreshortening in his calculations, in his endeavor to maintain the Mohammedan idea of convexity of the earth, originating in the dark ages and belonging to the Saracenic age of the world. Well may the Mohammedan system be called the system of the false prophet, for the convexity of the earth was maintained for fourteen hundred years before Copernicus accepted the major premise of the Ptolemaic school. When we consider the fact that modern science is developing the atheism of the age, are we not justified in declaring the power that projected such a monstrosity, the acme of antichrist and the veritable false prophet?

It does not seem an exaggeration to say that we have answered the question of the disappearance of the ship's hull, as she recedes from view, at least five thousand times, and yet there is no let up to the inquiry. We tell them it is due to perspective foreshortening, and then we institute a class in optics to educate the investigators in physics; and though we meet people with all kinds of appendages to their names, we meet none who have ever thought of geoliner foreshortening as affecting the appearance of the hull of the ship as it recedes. It is a fact that the disappearance of the ship and also the sun, when it appears to set, is the result of perspective foreshortening; but it is not the purpose of this article to enter into the details of our Science. The Koreshan literature will have to be studied to ascertain the principles of the Koreshan System.

That we are making headway in the promulgation of Koreshanity, there can be no doubt. We are also disturbing the equilibrium of the "wise men;" we know this from the data which constantly come before our consideration. The Pan-American furnishes a great field for Koreshan propaganda, and our friends may rest assured that we are not slow in putting in some wholesome work. Pan, the God of the Hollow Universe, is awake and on hand at the Pan-American.



The suspension of the heavenly bodies in space, it is claimed, is dependent upon the laws which govern their motions. Axial and orbital revolutions maintain the equilibrium of the solar system. If such be the law of equilibrium in the solar system, to carry out the hypothesis it becomes necessary to acknowledge another remote center around which our system revolves. This center also must have not only an orbital motion of still greater magnitude, but Aleyone, with his and all corresponding systems, must be related to a still more

remote center. So soon as one admits the existence of a center distinct from the sun, governed in the maintenance of his position in space by the law which it is claimed is essential to the equilibrium of the heavenly bodies in general, he denies the possibility of ever reaching an absolute center; for this reasoning precludes the possible existence of a final static point in space, and the law of centrality is denied which we claim is due and essential to its part. This argument alone overthrows the present astronomical system.

The Koreshan Science of Alchemy.

Part III.

Koreshan Science in Contrast with the Speculations of Modern Scientists Concerning the Sun ; Solar Light and Heat Conserved ; Non-Vital and Biologic Alchemy.

EVERY STRATUM of metallic substance is the terminal place of radiations of its own specific quality. Each stratum entering into the arrangement of the metallic shell is deposited from energy—the quality of its substantial existence before becoming material at the terminal point and conjunction of the cathodic and anodic current of energy. The deposition of the new atom is the product of the union of the positive and negative currents. When the new atom is deposited, the old one is transmuted to energy. It is thus that the interflow of the ether from center to circumference and from circumference to center is renewed and maintained in perpetuity. If the reader will carefully compare this presentation of science with the uncertainties of the so called scientific men of the present and the past, he will notice the infinite distinction between assumption and positive knowledge. Professor Proctor, in "Our Place Among Infinities," says:

As soon as we inquire into the adaptation of the sun's powers to the work which we have regarded as specially assigned to him, we recognize a mystery of mysteries in the seeming waste of his gigantic energies. [Is this "seeming waste," his "mystery of mysteries," scientific understanding, or is it ignorance?] Our earth receives less than the two thousand millionth part of the heat and light emitted by the sun; all the planets together receive less than the two hundred and thirty millionth part; the rest is seemingly scattered uselessly through interstellar depths. To other worlds, circling around other suns, our sun may indeed appear as a star; but how minute the quantity of light and heat so received from him, compared with the enormous quantity apparently wasted. The portion which seems squandered is scarcely affected at all by such small uses; and that portion is more than two hundred and thirty millions of times as great as the portion used to warm and to illuminate the solar system. And then consider what is the actual amount of energy thus seemingly wasted.

I have computed (adopting Sir J. Herschel's estimate of the amount of heat poured by the sun upon each square mile of the earth's surface) that the sun emits in each second as much heat as would result from the burning of 11,600,000,000,000,000 tons of coal, and of this enormous amount of energy the portion utilized (that is, the heat received by the various members of the solar system) corresponds only to that due to the consumption of about 50 millions of tons—only 50 millions out of 11,600 millions of millions. * * The force wasted is, in fact, very nearly the whole of the inconceivable amount expended.

Professor Newcomb is equally uncertain. He informs us that:

A constant "dissipation of energy" is going on in nature. We all know that the sun has been radiating heat into space during the whole course of his existence. A small portion of this heat strikes the earth, and supports life and motion on its surface. All this portion of the sun's heat, after performing its function, is radiated off into space by the earth itself. The por-

tion of the sun's radiant heat received by the earth is, however, comparatively insignificant, since our luminary radiates in every direction equally, [It is evident from this that Professor Newcomb does not comprehend the laws of combustion as they pertain to the influence of the sun,] while the earth can receive only a part represented by the ratio which its apparent angular magnitude as seen from the sun bears to the whole celestial sphere, which a simple calculation shows to be the ratio of 1 to 2, 170,000,000.

The stars radiate heat as well as the sun. * * Thus we have a continuous radiation from all the visible bodies of the universe, which must have been going on from the beginning. * * This radiation cannot go on forever, unless the force expended in producing the heat be returned to the sun in some form. There is no known law of radiation, except that it proceeds out in straight lines from the radiating center. If the heat were returned back to the sun from space, it would have to return to the center from all directions; the earth would then intercept as much of the incoming as of the outgoing heat; that is, we should receive as much heat from the sky at night as from the sun by day. We know very well that this is not the case; indeed, there is no evidence of any heat at all reaching us from space except what is radiated from the stars. Since, then, the solar heat does not now return to the sun, we have to inquire what becomes of it, and whether a compensation may not at some time be effected whereby all the lost heat will be received back again. Now, if we trace the radiated heat into the wilds of space, we may make three possible hypotheses respecting its ultimate destiny:

(1) We may suppose it to be absolutely annihilated, just as it was formerly supposed to be annihilated when it was lost by friction. (2) It may continue its onward course through space forever. (3) It may, through some agency of which we have no conception, be ultimately gathered and returned to the sources from which it emanated. The first of these hypotheses is one which the scientific thinkers of the present day would not regard as at all philosophical. * * The second alternative—that the heat radiated from the sun and stars continues its onward course through space forever—is the one most in accord with our scientific conceptions. We actually receive heat from the most distant star visible in our telescopes, and this heat has, according to the best judgment we can form, been traveling thousands of years without any loss whatever.

If the hypothesis now under consideration be the correct one, then the heat radiated by the sun and stars is forever lost to them. There is no known way by which the heat thus sent off can be returned to the sun. It is all expended in producing vibrations in the ethereal medium, which constantly extend out farther and farther into space. The third hypothesis, like the first, is a simple conjecture permitted by the necessary imperfection of our knowledge. * * We may regard it as good as an *observed* fact, that the sun has been radiating heat into void space for thousands or even millions of years without any diminution of the supply.

The above entire batch of hypotheses, which no scientist can or will deny are founded on assumption, is full of contradictions and inconsistencies which should never find a place in any literature honored with the dis-

tion of science. If it could be supposed for a moment that heat could radiate through space, claimed to be ten thousand-fold more frigid than the North Pole, billions and billions of miles—to say nothing of the comparatively small distance of 93,000,000 miles, the so called distance of the sun from the earth, it would constitute an assumption in contradiction to all the preconceived opinions held to by the so called scientists.

Suppose we take, for instance, the argument employed to prove that the earth is a mass of molten fluid, surrounded by a comparatively thin geologic crust. In penetrating the earth we find, so it is stated, that the deeper we penetrate the crust the more heated it becomes. Taking the ratio of this increase of temperature, we can determine the point where the heat would be intense enough to melt into a state of igneous fluidity any known rock, mineral, or metallic substance; hence it is concluded by the geologist, that the interior of the earth is a molten fire. By this process of reasoning we might equally determine that—because in the ascension of a balloon toward the sun there is a depression of temperature at a given ratio, which is a rapid one—we can prove that the sun itself, 93,000,000 miles from us, as claimed by the astronomers, is congealed into an iceberg as much colder, as the most frigid portion of the Arctic regions is colder than the molten mass which they say is beneath our feet.

It in no wise follows, because radiations of energy from the sun produce heat at, near, or under the surface of the earth, that the energy proceeds through space in the specific quality of heat. In fact, it is absolutely certain that the radiation of energy from the sun through space is not heat at all, but is transmuted to heat by the operation of the law of the correlation of energy. Light is merely one degree of the phenomena of electric action, but while identical in substance with heat, it is not the same in its present quality as light. Light is convertible to heat, or, stating it differently, the energy which produces the phenomenon of light, through correlation, will produce the phenomenon of heat. Heat is produced in our own atmosphere through the meeting of the descending or cathodic, and ascending or anodic currents of energy—one generated above, the other generated below.

In considering the differentiations and analogies of non-vital and biologic alchemy, it is of the utmost importance that the mind of the student divest itself of all

mental predilection induced by a careless perusal of expressed opinions, in works regarded as authority, wherein are found the promiscuous conglomerations of thought derived from both schools—that of transmutation and that of atomic persistency and inconvertibility. Either all things—including matter and energy—are interconvertible, or matter is persistent and atomically eternal and unchangeable. Unfortunately for the progress of scientific development, the thoughts of both schools are so intermingled that comparatively few people are aware that the so called school of evolution, which embraces the nebular hypothesis, is strictly a transmutation school of thought; and it cannot consistently hold to its views on evolution, and at the same time entertain the modern chemical idea. Chemistry and evolution do not belong together.

All transpositions of matter, either atomic or molecular, are due to and depend upon the correlation of matter with energy. The strata of metals constituting the outer crust of the cosmic shell pass alternately through every phase of metallic quality. The gold stratum comprising the most circumferential lamina, before becoming stratified as gold occupied the space and quality of the silver lamina, and before being deposited as gold from its condition as silver, was first transmuted to energy. The anodic current from gold, meeting the cathodic current from silver, results in the double transformation of silver to gold and gold to silver, the process of deposition and sublimation being operative in both laminæ. This is true of all the laminæ comprising the complex rind.

Through non-vital solutions of interflow, ranging from center to circumference and from circumference to center, in which are contained the solvencies of substance, are determined places and forms of stratification and their relations, thence the determination of form itself in its universal aspect. Alchemy, therefore, becomes the science which must comprise the foundation of our knowledge of metamorphosis and the mutations of function. The laws or principles of alchemy are not confined to what are usually denominated physical things, or to what, in Koreshanity, is denominated the non-vital or the alchemico-organic field of thought, but, by the application of the great law of analogy, are transposed to the biologic or the anthropostic field;—correspondential laws being operative in the biological or, what is denominated in Koreshanity, organo-vital alchemy.



As fundamental properties of being we have quality, space, and time. With each of these three properties we entertain the concepts of inception, duration, and limitation. If we examine quality as a fundamental property of being, we entertain the ideas of high or low, interior or exterior, refined or gross, with their two

extremes or limitations; the highest, most interior, most refined or subtle, and the lowest, most gross or exterior, with all intermediate conditions. If we examine space as a fundamental property of being, the mind rests upon a center as one limitation and a circumference as the other.

The Mission of Elijah the Prophet.

Biblical and Etymological Proof of the Lord's Personality; the Work of Elijah the Tishbite; Re-embodies as John the Baptist; the Elijah of this Age and the Great Harvest.

AMANDA T. POTTER.

ELIJAH THE PROPHET is a term which falls upon the ear of humanity with less than its true weight of meaning. In the King James' version of the Scriptures, one is referred from the name Elijah to the margin, where it is noted that the word is Hebrew. Perhaps little would be gained by the English rendering, which would read God the Lord. Our incredulity springs from ineffectual effort to reach some unwilling minds with various information, parcel of which is that Lord God has been the appellation of more than the recognized One. More or less roundabout in manner of evasion, more or less snarled in sophisms, according to temperament and resource, are the usual rejoinders of the mind shut against the truth. But our Hibernian friend was plain, simple, and without apology. We had slowly enunciated the closing words of the sixth verse of twenty-ninth Deuteronomy: "Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I [Moses] am the Lord your God." The eye, bent to detect some trick, took on a ludicrously puzzled expression. Almost snatching the Book, he scanned the text with unfeigned astonishment and ejaculated: "Well now, mum, I jest don't think them wur-r-ds mane exactly what they say!" and he retired unapproachable behind this wall of rebuttal.

Humanity in its state of incubation, as little as the chick of such degree, is not cognizant of the phases of its progress, neither the attendant phases of Deific progress and manifestation. It is equally unappreciative concerning the twenty-four-thousand-year cycle, in which, each in its order, the entirety of these coincidentals ultimate. They ultimate, as so many steps of advancement, in the perfected race which through conjunction, having become one with God, now constitutes the fulness of the Godhead bodily. Without the knowledge of Deific progress in the race, God the Lord, or Elijah, without raiment other than the girdle of skin and the sheep-skin mantle, is not a reverence-winning picture. God the Lord, author of heaven and earth, flying before the wrath of a woman; hiding himself in a cave; satisfying his hunger at the hand of the Arab (raven), or from the oil and meal of the widow's multiplied store, does not fulfil the pictures of ignorant imagery regarding the grandeur of God. In the common acceptation, his departure was the one point which in the spectacular, accords with Deific estate; yet, even Elisha's exclamation—"My Father, my Father"—when he saw him depart, fails of wide-spread conviction concerning his Divinity.

Earnestly we desire to bring into strong relief this truth: that the manifestation of Elijah the prophet was the appearance in the flesh, of God the Lord; moreover, that this flesh was of a quality to admit the perfecting process, after which it was consumed by the an-

titype of the typical fire which he caused to descend in view of the prophets of Baal. We are free to confess our wish to present for consideration the *rugged* guise of the Man; for we recognize a purpose in the Biblical record of the scant vesture and severely homely life of Elijah the prophet, and the recital of kindred circumstances when John the Baptist is chronicled. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." But, by the Lord Jesus, this same John was twice declared to be Elijah—God the Lord. (Matt. xi: 14, and xvii: 12.) By the same author these words were also pronounced: "Verily I say unto you, among them that are-born of women there hath not risen a greater than John the Baptist." "My Father, which gave them me, is greater than all." Jno. x: 29. "My Father is greater than I. Jno. xiv: 28. This Father Spirit, God the Lord, was John's possession at birth, and made him "greater than all." When the Lord Jesus received the typical baptism of John in the waters of the Jordan, the antitypical baptism immediately followed; that is, the baptismal substance—Elijah—left John and went to the Christ in fulfilment of John's prophecy: "He must increase, but I must decrease." By this transmission the Christ became greater than John.

The essence of the mission of Elijah to the earlier stage of the Mosaic period, was to vitalize the line in which was being generated the righteous One, the perfected Seed of the universe. He mainly made possible the coming of the Christ through his baptism of Elisha with his double spirit—his ascending and descending degrees, which Elisha transmitted to the avenues of the generation of the Only Begotten. Nineteen hundred years ago Elijah again appeared to complete the work impelled through Elisha, and to fulfil his promise made through Jacob to Judah, contained in which were the words: "Thy father's children shall bow down before thee." His brethren, his father's children, when Judah had become the Christ, truly bowed before him as his Apostles.

And yet another character is to receive the adoration of these children of Jacob. "For behold we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." It must not be forgotten that as between Judah and Joseph, the latter received the greater promise. The Shepherd from Judah appeared nineteen hundred years ago, but that coming did not fulfil these words: "From thence [Joseph] is the Shepherd, the stone of Israel." That promised Shepherd is here, and his coming fulfils the promise to Joseph. *He is Joseph*, and environs Elijah the prophet who was promised to come before

the great and dreadful day of the Lord. (He comes to close the work of the cycle; he comes attired and subsisting as other men.) The Lord Christ overcame and, conjoined to the Father, sat down in his Father's throne. "To him that overcometh ["the last enemy that shall be destroyed is death"] will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This promise

will be realized by Joseph, who, conjoined to God the Lord—Elijah—will perform all God's pleasure. Nineteen hundred years ago Elijah perfected the Seed—the one generated Son who was sown in the race. Now he comes to perfect the harvest of that planting, the 144,000 regenerated Sons, and his brethren, the sons of Jacob, will bow to him from whose theocrasis they will reap immortal life.

Can Bankers be Patriotic?

PROF. O. F. L'AMOREAUX, A. M., PH. D.

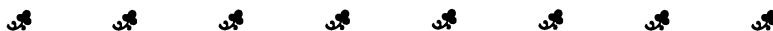
IN SPITE of all the fallacies that bankers teach for their own interests, and inspire others to teach, there is no substance in the universe which intrinsically possesses the qualities of money. Its sole quality, as the term itself teaches, is the *fiat* of the people expressed in government. Whatever government does rightly, then, is done in the name of, and by right of the people; and whatever that authority effects belongs, not to the individual but to community. As Gladstone correctly says, all its advantages belong to the people, not as individuals, but in common. The individual can rightfully have nothing more than the use of it, for the purpose for which it was created; that is, in effecting exchanges of products to supply his needs. For men to make it their calling to heap up this, which is not an ordinary commodity, but a convenient instrument created by the people solely to effect the exchange of commodities, in what are called banks, and make it plenty or scarce, as bankers do, selling it at high or low price as they choose, or withholding it from sale entirely, as they see that their own selfish interests dictate, is for them, not to coöperate with the just efforts of government to protect impartially the interests of the governed, which is its bounden duty, and only excuse for being, but, by the use of a power created only by government to render such impartial government of the people impossible.

The word patriot, in its root, means father, and unmistakably indicates that the only right and just government is in its nature paternal. But what kind of a father would that be who should provide means by which a very few of his children might, without work, become very rich, and necessarily in the process reduce the great mass of them to wage slaves and paupers? Patriotism is defined to be love of one's country; but a country that does not provide for the well-being of all

its subjects has no right to their love—hence no right to be. Love of a country that suffers the few of its subjects to rob and enslave the mass of them is not pure patriotism, or, indeed, in the proper sense, patriotism at all. Love of country is love of its people. Love works no ill to the neighbor. The man whose acts necessarily work ill to the great mass of the citizens of his country cannot love his country—be patriotic.

We have abundantly shown that such are the acts—is the very calling—of bankers, hence they cannot be patriotic. But, says the objector, the world could not exist and do business without banks. If history tells us the truth, it managed to live quite comfortably down to some 600 years ago, and carry on weighty business affairs without them. It is safe to say that when the great mass of men come to know how much they cost, and that they render righteous government impossible, they will discover some better method of doing business. God made no mistake when he denounced and forbade all usury or increase for the loan of money, or anything that is loaned for usury or increase; and His law commanded the rich man to lend to the poor, not exacting usury of him, and forgiving the debt if he was not able to pay it at the seventh-year jubilee; and Jesus did not err when he commanded to lend, hoping for nothing again.

What Jesus performed as an object lesson and type when he overturned the tables of the money-changers, driving them out of God's typical temple, pouring out their money into the street, and calling their place of business a den of thieves, will soon find its antitypical fulfilment on a world-scale. In the new heavens and new earth, new church and new state, in which shall dwell righteousness, real patriotism will be possible—but there will be no bankers there.



Let us suppose the sun to be the center of the solar system. If the system has a center, then it also has a circumference. This is a fundamental law of form. The sun would be the center of the space embraced in his system. Either this center or its correlate circumference would be the origin of the activities engendered in the

system. If the sun is the point of positive activity, then he would be the beginning or head of the system as to space; and though he had existed from all eternity, and is to be perpetuated to all eternity, during all these processions he would still be *the beginning*.



In the Editorial Perspective.

LUCIE PAGE BORDEN.

DO THE PHYSIOLOGICAL and the psychic represent each a universe within itself so distinct that every effort to render the two convertible must fail? At the same time, are the correlations so close that the psychic activity is manifested only through the physiological? These questions present two of the most interesting subjects of inquiry to the student of psychology. The brain cell is the nexus, and if it can be forced to yield its secrets, answers may be found. Here in the laboratory, the finer portions of the arterial blood sent up from the body meet the nerve fluid. Here, thought or mental energy coming from thousands of minds flows in to meet the particular quality of one mind. Mental energy should be distinguished as pneumatic and psychic, belonging either to the spirit or to the soul; the former is the general term for the intellect, the latter for the loves as embraced by the will. If thought or mental energy simply manifests itself through the physiological agent, the brain cell, what is its origin? No satisfactory answer to this question has been found. But suppose that the destructibility of matter and the possibility of converting every form of matter to a corresponding quality of spirit, and vice-versa, has been proved already by methods that appeal to the senses and the reason. This is just what Koreshan Science claims, and its basis of proof is further corroborated by the testimony of the Scriptures, where it is stated that God, who is spirit, became flesh in the person of the Lord, who reconverted that flesh to Holy Spirit and baptized his Disciples on the day of Pentecost. Is it not reasonable to conclude that thought, or the pneumatic and psychic energy, is actually generated in the cell by alchemical combustion? The uniformity of law is generally admitted, and the discovery of the great law of the correlation of matter as supplementing that of the correlation of energy furnishes a key to the deeper mysteries of life. It disposes of the theory expressed in the opening question, showing that no departments of the universe are unrelated. It is the operation of this law that binds all existing things into a *universe*. In reply, therefore, to the question, "What is mind?" the true psychology makes answer that it is formed by the transformation of the material substances of supply taken into the body. Food is converted to blood and nerve fluid. In the brain cell they are further transformed to spirit and soul, or the substances of intellect and love. A recent writer in discussing Physiological Psychology, says that it cannot be settled whether the matter consumed in the brain cells is supplied by the blood directly or is part of the brain cell. The friction of thought wears away the matter of the cell, and in the alchemical combustion the atoms are destroyed and converted to spirit.

Koreshanity is not a system of mysticism. This statement is made with emphasis for the benefit of those who are seeking information in regard to its doctrines. It exploits the mysteries of the universe and furnishes a scientific explanation for all phenomena, but its statements appeal to reason and are predicated upon the principles of geometry and physics. It does not advocate going into the silence, sitting for development, nor the cultivation of what are termed occult powers. The word occult simply means hidden, and while Koreshanity reveals the laws that govern things hitherto unknown by the multitude, it shows the danger attending the methods employed by the various schools of mysticism that flourish as never before. It fulfils the purpose for which the Society for Psychical Research was instituted, and in which it has failed beyond the fact of indicating the genuine character of certain mani-

festations. A few simple laws and axioms of universal application suffice to admit the student to the secrets of being. To know God, man must study the physical cosmos which Koreshan Science denominates the alchemico organic world, looking upon it as part of an organic whole, maintained in perpetuity by the law of alchemy. While it calls out the deepest affections of the human heart in reverential love toward God by showing his true attributes, it opposes every form of emotional religion which makes feeling not science the arbiter of conduct. Mysticism claims subjective illumination and special revelations from other spheres. Koreshan Science points to laws and facts objectively proved, and invites the logical mind to reason from this basis. Some persons are disposed to look upon the doctrine of correspondences as mystical and puerile. This is a mistaken notion. Natural objects are the correspondents of ideas, otherwise they could not exist.

The origin of commerce is found in the interchange of vital energies between God and man. Its correspondent in the physical world lies in the reciprocal activity between the central sun and the environing crust of the cellular earth. As the fuel to supply the solar fires comes from the levic energies sent up from the circumference, holding all the material substances of the universe in solution, so God derives from man the spiritual substances of renewal. Human life is exalted and dignified by the thought that its office is to contribute to the completion and happiness—nay more, to the very existence of Deity himself. The lowest forms of animate creation are on their way to mingle with the ethereal essences of love and wisdom uniting in the Godhead. The degraded savage with his brute instincts will pass from embodiment to embodiment, until he is morally and intellectually ripe enough to furnish nutriment which God may assimilate. His progress from one stage to another is dependent upon successive baptisms by which he receives an influx of good and truth from the Lord. This is commerce. In consideration of its divine origin, all the operations of secular commerce should strictly conform to the principles of equity. It is evident that commercial law is wholly exclusive of competition. *All* the substances of the physical cosmos send up their tribute to the sun and it in turn sends back wherewithal to supply the need of each. Even thus, in the kingdom of our Father, none are left out, none are neglected. There is no necessity for competition, no possibility of entertaining such an evil.

The proposal to institute a universal peace propaganda to abolish war is evidently futile in view of the animal instincts of humanity. Who can glance over a single edition of one of the great daily newspapers and note its record of vice, rapacity, and crime without realizing that peace is possible only through the transformation of the desires? Who are the peacemakers, and where can they be found? Study the conditions that prevail in every country and determine what nation has evolved to a point of superiority that fits it to fulfil the office. Did the white race show its mildness and sweet reasonableness in China? Do the race wars of America with their attendant lynchings indicate that the ethics of Christianity are practiced as well as preached? When the church joined itself with paganism under Constantine, the spirit of the meek and lowly Savior, who exclaimed in the hour when he was given over to the hands of his enemies: "Father, forgive them, for they know not what they do," had so far declined that its members no longer refused to bear arms. The peacemakers are to be called the children of

God. If no existing race is found worthy to bear the title, it must apply to some higher genus yet to come. Koreshanity is teaching the laws that govern the reappearance of such a genus. Hence the universal peace propaganda must be the Koreshan movement.

The art treasures of the world should be given to the people for their enjoyment and refinement. The palaces of the old world are being rifled by millionaire collectors who consign objects of historical value and world wide interest to private galleries accessible only to those who have ample means for travel; persons of this class have visited foreign countries and seen these treasures before. The laboring man who needs such a means of education and can never go abroad, is excluded from participating in what really belongs to him. Is he not heir to the best that the civilization of the past can furnish? Who deserves it better, or needs it more? In many cities the finest museums are free to the public only upon certain days, usually limited to two in the week. If the capital which the workman produces was not diverted from its legitimate uses by the money kings, he might take of the fruit of his labors in the shape of national museums, theatres, and concerts maintained for his benefit, like the parks. Those who heap up wealth know how to evade taxation, so an immense stream of revenue is prevented from flowing into the coffers of the state. When the human system becomes so thoroughly congested that all the currents of life are obstructed, death is near. The congestion prevailing in every part of the competitive system, by which all the streams of justice are impeded, argues that its end is near. There is something better in sight.

A deeper spiritual meaning lies buried in the myth of Atlantis, the lost continent. The name continent, has been given to the larger divisions of land upon the habitable surface of the concave shell of the earth. It means *to hold with*, or that which contains, referring to the earth as containing life. The lost continent is typical of the loss of the Holy Grail, the receptacle which contained the wine of the last supper. The blood of Christ, of which the wine was a type, is the life of Christ, and the continent of this life, the arch natural body as the receptacle of divine truth and good, has been lost ever since the Lord converted his body to spirit. In a corresponding manner, all idea of the earth as containing man has been lost under the Copernican hypothesis, which locates him upon the convex surface of the sphere. The lost continent, or the truth concerning the earth, is being raised up in the Cellular Cosmogony, from the

deep where it was submerged by the waters of fallacy. At the same time, in the going forth of the doctrine of immortality in the body, the spiritual continent, or the arch-natural body, is being resurrected from the church where it was buried. In the classical myth, Atlantis was the happy land in the far West.

If it is only necessary to die and pass into the spiritual world in order to know all truth, why is it that the revelations which purport to come from those in subjective spheres never convey scientific knowledge beyond what is known in the natural world? The answer is clear; either the truth is not to be found in the world of spirits, or the communications that profess to come in this manner are fraudulent. In either case they are valueless, and the logical inference plain—that truth is to be sought here and now. Delays are dangerous. He who postpones the search for knowledge, saying, "I shall know all that when I get to heaven," may find a different region beyond the tomb.

It is written that the way of the transgressor is hard. In the ultimate sense, Christ is the transgressor for he *goes across* from the covenant relation where he rests above the law, to the state of subjection to it, by planting himself in the race and entering fully into all the states of sin. No man treads a path so thorny; no man knows the sorrows and the labors of the Son of man until experience brings him to the same exaltation of sacrifice, whereby he descends to sound the same deeps of mental and physical agony.

The riches of Christ are called unsearchable because they cannot be explored until the veil—that is to say, his flesh—is taken away. So long as man is in the mortal body he can form little concept of what it will be to come into the character and condition of Him in whom all the treasures of wisdom and knowledge lie hidden. When the physical body has been converted to spiritual energy and immortality is attained, the things which God has prepared for them that love him, may be known.

The ship of the future is the air-ship. When the ideal government is realized in earth, even the ship of state, now so badly foundered, will be able to soar.

Love is the "open sesame" to the divine kingdom.

Two strong wills in conflict make a friction match.

Humility is the best antidote for insanity.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Meaning of Abraham's Temptation.

EDITOR FLAMING SWORD:—Will you please give your version of the story of Abraham's temptation, Genesis xxii: 1-14, this being the subject of the International Sunday School lesson for August 25.—A READER.

The covenant which God made with Abraham stipulated that he should become the father of many nations. In token of this agreement between himself and Almighty God, his name was changed from Abram (ascending Father) to Abraham, meaning the Father of a

multitude of nations. Again in Genesis xxii: 18, the promise reads: "In thy seed shall all the nations of the earth be blessed." Abraham was the inceptive point of the Jewish dispensation. Christ was the promised Seed. He was Abraham reincarnated, and in him all the spirits of the Jewish age were resurrected; but the advent of the Messiah was not the fulfilment of the covenant. The seed which was involved or generated from Abraham to Jesus must be planted and bring forth its harvest at the end of the succeeding age (the Christian age), when

all the nations of the earth (the church will be blessed in the manifestation of the offspring of Christ, the Sons of God with the immortal body. Then, and not until then, will Abraham, who was Christ, become the Father of many nations.

Now, in order that the covenant might be established and the promised Seed produced, Abraham was commanded to sacrifice the love of natural offspring, or the love of begetting on the lower plane, in order that he might beget the spiritual son by the higher laws of gen-

eration. Every animal represents some affection of the human heart, and the ram is symbolic of the love of propagation. On the higher plane it refers to the Lord's desire to reproduce himself in the Sons of God regenerated from the human race. When Abraham had testified his willingness to sacrifice the lower desires which had brought him into the land of Moriah (rebellion against God), he lifted up his eyes and beheld the ram that God had provided. He saw the Messiah who was to come, in type. The Lord Jesus is called the Lamb or the Ram of God, by virtue of the fact that his supreme desire was to beget many Sons into glory.

The Heart of the Fathers.

EDITOR FLAMING SWORD:—Will you kindly devote a little space in your columns to explain what is meant by the passage, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"?—I. E. B., Chicago, Ill.

The preceding verse shows that this passage refers to the office of the Sign of the Lord's coming: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The Sign is the Messenger, whose mission is to announce and effectuate the consummation of the covenant. Knowing what is involved in the covenant, it is evident that to turn the heart of the fathers to the children is to conjoin those who are coming up in the resurrection to their higher principles, or to enable them to awaken into their eternal consciousness after ages of experience in sin and suffering. The heart refers to the loves or the will, and it is by turning together the ascending and descending degrees of affection that conjunction is effected between the celestial heavens, the order of Melchizedek, and lower humanity. The Gods reincarnate themselves in their offspring, and come forth from the invisible center into a visible and tangible bodily expression in the natural world. In an antithetical sense, to turn the heart of the fathers to the children is to perpetuate the processes of natural generation according to which the fathers are re-embodied in their offspring by the attraction of consanguinity. This is the draconic power—a reflex of the conjunctive office of the Messenger.

Water a Symbol of Science.

EDITOR FLAMING SWORD:—What is the birth of water spoken of in John iii: 3? Were those who received the Lord's baptism at the end of the Jewish age, born of water?—INQUIRER.

Nineteen hundred years ago, at the time of the Lord's advent, the sign Aries was just passing into the zodiacal constellation Pisces. The fish signifies proliferation; during the Piscatorial dispensation, the

process of regeneration by which the Lord multiplies himself in his offspring, begotten spiritually when he overshadowed the church in his theocrasis, has been going forward. Water corresponds to science—divine natural truth. Those who are born of water will be indoctrinated into the science of the physical earth. The Lord Jesus, though he involved that knowledge, did not bring it into outward expression. His Disciples were born into spiritual but not into natural truth. Now the passage of the sign into the constellation Aquarius, the Water-Carrier, marks the time for the birth of water. Those who accept the science of immortal life, which pertains to the physical earth or to the natural body, will experience the new birth into the immortal body and will see the kingdom of God by entering into the perfection of his attributes—spirit, soul, and body forming the holy triunity.

* * *

What Constitutes Success?

It Lies in Performance of Uses and not in Accumulating Millions.

Why is it that the only men who are eagerly interviewed and importuned to write articles on "The Secret of Success"—the one article that never lacks interest—are multi-millionaires? asks the *New York World*.

Are there, then, no successful men but multi-millionaires? There are not over 5,000 of them in the country. Carlyle once described England as "inhabited by thirty millions of people, mostly fools;" and our own country, if none in it have succeeded but the multi-millionaires, may be described as "inhabited by seventy-six millions of people, mostly failures."

Do we not make a grand mistake in fostering the idea that only the Rockefellers, the Morgans, the Carnegies, the Schwabs, the James J. Hills, and the men of that ilk—the men who are chiefly distinguished as having "made big money"—can tell the rising young manhood of America "the secret of success"? "Success" is a glittering word, capable of many meanings. A man is not necessarily a failure, however, because he has not made a million, or a half, or a quarter of a million—or not even \$100. Some very successful men have never tried to make money. They preferred to make something else, and if they achieved their desires they succeeded—from their own standpoint, at least.

Agassiz would not accept \$500 a night to lecture. "I have no time to make money," he said. Scientific inquiry and discovery were objects in his life—and he succeeded in pursuit of them. Wellington, after conquering Mysore, was proffered a gift of \$500,000 by the corrupt East India Co. He refused to touch it. Piling up "big money" was not his idea of success either.

When John Hancock, one of the signers of our great Declaration, was sitting in the constitutional Congress, a letter was read

from Washington suggesting the destruction of Boston by bombardment. Hancock was one of Boston's largest property owners, but he rose promptly to his feet and said: "All my property is in Boston, but if the expulsion of the British army from it require that it be burnt to ashes, issue the order immediately." There was another man who did not believe that "success" was only another name for "millions." Charles Sumner refused to lecture at any price. "My time belongs to Massachusetts and the nation," he said. Big money was not his idol.

Thomas Jefferson died insolvent. Was he, therefore a failure? Abraham Lincoln died a poor man. Was he, also, a failure? Grant died so poor that his opinion on "how to succeed" would have no value to this money-mad generation, even if he had not left it. Soon or later, there will be a reaction in this search for "the secret of success" among the trust kings and the sudden-rich heroes of the stock ticker. "I know of no great man," says Voltaire, "except those who have rendered great services to the human race." Judged by that true standard, the mere makers of big money cannot tell our young men the "secret of success." They do not know it themselves.—*Kansas Agitator*.

* * *

Low Fares for Workers.

European Railways that Give Reductions to Laborers.

There is some interesting information in a recently published parliamentary report containing the replies to a dispatch which Lord Salisbury sent to the British representatives in Bulgaria, France, and Germany, asking for information concerning the facilities for locomotion and the special fares accorded to workmen in the neighborhood of the large cities. It appears that on the Belgian state railways a single journey ticket good for six working days for any distance within three miles or a little more costs a trifle over 10 cents. Beyond that the prices increase in a slightly decreasing proportion. For instance, the charge for a 7½ mile journey is not quite 3 cents per trip, or about 17 cents for six.

For return tickets the corresponding prices are rather less than double. Seven-day tickets can be obtained, but Sunday traveling is slightly discouraged by a rather higher rate. There is a special tariff for greater distances, the maximum being about 62 miles. A workman, however, can travel 25 miles daily from Monday to Saturday for about 40 cents a week. To claim these advantages he must be engaged on manual, not artistic work, under the order of others. Similar reductions are made by most of the private railway companies, and the fares on light railways and tramways are also lowered—at any rate, before and after certain hours of the day.

In France and Germany also the genuine workman obtains passes valid during certain hours at a considerable reduction, amounting sometimes to as much as 80 per cent. In France tramway companies are not bound to lower their fares for work

people, and as a rule have not done so, but the running of special cars for them has been made obligatory in some recent charters. Similar principles are adopted in Germany, and special cheap trains for workmen have been run on several of the London suburban roads for a long time with satisfactory financial results. In this case of course the concessions of the companies are voluntary.

It is plain that the only practicable way of relieving the congestion of the tenement districts in great cities is by enabling the workmen who inhabit them to live at a greater distance from business centers, in localities where space is more ample and rents more reasonable, by providing them with cheap, regular, and moderately rapid means of transportation. Private railroad enterprise cannot be expected to compete in cheap service with those which are controlled or subsidized by the state, but there is a vast discrepancy between the 5 cents minimum of our transit systems and the continental rates.—*New York Post*.

* * *

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geoliner and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. But further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—EDITOR FLAMING SWORD.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

An Educational Folly.

School System Forces Children to Study Uncongenial Subjects.

Harold E. Gorst has radical ideas on the subject of education. He is quoted in *Current Literature* as saying: "Our existing school system consists in lumping together masses of school children in what are called classes, and stuffing into their heads collectively a quantity of knowledge based, not upon the individual bent of each child, but upon a fixed code and curriculum. The principle is to set forty or fifty children doing and thinking precisely the same thing. The result is inevitable. There is a top of the class and a bottom of the class. Those who reach the former are regarded as the clever ones; those who remain at the latter are looked upon as dunces.

The classification is wholly unfair and grossly idiotic. All that it really reveals is the perniciousness of a system which creates stupid children by forcing upon their brains subjects for which they are not receptive. The fool of the Latin class might distinguish himself in natural history, but the pedagogue goes on stuffing him with syntax and grammar, regardless of the fact that his mind is absorbed in beetles, and that he never attends school without a pocketful of mice. Not only must this method of teaching 'en bloc' be abolished altogether, but teaching in itself, as we understand the term, should be rigorously avoided. Every encouragement ought to be given to pupils to learn. There should be less reading and more reflection. The pernicious custom of learning by rote ought to be inscribed upon the penal code. Hanging would be too light a punishment for the teacher who destroyed the minds of his charges by making them commit 'Casabianca' to memory."—*Exchange*.

* * *

Cost of the Steel Strike.

According to an estimate made in the Pittsburg dispatch to *The Record-Herald* yesterday, the steel strike to date had cost nearly \$7,000,000, apportioned as follows:

TO THE COMPANIES.

American Sheet Steel.....	\$1,200,000
American Steel Hoop.....	1,680,000
American Tin Plate.....	1,080,000
Total.....	\$3,960,000

TO THE MEN.

Fifty thousand men for twelve days.....	\$1,800,000
Twenty-five thousand men for twenty-four days (since July 1).....	900,000
Total.....	\$2,700,000
Grand total.....	6,660,000

It must be evident to the least initiated that the only figures in this estimate entitled to credence are those that give the losses of the men. Here the data is definitely known. So many men idle at \$3 a day for twelve days, and so many for twenty-four days is easily calculated. The result, \$2,700,000, therefore approximates the loss to the strikers.

But there is no such positive data by which to estimate the losses of the companies. Here all is self-evident guesswork. All the companies have lost is the profits they might have made during the time their works are shut down. They have saved the wages not paid to the strikers, and when they resume work they can catch up to their orders.

The strikers can never get back the \$2,700,000 in wages which they surrendered in the effort to unionize all the steel mills of the country.—*Record-Herald*.

* * *

Wage-Slaves in Moravia.

An official report just issued by the Austrian minister of the interior at Vienna, on the button-making trade in Moravia has created a sensation. The report in part follows:

Average hours of work for men, nineteen; average hours of labor for women, seventeen; for children over ten years of age, twelve, and for children under ten years, eight.

The average earnings of a man are 30 cents weekly; of a woman, 20 cents weekly, and for a child, 8 cents weekly. The average earnings of a whole family varies from \$22 to \$30 yearly. The maximum sum which a full-grown man can possibly earn is 50 cents weekly, but this requires superhuman effort and is rarely accomplished. The children have to begin when three years of age, and work day and night when they are five. The report states this as a typical case:

A family composed of father, mother, and three children live in one room, which is both home and workshop. The room is ten by ten feet and six feet high, has one small window and contains four chairs and a table. The inmates have never seen a bed. Their total collective earnings are \$40 yearly, and their expenditures for the last year have been: bread, \$25; rent, \$5; rent of plot to grow potatoes, \$2; flour \$5; petroleum, \$2; milk, 50 cents; miscellaneous, 50 cents. They never eat meat and cannot afford beer or tea, coffee or tobacco. Clothes are not mentioned in the items of expenditure.—*Social Democratic Herald*.

Subtle Influences of Evil.

"There are persons in this city, and in other cities, who pass from man to man and from woman to woman, repeating evil words which are deadly in their results, and yet you cannot evaporate the truth from the falsehood, and point out the slander which lurks therein. Perhaps words were not used, for words are not necessary to the destruction of some brother or sister. A drop of the lip, an arched eyebrow, the shrug of the shoulder, even an emphatic silence may do the deadly work. You congratulate yourself that the days of persecution are over; and so they are, as to the crucifixions of the flesh. You never burned a human being alive; you never rejoiced over the death shriek of someone who was suffering the quick or slow process of physical death; but did you never rob some man or woman of friends, or take away from them their good name, or gleefully repeat some miserable gossip, or purposely misinterpret their acts or words? We live by that on which we feed. If we feed on gossip, we become slanderers. If we feed on evil speaking, we become vicious."—*Exchange*.

Experimental Chemistry.

Empirical Methods, Apart from Theory, Which have Benefited Agriculture.

"Undoubtedly one of the most wonderful discoveries of modern chemistry has to do with the soil," says *The Saturday Evening Post*. "It has been ascertained that the most barren land can be made rich simply by adding to it certain mineral elements which cost but little. On this basis it is estimated that the United States will be able eventually to maintain 500,000,000 people—more than one third of the present population of the world. It is merely a question of supplying the requisite quantities of nitrogen, phosphoric acid, and potash. The last two are readily obtainable at small expense, whereas the first may be supplied either by furnishing to the soil condensed nitrogen in the shape of slaughter waste, or nitrate of soda, or by planting clover, beans, or peas, which have an affinity for nitrogen and absorb it from the atmosphere. It is now known that nitrogen is the most important plant food, and inasmuch as this element composes four fifths of the atmosphere, the question is merely to absorb it into the soil. It has also come to be understood that only 2 per cent of the material of plants is derived from the soil, the remaining 98 per cent being drawn from the air and from water."

* * *

The World's News.

Aug. 14.—South Chicago, Milwaukee, and Joliet workers ordered to join strike on pain of expulsion from Amalgamated Association.—Dr. J. M. Smyser, former secretary of Illinois board of dental examiners, charged with issuing forged diplomas.—General Palmer, of Colorado, donates over \$1,000,000 to employees of Rio Grande railroad.—London jury will decide upon morality of Hall Caine's new novel.—Train robbed by five bandits at Coney switch, Indian Territory; portion of plunder recovered in a few hours.—Baron Adolph Erik Nordenskiöld, the naturalist and arctic explorer, dies at Stockholm; he was first man to penetrate interior of Greenland.—Remains of Dowager Empress Frederick placed in mausoleum near Potsdam, yesterday.—Aug. 15.—Two lodges of South Chicago workers refuse to strike and have been expelled from Amalgamated Association of Iron, Steel, and Tin employees.—Highwayman robs stage in the Adirondacks; takes \$1,000 from passengers and rifles mailsacks.—Ten men killed in boiler explosion at Cleveland waterworks.—British House of Lords backs bill for government aid to shorten transatlantic voyages to four and a half days.—London physicians influence insurance companies to refuse policies to christian scientists.—Aug. 16.—Steel workers at Joliet vote to strike.—Tidal wave along the Gulf of Mexico; Mobile, Ala., cut off by water; hurricanes devastate great tracts.—George H. Phillips, the corn king of Chicago, insolvent.—Administration desires to act as

mediator between Colombia and Venezuela.—Three more lynchings attempted in the South.—Edward P. Thompson, former postmaster at Havana, convicted of fraud.—Aug. 17.—German forger, guilty of embezzling \$375,000, arrested in Milwaukee.—Vice President Davis of Chicago and Assistant Secretary Michael Tighe of Pittsburgh try to influence Milwaukee steel men to strike.—Prospect that strike of 30,000 cotton mill operatives in Fall River may be averted.—Situation in South America more quiet.—Lord Kitchener moving upon Gen. Botha.—Sultan exiles 700 officials and servants.—General Miles visits Exposition at Buffalo.—Gulf storm moving north; meager reports from the flood.—Aug. 18.—Milwaukee steel workers join the strike.—Report that the Armours mean to corner the apple crop in Maine.—Pullman car employees refuse to wear hat prescribed by company.—British parliament prorogued.—Gigantic scheme to swindle banks exposed.—Aug. 19.—Officials confident that Labor Union will win.—Steamer Islander strikes iceberg off Douglass Island and sinks with about eighty passengers.—Gen. McArthur arrives at San Francisco and reports great devastation of country by war in the Philippines.—United States coal exports doubled since 1897.—Former President Kruger says British proclamations will act as incentive to urge on Boers.—Troops from Ecuador ready to invade Colombia; general war upon the Isthmus feared.—Enormous meteor falls in Arizona.—Aug. 20.—One dead and eight injured by explosion of cannon at Fort Riley, Kansas.—More steel mills closed; Eugene V. Debs will visit Pittsburgh and address strikers; union men arming against "scab" workers.—Cuban at Havana dies of yellow fever as result of mosquito germ-test.—Li Hung Chang wishes to change Manchurian treaty.—Typhoid in Chicago due to bad water.

The Flaming Sword's Exchanges.

* * *

Leslie's Weekly.—All the leading topics of the month are touched upon in the issue for Aug. 17. The editorial page gives a good article on Suppressing the Poster Nuisance. How people spend the hot days in and around New York, is described and illustrated. Is Gibraltar in Danger? with a fine cut of the old fortress will interest many. Judge Co., 110 Fifth Avenue, New York. 10 cents a copy, \$1.00 per year.

The Breath of Life.—Edited by the Rev. S. C. Greathead; its object is to instruct humanity how to rise above material restrictions and maintain the body in health and vigor by the "Science of divine breathing." Issued monthly by the Breath of Life Publishing Company, Clifford, Michigan.

Health Culture.—Devoted to practical hygiene along all lines. Physical culture, massage, suggestion, bathing, and the philosophy of food are all discussed without prejudice. Health Culture Co., 481 Fifth Ave., New York. 10 cents per copy, \$1.00 per year.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 2c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 8.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven. Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators.

Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

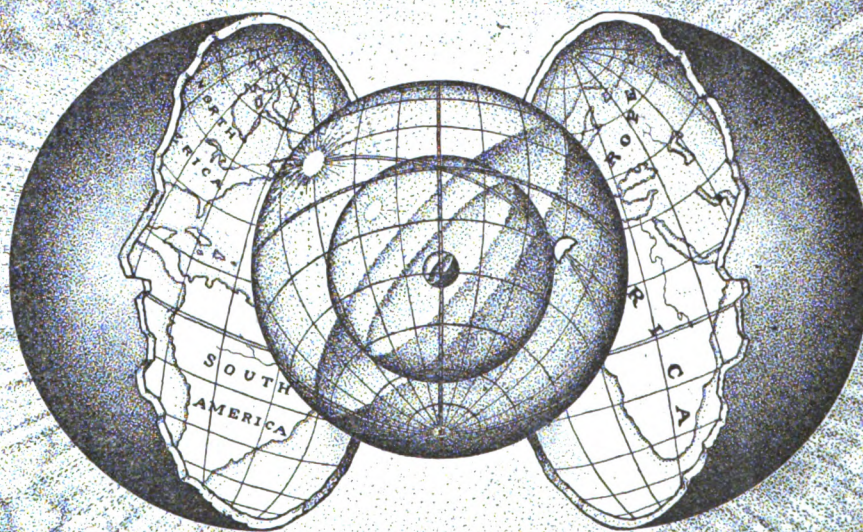
FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



VOLUME XV.

CHICAGO, AUGUST 23, 1901. A. K. 61.

NUMBER 43.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



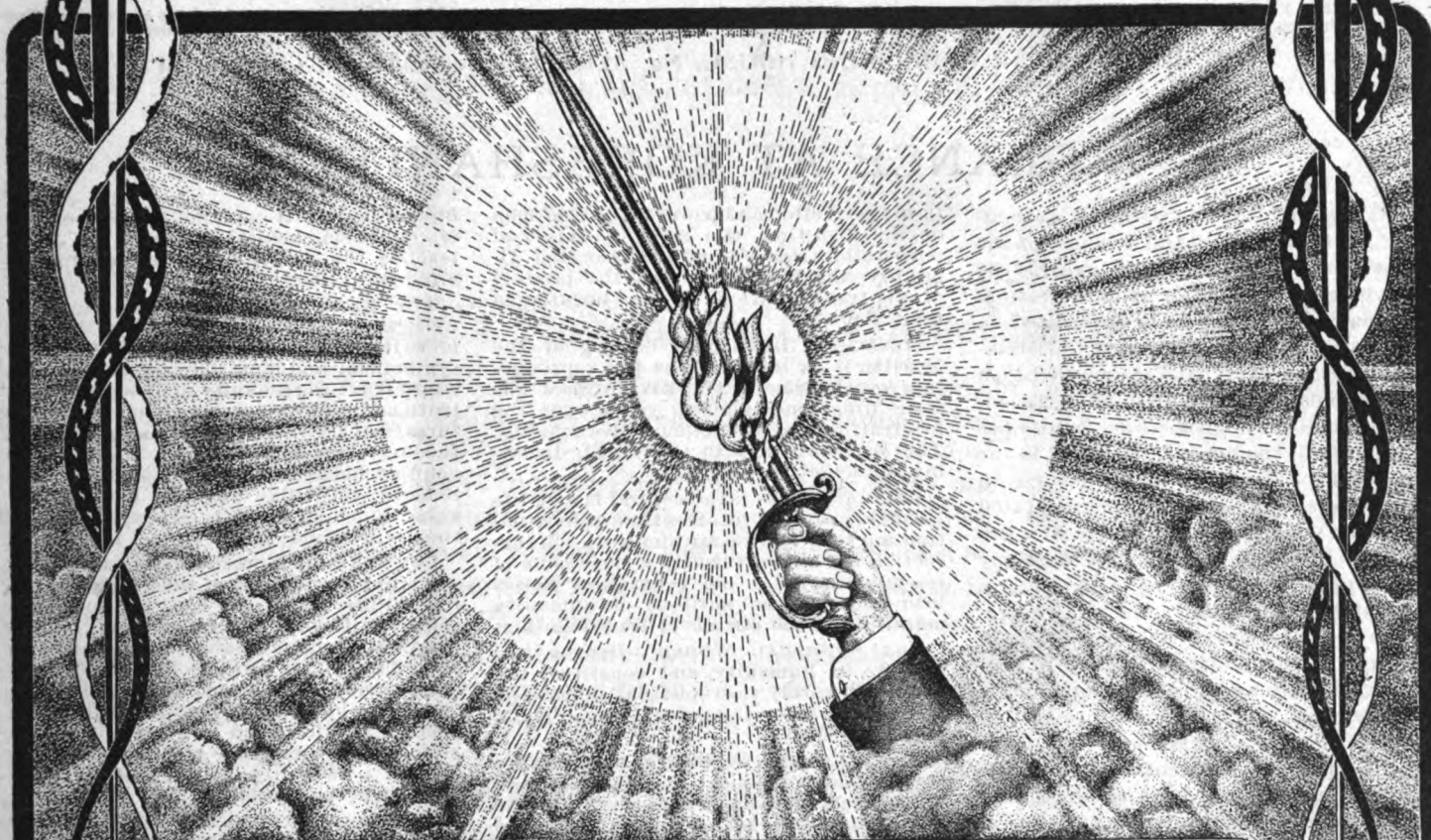
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, AUGUST 30, 1901. A. K. 61.

NUMBER 41.



C O N T E N T S

KORESHANITY'S REVELATION OF UNIVERSAL MYSTERIES.—THE KORESHAN SYSTEM OF SOCIAL THEOCRACY, — KORESH
The Pre-Eminent Science of All Sciences, — — — — — BERTHALDINE MATRONA
EDITORIAL PAGES.—The Art of Journalism.—True Church Unity vs. the Sects.—No Life by Artificial Means.—Dr. Koch's Theory of Tuberculosis.—Cosmic Consciousness.—World of Waste.—Short Paragraphs, — — — — — LUCIE PAGE BORDEN
QUESTIONS.—The Great Light of the World.—The Inheritance of Abraham.—The Interior Solar Projection, — — — — — LUCIE PAGE BORDEN
MISCELLANEOUS.—American Possibilities.—Progress of Liberty.—Child Labor in the Factories.—Emancipation of Labor.—Liquor in the Beer Army.—News and Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

Entered at Chicago Post Office as Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c; 8 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communitistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

1901

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."

Vol. xv. No. 41.

CHICAGO, ILL., AUGUST 30, 1901. A. K. 61.

Whole No. 456

Koreshanity's Revelation of Universal Mysteries.

The Dawn of the New Age of Progress ; the Reading of the Language of Causation as Expressed in Cosmic Form ; the Purpose of Koreshanity in Relation to Human Redemption.

THAT WORD KORESHANITY is a puzzler to many of the Pan-American visitors. What does it mean? It means that the world has reached the end of the age, and is now entering from the Piscatorial era into the Aquarian dispensation. That class of people engrossed in the ordinary activities of the world involving its speculative tendencies,—it comprises a great majority,—has no conception of the significance of what is meant by dispensations as pertaining to the progress of the world. Human progress is defined by cycles, and these are determined by the movements of the sun, moon, planets, and stars in their relations to specific points on the earth. All cycles are partially recurrent until they are complete in the culminating cycle of all the series, when there is a return to the initial or absolute beginning point of everything in creation. There is no creation in that sense of creation or beginning generally believed in by the so called Christian world at large. In such a sense, the universe never had a beginning. It has been here from everlasting to everlasting.

The universe is a complete whole, involving all of the properties of a thing. Every specific thing constitutes a part of the general whole. There is a material universe; the term means one turn, from the Latin *uni-*

versum, *unus*, one, and *vertere*, to turn. It is the *to pan* of the Greek; the *mundus* of the Latin. It involves the idea of one great thing having a specific and universal form, in which the functions work in one harmonious whole. We may therefore say that the universe possesses all of the properties of form. As one of the most distinctive properties of form is limitation, we can declare, without fear of successful refutation, that the universe has this property, and consequently is limited. We do not dwell in an illimitable universe. This conception is due to ignorance. The ordinary mentality is so puerile that it cannot define the form and function of the universe, therefore it says it is illimitable—as the easiest way out of an unsolved problem. When the would-be scientist declares the universe to be illimitable, he places its study beyond the jurisdiction of the human mind, and denies himself the right to entertain any but assumptive conclusions regarding its forms or its functions.

The universe is one, and it is material in its form. Limitation is therefore one of its characteristic and distinctive properties. When a man says it is illimitable, he simply declares himself incompetent to pass upon any one thing belonging to it as a whole, and calling it scientific. Every subordinate form of the universe is

The Flaming SWORD.

relative to the universal form. No subordinate form is understood until its relation is known to every other subordinate form, and the whole is known as the universal form. Function and form are coördinates—co-equal and co-eternal. Reason—founded upon the demonstrated premise of Koreshanity—determines that the universe in its material existence possesses the properties of all subordinate things, and that it is limited because it exists. Its form not only possesses limitation, but that limitation is determined by the laws of geometry. A knowledge of the form and function of the universe gives us the power to define the laws of recurrent cycles, and enables us to denote the character of the end and the beginning of the ages.

The universe contains the massive mentality of the universe, in the aggregate mental force of the human race. This aggregate mentality has a focal point in the race, as the mental nucleus of all intellectual and affectional forces. Mentality does not, nor can it exist independently of brains; therefore brains have existed eternally for the purpose of performing the functions of the mind. It is for this reason that there must be recurrent points of mental focalizations, in which creation has its recurrent beginnings. "In the beginning the Gods created the heaven and the earth." We have employed the term *Gods*, because this is the original Hebrew, and we have no authority to pervert the Scriptures for the support of religious creeds. "In the beginning," involves no indication of a purpose to define a time when the world had no previous existence. This may be illustrated in the laws of motion and function which determine the cycle of Mazzaroth, which is the cycle of the movement of the sign through the ecliptic; this embraces a period of twenty-four thousand years.

The sign moves about fifty seconds of a degree every year, and it requires a definite period of time to complete this cycle. When it is completed the end of the sign has come, and the time of the beginning is reached. As the sign is moving on the ecliptic, there is a corresponding movement in the progress of human life; and when the end of the cycle is reached in the physical heavens, the end of the cycle of human progress is also reached. Nineteen hundred years ago the sign Aries culminated in its own constellation Aries, hence came the end of the cycle and the beginning of the new one. The end was defined by the manifestation of John the Baptist, and the beginning of the new cycle was represented by the Lord Jesus. The life of John flowed into the Lord, who constituted the end and the beginning, because he was the beginning of the creation of God, as it was expressly declared of him: "I am the first and the last, the beginning and the end, the Alpha and the Omega."

The Lord Jesus, the Christ of God, was the beginning of God's creation. This beginning can come at any

time when the proper cycle is complete. It may be plainly seen that the beginning referred to in the Bible does not signify a time when the world did not exist, and that then the Lord God went to work to create a world. The beginning of the creation of God was when the Lord planted the germ of his own life in the human race, to generate himself in the race for the purpose of raising up from that race the Son of God for two distinct ends; the one, to perpetuate the throne and altar of God; the other, to raise up from that Son's planting the Sons of God at the end of the Christian dispensation.

Koreshanity is to the Christian dispensation what the Christian dispensation was to the Jewish age of the world. When the Christian dispensation was ushered in, the sign Aries was moving out of the constellation Aries into the constellation Pisces or Fishes. The Christian era began with the movement of the sign Aries through the constellation Pisces. The sign is now reaching its culmination in the constellation Pisces, and is moving into the constellation Aquarius. This is the scientific constellation of the twelve Zodiacal constellations, and represents the scientific age or dispensation of the world's progress. This is because water is the universal solvent, and as the Water-Carrier has the solution of all scientific questions, he initiates the age, in the revolution of science. It is not reasonable that a power that has been opposed during its existence, to all the principles of the Christian faith, should be the power in the world to determine the premise upon which universal science is predicated. It is a fact that the present premise of the Copernican or Newtonian system of astronomy was given to the world by the Mahometan power. The premise of modern astronomy is the assumption that the world is convex. This assumption of Copernicus was derived from the Ptolemaic system.

The stress that we are laying upon the constitution of the physical universe, is not that in itself it is so important, but that a knowledge of the laws of the forms and functions of the physical (alchemico-organic) universe must constitute the foundation of the knowledge of theology, of all human relations, and hence of the laws of the organic construction of the social fabric. The science of religion must be derived from a knowledge of the form and function of the alchemico-organic world, because the world is the utmost expression of the creative power and constitutes the language of expression. If we can read this language we can understand causation. We may define the character of Deity if we can thus correctly read. This reading must define the limitations of the language of cause.

It is within the province of Koreshanity to bring down the New Jerusalem, to define her location, and to build her habitation. Her first descent is into the Prophet who represents the end and the beginning of

the age. Her second degree of descent is into the Sons of God, who will constitute the Order of Melchizedek, the hundred forty and four thousand who will stand on Mount Zion; that is, in the state of righteous integrity at the end of the old and beginning of the new dispensation. From this, she will occupy the beautiful city which will follow in the wake of the artificial cities that are following one another in rapid succession, as if for the purpose of furnishing a contrast of what God can do as compared with the best that men can do to display the ingenuity and constructive skill of human possibility. Koreshanity will build the Capitol city of the world; it will be located at the point where the vitellus of the alchemico-organic cosmos specifically determines. The position of the sign which marks the head of the coming dispensation, will define the location of this greatest of cities. The world will be governed from this Capitol.

Koreshanity is the science of all sciences, in which is involved the science of religion, the science of theology, and these include the science of immortal life. Immortal life will obtain in the body now at the end of the Christian age of the world. This mortal will put on immortality here in the body; this corruptible will put on incorruptibility now and here. The time is at hand when there shall be no more death with those who accept the Lord in the fulness of the significance of his mission to the world. The world has waited for thousands of years to reach the science of immortal life, and now that science will be applied to accomplish that for which the human race has waited. Immortality to the race will be the result of the application of the higher physiological laws to our lives. This science is of the will and the intellect. It will proceed from a perfect

understanding of all the laws of life, and thence a thorough application of those laws.

It is not the purpose of this article to specifically define the laws of immortal life; we will say, however, that they are contained in the scientific comprehension and exposition of the ten laws or principles of Moses. This exposition is given in the scientific publications of the Koreshan Unity, and cannot be found in any other literature of the world. We are giving to the world the science of immortal life, and we will make it possible for that portion of the race which is attaining its first fruitage, to come into life. The Christian world does not generally know that the prayer, "Thy kingdom come, and thy will be done in earth as it is in heaven," means that the kingdom of immortality is to be established here in the natural world. This is one of the hard facts for the consideration of the race. Man reaches immortal life at the end of the Christian age now at its close.

Koreshanity is the name of the new church and state, the name of the new heaven and the new earth; the old heaven and the old earth shall pass away. This literally signifies that the old governments and old church will come to naught, and that there will be established a new church and a new government, wherein will dwell the righteousness of God. The Christian dispensation is at its end. It is unmistakably disintegrating, and it does not require the eye of a prophet to discern this obvious fact. There is nothing left in the Christian church to recommend it to the favor of the world. It has completed its mission in the bringing forth of the new church and age. Then let it pass. "Come out of her, my people," before her desolation carries you down in her inevitable ruin. "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Koreshan System of Social Theocracy.

The Two Extremes of Modern Government; the Evils of Democracy and the Fallacies of Democratic Socialism; the Coming of the Great Universal Empire.

THE PHYSICAL STRUCTURE of organic existence, when deprived of its animus, is in all respects the same as when moved by the forces of functional activity, except that in the former condition it is deprived of its spirit; that is, so far as the form is concerned, it is precisely the same. We speak here of the ordinary vidual man, as an organism inoperative and operative. The spirit moving the organism is animal and mental force. What is true of the vidual body is also true of the mass. The vidual possesses and is moved by a definite head, and that head, by a central *corpusculum* in which the fibers of the mass have their terminus. The body does not control the head, but the head controls the body. When the body loses that relation to the head in which the functions cannot and do not control the activities of the physical mechanism; when every corpuscle or cell begins to act independently of the central control,

then the body passes to dissolution because the disintegrating forces, which are in a state of chaos (anarchy), resolve the body to the elements of inorganic nature, whence they may be reorganized into living form.

There are two extremes of general government in the world today—the autocratic and the democratic. The so called civilized nations have forms of governmental organization all the way from these two extremes, and the advantages to the people governed are about equally discriminated. The vidual (individual) under the restrictions of British law is as well protected and possesses the same liberty as the vidual under the power of the laws of the United States. The male population of the United States is more generally electoral than the male population of the British government, but the government itself is more autocratic than the government of England, and a thousand-fold more corrupt.

The Flaming Sword.

The causes of the corruption in government differ somewhat under the two forms of control. We shall speak especially of corruption in our own democracy. The people vote—that is all. The primaries so called are slums, and are controlled by the political demagogues because the masses of the people are too busy being robbed by the speculators in the blood and muscle of the masses, or too busy sucking this same blood. The intriguing and professional politician is left to perform the duties of the otherwise busy populace. If our democratic politics has its initiation in the slums, it does not require a philosopher to indicate its terminal activity. Our government is corrupt, because its people are corrupted.

It is not our purpose in this article to enter into an analysis of the various phases of corruption which mark the dissolute character of our present degradation; but as a matter of illustration, we will offer the character of the rum and beer traffic in the United States. This will afford an object lesson of the hopelessness of any expectation of reform, independently of some spirit to actuate the masses besides that which controls humanity at large today. The legislation which controls the whisky traffic, so far as the general finance is concerned, is one branch merely of the struggle to maintain the treasury of the government. The people want the whisky, and the government wants the money that the consumption of the whisky procures. It is seen that the relationship between a rapidly growing multitude which drinks the vile poison, and the treasury department is reciprocal. There are some people who do not nominally endorse the rum and beer traffic, but there are none who vote at all in either of the great national parties, that do not vote for it. What is true of rum is true of a thousand other things; but as an indication of our hopelessness on common lines, this illustration is sufficiently broad and analytic.

Suppose we transform the present form of democracy to a social democracy, with the same kind of people, actuated by the same kind of spirit—is there prospect of improvement? The prevailing sentiment of the people of this country and of the world is competitive. That proportion of the mass which desires a social revolution is in the minority, and greatly so. Shall we transform the tyranny of republican despotism to the despotism of labor-unions which, in a so called free country, mash the brains of a brother laborer because he exercises the right of a free man whose liberty is guaranteed in theory by the Constitution of the government of which he is a citizen? Are the tyranny and despotism of the commercial slave driver more to be dreaded than the social mob? Is the unionist who kills his brother with club or pistol a better man at heart, in the ranks of a social democracy, than when impelled by the spirit of labor-unionism? Is the socialism of today—outspoken

in its denunciation and rejection of the Messianic Spirit in Christ the Lord—a better exposition of a common brotherhood and a more perfect illustration of the spirit of communism, than the life and propaganda of the Christ and his Disciples? Not if indications count for anything.

We will admit that the advocates of a social democracy contend that, given a change of environments, a change in individual character will necessarily result. We know that the hope of a better day for the people, a day that will in no wise militate against the happiness of the now favored few, and that will increase the enjoyment of the unfavored, is in the working out of the law of evolution. But the man who is ignorant of the principle of organic unity is also ignorant of the laws of evolution. The physical universe, structured as a whole, furnishes the pattern for the structuring of the social fabric; and every law operative in the physical macrocosm has its correspondent in the processes of human evolution. The laws of retrogression and progression are distinctly defined in the archaic records of the past, as unerringly inscribed upon, and indelibly fixed in the tabulations of the geologic ages, and they are, correspondingly, as inevitably indicated in the history of human careers. Progressions, retrogressions, revolutions, and upheavals are the specific denotations of human development. The laws of organic unity, not the laws of social chaos, must be applied to insure the conditions essential to permanent social enjoyment. Liberty is not the end for which humanity struggles; it is but the means to an end, that end being the creation of riches (wealth) for the many, not the few.

The stars are held in their courses through the liberty of being subject to the laws of their emplacement and motions. The liberty of motion, governed by the laws of obedience to that motion, fixes them in their relations to the organic whole. As the stars conform to law through the liberty of function regulated by the organic laws of Nature, so in the completion of social evolution into the quality of organic unity, there will obtain a centralization of organic structure which matures beyond the social chaos into which the social democracy plunges the race.

It is not merely the question of the theories of social democracy with which we have to deal, and with which to a great extent we most emphatically agree, but, what is the spiritual force by which the human race must be actuated to accomplish the practical results, and by which theory it may enter into life? In the gestation of offspring in the matrix of its prenatal development, it passes through the various phases of evolution up to a certain stage. As the evolution can progress no further until, through a vital revolution, an independent life is imparted by a respiration essential to its progressed and independent state, so in the gestation of the race

as a whole, it passes through the gestative degrees of its evolution, holding to the old state and church (to the old organism) until fitted to maintain another existence. It is born suddenly into its new career, breathing from its own functions of respiration a new atmosphere fitted for its higher life. Such a condition was manifest in the birth of the primitive church through the respiration of the Holy Spirit. And again, when the kingdom is ripe enough to be born, there will come

the revolution of the new birth—"a nation will be born in a day." In place of the spirit of selfishness and competition now actuating the world, there will be substituted the spirit of righteousness, which is the Spirit of God. This is the one thing needful. In this, we differ from the spirit of social democracy. The final goal of human evolution is the *kingdom*, not the *democracy* of righteousness. "Thy kingdom come," is the prayer, not "thy democracy come."

The Pre-Eminent Science of All Sciences.

The Koreshan Science of Religion Meets the Intellectual Demand of a Scientific Age, and Arouses the Deepest, Loftiest, and Noblest Passions of the Human Soul.

BERTHALDINE, MATRONA.

THE SCIENCE OF RELIGION, preëminent among the sciences offered the world by the Universology of Koreshanity, meets a mental demand of every mature mind which naught else can supply. Koreshanity comes in the age of science to meet primarily the demands of the rational faculties which must, as the highest potencies of man, control him in his noblest estate. It comes as the fruit of the Christian dispensation, which began with a religion, a retying. Religion (*re-ligare*) is a retying or remarriage of parties divorced. At the beginning of the Christian dispensation a spiritual marriage took place, spiritually uniting a supreme Lord and his Bride, an Ecclesia. Heimpregnated this Ecclesia with his Holy Spirit, that She might bring forth in due season his many Sons in his image and likeness.

The fruit of a dispensation cannot ripen until its harvest time or termination. Christianity was brought forth at the termination of the Mosaic dispensation as its highest involution of Deific potencies, a product which was personified in the Lord Jesus, the Messiah of that age—the Alpha and the Omega of the God race. Races progress and retrogress in clearly defined dispensations or cycles of evolution and the coördinating involution of the supreme eternal potencies, ruling the dispensations by both their voluntary and involuntary determinations.

During specific great cycles, indicated in the Zodiac of the physical heavens by the movement of the sign Aries through the constellations, the various races rotate in representing—in the sphere of anthropostic life—the median line of Deific progression and diabolic retrogression. Authentic history, the Book of Life written in the symbolic language of the physical cosmogony of the universe, continually indicates the median line of racial progress toward the divine image and likeness. At the beginning of the Christian dispensation the sign Aries—the Lamb of God, passed into the Gentile body of Lo Ammi or lost Israel, called of God to become the earthly Bride of Eloah—God the Lord. The median line of racial progress has consequently been manifest

during the Christian era in those peoples, nations, and tongues who have called Jehovah Jesus the Christ, the Head of their church and Lord of their destinies, and have aspired to a conjunctive unity with his spirit in his image and likeness.

When Jehovah consumed the sacrifice of his inheritance,—his body, which was born from above, from the descent or overshadowing of the begetting spirit of the Jewish church, manifest in the chastity of the Virgin Motherhood of the Lord,—he breathed out an energy of Godliness which was inbreathed by his earthly Ecclesia. This inbreathing brought the Lord into an interior degree of marriage with her, which so affected her life that a spiritual religion, or the holy bond of a spiritual matrimony, was made manifest in the fruits of the spirit of the Lord Jesus, which were denominated and recorded by his Apostles as those of love, joy, peace, long-suffering, patience, meekness, etc. These qualities effected the practical communistic relationships of those baptized by one spirit into one body, corresponding to those of the physical members of the physical vidual body.

The Jewish church, organized and baptized by Moses in its external or natural of life, was so far divorced from the rightful Lord and Savior of her holy seed, that she had retrogressed so far into the degradations of fornication and adultery with diabolism, that she had become but "a form of Godliness, denying the power thereof," and was called by her rejected Lord "a whited sepulcher, full of rottenness and dead men's bones." Her fate was that of the unrepentant adulteress. As a church, the old Jerusalem was as a house left desolate; and in her fall, which followed the rejection of her Lord, she was literally stoned to death by the rising power of Rome. The Lord Jehovah turned from her to found a New Jerusalem in a new world, and to prepare a new earth for her inheritance.

When the Lord Jesus went out alive, he ascended from the altar to the throne of his own Godhood, which he found awaiting him in the Apostolic head of the body of his Gentile Bride. This throne is now manifest—to

such as have eyes to see it—as the intellect of a master mind—the mind of the Messenger of the seventh covenant, the Shepherd from Joseph, the Stone of Israel. Israel signifies the strength or wisdom of God, which is the science of law. To this throne he gathers all the lost sheep of the House of Israel, who have been so guided by the love of the truth that the force of her attractions has effected the final conjunctive unity of throne and altar—of wisdom and love, which has produced—through the mediumship of the master mind of our race—the mind of the Sign unto the Gentile Bride or body of Eloah—the light of genuine science. This light of science, shining from its astral center, the biunity of wisdom and love, is to be ever known to those who seek and walk in it, as Koreshanity.

Koreshan Science reveals the fact that the uses of the bond or covenant obligations of true religion are divine and eternal. In the seed times and harvests of races and nationalities, the religions established perpetuate the retying of man to his God origin, all through his racial progressions during the days of creation in which the Gods operate to create and recreate him as their own image and likeness. In this image and likeness alone, is man in full conjunctive unity with Deity, possessing the mind of God, which imparts to him the science of his own divine being, and enables him to walk in obedience to his laws of life and immortality.

Man as he is, in the mortal and corruptible state, shows a total lack of the science of life in every condition and relationship of his existence, all of which conditions and relationships now hasten him to his grave, and to the corruptible dissolution of his body, soul, and spirit. We may perceive the pneumatic and psychic energies of a defunct mortal, partially reëmbodied in the children and institutions of his generation to which he was closely related; but his personality is not, nor is the psychic sphere of his former inheritance apparent in the place that once knew him. The spirit that returns to the God who gave it, does so by migrating in its passage from sphere to sphere of ascending and descending angelic existence, whose continuity is broken till it reaches the sphere of the divine Ego, into whose consciousness it is consciously absorbed; for this is the home of the soul which is poured out unto death, that the spirit of its life may be given to the mortal, that he may put on immortality and incorruptibility.

“God only hath immortality.” The mortal, vidual existence of the mankind we see widowed or divorced from God, hath no immortal soul or eternal life apart from God. The science of true religion teaches mortals how to become one with the immortal triunity of God, and how to obtain his eternal life. Because of this, its holy service is esteemed the preëminent science of all

sciences, and men are urged above all things to give heed to its instructions. The Scriptures, held sacred by the Stars—the wise of the Jewish and Christian ages, in which the Jewish and Christian churches have been the productive spheres of racial progress toward that estate in which the Gods walk with men, are records of the illustrated teachings of the science of universal law, in the language of symbolism. This language of symbolism can be scientifically interpreted only by the science of religion as taught by the science of universal forms and functions, which involves and expresses all life—celestial, spiritual, and natural, in both mortal and immortal forms.

No mind apart from the mind of God, the one fully informed scientific mind, can interpret the living Logos to men, or the symbolism of the records of its generation. Men are brought by the Anointed Messenger of this mind into progressive degrees of conjunctive unity with its powers, and thence into conjunctive unity with the final body of its inheritance, its own glorious glorified body; that is, within the veil of his flesh of divine human form. A God-begotten humanity even now awaits the final conjunction, to be effected by the mind of God operating in the minds of men. When the scientific degree of the divine mind is imparted to mortal man by a mental illumination, man will know his God and yield himself to his absorbing love, which is a consuming fire. This mental illumination is given in its fulness by the final baptism of a Spirit to be imparted by the seventh and final personality of God, as the Father or impregnator of the chosen generation which is to put on his image and likeness by confessing his origin and destiny, and his sins, by obedience to law. By confession and obedience will man enter into the rest of God, and find in his divine personality complete justification for the sum total of all human experiences by which he learned to know good and evil, and to become as God.

The seventh baptism or overshadowing of our humanity by the Spirit of a Deific personality, establishes throughout the world the power and the life of the scientific religion, which is all that is needed to restore to humanity its longed-for Golden Age. Gold is symbol of divine good, and silver of divine truth. In unison they produce a fine brass, which fitly symbolizes the arch-natural life of science and art, triumphant over all Nature. True religion is the tie that awakens and arouses all the deepest, loftiest, noblest passions of the human soul. He who experiences the slightest touch of its vitalizing energy, hastens to approach the throne of its dominion in the act of self-surrender, that the fulness of its power, salvation to the outermost—even the putting on of the Son, may be known in and through and by obedience to the mandates of Him who said: “Let love be without dissimulation.”



The distance to Alcyone is supposed to be incalculably great. He must thereby occupy a position in space beyond the limitation of the sun's attractive force and cannot therefore exert any influence upon the sun, for

to exert such influence, the sun—to Alcyone—must possess a reciprocal action. In view of these facts the present system of astronomical physics (not science) falls to the ground.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE ART OF JOURNALISM consists in furnishing the public with a clean, wholesome sheet that details the news without catering to a prurient curiosity. The office of the press is not only to report but to educate, therefore it must inculcate ideals of righteousness in every department of human life. The press should not be muzzled, for free discussion serves to correct abuses, but its freedom should be limited by the laws of kindness and decency. It is not uncommon for one of the great dailies to lend itself to a scheme of blackmail instituted to serve the ends of personal spite or political animosity. A candidate for office is not necessarily a villain, but the service of the state has fallen into such disrepute that the terms are held synonymous. No wonder that citizens of worth refuse to enter the field, and shrink from a political campaign as from a criminal indictment, knowing that it will subject them to every form of libel! It is time that truth and justice, terms now obsolete, should be revived. The mass of the people confine their reading very largely to the newspapers. The laboring classes must earn their bread—if they can, and be grateful for the chance of working ten hours a day. They have little time to profit by the free libraries that are built with money stolen from their earnings and ostentatiously dedicated to their upliftment in the name of charity, while praises redounds to the dishonest donors. The business men of the country are too busy making money to read books, and they depend upon the papers for general information. The dignity of the press should be commensurate with the extent of its influence and the importance of its functions as the arbiter of public opinion. Like the department stores, it furnishes an immense variety of wares to its readers and it must deal honestly with them. Neither too conservative nor too radical, it must keep the middle of the way, careful to discriminate between fact and theory. When a new movement presents itself to public attention, it is the duty of the press to investigate it thoroughly by means of several representatives in order to avoid personal bias. The habit of looking at every subject from a monetary point of view and of asking: "How many dollars will the success of this scheme take out of my pocket if I endorse it?" has become so universal that a fair presentation of a new system is exceptional. The newspapers that live and have their being in the competitive system are naturally slow to forward scientific and religious teachings that involve its annihilation. All honor to the few that dare to be independent and welcome the advance guards of co-operation and equitable commerce as logical consequents of the Cellular Cosmogony.

It is reported that Prof. Briggs of Union Seminary, in an address recently made in Scotland, said that all the types of the church presupposed unity, and the wonderful thing to an American was that the Scottish churches could keep from rushing into each other's arms. The inference would be that church unity is a feature of America, but that can hardly be asserted—indeed, to an unprejudiced observer, division rather than unity would seem to be the

rule. Even small towns of less than a thousand inhabitants often contain three or more sects, each trying to maintain its own church on scanty means, with a thin congregation. Yet they will persist in the effort, year after year, under the most disheartening circumstances, rather than yield petty doctrinal points. If the Presbyterian minister chance to call upon his Baptist neighbors, he is suspected of trenching upon his fellow pastor's province; and should the Episcopalian rector be found in a Congregationalist sick-room, he is accused of seeking proselytes. If Scotland can furnish stronger examples of bigoted exclusiveness than America, it must be in sorry case. It is just to say that the division of the Christian church is world-wide rather than confined to any nation, though America seems to take the lead in the multiplication of denominations. There are as many different opinions concerning the teachings of Christ as there are members in each sect. If there is no schism in the body of Christ, as declared by the Scriptures, and the church of today has split into innumerable factions, it cannot therefore answer to the description. Where, then, is that body? Koreschan theology affirms that the material body of our Lord was converted to Holy Spirit by a psychopneumatic combustion corresponding to the conversion of the zinc plate in a battery to electric energy. It also asserts that Christ's body thus transformed to spiritual energy was planted in the wills of his Disciples, who constituted the early Christian church, and that a new church must spring up at the end of the age as the product of that planting. This church will be marked by unity in every point of doctrine as well as by agreement in natural science, and, thus unified, it will constitute the new or the resurrection body of the Lord. Every member will be clothed with immortal flesh, pure and immaculate like that of the Lord before his translation. This is quite a different type of church unity from that presented by the spectacle of Jewish, Catholic, and Protestant clergymen sitting together on the same platform or exchanging pulpits.

Life must come from life. This is the law on every plane. The chemist learns that protoplasm is the basis of life, and he ascertains that this closely resembles white of egg. So he sets to work to make protoplasm by combining oxygen, hydrogen, nitrogen, and carbon. Seen under the microscope, the result has the same apparent structure as the real substance, but it is only an imitation. The vital principle is lacking and no living creature can develop from the mass. Why is it that man cannot make living substance by artificial means? Will he ever be able to do this? Haeckel predicts that the problem will some day be solved and the artificial production of life will become an accomplished fact. In reply to the first question the law stated in the beginning may be cited: Life must come from life. Man cannot command the forces of life because *he is not alive*. He can create, which means to beget, upon his own plane, but he has no power to control the vital processes of the universe. Being mortal or subject to death himself, life cannot emanate from him, and

his offspring is born into the same condition of mortality. Is Prof. Haeckel right in his predictions? When man is born into the God kingdom; when he becomes a living soul, having life in himself; when he can say "I am the resurrection and the life," the arch-secrets of creation will be revealed to his mind. By the law of alchemical transmutation, Jesus could make loaves and fishes to feed the multitude out of his own psychic emanations. The story is prophetic of wonderful things to come. Who shall say what mysterious powers to direct the activities of lower animate creation, may accrue to the coming race of immortals? While such powers must be exercised according to law, in the lines of order, who shall say what laws remain to be discovered along what seem extraordinary lines of research? But the chemist, ignorant of the central law of transmutation, will never succeed in producing life by any combination of what he calls elements. The artificial production of life, in the sense that Prof. Haeckel comprehends it, can never be accomplished. Every atom is either masculine or feminine, and the source of life lies in the union of the two principles. To produce protoplasm instinct with vitality, either animal or vegetable, implies knowledge adequate to supply the needed principles and to consummate the marriage. When man comprehends the two sex principles in himself, in one organism, such arcana may be shown.

The sensation of the hour is Dr. Koch's new theory in regard to the immunity of the human system from animal tuberculosis. Dr. Virchow believes that Dr. Koch is mistaken. He says that the latter, finding certain animals inoculated with human virus did not suffer, simply assumed the opposite as a general law. Had Dr. Koch's experiments been sufficiently numerous and comprehensive to determine that human disease germs of any kind are not communicable to animals, then he would have been safe in inferring the opposite in accordance with the general law of reciprocity on all planes of life. But since it is well known that other maladies are communicable, why not consumption? Disease of any kind is a downward tendency acting toward the animal plane. Swedenborgian physicians maintain that it is occasioned by an influx of evil spirits, and the use of animal and vegetable remedies tends to carry them out of the human organism by the force of counter-attraction. This is reasonable and in accordance with the axiom that life on every plane is maintained by the *debris* of the one beyond. When the human spirit becomes so vitiated that all its attractions are downward, it must seek another level. Witness the Biblical narrative of the spirits that asked permission to enter into the herd of swine. Spirits that descend are, of course, the lowest relative to the plane they leave, and vice versa. But although the highest relative to its own plane, it does not follow that an influx of animal spirits may not be exceedingly harmful to human beings. This is evident from rabies. In these cases, the system is for some reason peculiarly open to such an invasion and, the fortress being weak in any spot, the enemy enters through the gap. The value of all medical experiments of this nature is modified by the variations of individual temperament. Nothing absolute can be determined by such means.

What is meant by the current phrase, "cosmic consciousness," employed so often in the literature of the day? It cannot be synonymous with the Buddhistic idea of absorption into Nirvana, for this implies loss of personal identity, while the former term indicates enlargement of consciousness or a fuller sense of personality. In his present phase of development, every man is the center of the universe to himself. He puts self in the place of Deity, and his consciousness is limited to the brief years of one natural embodiment. The sense of personal identity is dependent upon memory. By and by, man evolves from this stage of being. When his consciousness becomes cosmic, he *finds himself* in God. He remembers himself as co-existent with the center of the universe. To enter into the cosmic consciousness is to become a Son of God.

The great problem before the world is that of waste. In the astronomical field, there is the question of the enormous waste of the sun's energies without any visible means of supply. In the theological field, there is the problem of the origin and independent existence of Deity, always the subject of controversy. In the department of sociology, there is the lamentable expenditure of energy by the laboring class, which all goes to support capital without affording the necessities of life to the workers. While the world is grappling with the problem of waste, Koreshanity is quietly teaching the doctrine of compensation. It indicates new and unexpected methods of supply, in every domain, showing that there is no waste in a universe where the transformation of one kind of substance to every other kind is possible.

Activity of one kind at the positive pole, occasions activity of an opposite kind at the negative pole. The amalgamation of races in the highest domain, is the great event of the hour, toward which celestial forces are conspiring. Race war, which seems to stir up and call out the most brutal instincts, is consequently prevalent. The newspapers teem with horrors calculated to destroy all faith in the possibility of improving humanity. But it really argues that the higher race will shortly appear.

The most noxious things have also their specific use. More often the dreaded bacillus acts as a scavenger, to preserve rather than destroy life in the human organism. And even when it produces fatal malady, its mission toward society as a whole may be the same—to destroy its pests and remove effete matter.

When man finds his environment in God, he comes into eternal life; then perfect correspondence between the organism and its environment may be maintained in perpetuity.

In consideration of the rights of the people, the Lord will establish a kingdom, not a democracy in earth.

Koreshan Science promulgates truths from the Center, not assumptions from the circumference.

When the spirit of love moves upon the face of the waters, Communism will succeed.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

The Great Light of the World.

EDITOR FLAMING SWORD:—Since the Reformation every man has been free to read and interpret the Scriptures according to his understanding. The result has been a multiplication of sects and great confusion of thought. The more men study the Bible the darker the world seems to become, and every kind of fanaticism finds an excuse for itself in the pages of Holy Writ. How do you reconcile these facts with Psalm cxix: 105?—INVESTIGATOR.

There is no authority beyond tradition for the popular but erroneous theological dogma that the Bible is the Word; on the contrary, the Scriptures specifically declare that Jesus was the Word, which became flesh and dwelt among us. "Thy word is a light unto my feet and a lamp unto my path." The Lord—the Word, was the head of the Christian dispensation. He was planted in the church: The sower sowed the Word; and now at the end of the age he reappears as the feet or at the foot of the dispensation. Coming again, first in the truths of the scientific degree of the Word, now as then, he is the Light of the age, or of the church—not the old church that prefers darkness rather than light, but of the new body composed of all those who received the Word nineteen hundred years ago, and recognize it in the pure doctrine as it flows from the Throne of mental illumination. Private judgment in the interpretation of the Scriptures is one of the causes operative in the great declension. Uniformity of doctrine must characterize the new body. The Word sown in the old church had to die. "Thou fool, that which thou sowest, is not quickened except it die." The light which was in the church became darkness. How great is that darkness may be gathered from the confessions of weakness, and ignorance of the true intent of the Bible, emanating from all the pulpits of the world. Koreshanity does not bring the charge. It simply takes the modern expositors of the Scriptures at their word, as it is written, "By your words ye shall be justified, and by your words ye shall be condemned." It is God that justifieth, and He that condemneth. If they are condemned by their own words, it is because the Word of God or the pure doctrine is not in their mouths.

The Inheritance of Abraham.

EDITOR FLAMING SWORD:—Kindly explain Genesis xv: 15. "Thou shalt go to thy fathers in peace." The orthodox people tell us that it teaches the doctrine of immortality after death. A. L. A., Chicago, Ill.

The covenant with Abraham was a promise of the ultimate union of man and God. In the first verse of the fifteenth chapter of Genesis the Lord says: "I am thy exceeding great reward." Now if Abraham was to possess the Lord and come into the immortal or deathless state simply by going to his ancestors in the spiritual world, after the corruptible dissolution of his natural body, what would be the necessity for the promised seed, and what part or recompense would the personal Abraham derive from the resurrection? The orthodox church says that he will have no part beyond the fact that through faith in the Messiah to come, he was justified. But if the promise was made to the man Abraham, personally, is it not reasonable to conclude that he was to share personally in its consummation? The interior life of Abraham, brought down through the ages by re-embodiment, was resurrected in the Christ. In him Abraham was conjoined to the Lord spiritually. Now in the final resurrection—that of the body, he will go to his fathers who constitute the order of Melchizedek eternal in the heavens, in peace.

The Interior Solar Projection.

EDITOR FLAMING SWORD:—What is the use of the interior projected sun since it is invisible?—A READER.

The interior focalization of the central sun is at the junction of the middle atmosphere with that of aboron. Hydrogen means the water-producer, and aboron signifies *the waters beyond*. Waters in symbology represent humanity. The angel said unto John: "The waters which thou sawest are peoples and multitudes and nations and tongues." Water being also significant of truth, and the wicked being termed clouds without water, the expression, waters beyond, may be appropriately referred to the humanity in whom the truth is inresident, meaning those in the higher angelic heavens

in whom truth has been separated from fallacy. They constitute the New Jerusalem. The interior projected sun at the junction of these two atmospheres would correspond to the Lord as manifest in the spiritual degree as the instrument of judgment there, or the Light-bringer. Its object is to generate electro-magnetic energies of a very subtle and penetrative character—what may be termed esoteric radiations of physical energy.

* * *

American Possibilities.

Ratio of Increase of Population and the Vast Resources of the Great American Republic.

"In the present state of the arts in the United States, how many people could be supported, and how many more people could be provided for by an increase in invention?" It is not possible to say how much land would be required to support a single individual anywhere. The census of the United States for 1900 shows in New York state, 152 persons to a square mile, or about one to four acres; in Massachusetts, there are about 348 to a square mile, or about one to two acres. In Ohio, 102 to a square mile; and so on down to Nevada, which has two square miles for every inhabitant—or over 1,200 acres for each man, woman, and child in the state. In the whole United States there are 22 inhabitants to a square mile, or over 30 acres to each.

The New York average, covering the whole country, would raise this number about seven times—that is, would establish a population of about 560,000,000. This would include New York City. The Ohio average would probably be a fair one; and that would raise the population of the United States to about 400,000,000. It does not seem to be an unwarranted assumption that the United States can, by proper attention to intensive or scientific farming of the soil, and by conformity to such laws as sustain equability of temperature and moisture, reach a population of from 400,000,000 to 500,000,000.

China remains an object lesson to demonstrate an increase quite beyond these figures. Under the best existing conditions in the United States, two acres are required for each individual; ten acres for a family of five. In China, we have found that under best conditions two people can subsist to the acre. Will a wiser conservatism of Nature's forces not slowly increase our chance, until, with vastly

The Flaming Sword.

greater knowledge of the earth's resources than our Turanian neighbors, and multi-fold easier access to them, we shall be able to sustain a population even larger to the acre, or mile, than they are now doing? Among the more civilized races there is a constantly decreasing ratio of lands to families. At present the United States, especially the Eastern states, furnishes a fine illustration of this law of civilization.

Intensive farming is displacing extensive farming, and this means that, by improved methods of culture, a family may get better crops and larger profits from ten acres than from one hundred acres by the older and less scientific culture. Not only is population increasing in this way, but the comforts are multiplying. Soiling has taken the place of pasturing, and the growth of mixed crops has supplanted the cultivation of one or two crops on a large scale. The advantages are keeping the land at its best, and decreasing waste.

With intenser culture, and brains, we believe a family of five can get a good living from five acres; or about 130 families from a square mile. This, of course, is not up to the Chinese standard; for at the best few American farmers fail to waste a good deal in manures, in harvesting, and in storage; while the standard of living requires larger income. A family of five requires in the United States for food, clothing, comforts, for repairs of vehicles and tools, and wages of help, not less than \$1,000. If you wish to get at the requirements of a single individual, you will find that he must be taken strictly as a factor in a family.

Following the above line of argument, we find that the state of New York, with 30,000,000 acres, can support 6,000,000 families, including 30,000,000 individuals, distributed over the whole area. The United States with 1,800,000,000 acres can sustain, by the same estimate, 1,800,000,000 individuals, or 360,000,000 families. But this does not mean taking into our reckoning arid lands, mining lands, irreclaimable swamps, very rocky or mountainous land; lands robbed of fertility by bad tilth, and sections too rough or otherwise unfit for homes. We shall probably not go far astray if we reckon under these one fourth of the whole land; although more conservative estimates are 600,000,000, or one third. If this be so, we once more come to the conviction that the possible population of the United States is, under present conditions, 450,000,000 of individuals, or 90,000,000 of families.—*New York Independent*.

PROGRESS OF LIBERTY.

Let Liberty run onward with the years,
And circle with the seasons; let her break
The tyrant's harshness, the oppressor's
spears;
Bring ripened recompenses that shall
make
Supreme amends for sorrow's long arrears;
Drop holy benison on hearts that ache;
Put clearer radiance into human eyes,
And set the glad earth singing to the
skies.

Let her voice thunder at the doors of
kings,
And lighten in black dungeons. Let her
breath
Stir the dry bones of peoples till there
springs
Life's fruitful vigor out of barren death,
And, roused, vast millions clap triumphant
wings
O'er the mean devils which have hindered
faith;
And men's tall growth of excellence express
Invincible, puissant nobleness.

But let her do all worthily; let not
The foul contagions of our selfishness
Stain her immaculate purity, nor blot
The brightness of her vesture, nor make
less
The marvelous divineness of her thought,
Nor the rapt wisdom of her utterances,
Nor that orb'd splendor of her perfect
light,
Which is God's morning promised to the
night.

And ye, O sovran people of the land,
Crowned with her benedictions, lifted up
From chaos and low tracts of shifting
sand,
And owlish places wherein ye did grope,
To the delectable mountains which command
Far visions of your sanctuaries of hope—
Be yet to Mercy and to Love as true
As Love and Mercy have been unto you.

—RICHARD REALF in *Conservator*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Child Labor in The Factories.

Shop Competition Employs Child-Labor and Dwarfs the Mental Faculties.

We feel great sympathy for the little boy in the story who, when his father had beaten him as he thought unjustly, replying to the question if he understood why he was whipped, said between his sobs: "Yes, 'cause yer bigger'n I am." Our feelings are generally not so outraged at injustice, when it touches those who are able to defend themselves, or at least make some effort in that direction, but when that injustice touches the lives of little children and blasts them body, soul, and spirit, we feel every fiber tremble with electric force of righteous indignation which, if concentrated upon the source of evil, would shrivel and consume it instantly in the white heat of its purifying fire. How long, O ye blind worshipers of Mammon, will it be before ye will see that it is through the conditions of childhood, that nations rise and fall; that by that standard ye are weighed in the balances every day? Here are these little human plants God has given us in sacred trust, to cherish and train upward in his sunlight, and in the beauty of an ever uplifting life! Are they worth nothing but to lay at the feet of those whose hearts through the love of money have been turned to stone, harder than the flinty rock, and as impervious to the impression of any softening influence. Our American factory system with its increasing employment of children, will go down in history as one of the most damning evidences of our degeneracy as a people; of a leprous disease which, attacking the springs of life, soon dismembered the nation, and left it for burial in the potter's field, or else through an awakening of the people to their danger, aroused such a feeling of public indignation that the foul uncleanness was burned away, and a new flesh came upon our national bones like the flesh of a little child.—*Co operator*.

* * *

Emancipation of Labor.

Chauncey Depew's Mistake Regarding the Triumphs of Industrial Genius.

At the recent dedication of the Hall of Fame in New York City, Hon. Chauncey Depew, one of our numerous millionaire senators, made the following statement in his eloquent speech:

"The emancipation of labor has been followed by its recognition and the dignity of its function in human affairs." He also said: "The triumphs of industrial genius have created conditions by which millions can live in comfort and hope, where thousands dwelt in poverty and despair. They have made possible gigantic fortunes which are the wonder of our day."

The distinguished senator and aristocrat exhibits either duplicity or dense

ignorance when he speaks of the emancipation of labor as an accomplished fact. If he doesn't know, he surely ought to know that labor has not yet been emancipated. As the years go by and monopoly gets a stronger and stronger hold on the sources of production, labor becomes more and more a slave to the individuals and the corporations that are the recipients of legalized privileges. Labor cannot apply itself without first obtaining the consent of the earth lords. And that, too, on such terms as the lords of the soil may see fit to impose. Hence, labor is by no means emancipated, but far from it.

Mr. Depew is correct in saying that the triumphs of industrial genius have made possible gigantic fortunes which are the wonder of our day. But he fails to state who get and enjoy those large fortunes. He knows, but carefully conceals the fact, that the fortunes are not enjoyed by those who really produced them by their own labor. The truth is, that labor earns the fortunes and greed appropriates them.

An industrial system with equal rights for all and special privileges for none, as its fundamental principle, would abolish monopoly and emancipate labor.—RALPH HOYT.

An Editor Commends The Sword.

THE FLAMING SWORD is a uniquely remarkable production, representative of Koreshanity, which system or school of thought seems to embrace the whole field of new thought. Its articles are strong, massive, fearless, its doctrines and theories are new, suggestive, and startling. One of its strong points is Cosmogony, and the theory advanced that the earth is a cell or hollow globe containing all the other worlds, constituting the universe, is at least a startling one. I have tried my level best to get into the heart of that thought, but I must find relief in the conclusion that my mind is too small to compass so large a conception, and so I content myself with simply trying to imagine myself trotting about inside the shell instead of outside; and it ends there. I can get no further; but that, of course, is my fault.

I have believed for a long time that the universe was a cell, consisting of sky-walls, enclosing all worlds; but to put me inside everything, instead of outside something,—well that beats me. Nevertheless, I would really like to understand the thing, and I have the profoundest respect for THE FLAMING SWORD and its magnificent corps of contributors. Issued every Friday. \$1 per year. Guiding Star Pub. House, 313-317 Englewood Avenue, Chicago, Ill.

Liquor in Boer Army.

Burgers Find They Get Along Better Without it.

In the Boer army, liquor drinking has been prohibited from the beginning, and smuggling prevented as much as possible. The rule worked well. Our men have been in the saddle hundreds of miles at a stretch, and in all sorts of weather, yet none "caved in." We had no hygienic uniforms, many had not even warm overcoats, yet the cold nights and hot days did not hurt the men. I have asked many medical men about the matter, and nearly all attributed the remarkable physical endurance of the Boers to their abstemiousness.

It has been said that liquor will assist one in bearing fatigue. Not a word of it is true. Once during the campaign on the Tugela, I, with a few comrades, reached an abandoned farm. The sun was sinking. We had been in the saddle since daybreak, without food or drink. Nothing eatable was in the house, but one of the men found a bottle of Cape brandy. Every one shared the find except an old cattle Boer. And the result? All who took a drink were in a raging fever half an hour after. Despite all the hunger and thirst I had experienced, I never felt so bad during the whole campaign. Had we met any Britishers when we continued our ride, the old Boer who refused to drink would have been the only one able to fight.

It is absolutely false that liquor raises the courage. The only result it has is to make the men more careless. This may have been of some value in the old days of hand to hand fighting. But what is wanted today is iron nerve, a clear eye, quick decision. I will only add that the Europeans on the Boers' side felt no bad effects from being deprived of liquor.—Fritz v. d. Straaten in *Sud-Afrikanische Korrespondenz*, Translation Made For *Literary Digest*.

Babylonian Explorations.

Discovery of Great Temple Library of City of Nippur.

Prof. Hilprecht, of the University of Pennsylvania, the Babylonian explorer, has discovered the Great Temple library of the ancient city of Nippur, which was destroyed by the Elummites in the year 228 B. C. For eleven years the Professor has been exploring the mounds of ancient Nippur, the city that antedated Babylon by centuries as the capital of Babylonia. Within the past year he has found among those prehistoric ruins the library of the Temple of Nippur. This is the first Babylonian temple library that has ever been discovered, and it contains the oldest and most important records of the earliest civilization of which even an echo has come down to our own age. Already 18,000 volumes have been taken from the ruins, and it is expected that many more thousands will be recovered.

Inscribed on clay tablets in the cuneiform characters which the explorations of Nineveh and Egypt have made familiar to archaeological students, these literary works of men who lived 5,000 years before the Christian era began include dictionaries, architectural plans, historical and chronological data, legal and commercial as well as religious literature, that bear witness to the "form and pressure of time" in which Abraham lived. They also show, says Prof. Hilprecht, that ages before the reputed appearance of Adam, man was not only existing, but that he developed a high state of civilization, comparable in all its essential points with that which we ourselves possess.—*Exchange*.

The Spirit of Courtesy.

The Selfish Dignity of the Wealthy, and Good Manners of the Middle Classes.

"It is not wise as a rule to make comparisons between classes, but I am inclined to think that if it comes to the spirit of courtesy which lies behind all manners, that respectable working people, say our artisans and their wives, will make a better show than their masters and their wives. They will be less concerned about their own dignity—which is always a sign of vulgarity; they will have more regard to the claims of other people; they will be more anxious not to hurt another's feelings, and they will be quicker to render services in the little exigencies of life; and all this is the fruit of courtesy. Were any woman (and I count this a perfect test) travelling with a young child and some articles of luggage, it would be better for her as a rule to take a place in a third class, rather than in a first-class carriage. The chances are that among richer people—unless they gathered from something she said, or from her name upon a dressing-case, that she was a person of distinction, in which case they would take any trouble in exact proportion of their own meanness—that they would eye her with displeasure, convey to her that her child was a nuisance, ignore the struggle with her luggage, and make her glad to leave the compartment. Were she to travel with an artisan and his wife, they would bid her welcome, and make her feel at home, and anticipate her wants and encompass her with observances, because she was a lonely woman with a child. And the service of a woman and a child is more than manners—is the climax of courtesy."—IAN MACLAREN, in *British Weekly*.

Reforms in Spelling.

The United States Government appointed a board to decide on the uniform orthography for geographical names, and the recommendations of this body were generally in the direction of increased simplicity—Bering Straits, for example. The spellings thus officially adopted by the national Government were at once accepted by the chief publishers of school text books. And these makers of school

books also follow the rules formulated by a committee of the American Association for the Advancement of Science, appointed to bring about uniformity in the spelling and pronunciation of chemical terms. Among the rules formulated by the committee and adopted by the association, were two that dropped a terminal "e" from certain chemical terms that enter into more general use. Thus the men of science now write oxid, iodid, chlorid, etc., and quinin, morphin, anilin, etc., although the general public has not relinquished the earlier orthography, oxide and quinine. Even the word toxin, which came into being since the adoption of these rules by the associated scientists, is sometimes to be seen in newspapers as toxine.—*International Monthly*.

Wages Falling In England.

Last year it was quite the usual thing in England to see each month that numbers of workers varying from 100,000 to 300,000 had obtained substantial increases of pay, whilst those who had sustained slight reductions totaled up to only a few hundreds. In November, however, the figures began to tell a different tale. The number of those who had received additions to their wages were, it is true, still as many as 137, but the reductions had risen to 11,036. In December the increase had diminished to 18,383, and the reductions were 8,216. But it is January that shows whither we are drifting. During last month only 3,016 workers received increases of pay, whilst on the other hand, the decreases had risen to the large total of 51,631.—*Justice*, London, England.

* *

The World's News.

Aug. 21.—Indications of long contest in steel strike; Vice President Davis telegraphs Shaffer to come to Chicago.—F. S. Thomas, President Montgomery Auction and Commission Company, of New York, missing.—Lumber combine with capital of \$1,000,000, forming in New York City.—Slavery in the Philippines considered by War Department; sale of children will be stopped.—Czar has accepted invitation to visit France.—Carlos Vicuna, Minister from Chile, dies at Buffalo.—Race war in Pierce City, Mo.; three Negroes lynched and thirty Negro families driven from town; houses of six Negroes burned.—Dr. Parkhurst censured for proposing that Sunday school children try to detect illegal sales of liquor.—Aug. 22.—France severs diplomatic relations with Turkey.—600 American teachers reach Manila.—President Harper, of Chicago University, receives cross of Legion of Honor from France.—Five men drowned in water-works tunnel under lake at Cleveland.—Negroes ordered to leave Springfield, Mo.—15 years in prison for Jack Winters, who robbed the Selby smelting works.—Iowa democrats endorse Bryan platform.—Mob in Wadesboro, N. C., hangs Negro.—President McKinley issues proclamation inviting all nations to Louisiana Purchase Exposition, at St. Louis in 1903.—President Shaffer announces plan to force

speedy settlement.—Aug. 23.—Vice President Davis of Labor Union, says President Schwab of steel trust is the only obstacle to settlement.—Mrs. Henrotin, former President of Federation of Women's Clubs, declares union of housewives will follow organization of servants.—Admiral Schley's counsel discovers that records of signal corps during Spanish war are missing.—Alabama sheriff defends Negro from mob of lynchers by killing two men.—Rush Medical College will test effect of food upon mental development of children.—President Castro, of Venezuela, sends 800 troops and war vessels to aid Colombian insurgents under Gen. Uribe.—Aug. 24.—Civic Federation asks for basis of arbitration in steel strike; President Shaffer denies that peace propositions are under consideration.—New York custom house officers detain illegal invoice of Japanese silks.—Gen. Fred Grant reports that Filipinos are eager to adopt American customs.—Theosophists plan campaign in Germany.—French Ambassador notifies Sultan that he must meet demands without delay.—Aug. 25.—Sultan yields to France.—Visitors to triennial conclave of Knights Templar arriving in Louisville.—Chicago steel workers hold out against strike; great mass meeting to force them into line.—Helen Wilmans and associates, of mental science fame arraigned at Jacksonville, Fla.—Irish will hear Gaelic sermon in Chicago.—French expert places cost of Nicaragua canal at 500,000,000.—Senator Depew arrives from Europe and reports great alarm over American trade.—Aug. 26.—Chicago steel men still at work.—Negro burned at stake in Winchester, Tenn.—Strikers assault non-union men at Gates iron works, Chicago.—Movement in Gaelic league to have that language taught in schools.—Evidence of conspiracy to smuggle Chinese across Mexican border into United States.—Holbein fails to swim the English channel.—London stock market depressed.—Aug. 27.—Cardinal Gibbons arrives in New York and reports Pope in excellent health.—Russia hostile to proposed alterations in German tariff.—Strikers authorize Civic Federation to treat with steel trust.—France will preserve neutrality in South America.—Vessel discovered in New Jersey port, fitting out to aid Colombian insurgents.

* *

The Flaming Sword's Exchanges.

Leslie's Weekly.—The man of the hour, President Shaffer former mill worker and minister of the Methodist Episcopal church, tells the public "Why We Struck," in the issue for August 24. How to see the Pan-American Exposition, something about Gen. Cailles, a taste of fun, and the usual quota of good illustrations complete the number. Judge Building, No. 110 Fifth Avenue, New York. 10 cents a copy, \$1.00 a year.

Human Faculty.—A monthly journal of Phrenology, showing the highest and best use of the faculties of the mind and how to measure them. 317 Inter-Ocean Building, Chicago. 10 cents a copy, \$1.00 a year.

The Light of the World.—A metaphysical journal issued monthly. Lock Box No. 656. Noblesville, Indiana. 50 cents a year.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th St and Oak ave., Chicago, Ill. Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresch:

KORESHAN SCIENCE.....	16 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated: 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
490 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground; its surface is tangible and is susceptible of test. The conspiracy of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and Prof. U. G. Morrow, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astounds us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



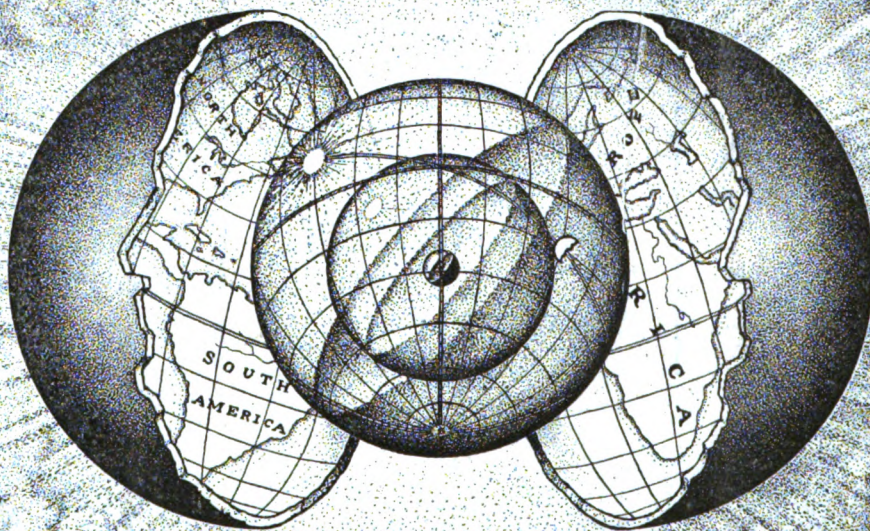
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, AUGUST 30, 1901. A. K. 61.

NUMBER 41.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



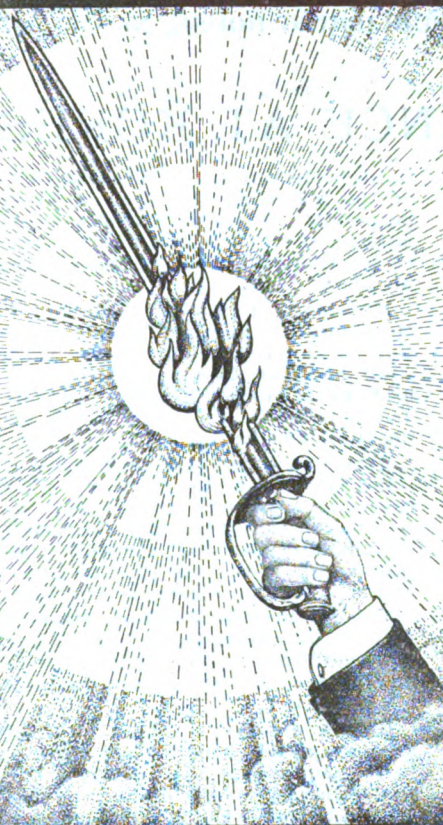
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, SEPTEMBER 6, 1901. A. K. 61.

NUMBER 42.



CONTENTS

RELATION OF COSMOGONY AND RELIGION.—THE ABSOLUTE ESSENTIALS OF SALVATION.—REIGN OF THE CHRIST AND BINDING OF SATAN, KORESH
Demands of Justice Concerning Money.—The Problem of Human Government, PROF. O. F. L'AMOREAUX
Present Struggles and the Coming Rest, AMANDA T. POTTER
EDITORIAL PAGES.—Democracy and Socialism.—Trust Magnates and the Labor Problem.—Work of Margaret Fuller.—Conservation of Energy.—Social Romance.—Moses and Confucius.—Reformation of Language, LUCIE PAGE BORDEN
QUESTIONS.—Selfishness and Self-Indulgence.—The Abolition of Poverty, L. P. BORDEN
MISCELLANEOUS.—Offensive Advertising.—Control of Thought.—Capitalists and the Steel Strike.—Tariff Wall Protects Monopoly.—World's News.—Periodicals and Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. HESTER S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGIL.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 42

CHICAGO, ILL., SEPTEMBER 6, 1901. A. K. 61.

Whole No. 457

Relation of Cosmogony and Religion.

The Cellular System Reveals the Character of Cause Through Scientific Analysis of the World of Nature, and Locates the Great Anthropotic Sun.

THE INQUIRY IS OFTEN MADE regarding the effect of the Cellular Cosmogony upon the religious sentiment. It is a most natural inquiry, because every great religion of the world has some form of cosmic conception as a foundation or an accompaniment of religious conviction. Even the vagary called "the higher criticism" depends upon the Copernican system of astronomy for its existence, and this is the great stronghold of modern atheism. Both of these are modifications of the religious idea. Religion is what the term signifies; namely, a re-bond of unity. If it be a true religion, it is a bond of unity with God. One of the first principles of a true religious conviction is a true conception of the character of Deity. The first principle of the Decalogue is found in its first statement: "Thou shalt have no other Gods before me." The true God can only be known through a perfect understanding of the works of his creation, because this is the expression of his power in the language which God has declared in the hieroglyphics of material and natural existence.

Cause, whatsoever that may be, has expressed itself in what has been defined as Nature. If in this imparta-

tion of the language of expression mentality and personality have been projected, it may be regarded as a certainty that these had their residence primarily in causation. No reasonable man will deny that whatsoever may be found in effect, obtained originally in the cause of that effect. Cause can only put forth that which belongs to and obtains with it. The acorn puts forth the oak because the oak is involved in the acorn. The oak tree is the evolution of the acorn, as the acorn is the involution of the oak. What is true of the acorn and the oak, is true of the universe. The universe as a whole has its germinal point of recreation; to determine this point is one of the functions of reason, and of the mental force of exploration.

The supreme expression of causation is the consciousness of mentality as found associated with and obtaining in the human form. Personality is one of the pronounced factors of the function of causation. One of the prominent things of being is personality. How can men be so idiotic as to inquire, "Is there personality in causation?" Cause has projected mentality, and in that mentality is the aspiration to know all things. A pronounced characteristic of the mental in-

tegrity is its association with the human form, in which is included person. The very fact that we find personality and mental power in the results of causation, is the only proof required that they resided in the cause of these factors of being. We may conclude—in conformity with the principles of reason *a posteriori* and *a priori*—that both mentality and person are concomitants of causation. This consideration only remains: Is God individual or multiple?

The study of the principles of Cellular Cosmogony leads directly to the fundamental fact that the cosmic structure has a center and a circumference, and that these are correlated in a reciprocal unity which constitutes them interdependent and one. There can be no question but that the alchemico-organic (physical) universe is one with the humanity which resides in it, and that the race of men is the coördinate and eternal concomitant of the physical cosmos. In this view, beholding the unfoldment of life in the cosmic shell, we must necessarily conclude that the life generated from and in the cell or egg conforms to the laws which determine the form and function of the cell itself. The cell has an absolute center. The relation of this center with the circumference which comprises a part of its integralism, is of so reciprocal a character as to constitute it the central pole of universal activity. It is the primary point of rest, the most active center of function and the consummate arrangement of form, universal in its microcosmic continuity. There is no specific form in the universe that is not converged into this nucleus, nor any function of alchemico-organic being that is not congeried in this stellar nucleus.

The friction of the atoms which comprise the foundations of the alchemico-organic world, reduces them to a condition in which they lose their properties of matter; they are thence changed to the spirit of that matter. The shivering of the atom is the creation of its energy. All of the energy of the universe is the

product of the annihilation of the atom. The atom is the product of the materialization of the energy, the spirit materially derived. Matter and spirit are correlates. Neither could exist without the other. The cause of all energy is the destruction of matter as such, and the source of all matter is the destruction of energy as energy. The law of the conservation of matter resides in the fact that for every atomic dis-solution there is an equivalent reinstatement from the energy whence matter has its resource. The conservation of energy has its law in the restoration of wasted energy from the matter into which it has its precipitation. The law of the correlation of both matter and spirit accounts for their conservation in eternal equipoise, and the relation of center and circumference maintains the integralism of the universe.

As the Science of Koreshanity determines the location of the stellar center of the alchemico-organic cell, so correspondentially it determines the central Star, the organo-vital nucleus of being. It thus defines the character of the Son of God and establishes, on scientific principles, the laws of his true worship. The Son of God is the Creator of all things; he is the nucleus of the anthropostic field of being. From Him all creation proceeds; this is because every form of life—having its origin in the universal life—can only recreate as it takes the form of the material germ. No form of life ever reproduces except through its material germ. The universal form of life and being constitute the man. He begins again his creation when universal being produces its germinal archetype, and this germinal beginning is the personality of the Son of God in material and human form. This is the form of the Deific personality; this is Jehovah—the Father, Son, and Holy Spirit. This manifestation, then, is the true object of worship, and the law is determined in the Science of the Cellular Cosmogony. The Science of the Cellular Cosmogony constitutes the basis of the Science of Religion.



When the man is manifest who has sufficient wisdom in himself to discover the location of the man of sin, that location being himself instead of another, and through making such discovery he sets himself to destroy the man of sin by destroying the old and sinful nature in himself; or in other words, when he removes the beam from his own eye that he may see clearly to remove the mote from his neighbor's eye, then the man is manifest in whom is the fulness of iniquity, who will overcome his sins, and upon whom will be written God's new Name. This number, six hundred three score and six, is the Name to be received, "that no man knoweth saving him who receiveth it."

The practical application of the principles of life is the sure means of demonstrating and insuring progress in its order. Koreshanity is bold enough to assert that there can be no harmonious action without the cognition of an acknowledged Head and Center. If it be the divine kingdom, in that Head must reside the absolutism of God. There must be an acknowledgment of infinite superiority and supremacy, a free and un begrudging service, a following replete with devotion both to person and principle. One worthy to lead, and precious in the estimation of those who follow, must combine the rare virtues of the genuine love of service to the race and sacrifice of self.

The Absolute Essentials of Salvation.

Acquirement of Immortal Life Through Obedience to Divine Law, which Involves the Principles of True Worship and Performance of Uses.

“GOOD Master, what good thing shall I do, that I may have eternal life?” This question was propounded by a young man of great wealth, to one who, of all men, had the authority and ability to make the unequivocal, positive, and enduring answer, a reply that holds the same force today as when uttered from the immaculate lips of the Jehovah Eloah—Jesus the Christ of God: “Keep the commandments!” Can it be possible that while the Lord regarded the law of God as the all-important thing, those who are self-appointed to represent him in every pulpit of the land declare that law abrogated, and a blind faith to be the all-essential prerequisite to immortality?

The Lord from heaven came in his own divine Human to keep the law, and he fulfilled it even to the very sacrifice of life—which the law itself includes. He did not fulfil the law that other men might be released from its obligations and responsibilities: his fulfilment of the law of God entitled him to the covenant relation, into which he entered through obedience. It is not generally known that the so called commandments are such to those who are *under* the law, but to those who have come into obedience they become the indenture of a covenant relation with God; this means that they are conjoined precisely as the Lord Jesus was conjoined according to his declaration: “I and the Father are one.” “As I am in the Father, and the Father in me, I in you and you in me.” The world, having failed to come into obedience, so far, cannot yet claim the covenant or promise.

The Son of man learned obedience through suffering. He was the first-begotten from the dead, the first to fulfil the law, and from the dead, to come into life. This does not imply that Jesus was the first to arise from the natural grave, for Lazarus and others were resurrected before He arose from the tomb of Joseph. It means that He was the firstfruits of the immortality of the body; the first one to come from death into the fruit of the immortal flesh, after the fall of Adam, he

being the same Adam in his return to obedience, therefore the second Adam. He learned obedience through the succession of embodiments through which he passed in the generations bringing him to his Sonship as the Son of man—the Son of God. The Lord from heaven fulfilled the law in person; he fulfilled it in the body, in a life generated in the world. Having fulfilled it He was made the Seed of redemption to the race, being planted by the operation of the Holy Spirit—this Spirit being the substance of his personal form—and manifested through the dissolving of his body in his theocrasis. He was planted in the race that the entire humanity receiving that Spirit might, through regeneration, be brought in this world to the quality of life attained by him; that is, that they might also be made as perfect as he was, being enabled to fulfil his word—“Keep the commandments.”

The church has passed its age of grace or mercy. This age was essential because the world had not ripened to the possibility of ever comprehending the purport of the commandment and covenant, to say nothing of the possibility of keeping the law of life inviolate. The science of the law of God is now manifest; the time for man to keep the law has come. “Thou shalt have no other gods before me” involves a true, unquestionable conception of God’s character; because to keep the commandment involves the principle of true worship, which is true love, and no man can love that which he does not know. Who is the true God, whom to know is eternal life? What may have been His persona manifestation at the beginning of the Christian age, does not settle the question of who the Lord is, and the new Name in the beginning of the Aquarian dispensation. “I will write upon him my new Name.” This is declared of the one who shall overcome as the Lord Jesus overcame. True worship in this age depends upon a recognition of that Name when written, and to confess that Name is the fulfilment of the first commandment.



As one person may put forth thousands of personalities, so one personality may project himself down through the line of anthropostic life and aggregate to himself the spirits of all the personalities thus put forth. This is reincarnation, if it is in the line of the reproduction of the will or the affectional principle. The will and the wisdom principles are two distinct qualities or properties; when the will is embodied, we denominate it

the flesh, that is incarnation; when the wisdom is embodied, that is insanguination. The one is the manifestation of the flesh; the other, the manifestation of the blood. One is the flesh and the other is the blood of the covenant. In Koreschan nomenclature and classification, these two conjunctions or unities between man and God are kept perfectly distinct. Elijah represented the blood; Jesus represented or constituted the flesh.

Reign of the Christ and Binding of Satan.

WHAT IS IT to reign with Christ? They who have part in the first resurrection "shall reign with him a thousand years." What is the first resurrection? The Lord Jesus was the "first begotten of the dead." "He was the first-born from the dead." "He was the firstfruits of the resurrection." The first resurrection, then, is Christ himself, whether in the past or present age. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

It is well to examine into the reign of the Lord, and to know the quality of it. This reign is certainly not a peaceful one, for during its progress He is subjugating all enemies, the last of which is not subdued until his coming, this one being the greatest of all—death. This is the reign of the Christ during the militant, not the triumphant state of the church. His reign, then, is one of turbulence and turmoil during which period the saints are reigning with him, being priests unto God,

that is, sacrificing during the entire lapse of the thousand years or millennial duration. During this time satan is bound.

Now when, we may ask, has satan been bound? He was bound during the undisputed sway of the papal power over its subjects. This bondage was the abject fear in which the brutal passions of men were held in check through the authority of the ecclesiastical and secular dominion. When did the angel loose his bondage? At the end of the thousand years when, through the so called Reformation, the restraining power of the church began to weaken through what has been denominated human liberty.

We have come to the end of the thousand years, and already the forces of Gog (the capitalist) and Magog (the laboring class) are massing their armies for the final conflict. The reign of the thousand years is ended; the battle of the great day is upon us. Desolation cometh, but quickly succeeding it comes the righteous kingdom.

Demands of Justice Concerning Money.

Koreshanity Advocates the Entire and Complete Destruction of the Present Perverted Medium of Exchange; the Cleansing of Earth's Augean Stables by the Great Hero.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

PROF. EMERY, of Benton Harbor, Mich., moved by our recent articles on the patriotism of bankers, which incidentally dealt with the money question by way of illustration, suggests that we write an article on state and territorial currency. THE FLAMING SWORD advocates nothing short of the entire and complete destruction of money—which the Bible declares, and all thinking men freely admit, is the root of all the evils that afflict men today. We are approaching the time which John foresaw when he heard one declare: "Behold I make all things new." In this time, no patching up of the old worm-eaten, rotten garment that has clothed the masses of men in literal rags while robing their spoilers in purple and fine linen, will any longer answer the demands of offended justice. Already too long is she "fallen in the street and equity cannot enter;" but now that the Light has come and is beginning to shine into "the dark places of the earth," which "are full of the habitations of cruelty;" when the Lord is waking out of his long sleep in humanity, and is beginning to see the abominations that have so long desolated the earth, he is proceeding to say: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." The time is at hand when men shall call upon rocks and mountains to fall on them and hide them from "the

face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come."

Earth's Augean stables, whose defilement has been rank and smelled to heaven for ages, must at length be cleansed, and the Hercules—the mighty Hero, whose peerless task it is, is girding himself and forming the battery to generate the force which shall make victory certain. Having the knowledge, he has the power to triumph over the supreme efforts and most cunning inventions of the god of this world—age, and all his aids and abettors, engulfing and choking them in the Stygian waters. Now that the mighty leader is come and the fight is on, the time is here for real heroes to fall into the ranks. The great masses of men are always cowards. In the great slavery conflict, the early abolitionists sometimes illustrated the position of most of the teachers and preachers by a story of frontier life. A sturdy pioneer and his wife had pushed on into the woods and hewed them out a log cabin, which was not yet chinked. One day a bear made his appearance; the man fled to the upper story of the cabin, and from his safe retreat, looking out between the logs he saw his intrepid wife seize the ax and meet the attack of bruin, felling the monster by her unerring blows. While peril was imminent he continued to sing out from his safe retreat: "Pay on, Lucy! Pay on, Lucy! But when

the danger was ended by the death of the enemy, crawling down he strutted around saying: "We will teach these bears that it is not safe for them to come about here." That, especially the last part of it, is just what the teachers and preachers did.

The great church of which my honored father was an acceptable minister, when he opened his mouth to plead for the poor slave who had no defender, drew him before its conference and sought to make him agree not to speak for the legally dumb. But when to be an abolitionist became an honor, this same church wanted to claim the lion's share of the glory of the triumph of liberty when it came. In all great world-conflicts, when the forces of truth and error, as now, are in deadly conflict, the man who seeks to save his life shall lose it. The only place of safety is in the deadly breach. Nineteen hundred years ago, when the rabble-backed by the scribes and Pharisees—cried, "Crucify him! crucify him!" and it seemed the only dictate of safety to follow at a safe distance, if at all, the shrinking followers were safe; but the rich and haughty aggressors soon lost all, with life itself, in the war which destroyed their country, ending with the destruction of their holy city and temple.

But we do not have to go so far back for an illustration. The indescribable destruction and humiliation which befell the slave oligarchy, and the perennial glory of the immortal few who counted not their lives dear unto them, so that they should fail to imperil them for the cause of truth and freedom, must forever furnish illustrious examples of the binding nature and certain fulfilment of the law. Jesus laid the ax at the root of the trees of evil, which meant that he would yet grub them all out, so that none of them should any longer vex and trouble his Father's children. Think you, he will not utterly eradicate that one—money, which he declared to be the root—fountain, source, support, of them all? He roots out trees of evil where they grow—that is, in the natural earth—human earth, not in the imaginary future spiritual world which has no existence, and, of course, in which nothing grows.

The Lord's mission and teachings were not to save men from future spiritual loss in some future spiritual existence, which would be free from the temptations and entanglements of this present, physical existence, which world exists only in the imaginations of theologians, but to save those who were already lost, spiritually—hence also physically. Through that mission "this mortal must put on immortality." Before this is reached, everything which corrupts and destroys this mortal must be cast out—money must go.

Present Struggles and the Coming Rest.

The Warfare of Monopoly and Labor; Offense and Defense in the World of Competition; Destruction of the Factors of Oppression and the Recreation of all Things.

AMANDA T. POTTER.

OPPPOSITION IS the pedestal of the total of today's organization. The last analysis will discover oppression and defense as the motive, and in joint attendance upon all such demonstration. If oppression is dominant, defense is its handmaid; if defense bears the leading role, oppression waits its opportunity to leap to the forefront. History tears away the robes of defense to expose the vestments of oppression worn flauntingly whenever opportunity waits upon desire. All too often just cause exists for assuming the defensive. According to time and circumstance, resistance calls to its assistance a noble energy; but the qualities that coerce and trample, and for self's sake put others out of ease or out of life, inhere in the humanity to which all men belong; hence no man can deny his inheritance. Until selfishness, the fundamental property of the human heart, is eradicated, man deceives himself if he thinks he can claim wholeness of purpose.

The infant apex of all organization belonging to the order about to culminate and pass, in fulfilment of the promise, "Behold, I make all things new," is resolved into apices—capital and labor. In their intertwinings these two embrace and engross all functions and activities. As we near the last rally, the final effort of mass interests which have suffered severance in as many fold as there are breathers, the relentless oppression and the defensive effort will become the objective of all thought

power. Means bestow ends: New heaven and a new earth—a new church and state—as a following of its travail, are to be born to the universe of man. When capital has solidified to itself all the means of life and completed its intrenchments behind its power of purchase seduction; when labor knows its constitutional rights subverted, its power of redress through lawful channels a thing of dreams; when this land of prosperity yields the son of toil more frost bites and hunger twinges than means of frugal comfort, then these fully-organized colossi will interlock and the competitive system will become but history.

Capital and labor may be taken as representative of the human form segregated and ultimated in the male and female sexes—the finger-board of death. All proceedings from such source will avail naught. Neither co-operation, socialism, nationalism, nor any other specific can find life and nurture in the heart that beats in a divided form. The segregated human body is an ungodly body with a heart of like quality. It is the seat and generator of the divisions of human interests, or the competitive system. When these interests are thwarted, from this same heart springs the appeal to arms. But nowhere more than here appears the conclusive proof that competition is suicidal. M. Jean De Bloch, Russian Imperial Councillor, who enjoys recognition as foremost authority on modern warfare, is author

The Flaming Sword.

of the statement that progress in the art of war has been so great of late that the new improvements "tend to stultify themselves by producing a deadlock in the realization of the objects of war." M. Bloch points to the fact that this tendency makes it almost impossible to bring wars to a decisive conclusion. Of this latter the British army in South Africa must have gained an appreciation some horrible months ago.

There exists today an organization belonging to the new order, the order of the new heavens and new earth promised in Isaiah lxxv: 17. The Father, through the Lord Christ, instituted this order in the spiritual world nineteen hundred years ago. It is the kingdom for whose coming in earth the Disciples were taught to pray. "Elias [God the Lord, the Father] truly shall first come, and restore all things. But I say unto you that Elias is come already. * * Then the disciples understood that he spake unto them of John the Baptist." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Cor. v: 17. "Behold I make all things new," of Rev. xxi: 5, is the promise of the new heavens and the new earth, the new church and new state, the kingdom brought into visibility and outward activity. The key to the character of this organization lies in these words, showing it to be the body of Christ: "Inasmuch as ye have done it unto one of the least of these my brethren,

ye have done it unto me." The Lord sowed himself ("He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom." Matt. xiii: 37, 38.) in the world, the humanity. He was composed of the spiritual children of the kingdom who will transform and bring into life each vidual in which they were planted. They will compose the spirito-natural grand or macrocosmic man. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." I. Cor. xii: 12, 13.

The world is in death. The body of the Christ, which is concrete organic unity, in its antitypical resurrection will bring life to the world. The body of Christ, the kingdom to come, *is life*, for in his form were blended the male and female principles. Of life there is but one law, and that is the law of organic unity. There is but one law of organic unity, and that is the law of love. "Love is the fulfilling of the law." Humanity has no promise but in keeping the law. "If thou wilt enter into life, keep the commandments." Matt. xix: 17. Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii: 14. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: For this is the whole duty of man." "Ecc. xii: 13. All hail the coming ability to keep the law through which will appear the Deific superstructural organization that will crown the foundation being laid in the natural by Elijah the Prophet!

The Problem of Human Government.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

IT IS BECOMING more and more evident that to great masses of their citizens, governments are becoming obsolete institutions in which they take no interest. What Tolstoi says of Russian peasants, who in numbers mainly constitute the Russian state, is fast proving true of the disinherited millions, the result of human greed in every nation. He says:

And what have we to do with legal guarantees? I answer that question by telling you that for the mass of the Russian people, the law does not exist at all. They either regard the law as I do, as a matter wholly external to them, with which they have nothing to do, or despise it actively as a fetter which retards the development of their internal life. * * * It is not their submission to, but their neglect of the law which makes our people so peaceful and long suffering. And that neglect of the law is also what makes our officials the greatest knaves in the world.

Tolstoi says that conscience has become the rule of conduct for the peasant, but to the educated man of the ruling class conscience is non-existent. The majority of the former class cannot read, but familiarity with the traditions of the life of Jesus has made them more Christian than the corresponding class of the other nations, who are better educated than they. Equally outside of the pale of the benefits of government, as Carlyle says, are the great masses under British rule, and the same is fast becoming true in our own and every other country.

If the masses of any country come to see that their government has nothing but burdens for them, they will inevitably lose all love and loyalty, if they do not become its active enemies. If it provides conditions under which the few become very wealthy out of the labor of the many, or, as monopoly is now doing, by depriving them of a chance to labor, it is destroying the very foundations of government, and must, soon or later, cease to cumber the ground, giving place to a better. That everlasting law recorded in the Scriptures, applies to governments as well as to vidual men. "To him that hath shall be given: from him that hath not shall be taken even that which he hath." The government that has not the capacity or disposition to govern impartially all its subjects, will certainly lose its ability to govern any of them.

The increasing paralysis of governments is seen in their growing disposition to give over to individuals or great combinations and trusts, what little remains to them of actual government. Unconsciously and unintentionally, these great individual and trust powers of monopoly are teaching and preparing the way for the people as a whole to manage their own affairs and enjoy all the benefits, in the new heavens and new earth—new church and new state, which will soon appear upon the ruins of the unrighteous and well-nigh effete governments of the present.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THERE ARE two great issues before the world—Democracy and Socialism. The former has practically demonstrated its incompetency to provide stable and legitimate government. Instituted in America under the most favorable auspices, including a virgin continent to develop, insulation by distance and by water, together with special qualities of integrity in the character of its founders, no test could be fairer; yet few would deny that the outcome of the experiment as now manifest is a disappointment. The people are not wise enough, they are not pure enough, they are not unselfish enough to govern themselves under free representation. Seeing this, the hopes of many are turning to socialism in the belief that it will succeed where democracy has failed. Socialism looks to governmental and municipal ownership, and the establishment of a co-operative commonwealth upon a secular basis. It would substitute this for competition, and it has formed a new party, hoping soon to carry the day at the polls. To the philosophical mind the weakness of Socialism lies in its failure to see that secular unity could never be consolidated and maintained apart from religious unity. Every historical precedent goes to show that such is the case. Religious dissent has ever been the most fruitful cause of disorder in the body social. The religious instinct is an integral part of man's nature, and no hope is vainer than that of eradicating or repressing it so that he will rest in a state of easy indifference in regard to the great questions that it involves. Agitation of these questions always produces intense friction. It is therefore evident that the pacification of society demands the unity of church and state—that socialism, which is so strongly pushed and so ardently desired, leaves an open door for divisions, persecutions, and wars to enter. The coming government must co-ordinate the two functions in order that society may become a unit. The hope of religious unity is only to be found in the dissemination of absolute and convincing truth—not fragmentary but integral, not unverified but proven, not resting upon metaphysical subtleties but upon a substantial basis of material fact. Unless religion can be built up from a foundation of knowledge, controversy will never cease. Socialism is on the wrong track, because it aims to dispense with all the adjuncts of religious culture. It does not believe that these influences are necessary to refine and ennoble society; nor does it recognize the dangers incident to leaving every man free to choose his own creed out of a multiplicity of conflicting views. Who shall show us a more excellent way? It is right here that Koreshanity comes to the rescue with its plan for the unification of society which offers novel and attractive features different from every Utopian project launched upon the world. Democracy has failed to give the poor man his daily bread. Socialism would supply his physical needs, but it makes no provision for the hunger of the soul. Both material and spiritual needs must be met in an adequate manner. Koreshanity aims to establish a new social order, founded upon the science of government and religion that will be adequate to the demand of the age.

The financial magnates are showing how incompetent they are to deal with the forces which they have arrayed against themselves. They lack foresight, and are working against their own interests because they have no conception of the gravity of the situation. Their trust is in the power of the inconceivable wealth they possess. Though their fiat be sufficient to move nations as well as municipalities, yet they are but children in prescience and knowledge. Having eyes they see not the handwriting upon the wall. How shall they dare to disregard the lessons of history alone upon whose pages are written the doom of those who in all times have heaped up wealth against the rights of men. They show their incompetency by their arrogance and their arbitrary methods of treating with labor. If they force the issue through the resistance which they have generated against themselves, theirs is the fault. Prof. Wili, writing in the current issue of the *Tribune*, calls to mind the fact that all the monopolies of Rome fell in a single day, and they fell into the hands of the Emperor—not of the people. This is a foreshadowing of things to come. It was prophesied of old that a nation should be born in a day, and now, these many years, a prediction has stood before the world that when labor and capital are matched in the last great conflict, the sudden fall of plutocracy and the disability of labor will throw the resources of power into the hands of the imperial Head of the new System. As it was in the days of Rome so it will be now, albeit with a certain great and wonderful difference—the Head of the coming government will be endowed with divinely unselfish capacity and wisdom to use these treasures for the good of the people. If God is going to set up a kingdom in order that his will may be done in earth as it is in heaven, and if men of all classes have thoroughly demonstrated their inability to govern themselves in righteousness, reason must conclude that God will come himself in Theocratic relations to inspire and to rule.

A monument has just been erected to mark the tragic close of a brilliant and romantic career. Margaret Fuller Ossoli was one of the most gifted women of the century, and her literary achievements have been a source of pride and inspiration to American students. Her mind was of such capacity that she could take in a prodigious amount of information and hold it at command, ready to impart. The list of her linguistic acquirements at the age of fifteen, ranges from the classics to old Italian and Castilian poets. It is almost equal to that of some college professors. She was thoroughly conversant with philosophy and literature; at the same time she took an active part in the care of her father's household and superintended the education of the younger children. A few years later, she was holding afternoon conversations in Boston, which were the delight of such men as Emerson and Channing. Her work on the New York *Tribune* under Horace Greeley showed her ability in the field of social reform. The story of her marriage, which brought her into connection with the old Italian

nobility, and her devotion to Mazzini and the cause of Italian liberty, is well known. During the siege by the French, she joined the Marquis on the breastworks, exposing her life with the utmost daring. And yet, with all her remarkable qualities, Margaret Fuller was not happy. At the time when she was immersed in study, trying to satisfy her intellectual cravings, she writes pathetically: "But the life—Oh, my God! will the life never be sweet?" She voiced the sorrow of the age. Its life is bitter, and it has sought in vain to sweeten the cup. Lacking this, all its information is pointless. The woman of the future will be the woman *who knows!* But her knowledge will not leave her with an aching heart, for it will embrace the secret of life, which is the secret of happiness.

It was recently stated in one of the leading reviews, that if the researches of the nineteenth century had given us nothing more than the great law of the conservation of energy and the conclusive establishment of the undulatory theory of light, it might well demand the right to stand uncovered in the presence of the noblest scientific eras of preceding ages. As defined by one of our best lexicographers, the undulatory theory of light specifies that "the form of energy called light and radiant heat is propagated through the ether by a wave-motion imparted to the ether by the molecular vibrations of the radiant body." Has this theory been "conclusively established" so that it ranks no longer as hypothesis, but may take its place in the category of facts? Koreshan Science, as founded upon the law of alchemical transmutation, maintains that light and heat do not set out from the central sun as such and radiate through space. This theory is confronted with the insoluble problem of waste. What becomes of all the light and heat radiated, and how is the supply kept up? Koreshan Science avoids the difficulty and accounts for the supply by the reasonable conception that light is generated within our atmosphere by the union of anodic and cathodic energies, which enter into combustion at the point of meeting. Generation of substance through combustion caused by the union of anodic and cathodic currents, is the secret of the universe—it is the law that makes the universe. The undulatory theory involves too great a difficulty to call itself established in any sense of the word. The corpuscular or Newtonian hypothesis, which supposed the propagation of light to be by an actual transfer of material particles, was abandoned as untenable, but the latter theory presents as grave objections.

The social romance has become a prominent feature of modern literature, and in this sphere it is very successful. Books of such a character meet with phenomenal sales that testify the interest felt in any scheme to relieve the tension of suffering under the old order. All of these projects reach a delightful climax in the field of imagination, but in the sphere of reality they are notable failures. The true social romance remains to be lived, and it is going to be a thousandfold more interesting than any depicted in the pages of fiction. Neither Bellamy, Howells, nor Zola, whose latest work lies on the reviewers' table, has painted so bright a picture as the world will present when the new order of things is inaugurated. The experiments which succeed in

books but fail in life, presuppose the spirit of divine brotherhood, whereas nothing higher than mere human brotherhood is to be found even among those who think that they are fitted for co-operation. The quality of fraternal unity that prevails is illustrated in the family where brothers fall into contention hourly upon the smallest pretext, and their father's death is a signal for a general contest over the inheritance. Successful co-operation implies a different psychological and physiological basis for conduct. To insure the co-ordination of intellect and will, the human brain itself must be changed. An anatomical transformation must precede the ethical. New sets of cells must be opened in order that higher mental faculties may be developed.

The Chicago American publishes a short article from the pen of the Chinese minister, bringing out points of resemblance between the Jews and his own nation. Confucius was their Moses, and he laid the foundation of Chinese ethics in the fifth commandment of the Mosaic law. The Chinese rigidly adhere to the letter of the command, and he who fails to pay due respect to his parents is cast out from among them, while ancestor worship is the strongest feature of what they call religion. We should say that it tied man back to natural relations instead of spiritual. According to the scientific rendering of the Decalogue, to keep the fifth commandment is to acknowledge the Father-Mother Deity and worship the Lord in his true character as embracing both love and wisdom. Natural relations yield to death every day; they have no character of perpetuity. The fondest devotion cannot ensure health nor life to parents nor children. Is it harsh or unreasonable to believe that God demands the sacrifice of lower relations at specific epochs, just as the country demands it in her times of need? Is it not rather a beautiful revelation of the divine character, to know that provision has been made for inducting man into higher and heavenly relations which cannot be severed by death? The law of substitution turns sacrifice into joy.

Language is the expression of life. Before the language of a people can be reformed, its life must be brought into conformity to truth. It is thought that the organization of a national academy would be the best means for perfecting the English tongue. When certain changes in orthography and syntax were lately demanded in France, with a view to the simplification of the language, the Minister of Public Instruction, supported by the Superior Council of National Education, was suddenly checked in his efforts by the discovery that, according to a statute of Louis XIII, drawn up in the seventeenth century and confirmed by a decree of Napoleon I, the consent of the Academy must first be gained; so a special committee chosen from the "Immortals" was appointed to consider the matter, and the report of this committee was unfavorable. The practical effect of a national academy was to perpetuate tradition. This is necessarily the result where the canons of taste are derived from precedent and do not conform to absolute truth. Knowledge must break the fetters of tradition. Will America have an academy in the future? Yes, and it will be composed, not of forty but of one hundred and forty and four thousand Immortals.

Before the seven qualities of energy radiating from the central sun reach their point of transformation and orderly deposition in the seven metallic strata of the earth's crust, they must traverse the five conditions of chaos represented by the geologic strata. In a corresponding manner, before the mental energies or entities that radiate from the Sun of humanity can reach the point of orderly emplacement and ultimate in the divine kingdom in earth, they must pass through stages of chaos in five races which correspond to the five geologic strata. The Theocracy to be established in the organic unity of society is in the form of man—the Grand Man. It is written that God formed man out of the dust of the earth.

One of the terms for Deity among the Jews—that referring to the Lord in his Humanity, was held too sacred for utterance. Once only during the year, upon the great day of Atonement, the High Priest breathed it, alone in the holy of holies. Profanity argues contempt for Deity, and its prevalence shows that the name and character of God are held in derision. The kind of deity with which people generally are acquainted, does not inspire reverence. To break the third commandment in a higher sense is to claim to be born of God,—to be his offspring, which implies par-

ticipation in his attributes, while in reality no man has attained to that character.

All the standards of criticism are to be changed by the declaration of truth in all domains. A revolution in style must follow a revolution in thought. This is a period of transition; idols must be broken and prejudices destroyed. No matter how exquisite the rhythm, if the sentiment of the poem be false it will come to lose its beauty in the eyes of those who have seen a vision of heavenly things. The literary works which are the product of the old order and voice the doubt of a decadent age, cannot endure. In so far as the poets have expressed eternal verities their thoughts will live. But the Golden Age will keep nothing of a lower strain.

The divine right of the majority is a false and dangerous principle, unless it comprehends the truth that God and one make a majority.

A man's reputation is what his neighbors see in him; his character is what God sees in him.

The introduction of absolute truth institutes judgment in all spheres.

God sets humanity the example of tolerance.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Selfishness and Self-Indulgence.

EDITOR FLAMING SWORD:—Though true that the mental science idea of gratifying desire in order to attract experience is a subtle argument to license selfishness, is it not equally true that the development which enables one to appreciate higher joys than the lower self gratification could not have been attained without that self gratification with its inevitable concomitant of suffering and death to contrast and transmute its selfish, ever dying, divided love—hell's life—the heat and light of lust, to the supernal joys of perfected life, united Love and Wisdom in the higher, perfected self whose form is truth? (2) Please define selfishness. (3) When one awakes to knowledge of the hell he is in and his own devilish nature, yet without strength of intellect or will to reach the higher self, must faith alone lead for a time, or should no step be taken without the reason clearly seen? (4) What is the difference between a Son of God and the Son of God? I don't mean difference in manner of attaining to Godhood, but is a Son of God as truly the personality of God as the Son of God?—M A P., Antioch, Ohio.

Self-gratification is not to be sought for the sake of the experience which it brings. It is thus that desire excuses itself. While it is true in one sense that no man is under condemnation since all alike are fulfilling their des-

tiny, it is equally true that all men are under the curse, in the old proprium, and Jesus did not hesitate to denounce the hypocrisy which attempted to justify itself along the lines of fatalism. It was not the part of harshness, but of genuine kindness to brush away the cobwebs of self-deception and let the light of truth shine into the darkened understanding of those who made necessary the plea for self-indulgence.

(2) Selfishness may be defined as the rule of desire over intellect. It is the condition of servitude. Omnipotence is the perfect subjugation of the desires by the intellect. It is the condition of freedom. *Vincit qui se vincit*,—this is the glory of God, and it is written that all have sinned and come short of the glory of God. No one can boast himself above his fellows. Through obedience to the commandments, man passes from selfhood to Godhood. Before the Decalogue can be obeyed, it must be understood. Koreshanity is teaching the science of the Decalogue.

(3) Faith without works is dead, and this is the status of the old church. To awaken to a knowledge of this con-

dition is the necessary antecedent to transformation. It is the precursor of the resurrection. When a person realizes that he is in hell, common sense and reason will naturally impel him to inquire how to escape from it as soon as possible. When he finds a system of doctrine instituted for the express purpose of showing the way of life, he will be swift to follow its teachings. Koreshanity appeals to the *reason*, and its gospel as often reiterated is the gospel that faith must be shown by works. "Blessed are they that do his commandments." Confession of weakness is the second step in preparation for the transforming baptism. The Lord encourages his people—and to encourage is to *fill with heart*—by telling them that he has chosen the weak things of the world to fulfil his purposes and confound the mighty.

(4) The Order of Melchizedek has its Center and Archetype, related to the universal structure as the brain and masticating apparatus are related to the ordinary human structure. Every organism must have its head, but the same life actuates the body, and every corpuscle is in reciprocal

harmony with the central corpuscle. The structure is integral—one personality composed of many members in unity of consciousness. The head can do nothing if severed from the body, and the body is lifeless without its animating and controlling center. In the universal body, love and wisdom co-ordinate as perfectly in one corpuscle as in another, though each performs its own service and bears a specific relationship to the whole.

The Abolition of Poverty.

EDITOR FLAMING SWORD:—You teach that society is to be reconstructed in such a manner as to secure the happiness of all classes. How, then, are we to understand the Lord's saying, "The poor ye have always with you?"—INQUIRER.

It is certain that the Lord never meant to encourage the construction that has been put upon his words at the present day. This passage is continually quoted in support of the competitive system and the division of society into two classes—those who give what they have wrongfully acquired and do not lawfully possess, and those who take in humble subjection what is theirs by the divine right of industry. It is upon this assumption that the vast system of charity, with its privately endowed colleges, libraries, hospitals, and reformatories, has been founded. Had the Lord intended to promulgate such an idea he would never have taught his Disciples to pray that his kingdom might come and his will be done *in earth*. He would never have enjoined them to pray for an impossibility. "The poor ye have always with you; but me ye have not always." In the latter clause the Lord refers to himself in his visible and personal manifestation. In the same sense He said also: "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you." The personality of the Lord was dissolved in his translation, but the Holy Spirit to which it was transformed entered into the Disciples and formed conjunction with their natural, human wills. Jesus became sin in the race and thus, he who was rich, for our sakes became poor,—spiritually poor, yes, dead in trespasses and sins. Speaking of Himself in this sense, he could say to the little band who were to form the nucleus of his church: "The poor ye have always with you."

Offensive Advertising.

Movement on Foot to Suppress the Poster Nuisance, Which Owes its Existence to Competition.

It is gratifying to note that the press of New York state is unanimous in its demand that some plan shall be devised whereby the advertising-sign nuisance may be mitigated in some degree, if not entirely suppressed. The plan most in favor is that which has been strongly advocated by the New York *Tribune*, of imposing a stamp-tax upon posters, bill-boards, and other public signs, sufficient in size to add a considerable sum to the revenues of the state, while it serves at the same time to bring within bounds a great and growing evil. The *Tribune*, the *Evening Post*, and the *Evening Sun* are among the metropolitan papers doing good service in urging remedial measures.

The *Tribune* has rendered specially valuable aid by printing in detail the laws and regulations relating to this subject in force in France, Belgium, and England, and the various steps taken by an influential body of public spirited men and women in the last-named country, to arouse and educate popular sentiment on the same question. These articles in successive issues of the *Tribune* have thrown a flood of light upon the whole problem, and pointed the way for reform in our country.

The demand of the newspapers in this matter is sustained by the best and strongest public sentiment. People generally are weary and disgusted with having thrust upon their attention, in street-cars and other public conveyances, and on byways and highways, upon trees, fences, rocks, barns, roofs, and every other conceivable place that the human eye can rest upon in earth, sea, and sky, flaring and obtrusive signs sounding the praises of nostrums and many other things which they do not want and would be glad never to hear of again. A person need not be heavily charged with æsthetic feeling nor refined sensibilities to revolt against this miserable business of daubing over everything in sight with the monstrosities of the advertising brush and paint-pot. The same instinct that leads men and women to avoid "talking shop" in their hours of rest and recreation, also prompts them to feelings of just resentment when they find the public conveyances in which they ride, the trees by the country wayside, and almost every other object around the horizon, plastered with invitations to buy somebody's pills, to invest in some dyspepsia cure, or in the equally doubtful wares of some cheap bargain-store. It is an outrage upon the commonest rights

and decencies of life that the people should be thus pursued wherever they go by the creations of the artists of the billboard.

Surely some limit ought to be imposed upon a nuisance of such aggravated and exasperating character. It is demanded upon grounds of public morals, of æsthetic sentiment, and of legitimate business. As to morals, the nuisance is degrading; as to sentiment, it is repulsive, and as to business, it is grossly unjust. Street car companies and other corporations owning valuable public franchises of the same kind, often granted at little or no cost, have no more right to convert their property into traveling bill-boards and advertising agencies on wheels than the custodians of court houses, schools, and other public buildings have to convert these places to similar uses. Street-cars and elevated coaches are quasi public structures, constructed, chartered, and operated for the one specific purpose of conveying passengers with the largest possible degree of safety and comfort; and they go entirely beyond their strictly legal and chartered privileges when they subject their patrons to the nuisance of sign advertising for the sake of additional revenue. In so doing they also take an unfair and unjust advantage of the extraordinary facilities at their command to invade a field of business which does not belong to them, and thus to work grave injury to honest and legitimate lines of enterprise where advertising is the chief, if not the sole, source of income.—*Leslie's Weekly*.

* * *

Control of Thought.

Good and Bad Investments of Mental Substance and Their Moral Effects.

The direction of our thought is too often determined by accident. An untoward circumstance in the morning starts the association process, and one is for several hours the unhappy victim of a useless and futile train of thought. There ought to be more mental self-government, more deliberate projection of ideas in desired directions. While we cannot absolutely create good thoughts nor destroy bad ones, the mind does possess the power of selection. By giving attention to the good suggestions they grow of themselves, while other ideas, denied attention, fade and die. This is the essence of the will, and the giving or refusing of attention is probably the only really moral act.

In the world there are multitudes of impressions, suggestions, and ideas that appeal to the mind. The great question is, which shall have the right of way? The salvation of most people is their work. The necessities of daily life monopolize attention, give direction to thought, and exhaust brain energy. There is not much opportunity for vagrant thoughts to work their evil effects. Yet there ought to be in addition to this

an intelligent control of the mind. As each one of us has a definite income and just about so much money to spend, and gives a great deal of thought to spending it wisely, so, while we cannot measure it as well, it is doubtless true that each has his limited amount of intellectual energy and ought to be equally careful to employ it in the most profitable way.

It would, for example, be a foolish investment of thought to spend it upon dime novels. Even worse is such literature as Poe's *Prose Tales*, for these fill the mind with morbid fancies and facts which make us uncomfortable in the dark. The thorough reading of the daily newspapers seems to me a useless, injurious, and immoral proceeding. Millions of people were faithful to duty yesterday—kind, just, and good. What they did is not news. Why should I give my attention to the deeds of a few feeble, wicked, and vile wretches who have killed, robbed, and committed nameless crimes? The moral excrescences of humanity are as injurious to contemplate as the physical.

So the trivial and annoying occurrences of daily life, commonplace and foolish theories that are being advocated, should receive only the attention their importance deserves, and this usually is extremely small. Open-mindedness is, of course, necessary to progress, but this hospitality of the mind should not extend to the petty nothings which now invade our psychic privacy. From the mind that which is undesirable should be deliberately shut out. Yet most men are so flooded, overwhelmed, with the thoughts of others that they have few of their own.—REV. GEO. R. DODSON, in *Thought*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison: Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Capitalists and the Steel Strike.

I wish to say, and the manufacturers will be forced to bear me out in my statement, that I never wished this strike. I have been president of the Amalgamated Association for three years. In that time I have sought to perfect the organization in a business like manner. For three years our assessments have been coming into the treasury, and because of the universally peaceful course that we pursued nothing has been spent in waging war against the mills.

The treasury of the association has plenty in its coffers and to spare. As soon as the strike was announced I was in receipt of thousands of letters and telegrams offering assistance. The various branch organizations wrote asking to be assessed, but I refused.

I tried so hard to avoid this strike. None will know how many sleepless nights I have spent over it. I know what long drawn out strikes mean. I have seen women and little children suffering when the fathers and husbands were out on strike. I thought of all the possible suffering that might ensue, and after that sat down and wrote out the proposition to the manufacturers.

I never thought they would refuse to sign it. It was conservative and fair. I went to the conference on Friday, believing in my heart that my plan would be adopted. To my surprise it was refused. Then the strike followed.—THEODORE J. SHAFFER.

* * *

Tariff Wall Protects Monopolists.

The Industrial Commission need not look far to find the evidence that at least one of the trusts—the steel trust—is selling its products cheaper abroad than in this country, for the *Baltimore Sun* says: "That the monster steel consolidation, with headquarters at Pittsburg, is using the tariff wall for all it is worth, is shown by the following paragraph in the *Engineering News*, which knows what it is talking about: 'The contrast between trust prices for iron and steel to the home consumer and to the foreign consumer has often been set forth, but so frequently denied that some actual figures may be of interest. A recent cable dispatch from England states that American wire rods are offered delivered in Manchester at \$29 30 per ton. Market quotations in the United States are \$39 per ton. Adding cost of freights, etc., it is clear that the wire rod maker is netting at least \$15 per ton more profit from his American consumers than from his foreign sales. It is not strange that the iron and steel mag-

nates deprecate any interference with the tariff.' The trust, no doubt, effects economy of production; but the trust and the foreigner, not the American consumers, get the benefit of cheaper production. The trusts naturally think the present tariff satisfactory, but the taxpayers object to it so long as foreigners are favored at their expense."—*Exchange*.

* * *

Absurd Views of Honor.

Hideous Absurdity and Injustice Imposed by the German Code of Military Honor.

Soon or later the code of military honor, as at present existing in Germany, will be so discredited by the hideous absurdity and injustice of many of the decisions made in accordance with its supposed regulations, that it will be impossible to sustain it in the face of an outraged public opinion. Then it will be abolished, and there will be general wonderment how it managed to survive so long in the light of modern civilization. Meanwhile, it is made the excuse for one iniquity after another.

The latest illustration of its possibilities would be ludicrous if it were not so tragic. A young lieutenant, overheated with wine, so far forgot himself as to strike one of his brother officers. With the morning came reflection and repentance. Knowing that he had been utterly in the wrong, he went to his insulted comrade, confessed his fault, and tendered a frank and manly apology, which the other as frankly accepted, and a perfect reconciliation was effected.

Here, surely, in any reasonable community, the matter would have ended. But in Germany there is the "Court of Honor" to be dealt with, and in these tribunals common sense seems to be regarded as one of the most disgraceful forms of cowardice. It is an attribute at all events most carefully excluded from their proceedings. On the first review of the case, the regimental court of honor held that the course taken was the proper one, but the General in command declined to approve of the settlement, and referred the whole matter to a second court, composed of officers of another regiment, who decided that the insulted officer—not the original drunken offender—must be dismissed from the service for his failure to exact reparation in a duel. And this abominable decree actually has been enforced against an officer of irreproachable character. His colonel, in announcing it, confessed himself bewildered. The regulations, he said, forbade dueling, but, nevertheless, a challenge with sword or pistol seemed, in a case of this kind, to be imperative. The only salve for wounded honor, apparently, is a sword thrust or a bullet.—*Exchange*.

Women as Inventors.

Some of the most valuable as well as important inventions have been patented to women, among which may be numbered the first cook stove, a permutation lock having three thousand different combinations, a machine for making screws (invented by a little girl) which revolutionized that industry, and the valuable Burden process of making horse-shoes, which resulted in a saving over the old process of many millions of dollars per year. The first patent to a woman was granted in 1808, and since then the number has increased to many thousands.

These facts are interesting, not only because indicating the rapid and almost marvelous growth of women's intellect, but also from the fact that the inventive genius of woman invades fields in which one would scarcely credit her with any interest, much less knowledge. We are not surprised that a hat-pin, corset, glove-fastener, etc., should be invented by women, but when we learn that such inventions as telescopes, making marble from limestone, and dams and reservoirs, are evolved, people began to be interested. In Canada women are becoming interested in inventions, as is evidenced in the large number of women applicants seeking patents through Messrs. Marion and Marion of Montreal.—*Citizen and Country*.

* * *

The World's News.

August 28.—Belief that concert of European powers to maintain integrity of Ottoman Empire will be broken by action of France.—Rural Mail delivery of Indiana carries weather signals to farmers.—Bishop Turner, of African Methodist church, Atlanta, Ga. favors deportation and branding of Negro criminals.—Steel workers voting over new terms of settlement.—Union Pacific R. R. will expend forty millions to improve its system.—Great pageant of Knights Templar at Louisville, Ky.—Nicaragua and Ecuador promise neutrality in case of war between Columbia and Venezuela.—Temperance lecturer at Zanesville, Ohio, narrowly escapes hanging by mob.—Aug. 29.—Strikers make overtures of peace; President Simon Burns of Glass Workers Ass'n authorized to ask for arbitration.—Sultan said to be preparing for war with France.—Anti-war party gains strength in London; gravity of the situation in South Africa more apparent.—1,000 christian scientists greet Mrs. Eddy at New Hampshire Fair.—7 dead and many injured from explosion on steamer City of Trenton near Philadelphia.—Police Commissioner Murphy of New York refuses Mrs. Carrie Nation's offer to purify the city.—Aug. 30.—Conclave of Knights Templar at Louisville ends with grand ball.—American Association for Advancement of Science, in session at Denver, listens to paper by Prof. McGee, in denial of Adam and Eve.—President Kruger ready to retaliate if

Lord Kitchener shoots Boers as highway-men after Sept. 15; the Transvaal will give letters of marque for privateers to attack British ships.—Kurds massacre Armenians.—President Schwab rejects arbitration proposal.—Rebels active in Columbia.—Sultan issues decree of death against George Dorys, author of the "Private Life of the Sultan."—200 men with bloodhounds search woods around Kansas City for Negro murderer.—Aug. 31.—Vice President Roosevelt guest of Springfield, Ill.—Aeronaut falls from balloon and is fatally hurt at Sterling, Ill.—Carnegie steel men join strikers.—Secretary of Agriculture, James Wilson, denies Koch's theory.—Boers advance farther into Cape Colony.—Czar starts for Denmark.—Report that Lord Salisbury will retire.—Sept. 1.—Admiral Sampson very ill at Lake Sunapee N. H.—Hepler Dowle offers \$2,000,000 for property near Zion City.—Strikers fail to close Carnegie mills.—America and Germany ahead of England in ship building.—Train blown up by Boers.—Troops ready to march on Colombia; all quiet on the Isthmus.—Chinese fanatics preaching a "holy war" against foreigners.—Sept. 2.—Labor day.—Vice President Roosevelt preached twice in Chicago yesterday.—Cleveland, Ohio visited by a cloud-burst making fearful havoc; the best part of the city devastated, citizens rescued in boats, Euclid Avenue a roaring torrent.—Report that Admiral Sampson is seriously ill has been denied.—J. D. Hickey charges President Shaffer with grossly misrepresenting facts; tells Milwaukee men that strike is lost.—Chile will send delegates to Pan-American congress in Mexico next month.—Brother of President Castro, of Venezuela, sails for France on diplomatic service.—Sept. 3.—Strikers at Pittsburg mob a colored man.—Vice President Roosevelt addresses Minnesota State fair.—Turkish Ambassador leaves Paris.—Chicago police find \$6,000 worth of plunder from Hagamann's jewelry store buried in vacant lot.—More than 1,000 women join in labor day parade in Chicago.—British Trades-Union congress in session.

The Arena.—A very strong article telling some plain truths calculated to enlighten the public and set people to thinking, is contributed to the September number on The College Trust, a Menace to Freedom. The editorial department introduces some topics of special interest and is unusually fine. The initial article is a full exposition of the doctrines of Christian Socialism, by Prof. Herron. The Alliance Publishing Co., 569 Fifth Avenue, New York. 25 cents a copy. \$2.50 a year.

Frank Leslie's Monthly.—Some charming specimens of photographic art are displayed in A. H. Verrill's account of bird photography. Booker T. Washington tells How Tuskegee Does its Work, and very practical industrial work this would seem to be in training the Negro. Aguinaldo's Capture is a personal narrative by Lieut. Mitchell, on the staff of General Funston at the time of the exploit. Frank Leslie Pub. House, 110 Fifth Avenue, New York. 10 cents a copy. \$1.00 a year.

Suggestion.—A monthly magazine devoted to the scientific investigation of all occult phenomena. Suggestion Pub. Co., 4020 Drexel Boulevard, Chicago, Ill. 10 cents a copy. \$1.00 a year.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggest. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th St and Oak Ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-Grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c, 25c, and 40c—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$16.00.

Musical Department.

Supplies all kinds of musical merchandise, at its side prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and guitars made to order. First-class repair work—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy. A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7528 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purify Association, 79 Fifth Ave. Chicago, Ill.



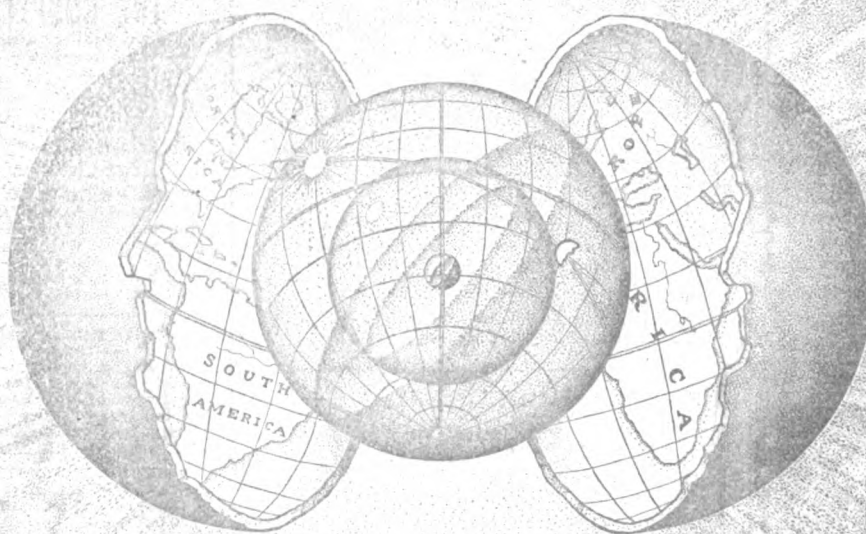
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, SEPTEMBER 6, 1901. A. K. 61.

NUMBER 41



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science: the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



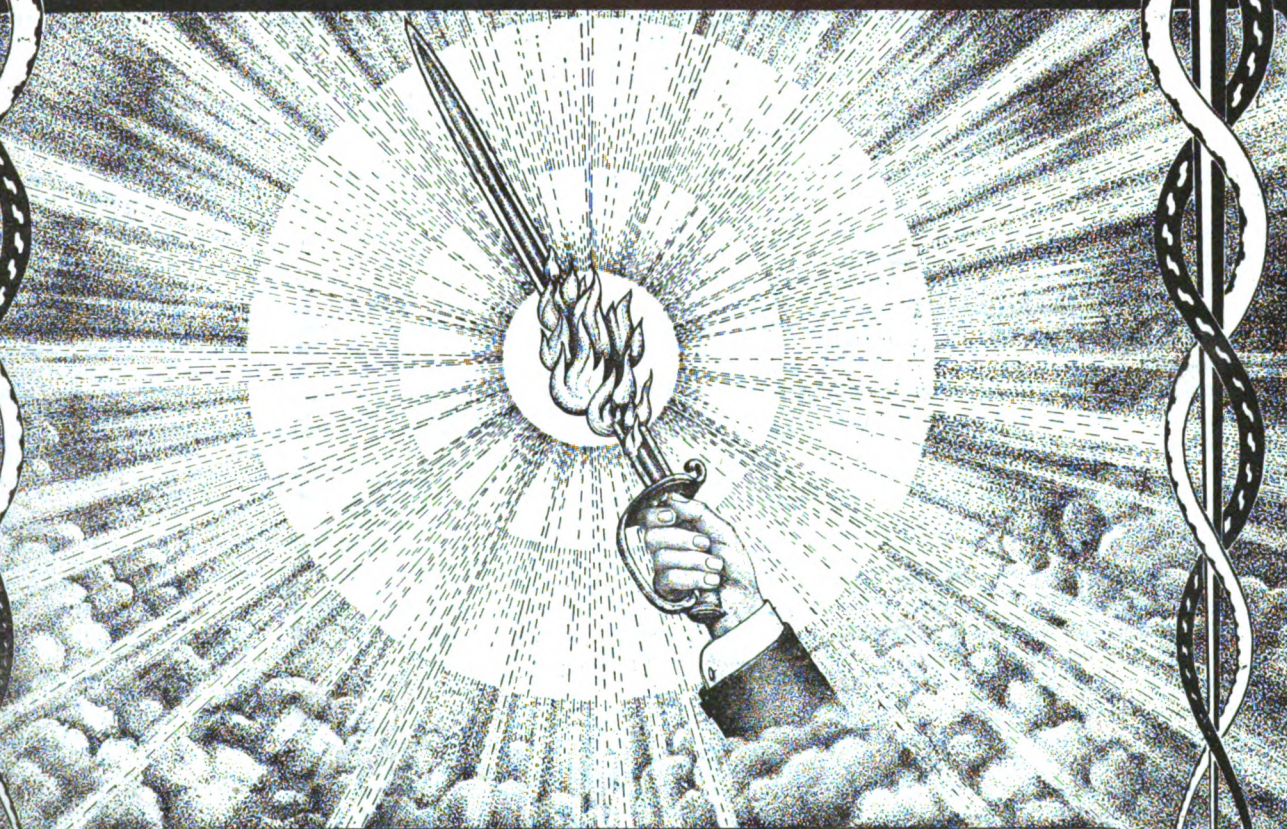
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, SEPTEMBER 13 1901. A. K. 61.

NUMBER 13



CONTENTS

ATTEMPTED ASSASSINATION OF PRESIDENT MCKINLEY - KORESH

The Coming of Elijah the Prophet, - - - PROF. O. F. L'AMOREAUX
The Golden City and the Temple of the Sun, - - - BERTHALDINE, MATRONA

EDITORIAL PAGES.—The Great Concept of the Humanity of Deity.—The Wounded President and Nation.—Critics of Christian Hymnology.—Revolt Against Ecclesiastical Authority.—The Subjunctive Mood—Vermiform Appendix. L. P. BORDEN

QUESTIONS.—Relation of Mind to Minds.—Inspiration and Illumination.—The Progress of Deity, - - - LUCIE PAGE BORDEN

MISCELLANEOUS.—Sultan's Unhappy Life.—America's Working Women.—Propaganda Appointments.—A Word to Subscribers.—World's News.—Periodicals Reviewed.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, PH. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity, not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is enmeshed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

V. J. xv. No. 43.

CHICAGO, ILL., SEPTEMBER 13, 1901. A. K. 61.

Whole No. 458

Attempted Assassination of President McKinley.

The Appalling Event of the Pan-American ; Popularity and Magnetic Power of the President ; Dangerous Exposure of the Head of Government ; the Spirit of Anarchy.

THE WORLD IS APPALLED at the attempt of an assassin to murder the President of the United States. There can be no doubt of the fact that the effort to take the life of Mr. McKinley is but a link in the chain of a conspiracy to eliminate, as factors in the conduct of human affairs, all men in authority, beginning with the heads of government. It is the universal sentiment that if personal character could exempt any man from the hatred of another, the present incumbent of the Presidential chair is entitled to this immunity. In his social life, in moral character, in his religious devotion, as the world regards religion, and in the application of the principles of charity, he is unrepined. There are certain factors in his Administration that have made him the most popular man in America. He was quick to perceive and take advantage of an opportunity offered to but few men in the progress of human events; and availing himself of the moment he revolutionized the traditions of a nation, and in its humiliation, severed the bonds of a people in agony of desperation, and launched a new national life upon the sea of progressive evolution. Another popular stroke in the policy of progress was the fearless execution of the principle of expansion, which must constitute an essential factor

in the career of the world-power, now the marked characteristic of the great Republic. Before the assassin's shot was fired President McKinley had added fifty fold to the esteem in which he was held when elected the second time to the Presidency. These elements of personal character and public renown are not the greatest factors in consideration, when we contemplate the event which has caused the agitation of our country and the world. Behind this villainous purpose to destroy a human life, are the machinations of a subtle power, world-wide and venomous, having its origin in the barbarous enforcement of tyrannical authority not altogether confined to the limitations of the recidivating medieval ages.

Arbitrary and unmerciful authority has instituted a reaction that will inevitably more than appall the world. While the world stands aghast at the threatening attitude of the avengers of centuries of oppression, as they, red handed and gory, intimidate the nations, a new and greater danger threatens the stability of government and the liberties of the people. It is well that Providence, or fate, provided that time should elapse between the assassin's climax and the crisis of his victim's calamity during the nation's suspense. There is no justice in a retaliation which indiscriminately em-

The Flaming Sword

braces the innocent with the guilty. Far better that many guilty men escape, than that one innocent man suffer at the hand of an infuriated vengeance. While we pray for the recovery of our President from the effect of the assassin's bullet, may we also pray for the spirit of deliberation in the effort to deal with the gory hand of a power inimical to the existence of organic life.

An Unwarrantable Exposure of the Head of a Great Republic.

It does not take much of an observer to discern the anxiety of the politicians to exploit the personal magnetism of President McKinley. May we obtrude the inquiry, To what extent did the cheap political jugglery which accompanies our national progress, enter into the exploitation of our chief Executive's person at a time when all men ought to be aware of the existence of a conspiracy to forcibly dethrone the heads of kingdoms, and to destroy the executives of Republics? The danger of the exposure of the President's person could in no wise be compensated for in the pleasure it might afford the rabble. May the time arrive when it will not be considered the duty of the President of the United States to literally shake the hand of the populace. The day before the attempted assassination, when the President stood upon the floor of the pavilion where he addressed the people, we made the remark: "He is in danger! What a target for the hand of the anarchist!" We had an intuitive sense of the lurking danger. We were not the only one in our little group to feel the vibrations of the destroyer's purpose.

Mr. McKinley is the President of the United States, not the President of a Party in Power.

A dangerous point in our history has been reached when the advocates of a political conviction denounce everything as anarchistic, which differs in political sentiment from the incumbent Administration. While it is one of the fundamental principles of our Constitution that the majority shall rule, it is also fundamental that the minority shall be protected in their rights. Men may honestly and righteously differ in opinion. There are those who justly entertain the conviction that communism will ultimately supplant all of the present forms of government. It will not, however, obtain through any violent effort to dispossess the rich of their accumulations. The spirit of vengeful retaliation may go too far in its sweeping purposes. Already, democracy, socialism, anarchy, and communism have been bunched together as enemies of government, and relegated to one common plane of disrepute, with the further purpose of relegating them to an ignominious oblivion. The time will come when those who now revel in the luxuries of an unworthy appropriation, will comprehend the great truth that the interests of the producer and the accumulator of wealth are identical, and

when it will be regarded as essential to the welfare of all concerned to voluntarily, under a new organic force, institute an equitable distribution of the accumulated wealth of the world.

There can be no better time than now, to differentiate between the various forms of social anarchy and the power of organic unity, which we prophetically declare will obtain throughout the world in the very near future. There is coming an equitable distribution of the world's wealth. It will mature when the spirit of Communism, which was planted by the Son of God and which actuated the early church, has passed through its stages of regeneration and shall rebaptize the race. Organic unity is essential to the integralism of the world. God will breathe anew upon the world; the bosom of the human race will heave with the delights of a Deific respiration, and there will be one fellowship, wherein there will be no rich and no poor as distinctive conditions of humanity. There is coming an overwhelming baptism. The breath of God will revivify and rejuvenate the race of men. Those who are now distinctively rich will come under its influence and, as of old, lay their possessions at the feet of the new Communism.

The Fateful Shots End the Festivities.

The Executive of our nation had been invited to enjoy the festivities afforded through the wonders of the Delightful Pan-American. He had evidently enjoyed everything designed for his entertainment. The wonderful display of electric power, beyond anything ever before presented to the world and beyond human description, delighted his Excellency, the President; and later, the exuberant pyrotechnic display was fully appreciated and enjoyed. His entertainment during the hours preceding the moment of calamity, was one round of pleasure for himself and his entertainers. The moment of his darkness and the solicitude of the nation and the world came upon his entrance to the Temple of Music.

We were moving leisurely toward the door to note the coming of Mr. McKinley, who was just then expected to extend his reception. As we passed a booth near the door looking out upon the beautiful work of art, one of the demonstrators said: "He has gone into the Temple." The Temple of Music is about one hundred and eighty feet from the Graphic Arts Gallery. We walked over to the entrance of the Temple, and while about ten or fifteen feet from the entrance, heard what seemed a crash. We could not believe pistol shots had been fired in that sanctuary. The door of the Temple was instantly closed. We walked back to our booth, wondering what had occurred; a moment later we were asked if we knew that the President had been shot. Five minutes from that time we saw our Chief Execu-

tive lifted into the ambulance, having been stricken down by the bullet of the assassin.

The reports of eye witnesses differ as to the details of the event. It has been reported that some one immediately preceded the man who held and fired the pistol, and that this man held the hand of the President unusually long and was ordered to move on. The assassin, it is said, followed this man. This is denied by responsible eye witnesses, those in whom we have great confidence. It is also reported that a negro grabbed the assassin, and finally struck him and knocked him down. This is also denied. A woman with a little girl immediately preceded the wretch who committed the dastardly act. An artilleryman was the first to grapple with the culprit, and Mr. Foster, a secret service officer, struck him in the face, knocking out his teeth and otherwise mutilating his physiognomy. The assassin was immediately surrounded and pinioned. The Presi-

dent was taken to the Emergency Hospital on the grounds, not far from the Temple of Music, where the fateful shot was fired. It was at the Emergency Hospital that the operation was performed, as we understand, by Dr. Mann.

The outside world might imagine that there was great excitement. There was some excitement near the point of contact, but a pall settled over the entire Exposition grounds, and over the entire city of Buffalo. The oppression was too deep for excitement. At the present writing, September 10, all announcements regarding the President's chances of recovery are hopeful, but we do not yet concur in the opinion, that he is out of danger. We trust for a speedy recovery, and with it an augmented popularity. The seat of Government of the United States is now virtually and practically in Buffalo. It is a remarkable and portentous fact.—KORESH, at the Pan-American.

The Coming of Elijah the Prophet.

A Discussion of the Character of the Tishbite and His Work at Mt. Carmel; the False Claims of Dr. Dowie; the Advent of the True Prophet.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

WE AGREE that this is the time for the manifestation of the Elijah mentioned in Malachi, and when a man claims to be that personage, as Dr. Dowie does, if we are rightly informed, it is not only proper, but our bounden duty, carefully to consider those claims and see whether or not they are well founded. We need, first, a clear understanding as to who Elijah was, and what was his mission to men. Our first knowledge of this very remarkable personage—who is described as a hairy man with a leathern girdle about his loins—is, that he appeared before Israel's corrupt and very wicked king, and declared that there should be neither rain nor dew for three years, except according to his word. The Word of the Lord, which as we shall see was in himself, told him to withdraw and conceal himself by the brook Cherith, where he would be fed by the ravens—the black Arabs, to which race he belonged.

When the water supply failed, Elijah was commanded to retire into the country of Zidon, to be fed by a poor widow woman. When the prophet asked this woman for a morsel of bread, she said that she had nothing but a handful of meal in a barrel and a little oil in a cruse, and she was gathering two sticks that she might go in and dress it for herself and son that they might eat it and die. Elijah, whose name means God the Lord, told the widow to fear not; that the meal and oil would not fail until the rain came. Thus as Jesus increased the bread and fish that fed the multitudes, Elijah increased the oil and meal that fed these three persons "for *many* days." "And it came to pass

after these things, that the son of the woman fell sick" and died. Observe that the prophet did not, when he was sick, make an effort to heal him, as this modern professed Elijah would have done, but took the dead child and restored him to his mother alive, when the woman said: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is the truth."

Elijah's Visit to the King.

When Elijah went to show himself to Ahab he met the master of the king's house, Obadiah, who, when Jezebel slew the prophets of the Lord, rescued one hundred of them and fed them on bread and water in a cave. In the sore famine, he and the king were searching the country for grass to save the horses and mules alive. Allaying his fears of the king's wrath, who had searched for him in vain through all countries, the prophet sent him to tell Ahab that Elijah would see him that day. Going to meet this one for whom he had so long searched in vain, Ahab said: "Art thou he that troubleth Israel?" Elijah answered, "I have not troubled Israel; but thou and thy father's house." This truly kingly man commanded this corrupt and tyrannical figurehead of royalty to gather together, at Mount Carmel, "all Israel * * and the prophets of Baal, four hundred and fifty, and the prophets of the groves, four hundred, which eat at Jezebel's table." These representatives of the old corrupt church and state were assembled at Carmel, which as Swedenborg says, in the

The Flaming Sword.

language of correspondencies, means "the good of the church; the spiritual church; the celestial church." That is, the old dead church, as always happens in the end of an age, met the new church and state of the new age, when the old was destroyed to give place to the new, true, and righteous church and state. The new had come down from heaven in Elijah. Before that great and terrible day of the Lord, "I will send you Elijah the prophet."

When the two forces were assembled, Elijah proposed a test to determine before all Israel which was the true and which was the false. The God which answered by fire was the true God, and as a result the old rotten and persecuting church was destroyed in the persons of all its prophets, and the old effete and tyrannical state, in the person of its most despicable king, his most devilish wife, his seventy sons, and all their relations and friends, was soon destroyed according to the word of Elijah expressed in minute particulars. Before the accomplishment of these things which required some time, Elijah again fled into the wilderness to escape the threat of this terrible woman, Jezebel, upon the death of her eight hundred and fifty false prophets.

The Prophet Prepares for the Contest.

Before this, however, Elijah went up to the top of Carmel to look for signs of rain. Now recall the meaning of Carmel, and remember what rain (water) means. In fact, he was looking for signs of the reign of righteousness to cover the earth in the new age—new heavens and earth, which he was ushering in. After sleeping under the juniper tree, which means bitterness, and being strengthened by the food which the angel of the Lord provided, he traveled forty days and forty nights, until he arrived at "Horeb, the Mount of God," which Swedenborg says means "the divine truth in externals, for Horeb is a mount round about Mount Sinai, which signifies divine truth." Bringing down the spiritual into the natural sense, it means that Elijah arrived at the divine truth, became its personality, as Jesus was, so that he could say, "I am the truth."

Now the word of the Lord that was in Elijah said to him, in the cave whither he had gone (cave meaning "such an obscure state of good as exists in temptations"), "What doest thou here, Elijah?" He was commanded to "go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle." Mantle means "the divine truth of the Word." Jesus was one of the seven Words of God, so now Elijah became a Word. This was Elijah's final and complete preparation for the work he had yet to finish in the destruction of the old age, old heavens and earth, and

the bringing in the new. The whirlwind, the earthquake, and the fire were the agencies to destroy the old corrupt human conditions.

To complete this mighty work, in which the Lord was not, the Lord commanded Elijah to anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, to be king over Israel; and Elisha, to be prophet in his room. "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay, yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth that hath not kissed him." These constitute the nucleus of the church of the new age. Departing thence he met Elisha, who was plowing with twelve yoke of oxen. Upon him Elijah cast his mantle, and following him he became the prophet's servant.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." By another passage we will see who this Messenger is, who is also the Lord. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." That great day is the judgment day which ends every dispensation. That is where the world now is, and that is the explanation of the many claimants to the honor of being the Elijah. The true Elijah will make the same challenge to a false and corrupt church and world that the Elijah of old did. His instructions as he stood on the Mount before the Lord, showed him that the destruction of the old required fire; but God was not in that fire. The fire that destroyed the victim, thus revealing which was the true God, was not the real divine fire in which God was.

The Fires of Destruction and Translation.

When the son and successor of the wicked Ahab was sick and had sent a messenger to inquire of Baal-zebub, the god of Ekron, whether he should recover, Elijah met him and told him that because of his preferring to consult the false god he should certainly die. The king sent out a captain with fifty men to command the prophet to come down from the hill upon the top of which he was sitting. Upon the captain's making known the king's command, Elijah said: "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty." A like destruction overtook the next captain and his fifty. When the third detachment came up its captain, kneeling, besought the prophet to spare him and his fifty. The angel of the Lord commanded Elijah to go down, and he arose and went to the king, and declared to him that he should die because of his desertion of the true God.

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha to Gilgal." Gilgal means a circle, a wheel, a cycle; and the passage means that they went down to the end

of the age—dispensation. "Elijah said unto Elisha, tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, as the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel." Bethel means "the divine in the natural principle," and in the natural degree of the Word, it means the man who has that in him—the house of God. The meaning, then, is that Elijah became God's house.

Again Elijah said to Elisha: "Tarry here, I pray thee; for the Lord hath sent me to Jericho," but Elisha answered as before, and they both went on to Jericho, which was the city of palm trees, and meant victory. Elijah had overcome and was ready to have the new name of God written on him. On each of these occasions, the sons of the prophet had asked Elisha, who was yet only a servant, if he knew that his master was about to be taken away from his head, to which he replied that he did, telling them to hold their peace. Once again Elijah said to Elisha: "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." Again Elisha refused to tarry, and they went on. By the waters of the Jordan being divided and Elijah passing over on dry ground, was signified "the removal of evils and falses, and the admission of those who were principled in goods and truths;" and on the natural plane it signified the man who had become the personification of good and truth—God-man, as Jesus was.

The Baptism of Elisha.

Fifty of the sons of the prophets had taken their stand to watch results. Elijah and Elisha stood by the Jordan, when Elijah took his mantle and folded it together, and struck the waters, which divided, and they went over on dry ground. When they had gone over, Elijah bade Elisha ask what he should do for him. "Elisha said, I pray thee, let a double portion of thy spirit be upon me." This in the Hebrew means, let thy double spirit—the whole of thy spirit, both intellect and will, be upon me. Elijah said: "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." As they walked together, it is recorded that a chariot of fire and horses of fire—this was the real divine fire in which God was—came along and parted them and carried Elijah up into heaven. Then Elisha saw who the wonderful man, whose servant he had been, really was—God the Father, and he cried out: "My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."

According to promise, Elisha had received Elijah's whole spirit, which came from his body, soul, and spirit going away to spirit. As a result of such reception, he rent his clothes into two pieces. The clothes are the garments—the physical nature which clothes the inner man, the spirit. Elisha had been a common man, born in sin and shapen in iniquity; but the reception of Elijah's spirit, which was biune, male and female in one form, as was Jesus and the Adam before the fall, caused

him to rend his garments into two parts—made him biune, male and female in one form, as is every seed which is to reproduce its kind.

Now comes the proof of the above. When Elisha smote the waters with Elijah's mantle, they divided, just as when Elijah smote them. When the sons of the prophets, who had been on the watch, saw, "They said, the spirit of Elijah doth rest on Elisha." Corresponding to this is the meaning of the words: Elijah signifies God the Lord, and Elisha means God his savior—the savior of God the Lord. To the same purport are all the subsequent acts of Elisha. As Elijah and Jesus had done, he multiplied material substance, as in the case of the little oil in the cruse, to prevent the usurer from enslaving—contrary to God's law—the poor widow's two sons. There is no record that he healed the ordinary sick, as this professed modern Elijah makes great boast of doing, but he raised the dead son of the Shunammite, and restored him to his mother. He cured the Syrian general of leprosy, which is supposed to be little less difficult than raising the dead; and, unlike what is yet known of this modern Elijah, he utterly refused to take anything of the priceless fee that royalty sought to induce him to take. There was not a miracle which Jesus wrought which was not duplicated by both Elijah and Elisha. There is not an act done or approved by either of them that is not directly opposed by the present hell-born competitive system, by which Dowie's people—under his supervision and approval—are said to be amassing great riches.

The Final Contest of Prophets.

In conclusion, some of the reasons which make it impossible that John Alexander Dowie can be the Elijah of this age, are these: he is an entirely different man from any Elijah who has yet appeared. Both the original Elijah and the Elijah that appeared in the time of Jesus—John the Baptist, were men with a leathern girdle about their loins. The leathern girdle "signifies an external band receiving and containing the interiors;" on the natural plane, it signifies a man of like continence as Jesus was—one of those eunuchs who are self-made for the kingdom of heaven's sake. Of course, this class of men have no wives, or if in form they have them, they live as though they had them not. Dr. Dowie, as we understand, is not of this class. He approves of, and practices usury and banking, both of which are in direct defiance of God's law, of which *the* Elijah is the embodiment.

When the real Elijah comes he will understand the true system of the universe and reject the present one, which is based upon somebody's guess. He will know perfectly man's relation to that universe, as the power that controls it and operates through it. He will understand perfectly man's relation to God, and will "know God and Jesus Christ"—the anointed Savior, "whom He hath sent." He will know the right and just relation of man to his fellow man, which, as established by Jesus, was simple communism, not a so called

"Zion" whose elect constitute a partial and privileged sect under the hell-born competitive system.

As a supreme test of who is the real Elijah of this age, when, as of old, the sacrifices are set in order, the God that answers by fire and consumes the offering, which will be the Elijah himself, will be the true God; and the spirit—Holy Ghost, that results from that combustion will be the seed whence shall spring all the blessed new

conditions of the blissful Golden Age so long foretold—the kingdom of heaven in earth, for the coming of which Jesus taught us to pray. As Dr. Dowie knows nothing of, nor does he desire this blissful reign of righteousness in earth, he cannot be the central personality, the Elijah, God the Lord, the perfected Adam, the God-Man and Man-God through whom it will come to this suffering, sinning earth.

The Golden City and the Temple of the Sun.

The Coming Age of Civilization and its Wonderful Architecture; the Triumph of Genuine Science and Art Co-ordinates with Man's Victory over Death.

BERTHALDINE, MATRONA.

THE GOLDEN CITY! The city which hath foundations, and whose Builder and Maker is God. "Here we have no continuing city, but we seek one to come," wrote an apostle; and in the general epistles we find such expressions as "the world that then was," and "this present evil world;" and the Christ used the term, "the world to come." A world or cosmos is an order of things for a given cycle. The world that now is, is a dying world, and its end is near. The autumnal glories of its cycle flush it with brilliant hues and beauties, prophetic of its dissolution, and also of the resurrection of its life—the life of the Christ laid down to give it life. As its ascending energies pass out from its body of death they enter, through the transmuting mediumship of new forms and qualities of life, the heavenly sphere of the world to come.

The world that now is was conceived in sin and shapen in iniquity. All that we now see with the eye of the natural mind, of the products of the present cycle of human development, is manifestly the result of the sin of adultery. This present evil world has been denominated by historians, the Christian era. They synchronize its existence with the birth of the divine Human, the Lord Jesus. In obedience to the law of sacrifice for salvation, the man Jesus, who knew no sin, was made to be sin—that is, to take upon himself the sins of this present evil world. "The wages of sin is death." "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." The holy Seed sacrificed will therefore bring forth in due season the more abundant harvest of his kind, and reproduce itself—the holy Seed of the Tree of Life. The holy One has died during his era, both as a God and as a sinner. Like a God he will arise from the body of death, the man of sin in which he was sown. The God race constituting the organic unity of the divine kingdom, will build the Golden City of the new world or order of things to come in earth.

The man of sin, in the microcosmic and macrocosmic forms, now stands revealed, in accordance with the descriptions of prophetic inspiration, as the tree of knowledge of good and evil in fruitage. Its fruit is

ripening for the eating of men who would be as Gods, knowing good and evil. In the day they eat thereof the men of sin will die; they will be dead to the old order of the iniquities of adultery, and alive to the new order of the Man in Christ Jesus, its holy Seed. The old family tree so long and so devoutly revered, is reserved unto fire. The new family tree is the Tree of Life, which bears twelve manner of fruits, and whose leaves are for the healing of the nations. The burning of the old family tree, which is consumed by its own lusts, generates the fires of Gehenna which must burn from age to age. They are lurid and deceiving and attractive to the unwise who see all things "as through a glass darkly." The glow of this dissolving life is often taken for that of healthful prosperity. The descending elements of the body of death take on and reflect the bright hues of the focalizing energies of radiant, resurrecting life; and in forms prophetic of the life or order of things of the world to come, they forewarn and foretell, and bid aspiring man to lay hold on the powers of the world to come, the powers of genuine Science, the God of Day.

The material universe which we inhabit is the eternal sphere of existence, occupied by both spiritual and natural heavens and hells of high or low degree, according as the works of man shall be. The enlightened mind perceives, in the efforts of man in his present degraded state to make the things of God—the beautiful uses of Nature and the triumphs of science and art—to serve the purpose of the devil, and to gratify the love of money, wonderful prophecies of the speedy destruction of the now reigning powers of hell, and wonderful reflections of the final state of all earthly things to be attained in the service of the new heavens of the world to come. For instance, the prescience of genuine Science regarding the great national and international expositions of the products of industry and the triumphs of art, during the past thirty years, perceives in the struggling aspirations of men enslaved to the devils of their own lusts, an effort to realize even in their perverted states, some of the harmonies of constructive coöperative effort which belong, in their perfection, only to the divine order of the God kingdom and dominion.

Both the White City and the Rainbow City have furnished many materialized symbolic prophecies of that crowning City of all ages, that harmonizer of all civic harmonies, which we may wisely denominate the Golden City of the New Jerusalem. The celestio-astral form of this City, the Eloah of Jehovah, has aggregated to himself its Victor, Builder, and Maker, in the brain of his personal Messenger of his seventh covenant, which completes his conjunction with his humanity. The Holy City has been dreamed of, sung of, and prophesied of for ages. It is now ready to descend. Its radiance streams from the Stone most precious—the Shepherd, the Stone of Israel. No man not begotten by the God of love would dare stand forth in the radiance of this Light; but those who love the Lord because he first loved them and gave his life for their ransom, dare all things in his name. It is for these fearless ones to offer themselves as a reasonable service on the altar of their love. The law, in its Theocratic power of science, can slay to make alive the entire man of sin. “All the wicked will God destroy.” He destroys but to recreate in progressive orders. All the great slums of iniquity, the wicked cities of Christendom, the cities of a crooked and perverse generation, will be destroyed to be rebuilt to the honor and glory of the Gods. Renovated, they will stand as will the God-men stand—without spot or blemish in the light of the genuine science of the laws of civic construction.

The man who now possesses the knowledge of genuine science is a citizen of no mean city. He represents the New Jerusalem, and is here to be the architect and builder of its Golden City, the great metropolis of the world to come. The Golden City will be the city of the Brazen Serpent, the All-wise, who unites in himself the silver and gold of doctrine and life in every form of truth and good, of the arch-natural supremacy attained by the God race. There will be nothing that can hurt or destroy the divine-human perfection of man within the precincts of that holy City; and it will impart the light of Life—Haveh, to every nation under the sun. The Rainbow City symbolizes the seven spirits of God as manifest in the bow or covenant of Joseph, the bow of promise to abide in strength in the hands of him who is made strong by the hands of the mighty God of Jacob, who chose science rather than flesh-pots. This Archer, this mighty Nimrod, who seeks and finds the degenerate animal life of God to slay it and to make it alive in God’s image and likeness, infolds the seven potentialities of generation which ultimate at the end of a given cycle, now at hand, in the perfections of Deity manifest in the Grand Man and in his constructive organization of perfect human institutions and their functions.

The promise of the rainbow follows in its fulfilment the blessing of the latter rain which floods the world with the science of truth. Following the rain, first in order is the great out-shining of the Sun of Righteousness in the power of his glory, the constructive potency of the divine Motherhood, whose head is the Messiah of the age. “She shall be called the Lord our

Righteousness.” She is the Mother and the holy Temple of the builders of the Golden City of her kingdom and universal empire. The Golden City is not far away in the realms of time, nor distant in its location in space. Its architect and builder is present, veiled as the Prophet of the Most High.

The plans of the City are all drawn, its location scientifically defined, its light generated, and its altar fires kindled. The Prophet needs naught but co-workers; for he who was rich became poor that we, through his poverty, might be made rich. We must surrender our forces to the Captain of our salvation, and, taking the sword of the Lord and of Gideon, fight in the battles of truth against error. The man of sin universal is asleep in death, and his eyes are closed, blind to the presence of the Lord. It will require the final judgment of the Lord to awaken him to righteousness. Catastrophes and cataclysms are at hand to execute sentence of destruction on works of evil. The hearts of men must fail for fear and generate the fear of the Lord, which is the beginning of wisdom. “Fear him,” it is written, “who is able to cast both soul and body into hell.”

When man has been led to Christ by the forces of the law which operates to that end in the case of every man begotten of God, he will walk humbly with his God and be led in green pastures and beside still waters. The soul of Christ will be restored to him, and he will build him an house and dwell therein. His house shall be the Temple of the Sun, and from it will radiate the Golden City. The Temple will be white, yet radiant with all the hues and glories of the rainbow, and glistening as the polish of gold and silver. The stones of the Temple are men purified in doctrine and life—men who have believed that the love of money is the root of all evil, and whose hate of its sordid power has wrought its destruction. There can be no Golden City till the golden calf is melted and its worship made vain. The Brazen Serpent must take the place of the golden calf. No rich men, those who are to “weep and howl” when destruction cometh, can enter the Golden City, save as the followers of that Lord who was rich, yet became poor.

The Lord surrenders all for the common weal or wealth of his humanity, and every man is debtor to the Lord until he has surrendered his last farthing to the Lord’s treasury; and he must remain in hell in the torments of mortality, the conflicts of competition, until he is ready to do the works of him who holds the keys of the kingdom—the works of the law. The day of grace ends when the Sign of the Son of man appears in the clouds of heaven. The Sign lays the foundations of the City in the righteousness of the law. Without the City, it is written, are dogs and whoremongers, and whosoever loveth and maketh a lie. Every coin and interest-bearing certificate in the world is a lie, for it represents the fictitious value of gold given it by the Shylocks of greed, the emissaries of the devil. Whosoever endorses or favors the systems of fallacy which produce and uphold the coins and bonds of the usurer is a lover and maker of lies. Remember, to be without the Golden City is the portion of liars.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE CONCEPT of the humanity of Deity is one that appeals to the logical faculty as convincing and reasonable. It exalts man at the expense of the animal proclivities. The introspective processes of experimental psychology are sufficient to prove to any honest thinker that he is dominated by varying impulses, some tending to drag him down, others urging him to higher efforts. Every person thus becomes a vortex of centrifugal and centripetal forces. The very fact that two contending elements meet within his nature, shows that there is as much above him in hope as there is below in retrospect. He sees the lower kingdoms of Nature and the depths of human-animal depravity. There must be corresponding heights to scale. To contend that man is never to follow in the direction of his nobler impulses is to deny their use. It leaves them without any *raison d'être*, and reduces his mental constitution to an absurdity. To admit that the victory must be won at some time and by some means, is to acknowledge that it is possible for man to become God. Complete mastery over the animal tendencies sums up a logical idea of Divinity. Admitting the possibility of such attainment, by what means is it reasonable to conclude that man will reach the acme of development? How does the animal kingdom rise to the human? Not simply by the force of its own aspiration, but by coming in contact with the human plane and supplying there a vital need. Man raises the animal by assimilating and incorporating it in order to supply the demand of his own system for nutriment. Analogically, man cannot rise to the status of Divinity by sheer force of will. He cannot go to God unless God is impelled by the necessities of his own being to assimilate humanity and transform it to his own substance. This involves an interchange of the energies of affection of a higher quality. It is reasonable to believe and to postulate that man would feel no attraction for the animal plane and no inclination to appropriate its life, unless he had arisen from it and held within him corresponding elements. So unless God had evolved from humanity, he would feel no attraction toward that plane. Psychology affords evidence, as seen above, that perfected man is God. It is also demonstrated by the true Cosmology according to the laws of analogy. Contrast the reasonable doctrine of the humanity of Deity, with the idea of an all-pervading spirit diffused through infinite space. This practically removes him from the sphere of human conception, and makes of him an extra-cosmic deity—out of touch with the harmonious order of things.

The current of the nation's thought sets toward its chief Executive, feeling that the blow which felled him was a dastardly thrust at its own integrity. Yes, the nation itself has been wounded in the person of its representative! Whatsoever the line of policy to which President McKinley stands committed, he is nevertheless the choice of the people, and he holds his office by virtue of their desires. The philosophical mind, instructed to look forward to social upheaval, while it recognizes such a necessity does not con-

done the fault. "It must needs be that offences come; but woe to that man by whom the offence cometh." The mental energies of a great country polate in its head. Three times now within the last half century that head has been stricken. There is an immense sphere of chaotic force which represents the revolt against authority. All its motions are unruly and disorderly. The name by which it is called, exactly defines its character. Anarchy, as said before in connection with the assassination of King Humbert, means without a head. The anarchistic power is destructive but not constructive. It cannot bring in the new order, because it has not located the center of influx that will constitute the head of the new dispensation. Koreshanity believes and teaches that this Head must be divine—that the time has come for the unfoldment of that kingdom which has thus far been interior. The forces long pent up and seeking to find outlet in sudden acts of violence directed against centers of government everywhere, are tremendous. Nothing short of the energies of Almighty God brought down into the natural world, massed and consolidated as they have not appeared for twenty-four thousand years, can meet the emergency. Thanks be to Him who giveth us the victory, the issue of the combat is not doubtful. Truth and righteousness shall prevail.

The susceptibilities of many have been wounded by some recent attacks upon Christian hymnology. Some critics have qualified all the hymns of the church as doggerel, making an exception only in favor of Cardinal Newman's stanzas, "Lead Kindly Light." Whatsoever has served its purpose must give place. Is it not written that the heavens themselves shall wax old as a garment,—that they shall be rolled together as a scroll and pass away? This refers to the spiritual heavens, not to the cosmic, though both are subject to the laws of disintegration and renewal. The Lord says: "Behold, I make all things new." We are standing upon the threshold of an age to be known in history as the Koreshan era. The inception point of the new church is already located. The epoch at hand represents the climax of progress engendered by the conspiracy of divine and human activities. Who would wish to keep the songs that breathe of doubt and discouragement? Let the Church Triumphant discard that which pertained to the church militant. It was sweet to sing: "Lead kindly Light, amid the encircling gloom," while the night lasted, but when the Day Star has arisen and its wondrous beams are flooding the whole earth with radiance, let pæans of joy resound. "I would not live away, no, welcome the tomb," was the language of those who thought to find the summit of human aspiration realized by means of death. How unworthy the lips of those who have learned that it must be reached by overcoming death! For them there is a *new song* written in heaven: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our God forever and ever."

It is no wonder that a world which is weary and heavy laden should revolt against the burdens of ecclesiastical

authority. It is not strange that it should denounce with bitter emphasis the shams of an unfaithful and hypocritical church. Society has suffered too much from its encroachments to submit further to the dictatorship of cruelty in the name of Incarnate Love. The lament of Mary rings out in pathetic accents from many voices heavy with tears: "They have taken away my Lord, and I know not where they have laid him." The personality of the Lord Jesus is lost, and those who seek in vain for some tokens of his presence amid the corruption which fills the whited sepulcher that calls itself the receptacle of his Spirit, cannot be blamed for turning to what they term the "Christ principle," in despair of finding more tangible and definite expression of his life. Koreshanity brings no word of blame for those who suffer, no harshness for those who mourn. It speaks, the rather, comfortable words to the heavy-hearted and good tidings of great joy to the distressed. The "Christ principle" in the true sense, as it explains, is the heaven that has been working in the church until the whole mass is soured and vitiated. Or, to use another figure, it is the personal Christ converted to Holy Spirit and sown in that soil nineteen hundred years ago, where, like every seed thus planted, it has gone to decay. The death of the one seed implies its resurrection in the many seeds. The "Recovery of Jesus from Christianity" involves his resurrection in many visible and tangible personalities—Saviors like the original seed.

"The Lord is my Shepherd, I shall not want." The office of Shepherd embraces that of tender care and gentle leading. It also devolves upon the Shepherd to take his flock home at night and gather the sheep into the fold. In the accomplishment of his mission the Lord Jesus was smitten and the sheep were scattered abroad. Is there no one to bring them home? Has the church in its desolation no right to the cheering words of the Psalmist? From age to age they still endure. Before the Lord went away he commissioned one of his Disciples to feed his lambs. This was Peter, and now that the church suffers for lack of food, he comes with the bread of life—the pure doctrine that is to show the way and guide the weary home after long wandering in the wilderness of sin. "The Lord is my Shepherd, I shall not want." The words are to become a pæan in the mouths of those who recognize the Shepherd and see the rest in view.

The disappearance of the subjunctive mood is noted in an interesting manner by a contributor to the *Record-Herald* of Chicago. He says Brander Matthews found the subjunctive mood was used only about 160 times in an examination covering nearly two million words, and in most of these instances it was with the verb "to be." "If it be," and "if he were," are simple forms of frequent occurrence, but, as the writer contends, "One may ignore the subjunctive without losing literary caste, and there are said to be writers who make a practice of avoiding it in order to hasten its disappearance from the language." Now, as every student knows, subjunctive means "under the yoke," and this is the age of bondage when the *verb*, the *word*, the expression of *being*, is under the yoke of oppression. May not the passing away of the subjunctive mood be taken as an evidence

of the emancipation of life? Small tokens mark great events.

Medical science has generally agreed that the vermiform appendix was of no anatomical use, though it would seem to be an organ which Nature, in league with the doctors here, designed for the express purpose of putting money in their pockets. But the rectitude of Nature should be above suspicion, and her complicity in the case must not be conceded before circumstantial evidence. It is not like her to waste good material in a physically useless organ, and all her works bear witness against the folly of such an assumption. Many years ago, the discovery which is now agitating medical circles was anticipated, and the Founder of Koreshan Science stated that the function of the vermiform appendix is to send a secretion from the nerves centering there to the bowels. The name appendix indicates supplementary material of too much value to be omitted.

One cause of discontent with modern educational methods lies in their failure to take account of individual temperament. Pupils cannot be graded en masse. The diversities of physical and mental inheritance are too great to admit of successful training where fifty children are crowded into one class, all obliged to follow the same course of study with no variations. Culture implies individual pruning. The nature of the plant renders one shrub awkward and another graceful where all are cut to the same shape. A weeping willow and a poplar tree would lose their natural beauty if trimmed to the same outline.

Koreshanity is emphatically opposed to methods of violence. Its mission is to herald the peaceable kingdom of righteousness, and the introduction of mental harmony through the rest of spirit accruing from the reconciliation of science and religion. The conflict of thought caused by the opposition of these two fundamentals, is the source of extreme disquiet in outward spheres. There remaineth a rest for the people of God, which is to be found through the acceptance of truth so absolutely demonstrated that it is no longer subject to dispute.

It is the function of Koreshanity to *explain*—to smooth away the difficulties and make the ground level. It was said of old that every mountain should be removed. All obstructions are to be cleared away from the intellectual path.

When words cease to be the expression of human emotion, they are dead; the spirit has departed, and the body must be destroyed by cremation in the fires of criticism.

One truth from the center of being will destroy thousands of errors from the circumference. One heart-throb of eternal love will compensate for years of agony.

When the human mind expands to embrace the universe and understand its mysteries, man becomes the microcosm.

Every truth is a cell correlated with every other, as the cells in the human body correlate.

He that ruleth his own thought-world is better than he that taketh a city.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Relation of Mind to Minds.

EDITOR FLAMING SWORD:—The September issue of *Riches* quotes THE FLAMING SWORD as saying: "Let the reader grasp emphatically and absolutely the idea that the thoughts of the mind are actual, substantial things; that the mind itself is veritable substance. Let it be also known that as the mind thinks out, the substance of thought flows out." Am I to understand by the above, that the individual mind and thoughts, regardless of circumstances, opportunities, and surroundings are responsible for individual conditions in life—physically, spiritually, and financially?—J. E. A., Student in Koreshanity, Hosford Park, Indiana.

There are many factors which enter into the consideration of this question, but it may in a general sense be answered in the negative. Every mind in the universe flows into every other, as the light from one star in the physical heavens shines into every other, star. No corpuscle of the great body social is independent of that body and able at will to remove himself from relationship with it. A man may try to create for himself the environment which he desires and which he thinks that he deserves, but he cannot by the exercise of will in certain directions emancipate himself from conditions incident to the development of the race at a given epoch. The physical brain is the laboratory where the substances of mind, love and intellect, are generated. Just as one star differs from every other star, so each mind attracts from other minds a different quality of thought, and in the processes of alchemical union in the cell, transmutes this to its own quality, which flows out as its own substantial product. The individual mind, using the term *individual* in its scientific acceptation as referring to the undivided or biune genus, evolves to become the creator of the anthropostic universe in the sense of begetting or putting it forth; but like the central sun of the physical cosmos, it is still in relations of reciprocity. It is not independent in its motions. God is both origin and offspring.

Inspiration and Illumination.

EDITOR FLAMING SWORD:—Please explain the difference between inspiration and illumination and oblige—A READER.

Inspiration means to breathe in; illumination means to shine in. There is an order of marsupials which impregnates through the breath. Analogically, by virtue of the same law operative in a higher domain, the Lord vitalized the church by imparting to his Disciples a new respiration. He breathed into them the Holy Spirit which renewed their wills and baptized them spiritually. The Christian age was that of inspiration or of philosophy. The early church was inspired with the *love of wisdom*. Illumination refers to the impartation of science; it is the quickening of the intellect. The desire for knowledge which was implanted nineteen hundred years ago is to be gratified by the shining in of natural truth. How to transform the natural body is among the truths now taught. With this end in view certain laws must be obeyed—something must be done. Hence the propriety of saying that the Piscatorial dispensation was the age of faith, and the Aquarial dispensation is the age of works.

The Progress of Deity.

EDITOR FLAMING SWORD:—Is there progression among the highest order of beings, the Elohim, in the eternal state?—INQUIRER.

The law of growth and renewal is operative in every domain; there is no exception. Koreshanity does not admit the exception which in popular opinion is said to prove the rule. The state of immortality is like a gate which swings both ways. In precipitating the germs of regeneration which go down to the plane of mortality, the Arch-natural order of immortals ascends to the more interior state of eternal life; but they enter this supreme realm as infants relative to its acquirements. Here they progress until a given cycle of spiritual development is complete and they embrace all wisdom in that sphere. Like the rays which go out from the physical sun, their mental radiations have reached the point of terminal transformation,

where a deposit of solid matter is made in the circumference. The Elohim polate in humanity. The man in whom they center is the Christ, the Savior of the higher order, and of the human race because he is the seed-man from above, who plants himself in the soil (humanity) beneath. When the personality of the God-Man is dissolved, he enters into conjunction in the ascending degree with the Elohim who constituted the celestial degree of his mind. The Elohim have then no visible, personal expression, any more than the life forces in the seed appear while it is buried in the soil. When the harvest time comes, the Elohim who have been far interior to the sinful states of humanity, having fulfilled another cycle, come again into polation in a different manifestation in a natural man—the High Priest of conjunction. He brings up the substance of nutrition which the Gods require to renew their life from humanity, and the Elohim again come forth in the Arch-natural order.

* * *

Sultan's Unhappy Life.

Abdul Hamid's Constant Fear of Assassination; his Crimes and Broken Promises.

LONDON, July 20.—In the *Paris Français*, M. Ch. Saglio gives an account of the inner life of Abdul Hamid, which forces one to the conclusion that the Sultan's life is by no means a bed of roses. He is afraid to trust the care of his health to any doctor, and has, therefore, studied medicine. The drugs he uses are prepared for him in his own presence by his chemist, Bekir Effendi, and tasted by the chemist first. They can, however, do nothing to assuage the disease which has hollowed the cheeks and emaciated the body of the Sultan, for this disease is one over which no drugs can gain the mastery—abject fear. Month by month the Sultan reduces the extent of his morning stroll, on which he is always guarded by three men at least, although it takes place in the gardens of his palace, a palace guarded by legions of police and a whole army corps, and fortified against artillery. His restless eye peers into every bush and thicket as he passes, and his hand is never out of the pocket in which he carries a loaded revolver. If anybody ap-

pears too suddenly in front of him he fires, and Abdul Hamid never misses. One day he killed an old gardener who had not seen the Sultan until he was quite close to him, and who stood up to salute him as he passed. Another day he killed a twelve-year old slave, who was playing with a weapon which Abdul himself had forgotten to take in from the garden the day before.

After his morning walk, which he takes at 5 a. m., the Sultan dyes his beard with henna and dresses for the day. His dress is very simple and is dark in color. Its only peculiarity is the number of pockets, of which he has at least thirty in every robe he wears. These are of various shapes and are made to contain revolvers, knives, and daggers of all kinds, and also for the purpose of pocketing various secret papers which he fears to entrust to his secretaries. When he is dressed, Abdul has his coffee prepared and his cigarettes made for him. He watches their manufacture fearfully for fear of poison. At 10 he lunches on eggs, milk, and a varied assortment of cold dishes. These are served to him on a tray, which is wrapped in a large cloth and sealed with a special seal by the superintendent of the kitchens. The Sultan breaks the seals himself, and before eating has each dish tried by one of the attendants, or tasted by the dogs and cats which gather round him when he takes his meals. His favorite dishes are pilaff, and sheep's trotters with a peppery sauce.

He works hard for several hours each day, but troubles himself little with affairs of State. His chief preoccupation is the investment of his fortune, which consists of about 1,500,000 pounds in lands, and 4,000,000 pounds invested abroad. In spite of his enormous wealth, the Sultan pays his debts as rarely as he can, and fights over every penny of a bill. He amuses himself with carpentering, clock-making, and ceramics, and is an expert in wood carving. The panels of one room in the Kiagtoe Kiosk are entirely his own work. At six o'clock he dines with the same precautions as are taken at his luncheon, and soon afterward he retires to rest, though rarely to sleep. He rests upon a sofa, never on bed, and a mulatto servant, Hassan Agba, sleeps before his door. The Sultan is desperately afraid of darkness and of silence. Throughout the night special readers read to him, whether he wakes or dozes, and the palace is kept brilliantly lighted all night long. His favorite books are books of horrors, tales of murder ("Montepin" and "Pouson du Terrail"), and he fears his own sons and brothers with a deadly fear.—*Sun*.

America's Working Women.

Organization Perfected and Demands Formulated; Rules of the Organization.

The Working Women of America have elected officers and adopted a wage scale, says a Chicago dispatch to the St Louis *Globe Democrat*. The rules governing the demands are as follows:

Rule 1.—Work shall not begin before 5:30 a. m. and shall cease when the evening's dishes are washed and put away. Two hours each afternoon and an evening at least twice a week shall be allowed the domestic as her own.

Rule 2.—There shall be no opposition on the part of the mistress to club life on the part of the domestic. Entertainment of friends in limited numbers shall not be prohibited, provided the domestic furnishes her own refreshments.

Rule 3.—Gentlemen friends shall not be barred from the kitchen or back porch. Members of the family of the house shall not interrupt the conversation arising during said visit.

Rule 4.—Domestics shall be allowed such hours off on Monday as will permit them to visit the bargain counters of the stores and enjoy on that day the same privileges enjoyed by the mistress and her daughters.

Rule 5.—All complaints shall be made to the business meetings of the union. The question of wages shall be settled at time of employment, and no reduction shall be allowed.

Three hundred members belong to the organization. The officers are as follows: President, May Murphy; recording secretary, Stella Wendt; financial secretary, Margaret Keehn; treasurer, Hannah Johnson. This is the scale of union wages of servants: Cooks and housekeepers, \$5 to \$7 a week; general and second girls, \$4 to \$5 a week; young and inexperienced girls, \$3 to \$4 a week.

Housekeepers who were at first inclined to make a jest of the union are now beginning to see that the matter is a serious one. The other night the girls met for business. The officers were elected, but their addresses are kept secret and will not be divulged until the organization is 1,000 strong.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

A Word to Subscribers.

Directions Concerning Remittances and Letters to Business and Editorial Departments.

We publish every week on page 2 of THE FLAMING SWORD, directions to be followed by subscribers when making remittances or sending communications. The following of these directions is essential to order, promptness, and accuracy in the Editorial and Subscription departments of our Publishing House.

Remittances may be made by money order, express order, bank draft, or registered letter; any one of these methods is safe, because if lost it can be traced, or amount recovered by issue of duplicate orders. Remittances sent in any other way are at the sender's risk. For amounts less than \$1.00, stamps are usually acceptable.

Please do not send us personal checks on banks; we have to pay the cost of collection and this lessens the actual amount, for our use, of such remittances, and sometimes checks are subject to question by banks, as to whether they are "good" or not.

Make orders payable to The Guiding Star Publishing House, according to directions. Do not send money for orders to the Editor; the direct route for remittances is to the Publishing House. Communications intended for the Editor should be made to him direct—not written on sheets containing orders to the Business Department.

* * *

The Power of the Trusts.

The trusts are so powerful that they can make or break the fortunes of any man; but not only that, they can found cities and likewise destroy them or denude them of prosperity. A writer in the *Scranton Truth*, under the caption of a "Ramble through the Forsaken Workings of what was the Industrial Pride of Scranton," says: "It was once the scene of the very greatest activity. Its massive machinery, in its majestic revolutions, shook the earth, and its fiery furnaces illuminated the city and hailed the midnight visitors when the trains that were speeding toward us were yet many miles away. It is now idle, to roll rails no more. Where once the thunders of industry were heard, now a painful solitude and silence prevail. Where brawny men of muscle labored by the hundred, now a lonely watchman, with a clock on his back which must be wound up hourly to show he did not sleep, plods his weary way. The one-time mammoth mill will soon be but a memory. Its equipment is being fast taken apart and shipped to Lake Erie's distant shore."

This scene is being repeated in many

places. Citizens by the tens of thousands are being ruined by the loss of value which the dismantling of their industries causes to their property and business. The giant steel and other trusts tear down the values in many places and build them up in places where they and their friends have previously bought the real estate. It is confiscation by indirection, but none the less confiscation. Gloom pervades what were once a thousand happy homes. The workmen will have to leave, and the cottages they have built with their savings will be unsalable and worthless. And yet Hanna and the republican leaders are hand and glove with the trust and will not aid in legislation to deprive them of their monopolies. —Saunders Co. (Neb.) *Journal*.

* * *

The World's News.

Sept. 4.—James M'Garry, the original "Mr. Dooley," is dying.—United States offers to mediate between Venezuela and Colombia.—Negro shot and burned at Troy, Alabama.—Plan on foot to weaken strike by secession of Joliet workers from Association.—Terrible floods in Shanghai.—King Edward appoints scientific commission to investigate Dr. Koch's theory.—Boers loot Barrydale.—Denmark agrees to sell Danish West Indies.—Sept. 5.—President Shaffer rejects concessions for settlement.—Hearty welcome to President McKinley and party at Buffalo Exposition.—Kaiser receives China's apology for murder of ambassador Von Ketteler.—Ecumenical Methodist conference opens in London.—Chicago school board orders \$40,000 worth of free text-books; German Catholic societies to ask for an injunction.—Sept. 6.—Secret sessions of great Western railway representatives held in Chicago; design is to capture oriental trade.—President McKinley shot at Pan-American Exposition; two bullets fired by Leon Czolgosz, anarchist, while shaking hands with the President at 4:12 o'clock; hope given that neither wound may prove fatal; mob clamors for life of assassin; one bullet extracted from President's chest, second cannot be found.—Sept. 7.—Official bulletin reports that President McKinley may recover; evidence that the plot to assassinate him originated in Chicago; several arrests made among anarchists there; European rulers send messages of sympathy; no change for the worse throughout the day.—Probability that the steel strike will be settled immediately, denied; Amalgamated Association rejects offers of Mr. Schwab.—Sept. 8.—President's condition critical, but good hopes of recovery are felt; assassin denies accomplices; Vice President Roosevelt arrived at Buffalo yesterday.—Report that officials of the Amalgamated Steel Workers will go to confer with Mr. Schwab in New York tomorrow.—Fleet from Venezuela bombards Rio Hacha on north coast of Colombia.—Franko-Turkish imbroglio renders Europe uneasy.—Winston Spencer Churchill wants to reduce Irish representation in House of Commons.—Sept. 9.—No change for worse in President McKinley's condition; physi-

cians hopeful of recovery.—Senator Hanna relates plot to remove six rulers, disclosed by Italian conspirators two years ago; King Humbert, Empress of Austria, and President McKinley were among those named.—Edison sends X-ray machine to locate missing bullet; President's physicians will not try operation to extract bullet at present.—Police search for Emma Goldman.—Jane Addams of Hull House interviews Abraham Isaacs, who is under arrest as anarchist.—Sudden death of H. O. Armour the millionaire packer, at Saratoga, N. Y.—No settlement of steel strike in view; great opposition to Shaffer.—Czar will go to Paris according to plans made.—Dr. Johannes von Miguel, formerly Prussian Minister of finance, found dead this morning.—Sept. 10.—Latest bulletins say President will recover.—London stock exchange depressed by American news.—Knights of Labor and Anti-Trust League petition Attorney General Knox to begin proceedings against prominent corporations.—\$100,000 fire in Denver, Col.

* * *

The Flaming Sword's Exchanges.

Review of Reviews.—The principal articles in the *Review of Reviews* include a character sketch of Rear-Admiral Schley; the strike of the Steel Workers by Talcott Williams; Dr. Koch and his discoveries, with a portrait of the noted bacteriologist; Automobile-Making in America, and two studies of Western life, both well illustrated, Cattle-Raising as a Business, and Kansas After the Drought. This magazine is valuable in giving the gist of matter contained in all the leading foreign and American periodicals. *Review of Reviews* Co., 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

The Cosmopolitan.—The September number takes us to the Pan-American Exposition and gives us over a hundred charming views of the great Fair. Leading writers discuss it from every point of view. Mr. John Brisben Walker considers that it illustrates "what men working in harmonious effort may accomplish for the delight of all." Irvington, N. Y. 10 cents a copy. \$1.00 a year.

The Interpreter.—Devoted to Humanity, Psychology, Mental or Divine Science, and the Cellular Cosmogony. The Editor, Major Ogden Whitlock, gives his readers a presentation of the "Correct Astionomy" with a recognition of the mission of the Founder of Koreshanity. Interpreter Magazine, care National Standard, Denver, Colorado.

Leslie's Weekly.—The issue for August 31 has some fine cuts and discusses many subjects of interest. The Superintendent of Instruction in Manila contributes an article on Starting Schools in the Philippines. Judge Building, No. 110 Fifth Avenue, New York. 10 cents a copy. \$1.00 a year.

Human Faculty.—This is a journal of Phrenology characterized by many useful suggestions and inquiries. 317 Inter-Ocean Building, Chicago. 10 cents a copy, \$1.00 a year.

The Teacher's World.—The spirit of this excellent journal is bright and cheery. It is full of instructive hints. Bemis Publishing Co., 13 Astor Place, New York. 10 cents a copy. \$1.00 a year.

Eleanor Kirk's Idea.—A monthly publication whose motto is: Progress, not precedent—Principle not prejudice. 696 Greene Avenue, Brooklyn, N. Y. \$1.00 a year.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th St and Oak Ave., Chicago, Ill. **Make Money Orders Payable at Washington Heights P. O. Station.**

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamo, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 20 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the Impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The conquest of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators.

Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 8 months' sub. to FARMER CO., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



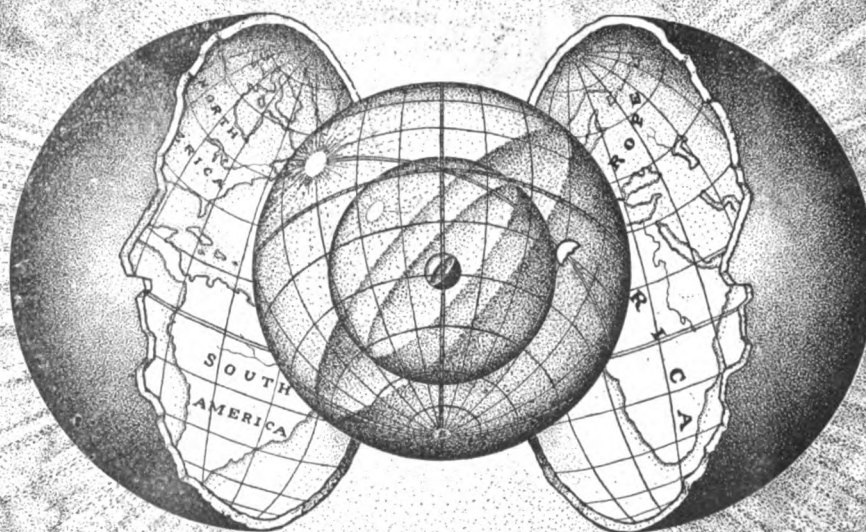
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, SEPTEMBER 13, 1901. A. K. 61.

NUMBER 41.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY



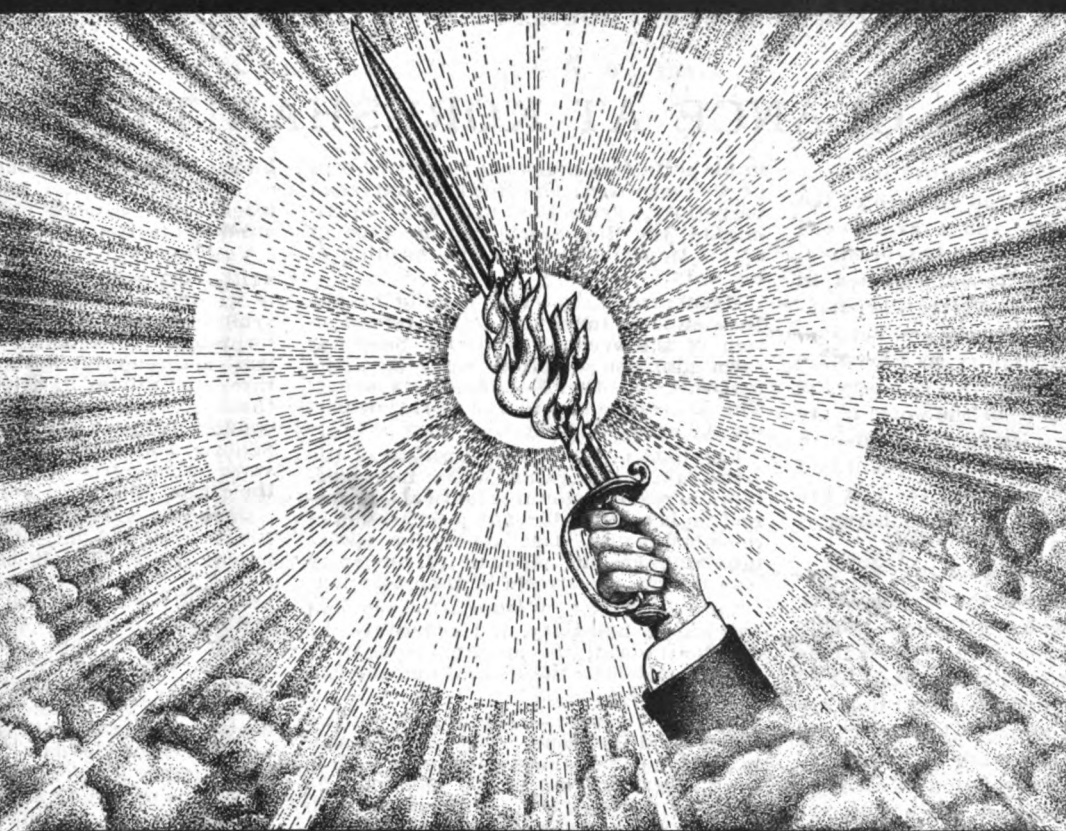
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, SEPTEMBER 20 1901. A. K. 61.

NUMBER 44.



C O N T E N T S

EVOLUTION OF THE FIFTH UNIVERSAL KINGDOM, - - - KORESH
The Tyranny of the Great Oil Trust, - - - PROF. O. E. L'AMOREAUX
Humanity Defaced by Corroding Evils, - - - AMANDA T. POTTER
EDITORIAL PAGES.—The Death of President McKinley.—Forces of Love and Fear.—
The Heart Center of Commerce.—Physiological Basis of Mind.—The Problem of
Life.—Geology and Archaeology.—Processes of Metamorphosis, LUCIE PAGE BORDEN
QUESTIONS.—Geologic Ages and Extinct Animals.—The Primary Cause of Death.—
The Coming of the New Kingdom, LUCIE PAGE BORDEN
MISCELLANEOUS.—The Failure of Chemistry.—The College Trust.—Propaganda
Appointments.—Healed by Humbug.—The Curse of Competition.—News and Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlated; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 44

CHICAGO, ILL., SEPTEMBER 20, 1901. A. K. 61.

Whole No. 459

Evolution of the Fifth Universal Kingdom.

The Attainment of Immortality as the Gateway to Eternal Life and Consciousness; the Processes of Divine Evolution from the Central Personality.

THE LORD JESUS attained to immortality in the flesh, as the firstfruits of a new order of human life. In His declaration, "I am the way, the truth, and the life," he called the attention of the world to the fact that his attainment of life and his method of a final departure, by the theocrasis which took him out of the visible and personal presence with men, were to be the ultimate future of as many as received him at the beginning of the age. The Lord disappeared through the dematerialization of his body, through which that personal life became the Holy Spirit. In this power to sublimate His personal form and convert it to the energy of spiritual life, he became the gate of entrance into the Holy City.

The goal of human destiny is eternal life through the attainment of immortality. The Son of God secured his consciousness with the invisible Godhead, by first reaching the immortal state in the flesh. Immortality is not a permanent condition, for when it is attained it constitutes the doorway into the realms of bliss—spheres of existence which are beyond the ken of the natural sense and perception. The Son of God, raised up in this life from the human race, was a crea-

tion, a generation from men, and the involved product of human development. The Lord was the reincarnation of those who had gone before him, and especially was he the resurrection of the prominent characters in Jewish life, the foremost being Abraham, Moses, David, Elias, and the prophets. The hundreds of thousands who had died looking for the appearance of the Messiah were gathered into Him when he appeared, and he constituted their resurrection and their life. It cannot be comprehended how "He gathered the Lambs with his arm and carried them in his bosom," until the law of conjunctive unity is comprehended. This law operates with thousands as well as with one. The law of conjunctive unity—operating in the conjunction of the Son with the Father—determines that blending of consciousness through which the Son becomes the Father.

The invisible God, Eloah, is the central nucleus of the entire human race. He is the focal point in which the mentality of the world has its congeries. This complex center of invisible consciousness would lose its powers of perpetual identity, were it not for the fact that it is replenished from the external human race. It is for this reason that the process of involution—which

is the coördinate of evolution, for let it be remembered that there is no evolution without its correspondent, involution—raises up the Son to be absorbed into the consciousness of the invisible and Eternal.

God, being the center of the human race and perpetuated through his reciprocal relations with the constantly recurring humanity, inherently obtains with the most perfect of the sons of men. When the perfect Son is manifest, God becomes visible in Jehovah, who constitutes his perfect Tabernacle. The Lord was the Tabernacle of the Temple of God; he became the fulness of the Godhead bodily, as it is declared of him. The Father was completely in him, as he was one with the Father. The Son of God was absorbed into the invisible and central consciousness of the central man, who is the eternal God. It was thus that the Son of God—generated from men—became one with the Father and sat down in the throne of God. Jesus the Lord, like Enoch, walked with God and was not for God took him. That terrible absurdity held to by the Trinitarian church, the leading phase of which is found in Roman Catholicism, that there are three persons in the Godhead, was derived from the union of the church with paganism, and is the result of the declension of the church that was predicted of it in the beginning. There is but one indivisible consciousness in the Godhead. The Son, who was personal while in the flesh, lost that personality when in the theocrasis he was absorbed into the Father.

The personality is but the covering, the persona, the mask. The person is the visible Jehovah; the Son of God was this person. The person is lost when the absorption takes place, but the individuality remains in the internal and central consciousness. The Lord comes again in person, but that coming is the involution of another form, a form raised up from men to be again absorbed into the invisible Godhead. When the Lord was absorbed into the unity of the central Godhead and became one and indivisible with the throne of God, he was also radiated into the human race for the purpose of regenerating the Sons of God from men. The radiating influence of the Son of God was the dissemination of the spiritual energy which has been called the Holy Spirit. The Holy Spirit was the product of the dissolution of the body of the Lord; it was the divine proceeding from the visible Son and the invisible Godhood who was in him. The Holy Spirit (Ghost) was the seminal essence of Jehovah, by which the church was impregnated and from which the Sons of God are to be regenerated. The planting of the Seed took place in the beginning of the age; the regeneration progresses during the age, and at the end of the dispensation the Sons of God mature.

Jesus the Lord was the promised Seed; as seed is for the purpose of planting, it follows that He was

planted in the race. He was declared to be the Word made flesh. It is also declared that the Word was sown; it therefore follows that He was sown, and that he was the Holy Spirit disseminated in the church. When we consider the fact that He declared himself to be the bread from heaven, eaten—appropriated, for the life of the world, it is easily understood how, through his conversion to Spirit, his life could be absorbed by his people. It is only through such a process that He could regenerate the Sons of God, who are to proceed from him at the resurrection of the dead in the end of the dispensation. In His ascent he was absorbed into God; in his descent he was absorbed into the race, whence he will arise in the multiplication of the Sons of God. "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. * * * Explain to us the parable. * * * The good seed are the children of the kingdom; the field is the world [church in which the seed was sown], and the harvest is the end of the world." By this is meant the end of the age or dispensation, when the old church passes away in the manifestation of the new church, which comes at the close of the age.

The old heavens are now passing away. The old earth and the old heavens have performed their mission, and are about to be dissipated to give place to the new heavens and new earth, by which are signified the new church and new state. This is the kingdom for which the church was taught to pray: "Thy kingdom come." The Almighty is about to establish a kingdom in the earth. It will not come in the quiet order of evolution, but through a sudden destruction in which the heavens will depart with a great noise—the noise of the great guns of the nations of the world. The end of the dispensation will not arrive through arbitration and the quiet settlement of human differences. We are approaching the great catastrophe. That spirit which actuates the trust and determines the robbery of tens of thousands and reduces them to penury, slavery, and to the ignorance of the wage slave, will not change its character by simple evolution.

On exhibition at the Pan-American Fair, there may be observed all of the modern improved methods of killing people. It is claimed by some of the optimistic, that these improvements are for the maintenance of the peace of the world, and that with the increase of the destructive power of the implements of war, the nations will be afraid to become engaged in warfare. If implements of warfare are necessary to deter mankind from fighting, it looks as if the spirit of the meek and lowly Jesus, in the Christian nations of the world, had gone through some modifications since he was led like a Lamb to the slaughter, and that the slaughter only began with his crucifixion.

The human heart is full of hell, and it is not found

alone with the millionaire trust, but equally with that other trust, more tyrannical and dangerous, the labor-union trust. The love of Christ is not found with either, therefore the conclusion that the conditions of reconciliation do not exist, and therefore the principles of arbitration will not settle the conflict of "capital and labor." The end will come as it has been predicted. Before the coming of the great and dreadful day of the Lord, God will be manifest in Elijah the Prophet. "For behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. He will come as a refiner's fire. His theocrasis will baptize the world with a new baptism, and the great conflagration, which the world will not escape, will dematerialize the tens of thousands who are prepared for the consummation of the age.

When at the end of the dispensation, marked by the movement of the sign Aries from the constellation Pisces

into the constellation Aquarius, the old heaven and earth disappear, it is most fitting that the old astronomy, born in the dark ages and bringing into the world the spirit of atheism, should be dissipated. It is proper that in the dissolving of the old heavens and earth the old astronomy should be relegated to oblivion, and the new astronomy should come to fill the place of the pagan fallacy. Thus it is ordained of God, that with the new religion and socialism of Koreshanity there should be a new astronomical definition. There will be a revolution in all things, now at the end of the dispensation. This revolution begins in cosmogonical science. It will terminate in the manifestation of the Sons of God, who will stand at the apex of human development, constituting the genus Theo-Anthropos—the evolution of the fifth kingdom. This is the order of Melchizedek, of which the Lord Jesus was the High Priest, and for which he was sacrificed.

The Tyranny of the Great Oil Trust.

A Review of the Birth and Development of the Standard Oil Company, and an Exposure of its Methods; the Spreading Blot and Blight of Conspiracy.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

SOMEWHERE ABOUT 1860 a corporation or combination of men—about whose operations most things have borne an air of mystery, including their number, organization, business methods, and even name, for they operate under about as many aliases as a gang of burglars—was organized. To begin with, they were not oil manufacturers; they had no oil lands, wells, nor factories, nor, so far as appeared, anything to set them up in the oil business. At the time of their starting in business everything was flourishing in the oil region; many men were getting rich, and much greater numbers were making a fair living and were prosperous. In the course of time, it became obvious that blight and mildew were stealthily getting in their deadly work.

People found that their gains were slipping away because of excessive freight charges by the railroads. At length they learned that of the double rates they were all suddenly required to pay, as figured out on the year's business by a member of Congress—which would amount to \$750,000,000—\$600,000,000, after it had been collected from all, would be paid over to the oil trust, the Southern Improvement Company. Such contract had been signed by the Erie, New York Central, Lake Shore, Michigan Southern, Pennsylvania, the Atlantic and Great Western railroads, including all their connections. When this conspiracy to break up all the oil concerns, except this one, which had an effectual pull before which no competition could stand, was brought before the courts, the railroads were required to abandon these contracts and charge freight to all alike; this they professed to do, but the practice

of discrimination continued. The policy of the roads, which was real robbery of their owners, seems to admit of but one single explanation. When asked for the list of their directors, only a part of it was given; and the rest were refused, leading under the circumstances to the belief on the part of many that the suppressed names are leading members of the oil trust, which were probably but four in number.

Armed with a deadly rebate the oil trust, in accordance with the policy that had been hinted at in rumors which said "that they intend to wipe out all the refineries in the country except their own," began the dance of death. One of the Cleveland manufacturers, who had sold, was asked by the New York legislature why he did so. "The Southern Improvement Company," said he, "or someone representing them, had a drawback of a dollar, sometimes seventy-five cents, sometimes more, sometimes less, and we were working against that difference." After going to the railroads and being assured that there was no relief for him there, and being the only man who would buy, he went to the head of the oil trust, who offered him fifty cents on the dollar for his business, and told him it was that or nothing. They would destroy his business. For a business that was producing \$30,000 to \$45,000 a year, these robbers paid \$65,000, which was reckoned to be fifty per cent of its actual value.

The Rapid Development of the Monopoly.

By every conceivable contrivance to evade and defy the law, and to wipe out the equal rights of citizens, this conscienceless octopus continued to swallow up and

crush out all competitors in the oil business and, subsequently, other related businesses. The Supreme Court of the United States said of it: "The understanding was to keep the price down for favored customers, but up for all others; and the inevitable tendency and effect of this contract were to enable the Standard Oil Company to establish and maintain an overshadowing monopoly, to ruin all other competitors and drive them out of business." The Court declared that the course of the railroads was one of "active participation in the unlawful purposes" of the oil company.

It was inevitable that this great corrupter of men and government should enter the field of politics on both a state and a national scale. Take one instance: When a proposition was before Congress to appoint a committee to investigate the charges that "many industries were threatened with extreme prostration" by the discrimination of the railroads, and to report a bill for the regulation of interstate commerce, and for its consideration unanimous consent was required, Henry B. Payne, of Cleveland, said, "I object." Ten years later when in pursuance of its policy to conquer its competitors the oil combine wanted a subservient Senate which would readily confirm disgraceful treaties negotiated in their interests, and when, in the state of Ohio, the democratic party was in the ascendant, in the canvass before the people for the legislature, the favorite statesmen, George H. Pendleton and General Ward, were named as candidates of the party. When the legislature elected to choose these assembled, the people soon woke up to the fact that the man who had betrayed them ten years before had become their Senator. A storm of wrath broke out that included all parties, and sworn evidence of bribery in great quantity was offered, being presented by two prominent members of Congress; but neither the legislature nor the Senate could be induced to right the colossal wrong and prevent the untold villainy.

Everything attempted in the interests of the people was by some unseen process turned to the account of this monster combine of oil and railroads. To protect the people from accidents as well as extortion, the states appoint oil inspectors. In many states the salaries of these are or were paid by the oil combine, and the stencils of the inspectors have been found in the hands of the combine, to brand their several products according to their own sweet will. The railroads, which obtained their right to be on the plea that they were the people's highways, upon which all men have equal rights, have—by means of the deadly rebate—become the pernicious engine by which—as we learn in "Wealth Against the Commonwealth" a book by Henry D. Lloyd, which uncaps the rascality from the beginning, in all its ramifications—"property to the extent of uncounted millions has been changed from the possession of the many who owned it to the few who hold it: 1. Without the knowledge of the real owners. 2. Without their consent. 3. With no compensation to them for the value taken. 4. By falsehood, often under oath. 5. In violation of the law."

He rightly adds that conduct which men call "trade" is, in reality, "lying, stealing, murder." The great "captain of industry," as we facetiously call such in this time, through whose capacity, not to work, but to organize and use the rebate through which this strange work became possible—because, forsooth, he leads in prayer and helps to send the gospel to the heathen and founds great so called Christian universities—is lauded to the skies as a public Christian benefactor. When he or his fellows were asked in Court or elsewhere, if they used any methods to the detriment of competitors (although they resorted to every means, even to cutting rival pipe lines and setting fire to the freed oil to the great danger of other men's property and even lives, to prevent competition), their uniform reply was, "Oh no; we live in perfect peace with our competitors." This was after the fashion of those other world-conquerors, the Romans, who were charged with first making a desert and then calling it peace. These men destroyed all competition and then, of course, did not quarrel with competitors. The facts show that all their claims about cheapening prices and improving quality of oil, by which they seek to justify their high-handed acts of oppression, are false. Both at home and abroad the alchemy of Standard Oil worked the lowering of the flash test of oils, with the results everywhere, as is shown by the report of the State Board of Health, of Michigan, "That as the standard was lowered, fires and death from explosions increased." The *New York Daily Commercial Bulletin* says: "It has been claimed that the oil trust has been a benefit to this country; that the economics which it has introduced, in the transportation and refining of oil, has been shared with the consumer, and that the enormous wealth which it has accumulated during the past ten years has been widely distributed. Not one of these claims has any substantial basis in fact."

Zaccheus and the Standard Oil Magnate.

The Christ and the Bible must be laid under contribution to whitewash the acts of the Standard Oil combine. Recently, we listened to what purported to be a baccalaureate sermon, of which the preacher was the chancellor of a great state university, who had once made himself prominent by his opposition to monopoly. The text was the story of Zaccheus, the Roman tax-gatherer, which the preacher strangely distorted to make it suit his purpose. The statement which the publican made to the Lord, he said, should read—not "Behold, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him four-fold," but—"I have always given half of my goods to feed the poor, and if I have taken anything from any man by false accusation, I have always restored him four-fold." To say nothing of the improbability of the truth of the first statement, the idea that a man should deliberately, for he could have done it in no other way, get property by false accusation, and then, self-prompted, restore four-fold, and do it habitually, is a little too much for the belief

of the ordinary man who is not a chancellor. And then, in spite of his remarkable benevolence and justice, this diminutive Jew, having somehow become very rich, became also very unpopular—indeed, an object of much hate. Of course, the hate was that which the unreasoning poor always exercise toward the very rich. Jesus, seeing how this righteous rich man was oppressed by these wicked poor, did not hesitate to throw round him the shield of his own personal power.

Let us see, as miners say, how this explanation will “pan out.” If, as Jesus said it did, salvation came to that house that day, it must be true that Zaccheus was among the Disciples who, after Jesus’ translation, were all together, and “had all things common.” Certainly, then, Zaccheus was no longer very rich, and the proof is unanswerable that Jesus did not, in this case at least, approve of rich men. Still another proof in the same line: The world, in spite of the teachings of modern chancellors, will soon find out that Jesus did not come to save men from being lost in some future spiritual hell, but men that are already lost in this, the only real world, which is now hell. The first of these salvations, which was the type of the one just ahead of us—the resurrection of the dead, the establishment of the kingdom of heaven in earth—was the salvation of the Christians from the destruction which overtook the disbelieving Jews in the destruction of Jerusalem. In a destructive three years’ war, all the cities of the Jews had been taken by the Romans, and their wealth confiscated or destroyed. The remnants of their inhabitants had been gathered into their capitol—their holy city, Jerusalem.

After Titus, the Roman general, had surrounded

the doomed city by double lines of circumvallation, for some reason unknown to history, for three days his forces were withdrawn, during which every Christian went out to a small town in the mountains, and so escaped the destruction which overtook the unbelieving Jews. If living, as one to whose house salvation came in the person of Jesus, Zaccheus must have been of this number; but he could not have been a rich man, since they were all communists, and besides, had been plundered by the Roman soldiers, who made no distinction between them and other Jews. No word or act of Jesus can be produced to show that he approved of a state of affairs in which one man is rich while the mass of his fellows have to live in poverty. All the acts and words of his life are in perfect accord with the command which he gave to the rich young man: “Go sell all that thou hast, and give to the poor, and come and follow me.”

Given, as this unique baccalaureate discourse was, on an occasion of the great university, which owes its founding, and all that it is, or hopes to be, to the Standard Oil millions, the intelligent hearer could not fail to see in its special pleading an apology for, if not defense of, the great Standard Oil magnate—an attempt to wipe out the grease spot of standard oil. All the waters of all the oceans can never wash out that spot! At no bidding will this plague-spot ever out! Whatever it touches will be tarnished, corroded, destroyed by it. The greedy hand which gathered these accursed millions, with the hand—power which they constitute, can never be sweetened, so as not to smell of blood, by “all the perfumes of Arabia.”

Humanity Defaced by Corroding Evils.

The Wide-Spread Effects of False Education; the Condition of the Uncultured Classes; the Eve of Change; the Uplifting of the Masses in the New Age of Enlightenment.

AMANDA T. POTTER.

“**W**ITH GOD all things are possible;” *the impossible is not a thing.* The Almighty, component of law, is powerless to reduce the least function of the universe to other than the existing procedure, which is the eternal method of law. Forever the seasons and the day and the night succeed each other. Forever the grand or twenty-four-thousand-year cycle of universal progression embraces the exact correspondence of the three hundred and sixty-five-day year, both with regard to alternations of heat and cold, and with respect to degrees and alternations of light and darkness. The vidual of the race, who sustains the broken continuity resultant from the operations of death, realizes but the shorter year; the individual, the perfected or God-Man, who in phases of visibility and invisibility continues from everlasting to everlasting, beholds the longer year, with all its analogous characteristics, as the larger enfolding the lesser. We are on the eve of change as swift as the breaking of winter into spring; as the dissipation of darkness by the first rays of sunlight. The hour approaches for our transition from the corruptible flesh of the sensual man to the likeness of the incorruptible person of the sinless Son; from mental, moral, and religious

murkiness to the splendor of the kingdom of Jehovah.

The parentage of the race is always in dualistic compact with the environing phase of man’s grand timic cycle, in which paternity and maternity run the gamut of the degrees of quality from the most brutish to the supreme excellence manifested in the culmination by the Fatherhood and Motherhood of God. The period approaches for the decisive step in developing humanity into lines removed from the existing status. Ends are the result of means. Primary and farthest reaching, after the dissemination of the doctrinal truths by the Messenger of the conjunction of God and man, will be the baptismal endowment descending upon those who believe and yearn. The recipients will constitute a supreme and central genus who will become the inspiration of the people who, until such manifestation, will be incapable of yielding a receptive intelligence to the voice of Truth. Secondly, and entirely referable to the uplifting of the mass which does not constitute the Sonship, will be the rescue of the children from the bane of false education and pernicious surroundings. At present, the thought bestowed upon the fads of fashion and inconsequent ephemera of the hour is startlingly out of proportion with the lax

attention granted to the development of the beings who, worthy or unworthy, in a few years are to constitute the all of existing humanity.

Remote consequences are impossible to the enfeebled vision of a backslidden age. The means to further the mental, moral, and religious development afforded by the humblest surroundings, are not made to yield tribute to the sum of human attainment. Young life is not led on to keen observation and contemplation of its surroundings. Observation and contemplation would beget the possibility of knowledge. Had the universe of children been taught to discover and logically value the palpable properties of matter, the greater number, if not all, would have realized the fact that matter presupposes form; that form presupposes limitation, involving center and circumference. What then? Why, men would never have dreamed that the universe is an illimitability, or have sacrificed to the false god of such conception. But so far have the children of men wandered into the domain of befogged mentality, that it is impossible today to convey the simple truth concerning the limitation of the aggregate of existing matter to a dozen people in an avowedly cultured and intellectual five hundred!

Our schools, a ripening from such conditions, can never undo the mischief of the maladministration of the fireside, any more than they can replace a half dozen perverted years. Wise teachers have indeed given a praiseworthy direction to a life after the more impressionable period was past; but how much greater the effect if equal wisdom had also radiated upon the earlier opening petals of mentality! During these years the mass of our young humanity is in the hands of parents too busy and too weary to bestow care, to say nothing of instruction, beyond the barest necessity. But as greater obstacle yet in the child's progress, is parental inadaptability which neither discerns the necessity nor the means to meet it. The warping influence of ignorance is not infrequently connate with a spirit of domination amounting to tyranny. Alcoholism often visits its violence through a crazed brain; but sober parents also shock the public with evidences of

brutality which calls for legal intervention. Of such atrocities only the more glaring are chronicled; the unwritten record would afford a sum greater than is generally supposed. In connection with this aspect it must be remembered that children often, very often, appear as uninvited guests at the family hearth, and are keen sufferers thereby.

The alphabet and grammar of vice are inculcated as addition to inheritance wherever exists the prolific criminal. Among the non-criminal classes, vendettas, animosities, personal dislike toward people equally worthy, neighborhood gossip, unworthy caprice, and multiple things inexpedient are duplicated, triplicated, and in some rare cases multiplied by a score. To repeat somewhat, the greater number of parents bestow little thought upon character formation. Undue values are attached to affairs of injury, affairs of merit, and the everyday happenings which make the domestic world, with the child's future ever to settle the score. The babe is the acknowledged prey of not only the members of the household, but all comers and goers who choose to make it a plaything. It continues the recipient of the surrounding overflow of affectional gush, until, as it views the situation, its place is usurped, when it experiences a change which, in some cases at least, sets up and sustains the jealous passion. There are indeed commendable exceptions to this, and also to the rule that this youngest member has his naughty traits given hilarious appreciation until such time as they no longer afford amusement to the adult mind. But the adage concerning the bent twig's enfoldment in the tree's inclining, though trite, is almost wholly lost to application.

This may seem overdrawn. In the writer's opinion it is not, nor are all the dark corners exposed. It is an evil which will not disappear through condonement. It is a corroding evil, and as wide-spread as the existence of the human rooftree. Have the combined churches and clergy any panacea to offer? Can they say how a world scarred by the hellish competitive system and its sequent anarchy can train its babes and juveniles into a people devoid these perilous characteristics?



WHEN, in the consummate purpose of God, the male and female are reunited and made one flesh; when the two forms again become the united being, as before the disintegration of the Adamic genus; then is manifest the fruitage of the Tree of Life, wherein man, the soul man, that is, the *nephesh* man, involves the power to disappear and re-appear at will. He may become visible or invisible as he desires. He is the *nephesh*, because he is like a breath which gives energy and form also, to the blood and heart. The spirit (*pneuma*) of the ordinary man enters the lungs. It commingles with the psyche of the blood. In this unity, the *pneuma* or breath life becomes the psyche or blood life.

In the ripening of the fruit of the Tree of life, it becomes food for the Gods, and they descend to ultimates and pluck, absorb, and appropriate it. In the absorption there is thrown off a precipitate. In this precipitation or declension, is the beginning of the fall of man. This fall is but the planting of the seed of the fruit of the Tree of Life, that the principle of regeneration (reproduction) may be successively perpetuated. The perpetuation of God's existence, through the planting of the seed of the Sons of God in the soil of its propagation, namely, the animal life of the human race, depends upon the way of the Tree of Life, made secure by guarding its approach.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE DEATH of President McKinley emphasizes the fact which THE FLAMING SWORD has long made prominent, that the end of the old order is at hand. It is a significant and terrible tragedy in the drama of human events. A nation mourns for its Chief Magistrate suddenly cut down by violence. He was in a specific sense the exponent of the will of the people, and from all sections of the country tributes of praise and grief redound. North and South forget their prejudices and join reverently in placing upon his brow the crown of martyrdom already won by Lincoln and Garfield. The affections of the majority centered in him as the man of destiny and the representative figure in American history. He was indeed a powerful factor in the divine hands for the progression of the race toward its ultimate development, and his tragic death concerns all nations, touches every life. His career, from first to last, has been in many ways exceptional; no stain was found upon his private character when the searchlight of public scrutiny was cast upon it during two Presidential campaigns. His conception of the office which he filled rendered him a willing instrument to execute the wishes of the people who elected him. It has been said that no closer student of the will of his constituents ever occupied the White House. During his Administration and in consonance with his policy of territorial expansion, the United States has become recognized as a great world-power. The wise and deliberate utterances which characterized Mr. McKinley's speech at Buffalo, on the day preceding his assassination, will be long remembered; so will his noble and lenient words, a plea for mercy upon the misguided assassin, uttered as soon as the President could speak after he was shot. The Pan-American Exposition was instituted with a view to the consolidation of continental interests. The death of the Chief Executive in this place and in such a manner conspicuously marks the dividing line between the old and the new. It is an historic punctuation in the language of current events. When Washington died, there were less than three millions of American citizens. Now, the hearts of seventy-five millions own and honor the stars and stripes which mantle the bier of their dead Chief. From that bier, seventy-five millions send united prayers for the prosperity and upliftment of this country. The import of the situation cannot be fully grasped by the unenlightened mind. The divine prescience alone is able to gauge its influence and bring good out of all the machinations of evil.

There are two great motic forces—love and fear. Any form of religious belief that tries to exercise the constraint of fear is spurious, because religion is the principle that rebinds man to the great source and origin of love. Primitive Christianity was the product of the spontaneous outflowing of the beautiful spirit of Him who taught the world to bless and curse not—to pray for the enemy and the persecutor. The instant that the church begins to coerce, it has already fallen. Constantine on accepting Christianity, gave orders that the soldiers in his

army should be baptized into the faith. This was the signal of declension. The reign of love ended and the reign of fear began; in its wake followed torture of mind and body. The rack and the stake are but symbols of the doctrine of endless punishment and unpardonable sin. There was no spirit of bitterness in the Son of man, and he communicated to his Disciples the gentle and gracious impulses that brought them into communistic fellowship. A religion which claims to be the product of the divine planting will show the characteristics of the type. A gorgeous system of ecclesiastical ceremonial designed to dazzle the eyes of the people while holding them in subjection through fear, cannot fulfil the expectations of those who have long waited for signs of the Lord's coming. His service is perfect freedom; his yoke is easy, and his burden is light. What constitutes religious freedom? The Pilgrim fathers left their homes and sailed across stormy waves to settle in a wild, strange land with this in view. But the event showed that the spirit of persecution and fear followed. Koreshanity holds that men should be free to follow in the direction of their highest loves, which are the fruit of the divine Seed, Jesus the Lord, sown in the church at the beginning of the Christian age. But man finds himself in a mortal body, with the will of the flesh striving against the higher will. Religious freedom is emancipation from the limitations of mortality and rest in unison with the will of God. Jesus was the perfect expression of this Will. In the beginning of Genesis, God says that his spirit shall not always strive with man. That is a promise of the final unity of man and God, which constitutes religious freedom. That is the perfect love which casteth out fear.

The integrity of commerce is maintained in the Heart Center of the world. The unexampled rapidity with which this country has risen from obscurity to a position of eminence in commercial relations, is by no means indicative of a speedy fall. Under the auspices of Almighty God it is destined to sweep on in a career of power and glory exceeding the most brilliant historical epochs. In fulfilment of His purposes, all the nations of the world are being gathered in and assimilated to form a new nation strong with the intellectual brawn and sinew of the race. In the unfolding of the divine plan certain crises will inevitably develop; but they will be of short duration, and each succeeding storm that spends its rage will bring the twin land inherited by the descendants of Ephraim and Manasseh nearer to the realization of the beatific visions of all the seers in earth. The scope of the divine purpose is broader than man can ask or think, and it includes a complete vindication of the character of Deity from the aspersions of cowardice, tyranny, and cruelty cast upon Him by agnostics and scoffers. The event will surely show that the Lord's hand is not shortened that he cannot save, neither is his ear heavy that he cannot hear. The coming of the Lord in the clouds of heaven, concerning which conjectures have been rife, is His coming in a new order of beings, the crowning product

of evolution through long processes of ethnic blending. The splendor of the kingdom is to be revealed shining from the thick darkness where God is hidden. Then every knee shall bow, and every tongue confess that he is mighty—yet the burden of the song will ever be that God is love.

An eminent scholar writing upon the subject of "Human Immortality," says in controversion of the materialistic position: "All one need to do, if the ordinary materialist should challenge one to explain how the brain can be an organ for limiting and determining a certain form, a consciousness elsewhere produced, is to retort with *a tu quoque* asking him in turn to explain how it can be an organ for producing consciousness out of whole cloth." Though it scarcely appears from this excerpt, the writer takes the ground that the brain is the medium through which the divine light shines for a season as man's self-consciousness. Such a theory is unscriptural since it makes every human being an offshoot of Divinity, thereby annulling the Messianic law. These two theories represent the opposite poles of modern thought. Truth lies between them. Taking thought as synonymous with consciousness, for the purposes of the present argument, in consonance with Descartes's famous postulate: "I think, therefore I am," it can be reasonably shown how the brain neither produces thought out of nothing—"out of whole cloth," nor simply transmits it like a pane of glass from God, the light behind. Thought can be generated in the brain by alchemical union, but the substances that enter into this union and furnish fuel for the fire may come from without; thought is the product of the combustion of matter taken into the system in the form of food. Mental energy radiates from one brain to another, but it is not simply transmitted without change, it is transformed to the specific quality generated by each mind.

The problem of life has been the subject of fruitless inquiry for ages. Human thought clings to it with a strange fascination, and one can hardly open any periodical without finding it presented in one aspect or another. Every day the mourners go about the streets, and every day the mystery of birth confronts us. Admitting that what is called life is in verity its opposite,—that humanity is here in the hells, in a state of mortality or death, it is evident that the secret of life pertains to a higher phase of development than that reached by the ordinary mind. It may be said that what is paradoxically termed *mortal life* is the result of two qualities of motion—pulsation and respiration, corresponding to two qualities of mental energy which constitute the light and heat of the hells or the inverted love and wisdom. Reasoning by analogy in conformity to the Koreshan axiom, that the science of natural things is the key to spiritual mysteries, it is clear that life in the heavens is the product of divine love and wisdom. The difference is simply that in the natural world light and heat are turned toward self, and death is the product of their union, while in the celestial world they are turned toward God, and this is life eternal.

While Koreshanity does not deny the testimony in favor of local floods, borne by geology and archæology, it finds in the account of the Hebrew historian, both record and prophecy. As all events recur in cycles, these state-

ments have a universal application. Noah meaning the breath of God or Rest, as modern lexicographers derive the name, was the Messianic manifestation suited to that period. He built the Ark by founding a church to save the world or the people of his day from an inundation of error. From this refuge he sent out first a raven, typical of the Arab race, a dark skinned people descended from Noah through Shem, Abraham, and Ishmael. The dove on its thrice repeated mission may be said to represent the Holy Spirit going out from the Noatic church in three lines of descent, through Japhet, Shem, and Ham as representative of the celestial, spiritual, and natural. Why should the raven precede the Messenger of peace? In token of the fact that humanity in its natural darkness constitutes the channel of transmission for the spirit. In a more specific aspect, the going forth of the dove looks forward to Isaac, to Christ with the olive branch, and to His final coming in the new order.

The worm in its chrysalis is the object lesson by which Nature teaches immortality and the correlated fact that it is to be attained by metamorphosis of the natural body, not by the decay of that body. There are three stages of insect life; first the larva as it hatches from the egg, a worm that crawls and grovels, a despised shape, a wretched object, yet, withal a creature with a destiny. Among the Romans the larva was primarily a specter or a ghost, generally meaning that of a vicious spirit disquieted by memories of evil deeds; then the term was applied to a mask, or a covering for lower propensities. It is interesting to compare this with the word *persona*, also a mask, which the Romans borrowed from the Greeks. The second stage of the insect is the pupa or the larva in its cocoon, insulated from the outer world, in process of transition or metamorphosis to the third stage, that of the perfect insect, termed the *imago*. Now it has the adjunct of wings, which correspond to knowledge; it lives in the air, a new creature, bright and beautiful.

The inexhaustible variety of natural resources ought to relieve the most timorous from any apprehension in regard to the future of the race. Neither famine nor flood will prevail to destroy the inhabitants of a universe that perpetually renews itself by the operation of laws that are fixed. Wonderful possibilities are constantly unfolding in connection with the discovery of higher laws and their application to life. The progress of invention has been marvelous, but the future transcends the past. Hope, not fear, is the watchword of the present.

Which does the world prefer and which will it have, a declaration of independence of God, or a declaration of interdependence between God and man? There is no hidden spot, no secret corner of the cosmos exempt from the law of reciprocal activity. The smallest cell in the human body has its nucleolus. From least to greatest all things conspire to proclaim the interdependence of center and circumference.

"Mental" science says that man is the creator of his environment; Koreshan Science says that he is both the creator and the product of his environment.

It is love to God which opens the heart to love the neighbor.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Geologic Ages and Extinct Animals.

EDITOR FLAMING SWORD:—Deep in the strata of the earth we find the remains of animals unlike any of today. (1) If they disappeared, why may not men disappear? We find no bones of men with these animal remains. (2) How can you say that men existed contemporaneously with them?—INQUIRER.

The laws of involution and evolution appoint to every type its development in specific cycles. These are both subjective and objective in alternation. All types are not visible in the natural world at the same time, but no type is lost. The vegetable kingdom offers the example of the seed which is not externally visible when it is planted in the soil where the old husk dies, but the spirit of the organism is preserved and is formulating a sprout which presently pushes its way above ground. In a manner precisely analogous to this example, orders, genera, and species disappear, but they *come again* when the time is ripe and all the conditions of cyclic development have been fulfilled.

The American bison is fast becoming extinct, so is the Indian; but in the progress of another great astronomical cycle of 24,000 years, both will reappear. At the beginning of the Christian era, there was manifest a new type of being, the Immortal genus. The life history of Jesus of Nazareth, told simply and reverently by the men who lived in that day, shows clearly to those who accept it just as it stands, that he was of a different order from ordinary humanity. His life is marked by phenomena that can be explained upon no other basis. But He went away; yet the law of analogy argues that, like the seed, his life will be manifest in beings of the same genus when the periods of germination and unfoldment are complete.

This is the great analogical basis upon which Koreshanity founds its arguments in regard to the second coming of the Lord in his offspring. All the seeds produced by a given tree are the offspring of the one seed from which the tree sprang. Science and religion find a common ground by this method of reasoning, in accordance

with the postulate that a law in one domain has its correspondent in every other.

(2) The variation of the angle with which the plane of the ecliptic cuts that of the equator, renders certain portions of the inner surface of the concave shell of the earth where we live, unfit for human habitation at given times. Alchemical changes, also, operative in the strata, conspire toward the elimination of human deposit in recognizable form. No chemist can detect the difference between organic and inorganic calcium. Again, no geologist has examined strata beneath the ocean beds. Who knows what the strata of the molluscan age might yield were a thorough examination possible in all localities? Human life has never been extinct, and it never can become extinct.

The Primary Cause of Death.

EDITOR FLAMING SWORD:—What is the cause of death, and what becomes of the body after death, according to the Science of Koreshanity?—A READER.

The primary cause of death is the descent of the thoughts of the mind into the body, there to be transformed to the germs of reproduction. The corruptible dissolution of the physical body is the natural consequent of the downward tendency of the desires as serving to maintain the processes of ordinary generation. The desires being toward sense life, provision for re-embodiment is made through the seed sown and the offspring produced. Attraction toward the new cell is sufficiently strong to overcome the cohesion of mental and spiritual entities in the parent cell. In other words, the heart has formed a graven image which it now bows down to worship. This is death. The scientific necessity for destroying this attraction by a counter force is apparent. It is not an arbitrary fiat that the lower loves must yield to a higher and purer affection. It is by virtue of law fixed in being itself. Why rail at the discoverer? He did not voluntarily ordain such law.

When death ensues, the ego passes over to its own sphere of highest attraction in the spiritual world, located usually, in the brain of its offspring. Beside the transit of the central ego, there is a general radiation of mental

entities. The atoms of the body are transformed to energy, which is transmitted to the physical star whose quality corresponds to the mental quality of the personality. When the ego is re-embodied there is a partial rematerialization of these energies to form the new body.

The Coming of the New Kingdom.

EDITOR FLAMING SWORD:—What kingdom does Christ refer to in Matthew xxv:32? Please answer this question through the columns of THE SWORD.—E. Y., Rush City, Minn.

A scientific understanding of the Gospels shows that our Lord's instructions point to the end of the Piscatorial age, marked in astronomy by the passage of the Zodiacal sign Aries from the constellation Pisces into the constellation Aquarius, as the time of his second coming. At that time, it is reasonable to conclude, the kingdom for which He taught his Disciples to pray will be established. Some of the characteristics of this kingdom are determined. The will of God is to be done in earth as it is done in heaven. The Son of man is to come in His glory. This signifies the complete triumph of the intellectual principle as manifest in the outer or scientific degree of the Word. "The new kingdom is both body and spirit." "Then shall he sit upon the throne of his glory." To sit down upon the throne, is to ensure the perpetuation of the divine wisdom in externals—that is, in many personalities like Himself, gathered out of all the nations of the earth.

* * *

The Failure of Chemistry.

The Editor of the Scientific American Predicts a Revolution in this Branch of So called Science.

It has happened more than once, that just as we had firmly established our sciences upon a basis which seemed as unyielding as the Biblical rock, and had toilfully formulated theories that explained all phenomena with unvarying simplicity, some obscure experimentalist made a discovery which by no possibility could be twisted and molded to fit the existing system and, indeed, even challenged the truth of all established doctrines. Thus it was that Young and Fresnel overthrew the old emission theory of light with their experiments in the phenomena of interference; and thus our

The Flaming Sword.

theories of chemical interaction, and even our conception of matter, may be modified by the researches made within the last few years in the field of the radio-active substances.

What chemist formerly would for a moment have thought of attacking the law of Avogadro—the law which tells us that if the temperature and pressure be equal, equal volumes of different gases contain the same number of molecules? And yet a modern chemist, Lord Rayleigh, did find it necessary to test the truth of that law by precise determinations of the densities of well known gases. If he had never studied the behavior of nitrogen, or if he had considered the discrepancies which he observed in determining the vapor density of that gas, as errors due to defective observation, as many a chemist before him had done, argon and the other newly discovered constituents of the atmosphere might still be unknown, and many chemical doubts never aroused.

Roentgen, too, found it necessary to revive theories of radiant matter which we thought we had long since refuted, and he supplied us with rays which we cannot yet explain. Becquerel increased our perplexity with his thorium and uranium rays. But when M. and Mme. Curie exhibited to our astonished eyes the results which they had achieved with radium and polonium, we were completely mystified, and were compelled to admit that there are more things in chemistry than our philosophy had dreamed of. Other chemists have also experimented with uranium, following methods different from those of the Curies, and have obtained additional active substances.

Still another supposed element has been found to mock our periodic system. It has been discovered that thorium, when subjected to the action of acids, yields helium, and that thorium is often associated with radio-active substances. Helium and its gaseous companions on the one hand, the radio-active substances on the other hand, are mysteries which have so far completely baffled our chemists. And uranium and thorium, elements with which we once considered ourselves thoroughly familiar, are now to us as curious as if they had been but the discovery of yesterday.

If the eccentricities of uranium, thorium, and helium, and the mysteries of Roentgen rays cannot be adequately accounted for by our existing chemical system, the question arises: Can our system be wrong? Chemistry is an exact science—at least we had flattered ourselves that it had been at last raised to that eminence. But an exact science is infallible, and will hear nothing of exceptions. Some day a chemist will

be found whose mind, broad enough to grasp the scattered facts unearthed in the course of a century of research, will elaborate an [al] chemical system which may prove as revolutionary in its way as the theory of Young; but which will embrace in its comprehensiveness those puzzling gases and radiant substances so utterly inexplicable at present.—*Scientific American*, Sept. 7, 1901.

* * *

The College Trust.

The Influence of the Liberality of Millionaires Upon the Liberty of the Teacher.

To control higher education, American wealth owners may do one of three things: First, they may build their own schools, colleges, and universities. Examples are the institutions constructed by the "liberality" of the Vanderbilts, Armours, Stanfords, Rockefellers, etc. In such institutions it is essential constantly to proclaim that the widest liberty of teaching is encouraged, and that the sole object of investigation is the truth and the truth only. To permit the impression to go out that the teachers were interested or gagged and the jury packed, would hopelessly discredit the institution and destroy its influence, thus defeating the object of its existence. Second, our ruling class may look with compassionate eye upon the swarm of little, struggling, starveling colleges with which our land is sown, and minister to their distress. Manifestly, such institutions may be expected to possess sufficient gratitude and business sense to refrain from biting the hand that feeds them. Third, they must control the state educational institutions. Public colleges and universities have from the first been objects of dread to the enemies of our popular liberties: hence the defeat, to this day, of the National University project, though indorsed by Washington and Jefferson and supported by an overwhelming weight of fact and argument; hence also the subversion of Harvard from a state to a semi-private institution, the defeat of other state college efforts in the East, and the practical triumph in that section of the private college and university principle.

The people's colleges and universities may at times pass into the control of the people's friends, and the tremendous enginery represented by these institutions be wrested from the grip of those who make of it a commercial asset and be employed in the interest of the people themselves. A few such instances have occurred, and the fury of the dispossessed and their masters, incredible otherwise, can be understood only by those who appreciate the potency of light and the

direct bearing of higher educational institutions upon the problem of "social control."

In the state educational institutions, the policy of the proprietary class is to secure control, place in charge only "safe men," *i.e.*, men in sympathy with private wealth or afraid to voice other views, employ professors who have been educated in "safe" institutions and come with the indorsement of those institutions, inculcate their views as "scientific," and scout all contrary opinions as "unscientific" and "partisan," use text-books, if any, that are also "scientific" in the same sense (though these text-books are at times grossly partisan and false), insist that their representatives must permanently continue in control whatever may be the vicissitudes of state politics, any other policy being gross "spoilsism," and terrorize into silence and submission all teachers whose views may not square with their own.

With Jesuitical adroitness this policy has been pursued until, with rare exceptions, the higher educational institutions of America have been silenced or enlisted in the service of wealth, the natural opponents of this policy continuing for the most part ignorant of it or indifferent and apathetic, weakly accepting as "scientific" or "partisan" whatever was so labeled by the controlling interests and raising no hand to rescue their colleges from this pitiful thralldom.

The situation, meanwhile, for the teacher of the social sciences has become grave. On one hand he sees position, assured income, "scientific" standing, promotion, and opportunity to work undisturbed in his chosen field. On the other he sees discharge, disgrace, proscription, the stigma of "unprofessionalism" and "partisanship," and—the black-list; for in offending privilege and wealth he has roused a foe that never forgives nor forgets, a demon that never sleeps.—T. E. WILL in *Arena*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Healed by Humbug.

Physicians Often Called Upon to Cure Fancied Ills and Hallucinations.

"Yes, I have had some strange patients in my time, as, indeed, every doctor of any experience must have had," said a medical man. "And I have performed some wonderful feats of curing by methods which would not be recorded in the *Lancet*.

"Only a month ago a man called to see me in a state of great distress. He assured me that he had got a 'frog in his inside.' He had swallowed it in a condition of infancy in a glass of impure water some months earlier, and it had grown to an enormous size. He was sure that it would be the death of him if he could not get rid of it. In vain I pointed out that the frog existed only in his own fancy; he grew furious at the suggestion, and said that I was as incompetent and unsympathetic as all the other doctors he had consulted. At last, to get rid of the man, I said: 'Very well, you may be right after all. At any rate, come here again at this time tomorrow and we will see what can be done.' He came at the appointed time, and I told him that an operation would be necessary, to which he gladly consented. I made him lie down on a couch, administered chloroform, and when he recovered consciousness was able to show him a very large and frisky frog as the result of the operation. His delight was unbounded, and he went away blessing me for saving his life. Of course, he had no suspicion that the frog had been specially imported for his benefit.

"Another of my patients has to thank me for his preserved eyesight—at least, so he is kind enough to say. He informed me that a tin-tack which he had been hammering had sprung up and lodged in his right eye, causing him infinite pain—and certainly the man's eye, from constant rubbing, was in a state of great inflammation. I examined the eye carefully, but could find no trace of any foreign substance in it; and, as for there being a tin-tack 'buried in it,' the idea was preposterous. However, as I saw the man was convinced the tack was there, and was making himself ill with anxiety about it, I suggested a small operation. A few minutes' preparation was all that was necessary. Fortunately one of my boys had a magnet, which I discovered, and attaching this to a battery I held it in proximity to the man's eye. Within a few seconds my efforts were rewarded, for I was able to show my patient a very vicious looking tin-tack (which I had taken from the drawing-

room carpet), and I had the satisfaction of sending him away happy, to advertise my 'skill' among his friends.

"One good lady, who is a small and constant annuity to me, vows that I am the 'cleverest doctor in town,' and has sent me crowds of patients. She is one of those people who are always imagining they have some new ailment; indeed, I think by this time she must almost have exhausted all the 'ills that flesh is heir to,' and will have to begin again. Of course, there is nothing whatever the matter with her, except indolence, which is the mother of all kinds of disorders, real and fanciful. Fortunately for every ailment I am able to provide a specific, which never fails to cure her within a few weeks. The curious thing is that, with a slight variation in coloring and flavor, the medicines are always the same, and contain nothing more potent than a little sugar, with a tablespoonful of wine or spirit. Some people would say that it is wrong to deceive a patient in this way; but I cannot see it. Such women are never happy unless they are 'under the doctor's hands,' and if one man won't doctor them another will. My medicines certainly do them good, if only in imagination; and in this particular case do not cost my patient a tenth part of the money she spends on her pet dogs.

"You did not know that it is possible to turn a man's head completely round without killing the patient, did you? Well, it is; for I have done it, and ought to know. About a year ago a man called to ask me if I could do anything for him. He told me that by some means, which he could not explain, his head had got twisted completely round, so that the back of it was in front and his face behind. This was a serious state of things, though I admit the man's appearance seemed to me quite normal. However, I was quite equal even to this emergency, and invited the man to call again at an appointed time, prepared to undergo an operation. By an arrangement of mirrors the man was only able to see the back of his head, a fact which, of course, confirmed him in his hallucination. The lights were then turned out, and in the darkness I gave my patient a series of electric shocks from a powerful battery, during which my assistant gave his head a series of violent twists and wrenches, until the poor man begged us to desist. With a final shock and twist the lights were relit, and to my patient's delight he saw his face in the very mirror where only a few minutes earlier he had seen only the back of his head. The cure was complete, and the patient is firmly convinced that during that awful period of twists and shocks (and juggling with mirrors) his head was actually twisted into its proper position again."—*Tit-Bits*.

The Curse of Competition.

Waste and Warfare that have Wrought Ruin of the Happiness of Humanity.

When a celebrated General was asked what he thought about war, he said: "War is hell." Competition is war, therefore, competition 'is hell,' according to the philosophy of this general. As has been asserted in these columns, competition does not belong to enlightened civilization. It is a relic of savagery and has been accepted as correct for the reason that the intelligence of the masses has never before reached the point that the evils of competition were understood. The early Christians saw plainly that competition destroyed brotherhood, and hence made an effort to establish communisms, that the early church would not be burdened with a system that makes men enemies instead of friends. Under intensified production and distribution, the capitalists soon discovered the evils of competition. They observed the waste and warfare that worked ruin to many of their class, and organized the trust to eliminate the evils of the system.

There is no real friendship between nations or individuals which compete against each other for trade, business, or employment. There has hardly been an international war for a hundred years that has not been the result of competition. We have an army in the Philippines, England is waging a war in South Africa, France has an army in Africa, Russia is taking possession of Manchuria, and only awhile ago, the United States, England, Germany, Russia, France, Italy, and Belgium had armies in the Chinese empire as a result of competition; each nation competing with the others for Chinese trade. The United States wants a gateway into the Orient, that the capitalists of the country may find a market for the \$2,000,000,000 so called surplus wealth that our own people need. All these wars may be truly called competitive wars, as they have all been the result of competition. Each nation today is struggling for commercial supremacy. Great and expensive navies and great armies are being equipped by the commercial nations to prevent one nation from infringing upon the so called commercial rights of the others. This is all waste and a burden upon the working class, all of which has resulted from the competitive system.

Commercial competition being competitive warfare, establishes race hatred and war. The Englishman does not dislike the American because he is an American, but because he is forced to compete with him in the markets of the world. The

hatred of one nation for another comes from the enmity engendered by competition. The American soldier had nothing personal against the Filipino, but the capitalist class demanded the subjugation of the Filipino, that he might find a market for his goods and wares. The English soldier could have had nothing personal against the Boer who never wronged him and whose habitation was thousands of miles away, upon another continent. But the English capitalists had the wage-slaves of England organized and armed to shoot their brother workers of South Africa, that the capitalists could find new markets and grow richer through the ownership of the mines and labor of the people of South Africa.

The organized workingman has nothing personal against the unorganized worker, until he gets into a strike and the unorganized worker proceeds to take the place of the organized worker. Then the war commences between the organized and unorganized workers. This is competition for jobs. This is the struggle. This is war. This is the social hell engendered by competition. The competitive system makes nations murderers, makes business men liars, makes men who work hate each other and struggle for material promotion and advantage. It makes of some scabs and outcasts—Ishmaelites,—and society is made one seething hell in which there is no real love or happiness among men. Competition produces poverty, the corner stone of crime; it subjects the weak to annihilation; it produces strikes and wastes labor and effort; it produces the marble heart and casts out love and mercy; it brutalizes the race and arouses the savage instincts of past ages. The ministers become mere politicians and compete with each other for care of the rich churches and big salaries.—*Social Economist*, Bonham, Texas.

* * *

The World's News.

Sept. 11.—President McKinley pronounced convalescent.—Emma Goldman arrested in Chicago on charge of conspiracy.—Vice President Roosevelt leaves Buffalo.—Dowie's followers stoned in Evanston.—Riot in Pittsburgh; strikers attack four Negro workers.—Great fire at Salt Lake.—Many royal visitors in Denmark, including rulers of Russia, Greece, and England.—Census of anarchists ordered by New York police.—Sept. 12.—Official bulletins say the President is gaining.—Anonymous letter sent to officials in Washington, saying that if the President survives, he will yet be killed; no clue to writer.—Schley court of inquiry begins today.—Emperor William meets the Czar off Dantzig.—Rumors of Armenian revolts sent out from Constantinople.—Hostilities between Venezuela and Colombia continue.—Sept. 13.—Sudden change for the worse in President's case; grave apprehensions of heart failure.—Joliet strikers resume work.—Czar and Kaiser confer honors on officers in each other's suites.—Mother of Baron von Ketteler refuses to receive Prince Chun.—25 passengers injured in wreck on West Shore R. R. near Eastwood, N. Y.—Arthur Jerome Eddy makes Auto-mobile trip from Chicago to New York.—Was Sampson or Schley in command at battle of Santiago? Schley's counsel declares this to be sole point at issue.—Sept. 14.—President McKinley dies at 2:15 this morning; his last

words: God's will not ours be done; Vice President Roosevelt 35 miles from railroad in Adirondacks; police hide Czolgosz from angry crowds.—State funeral of President will be in Washington; nation bows in grief for its dead.—Sept. 15.—Theodore Roosevelt takes the oath of office as President, in Buffalo; he gives assurance that he will continue the policy of President McKinley.—President Roosevelt appoints Thursday, Sept. 19, as a day of mourning and prayer for the Nation.—Result of autopsy shows gangrene caused death of President McKinley.—Czolgosz disguised as a policeman is hurried to penitentiary while mob clamors for his life.—Chicago police arrest five men on charge of conspiracy to wreck with dynamite the stone-cutting shops of Chicago.—Great steel strike settled on terms first offered by Schwab; workers lose about \$10,000,000 in wages for time covering 64 working days.—Young girl of 17 commits suicide, unbalanced by grief at President's death.—Sept. 16.—After private services at Milburn residence, the body of President lies in state in city hall at Buffalo.—Elihu Root for Secretary of State and Lyman J. Gage Secretary of Treasury in new cabinet.—Conflicting rumors in regard to the settlement of steel strike.—Quebec in readiness to welcome Duke of Cornwall and York.—Lyon and Healy of Chicago offer \$20,000 for Paganini's violin; Genoa refuses to let it go.—Funeral car bearing remains of President reaches Washington.—Sept. 17.—Washington a city of mourning; immense crowds view remains of dead President.—Governor Hunt of Porto Rico takes oath of office.—Schley court of inquiry adjourned till Friday.—Czolgosz indicted; he is burned in effigy by indignant populace.—Steel workers feel great dissatisfaction with Shaffer.

* * *

The Saturday Evening Post.—"A Most Lamentable Comedy" is the title of a powerful novelette by Mr. William Allen White, which begins in the September 21 issue of *The Saturday Evening Post*, of Philadelphia. This absorbing serial is a study of political hysterics—the story of a State gone mad. The scene of the novelette is a Western State laboring under the burdens of a panic year. The central figure is a grocery store demagogue, whose harebrained oratory captures the State convention. The story rises to a height of dramatic power and intensity rarely equalled in the fiction of the day.

Leslie's Weekly.—The notable feature in the issue for Sept. 14, is the extra sheet filled with illustrations relating to the recent catastrophe. The last photograph of President McKinley, taken at his request at one o'clock on Friday, only three hours before he was shot, gives value and interest to this number, making it a desirable souvenir. A full page portrait of President Roosevelt, also one of Mrs. McKinley are given. Judge Building, No. 110, Fifth Avenue, New York.

Human Faculty.—A journal of Phrenology giving advice in regard to the use and development of the brain centers. L. A. Vaught, Editor and Publisher. Inter-Ocean Building, Chicago. 10 cents a copy. \$1.00 a year.

Cram's Magazine.—Short articles upon many topics of the day, with some historical and biographical sketches fill the pages of the August number. 130 Fulton street, New York, 25 cents a copy. \$3.00 a year.

Prabuddha Bharata.—Devoted to a discussion of the tenets of modern Buddhism. S. E. Waldo, 249 Monroe street, Brooklyn, N. Y. 10 cents a copy. \$1.00 a year.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Stropps.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Stropps, the best stropps manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, .150. Packed in neat box. Also stropps at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$5.00. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Cellbacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor,
490 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. 100 pages, 50c. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 180 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The discovery of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators.

Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederik White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 723 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



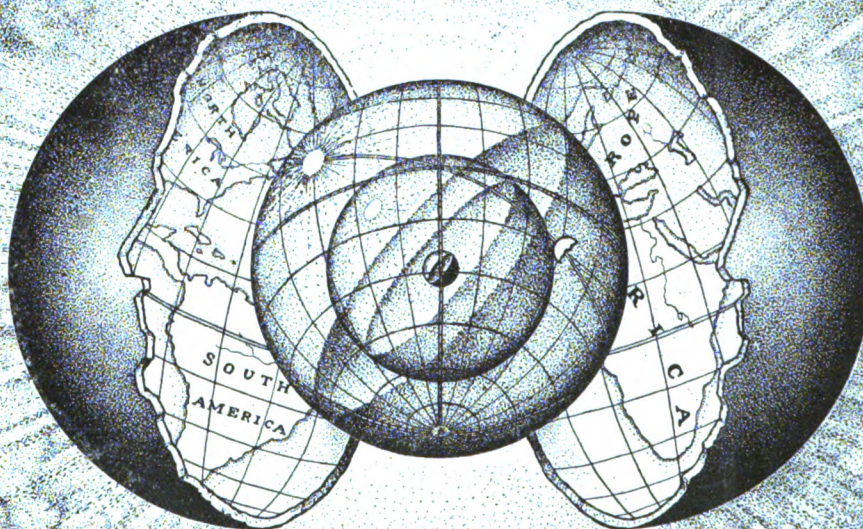
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, SEPTEMBER 20 1901. A. K. 61.

NUMBER 44.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

HARVARD COLLEGE LIBRARY
OCT 2 1901
CAMBRIDGE

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, SEPTEMBER 27 1901. A. K. 61.

NUMBER 45.

CONTENTS

THE LAW OF SACRIFICE AND MARTYRDOM.—ANARCHY AND THE SPIRIT
OF VENGEANCE.—MISTAKES OF NEWSPAPERS AND DOCTORS.—
KORESHAN SOLUTION OF THE FOURTH DIMENSION, - KORESH

Fruits of Lawlessness and Rewards of Obedience, BERTHALDINE, MATRONA

EDITORIAL PAGES.—Climax of American Progress.—Human Inequality.—The Cel-
lular Cosmos.—Atomic Life and Relations.—Power of Spoken Words.—Faith and
Reason.—Incomparable Koreshan Literature.—The Crowning Science, L. P. BORDEN

QUESTIONS.—God's Consciousness and Personality, LUCIE PAGE BORDEN

MISCELLANEOUS.—Seeking a Prison Paradise.—Development of the South.—A New-
Thought Fable.—Skillful Adulteration.—Lincoln on Labor and Capital.—News and Reviews

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the **SWORD** is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, **KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 45.

CHICAGO, ILL., SEPTEMBER 27, 1901. A. K. 61.

Whole No. 460

The Law of Sacrifice and Martyrdom.

National Crimes Expiated Through the Shedding of Blood; the Great Sacrifice of the Age; the Causes of the Martyrdom of Lincoln, Garfield, and McKinley.

ACCORDING TO THE JUDGMENT of the world, a great and good man has gone to his rest. The grave of the martyr contains the remains of the nation's idol. Deeply obscured in the mysteries of Providence, are the causes for the sacrifices made in atonement for national criminality, hard for the world to recognize. The martyrdom of the Christ was regarded, in his day, as but the reasonable execution of a disturber of the peace of the community in which he dwelt. The world was not conscious of the fact that in the death of a "malefactor" there were hidden the mystery of the pollution of the human race and the atonement for the sins of the world, in the sacrifice of the Son of God. If the history of the Christ be critically examined from the view-point of the common rational criticism, what do we find? The Lord taught doctrines that were in direct contradiction to the public opinion concerning religion, morals, and social life. In religion He made himself a God and the true object of worship, and therefore the proper target for the animosity and vengeance of the Jewish church. He said: "Ye do err, not knowing the Scriptures, nor the power of God. * * They which shall be accounted worthy to obtain that world [cosmos, order] and the resurrection from the dead, neither marry nor are given in marriage." When in his enthusiasm Peter declared to the Lord, "Behold, we have forsaken all and followed thee; what shall we have therefor?" The Lord answered: those of you who

have left father and mother and children and husbands and wives and brothers and sisters and houses and lands, for my name's sake and the gospel's, shall have all the corresponding things in the heavenly degree of these relationships. If you have not left all to follow me, then you are not worthy of me. "Leave everything and follow me," was the demand made by the Lord in his day. This was in direct opposition to the sentiment of the age regarding the obligations of love, as the world had interpreted it.

The public interest had provided for the merchants and money-changers in the courts of the temple. No one supposed he was desecrating the sanctity of the temple because he was adding to the convenience of the populace in providing exchanges and sacrifices for those devotees who came from abroad and procured their sacrifices at the hands of the merchants in the temple. The desecrators of the temple were not merely those who provided the means, but equally those who made the purchases and the sacrifices. When the Lord made his whip of small cords and entered the temple and drove out the money-changers, he furnished a lesson both to those who bought and sold—to the merchant and commoner alike. The temple had been made a house of merchandise and a den of thieves, by common consent and by authority. The laws of the municipality regulated the uses made of the temple for the purposes of merchandise.

The Flaming Swora.

Jesus was the violator of the common law and of the municipal statutes. He associated with questionable people. The Jews were expecting a king; He declared himself the good Shepherd, the promised Messiah. The church and the world hated and murdered Him. The few only, recognized the Savior of the world. Those whom He had offended on all the lines of his active opposition to customs and conventionalisms, were the first to instigate the movement which ended in the catastrophe of his career, but it was a cataclysm which was to end in the resurrection of the new genus of men. The people of that age and condition of pollution could not discriminate between the divine Communist and the common anarchist. He was taken for the typical anarchist because the money power of the age was in danger, and the money power said he must be destroyed. The moral and religious world saw only the criminal; but God saw the sins of the world, even the world that murdered him—the world to be saved by his grace. How little did the world of ordinary religious, moral, social, and commercial obligation comprehend the underlying principles of the Lord's crucifixion and sacrifice! A common man had suffered the penalty of the law. It was the event of a moment, as ephemeral as the morning dew. God saw the sacrifice of his "First Begotten;" he saw also the sins for which that offering was made.

Did God know the reason for the martyrdom of Lincoln, Garfield, and McKinley? A critical analysis of Lincoln's martyrdom will reveal some things which have been hidden from the scrutiny of the common people. The American people had enslaved a race. That law which had declared, "Thou shalt not covet thy neighbor's bullock and thy neighbor's ass," had been violated by a people who had declared all men free. The bullock is the symbol of liberty. The nation had prostituted its first principle of life, it had fallen short of its standard of religious, moral, and civil liberty; it had to be judged by its own standard of obligation. It had destroyed the liberty of a race through its covetousness. That there is no remission of sins without the shedding of blood, had its verification in the great sacrifices of the North and the South, equally, in that thousands of the best of the land were given for this great sin. The sacrifice culminated in the martyrdom of the great Lincoln, the innocent center of the consummation of the atonement. The people were executing vengeance, impelled by the hatred which was inherent and manifest with every breath. Lincoln would have said, "Father, forgive them, they know not what they do." The martyred Lincoln would have forgiven, and God does forgive and save to the uttermost.

The ass signifies the burden-bearer. The Afro-American slave was the burden-bearer of the white race, and he became the subject of the covetousness of those

who enslaved him. The North and the South were equally to blame, and both received the penalty of the crime. "Thou shalt not covet thy neighbor's ass," means that thou shalt not deprive thy neighbor of the results of his industry. It is not enough after robbing a race—for generations—of its industrial career, that it be given its liberty and told that it may now shirk for itself. God demands a restitution. The American people have not dealt justly with the black citizen of these United States. Does God demand more atonement for the sins of his people? Was Lincoln without malice in his heart? Then God took him for his sacrifice.

What of Garfield? It was the purpose of decree to hurl the great Republic upon its career of imperial destiny. Imperialism was in embryo; conservatism stood in the track of imperial progress, and Garfield was the innocent center of that obstruction. There must be a sacrifice for the blindness of the nation to the functional potency of the people that shall rule the world. It is in the destiny of the American nation to bring liberty to all people, and it shall be disciplined and purified by fire to the end of accomplishment and the fulfilment of its destiny.

In the midst of the agony of a people and the sympathy of the entire world, we enter upon the consideration of the third martyrdom—for the sins of a people. The nation is fully launched upon its new career. Nothing shall retard the progress of the new world-power which has arisen, yet unsanctified, to establish liberty, insure equity, to bring peace, and to restore humanity. God will discipline until the chosen nation shall have been purified for his service in the emancipation of the world. Prosperity shall not be only for the few; liberty, equity, peace, and prosperity belong to all the people, and God's will is not insured until this be accomplished.

Mr. McKinley said: "God's will be done." His death means more than the martyrdom of a President at the hand of an anarchist. It is the initiation of the world's climax. Jesus said: "Father, forgive them; they know not what they do." Mr. McKinley said: "Do not hurt him, men." In the magnanimity and grandeur of his character, and from the inmost depths of his soul he breathed his emotion of forgiveness. It is not so with the world. With it, it is vengeance for vengeance, blood for blood. The sacrifice is not complete, nor will it be, until the sacrifice shall culminate in God himself, in his humanity. This latter sacrifice and greater crime will be placed at the door of chaos.

The nation and the world mourn. Does the nation know for what it wears its weeds of mourning? The populace is full of anarchy. The anarchist hates the law; he works for its destruction. For one anarchist whose vengeance slew a man, there arose ten thousand anarchists who were only restrained from the execution

of vengeance through the officers of the law, and these, had they not been in authority under the discipline of Government, might have been found with the mob. How many tens of thousands are there today who, out of friendship for the martyred Hero, would defy the law were a leader of the mob to arise with a courage equal to the animosity of the populace? May God deliver us from the hour which shall deprive us of the protection

of the powers of Government, and the law and order which it insures.

If the martyrdom of the Hero who has led our army and navy through the double crisis of the war with the Spanish nation, and the world emotion of Chinese revolution and massacre and the imbroglio of the world, can soften the human heart and mollify its vengeance, then God's will will have been accomplished, and the sacrifice has its virtues. If not, there comes a sacrifice of still greater import.

Anarchy and the Spirit of Vengeance.

The Seeds of Anarchy in the Soil of Animosity; Pernicious Exploitation Through the Daily Press; the Inevitable Result of Centuries of Oppression; Anarchy in Church and State.

THE LITERATURE of anarchy is written and published for the express purpose of being distributed throughout the world. Comparatively few people read it in the regular anarchistic publications. From spite and in the spirit of vengeance—a function of anarchy—the sensational daily press is selecting the salient announcements of the propaganda of anarchy, and exploiting them for public perusal and study. It is brought to the attention of millions of people who would not be reached but by its pernicious exploiting through the daily papers of the country. Whether it is worse for this propaganda to be displayed to few people by the circumscribed facilities and methods of anarchy, or through its enunciation by the far-reaching influence of the great universal and daily press of the world, is a question for the judicial mind to consider and settle.

All that anarchy requires for its propagation is the dissemination of its seed, because it is easier for weeds to grow in any field, than it is to cultivate the products of the garden. There is no better field in which to root the spirit of anarchy than that soil of animosity where is manifest the determination of men to violate and ignore the law, wheresoever and whensoever the mob is aggrieved, and is therefore active in the execution of its vengeance by lynching its victims. Anarchy is hydra-headed, and nowhere is it more pronounced than in some of the law courts of America. Every district attorney should seek to know the truth regarding a suspected man, rather than to forge the chain of circumstances which will convict an innocent one. If anywhere in the world there requires to be a revision of the laws of the land, that revision should be first in the application of jurisprudence in America.

"Vengeance is mine, and I will repay," saith the Lord. In the present situation, the populace is stirred to the core; it ought to be in grief, it is in revenge. Genuine grief from the soul of pure love, untainted with selfishness, is without revenge. The Lord pitied those who would destroy his life; may we not pity those who aim to institute reform in the exercise of hate and the execution

of its will? Anarchy is the legitimate result of hundreds of years of authoritative oppression. The anarchist, like the civilized Christian mob, has no discrimination; he cannot differentiate between the power of a good and a bad government.

It is not a Christian spirit that would seek to destroy all that is not republican in politics; but it looks today as if it would be dangerous for a man to express an opinion in opposition to the republican Administration, as from that point of view it would appear disrespectful to the memory of our martyred President. It has fallen to the lot of the republican party to enforce the circumstances which have proven popular in America. There is danger that the republican party will become too popular; and if, as the *New York Journal* suggests, voicing the sentiment of tens of thousands of the American people, "The President who begins the Nicaragua canal will have a monument so colossal that it will dwarf all his errors and make his name immortal," such a glory will redound to the glory of the republican Administration. Too much renown to one class of the present conditioned humanity would make it intolerable for the subordinate class. The safety of our present Government resides in such a universal division of sentiment as that no class, either in religion or politics, becomes too numerically superdominant. This is because anarchy is the crowning element in the human soul.

The Christian world everywhere teaches—outside of the Roman Catholic church—that the law of God cannot be kept by his people. The Christian world is taught that the ten commandments need not be kept, nor can they be; and that God will save men without the keeping of the law. This is in direct opposition to the teachings of the Bible, for in its final chapter the declaration is made: "Blessed are they that DO his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." The doctrine of the church, that the commandments need not be kept, is the rankest anarchy, for it is rebellion against the law of God and against his kingdom.

Mistakes of Newspapers and Doctors.

THE CARTOONIST, through the *New York Journal* and *Chicago American*, has been instituting and conducting a long hunt for "Teddy." After a series of difficulties and disappointments, the hunters with their bloodthirsty hounds brought up before a kettle of soup in which the "Sozodont" teeth of what was supposed to be the "strenuous" "Teddy," appeared above the rim of the kettle. The last we saw of the hunters and their hounds, they were gloating in satisfaction at having found the object of their search so near home and in a kettle of soup. They thought he was on the shelf, and that the chef had put him in the soup dish. They were dead sure of this, but it turns out that the hunters made another mistake. It wasn't Teddy at all; it was merely one of Oppen's nightmares. Oppen was dreaming. Roosevelt was not in the soup, he was not on the shelf. The *Chicago American* has discovered where he is. The President of the United States has three and a half years of strenuous life before him, and as he is a mighty hunter, may it be before the Lord he will do the hunting, and the other fellow with the hounds may be in the hole. We bemoan the catastrophe which has made Mr. Roosevelt the incumbent of the White House, but rejoice that a man in whom the world has confidence takes the helm.

In the nation's catastrophe the people have learned

the lesson, that the opinions of the doctors and the prayers of the Christian world are not infallible. The prayer of the righteous man availeth much. How much did the prayers of the Christian world avail, including "his Holiness," the Pope of Rome? Not much. What, then, are we to conclude? To what extent the doctors are responsible for the statements of Mr. McKinley's recovery up to the day of his collapse, we have no means of ascertaining. We know, however, that there was not one indication of improvement from the time he was shot until his death—according to the bulletin reports regarding temperature, pulse, and respiration. We watched these indications as reported, and found them invariably indicative of a steady course to the dissolution which finally told of the extent of the disaster. Is it possible that on the 10th of the month, four days after the assassination, and from that time on until the collapse of the President, that they did not know that Mr. McKinley was doomed? They did not know of the wound in the pancreas, nor of the fracture of the kidney, but they did know of the temperature, pulse, and respiration. They knew, also, how to employ digitalis—the greatest heart depressor known, and how to employ the calomel. The digitalis, calomel, and salt injected into the blood, together with the prayers of saints ascending to heaven, did not avail. There must be something the matter somewhere.

Koreshan Solution of the Fourth Dimension.

The Word Space and Its Meaning; Illimitability Inconceivable and Illogical; the Mathematics of Form Necessitates a Fourth Dimension; the Point of Terminal Transformation.

IT IS AN EASY matter to understand and apply the mind—in the common realization of length, breadth, and thickness—to the forms and modifications of matter as tangible and appreciable properties and realities. It is easy enough to observe the universal law of limitation as belonging to every shape assumed by matter, both in its natural and artificial modifications. It is impossible to observe any of the forms of matter as limited by the definite extremity of their outlines, and not appreciate the law or principle of limitation as being a property of dimension.

Space is from the Latin *spatium*, or Greek, *span*. According to Webster, it is "that which makes extended objects conceivable and possible;" "a *quantity* or *portion* of extension; an interval between any two or more objects." To say that space is illimitable would be to contradict every conception and definition of space. If the mind could conceive of such a property as illimitable extension, it would be compelled to apply to it a nomenclature from which the idea of space, both as

to quality and name, were expunged. The Greek word *span*, equivalent of space, means to reach to extremes; that is, to limitations.

Illimitability is inconceivable, and that which cannot be conceived has no existence. The three conceived properties of space or dimension as acknowledged by the mathematician, namely, length, breadth, and thickness, are necessary properties of form and therefore of space, and enter as three cardinal factors into the determination and purpose of knowledges.

In the estimate of the three essential and already universally recognized properties of dimension, we discover the first element of triangulation, and in the score of such triangulation, the primary element of trigonometry, its mensuration or definition. The determination of these three points of the qualitative triangle of matter, by that score or circle of consciousness circumscribing it, does not complete the mathematical problem of equation.

Mathematicians know very well that there must of

necessity exist a fourth dimension; and though some have gone so far as to conceive the possibility that the spiral may somehow enter as a factor into the property, they cannot yet apply it because they have not discovered the law of the spiral. Men have entertained the conception of centripetal and centrifugal energies as determined by attraction and repulsion; also the common law of rotation as the modification of these coördinate motions in conjunction. Just how these three motions combine to establish the fourth, that is, the gyral, they have not defined to us; yet the *gyre* is a fourth motion, and is as much a correlative of matter as the other three, and as it is the product of the combination of the three, it must complete their equation.

As motion cannot exist independent of matter, and as space can only apply to matter and is one of its properties, the fourth motion must apply to a fourth property of space in extension. The *gyre* is therefore the fourth limitation of dimension. The laws involved in the helix furnish the only possible clue to the solution of this final great and last factor to the problem of life. Insulated counter currents, resulting in the destruction of one kind of energy and its conversion to another kind, (terminal transformation,) supply us with that correspondential analogy with which the law can easily be determined. If the hypothesis of the correlation of the forces is an actual truth, then the limitation of an energy as a mode of motion must be defined by the destruction of that quality of motion in its terminal transformation to another kind. If "a mode of motion"

can be defined by its action upon matter, its quality determined by that which we call phenomena, the limit of that action as defined by its phenomena must terminate where, and only where, the specific quality of motion ceases to exist. This certainly must be one of its limitations.

As motion is a correlative of matter, and there must be as many correlates between motion (as activities) and matter, with which it acts, to manifest its phenomena, so matter must possess a corresponding termination; namely, a point or quality of terminal transformation. By this we mean property of convertibility from one kind of matter to another kind. We call this transmutation of matter, and the science which governs it, the science of alchemy. The energy of transmutation is *gyral* or helical energy. The general term by which it may be designated as applicable to every domain of procedure, is *revulsory revolution*. Helical energy is the energy of transformation, through insulation, and involves atomic dissipation or that subtle procedure of energy by which an atom of matter is whittled down by friction or agitation to its geometric point, a point beyond which it no longer exists as matter, but beyond which it becomes energy.

The quality of mind called materialistic cannot embrace this special confine or limit of matter, and cannot therefore comprehend the environment of the fourth dimension. When the mind reaches the comprehension of the confine of the fourth dimension, it ceases to be agnostic or materialistic. It comes into or is born into the science of spiritual phenomena.

Fruits of Lawlessness and Rewards of Obedience.

The Imperialism of Divine Anarchy and Order in Contrast with Modern Anarchy and its Chaos; the Supremacy of the Gods and the Self-Government of the Perfect Man.

BERTHALDINE, MATRONA.

THE ELOQUENCE of his Excellency, President McKinley, terminated with these words, breathed into the ear of his beloved wife: "Let God's will, not ours, be done." There is one imperial Will in the universe to which all other wills must yield. It is inevitable that the anarchy of mortals be dominated by the science of the law, ere the anarchy of the Immortals can prevail. The Lord Jesus was an imperial, law-abiding Anarchist. He so fulfilled in himself the righteousness of all the laws of divine Being, that in the estimate of the Almighty, the Eloah within the holy Temple of his flesh, he was above all laws of mortal origin, and free in the liberty of a Son of God. The records of history furnish the story of just one Man with the moral right to be called an Anarchist in the divine sense of the term—one above the law. The Lord knew no sin; and because of his inherent power to lay down his life and take it again, he needed not the protection of the powers of constitutional government.

Until men are born Sons of God, in the image and likeness of God, there will be no legitimate anarchists—that is, men who can live righteously without a constitutional government to establish their relations and define their duties to their fellows.

Jesus taught his Disciples to pray: "Thy will be done in earth as it is in heaven." When He walked the earth, heaven in earth was manifest; the Son of man was in heaven—that is, exalted to the state or condition of Deity. He said: "Ye are from beneath; I am from above: ye are of this world; I am not of this world. * * I proceeded forth and came from God. * * Ye are of your father the devil, and the lusts of your father ye will do." But one Man has been born from above, in the image and likeness of God; all other men are born from beneath, and do evil works continually. Anarchistic or lawless individuals are a most dangerous and destructive variety of the devil's offspring, needing wholesome military discipline. Many of the most

dangerous anarchistic individuals do not call themselves anarchists; the Lord might class them externally with the "scribes, Pharisees, and hypocrites," who tithed mint, anise, and cummin, and forgot the weightier matters of the law.

The law is a schoolmaster to bring men to Christ—the apex of universal creation, in which God and humanity meet on a plane of equity, liberty, and happiness. There is just one way to reach this high plane of divine Anarchy—the divine lawfulness of Imperialism. "Good Master," said a wealthy young man of the Jews, "what good thing shall I do that I may have eternal life?" "If thou wilt enter into life, keep the commandments," said the Lord of life. The first commandment or covenant of promise indicates the nature of the divine government: "Thou shalt have no other Gods before me." Just one supreme Being is recognized; all other beings are emplaced dependent on his will. One being commands, by virtue of the supremacy of his governing qualifications, the self-surrender of every other being to do His will—to keep his commandments. This must be done in the power of a love that represents a man's whole might, mind, and strength.

The one supreme Being is represented by the sun; all other beings are represented in their own order by the moon, planets, and stars of various degrees of glory and distance from the sun. A great multitude is before the throne; and there is one on the throne whose right it is to be there as King of kings and Lord of lords. "Thy will, not ours, be done." The Lord Jesus, the express image of God's person, was the embodied will of God, as conceived by the Holy Ghost—the Spirit of Truth which gave him life. Whatever Jehovah inaugurated in earth must be fulfilled, or reach its harvest form, ere the inhabitants of the earth know aught of the heavenly state, of which he was the King and involved kingdom.

There is no remedy for misconceived, malformed, chaotic, and damnable anarchy, as there is no remedy for any other form of sin but that offered by Jehovah and demonstrated by him to be reliable—*obedience to law*. The captain of our salvation was made perfect through generations of suffering the consequences of disobedience to law; He learned obedience by suffering, and reached the state of conjunctive unity with Deity, in which he delighted to do and to be the divine Will. He was the ultimate and justifying production of all the operations of universal law.

Men seek science; they vivisect the bodies of chief rulers and paupers in their search and experimentation in darkness, if haply they may find it. They search the bowels of the earth, analyze the stars, measure the power of winds and waves; and derive but the dust of inexplicable facts, which they must heap up as mountains of appalling testimony to their ignorance. Men have no scientific comprehension of their origin and destiny, hence they grope in darkness and beat about the seas of life as ships without rudders. Genuine science is now to be had for the asking; but for this world to ask and to receive, means the downfall of all

scientists falsely so called, and of the institutions of their creation. It would mean the introduction of inquirers to an imperial bureau of information, a secret service of the Most High, which would detect every error of irrational or lawless judgment, and leave them no place of rest but the chair of divine electrocution for their self-destruction. It is a fearful thing for men, wise in their own conceits, for men unlawfully a law unto themselves, to fall into the hands of the only living and true God, the power of genuine science—the power of one who knows, and knows that he knows!

The prayer, "Thy will be done," uttered by the Apostles of the Lord Jesus—uttered by their descendants, and echoed when voiced by the dying Chief Magistrate of our nation, and by the millions of this nation and its sympathizers—*will be answered*, and the foundations of the new heavens and a new earth—a new church and state—will be laid in the righteousness of the law, and expressed in the constitution of the strongest government of God in earth, ever to be recorded in the annals of time and written in the eternal verities of cosmic construction. He will rule the nations with a rod of iron; he will dash the old kingdoms in pieces as a potter's vessel, that he may preserve the kingdom of the Gods.

The Theocratic kingdom is imperio-republico-regal in organic form. The ingathering of the fragments of the Bread of God, of which there are twelve basketsful, will furnish the raw material for a government divine with the majestic forms of law and order. *Divine law and order must and shall prevail*; otherwise there is liberty for none, but the license of destruction for all. Who knows the laws of God? Who can define justice? Can man ignorant of his origin and destiny, ignorant of the laws of his own being, of his own anatomical construction and of his environment, know law and define justice? May the Gods end the reign of such blasting ignorance in earth, and raise up among men one having wisdom and understanding—one having within him the mind that was in the personality of the Lord Jesus! All the signs indicate that the "last days" foretold by the great Hebrew prophets and Christian Apostles, are upon us. Evil men and seducers grow worse and worse; there are wars and rumors of wars that are the defamation and disgrace of nations. The strong oppress the weak with the power of organic unity to that end. The bond-slave of the wage system continually cries out for the equitable distribution of the products of industry; the worshipers of the golden calf have forgotten the Godhood of humanity and the humanity of the fulness of the Godhead.

The sign in the heavens indicates the end of this present evil world; and the Sign in the earth, standing in the sun, is reasoning of righteousness and coming judgment. It is time for all rulers of men to ask themselves if *they* represent the will of God concerning equity, as did Jehovah. If they do not, while naming the name of Christ, let them denounce themselves as false to their trust; for they claim to represent Christian nations, trusting in the God who was in the Lord

Jesus to reconcile the world unto himself by imparting to them his delight in the keeping of the commandments of the Lord to do them. "Thou shalt love thy neighbor as thyself," said the Heir of the universe, defining the neighbor in the eternal language of symbolism. A Christian nation should take its Christ as the plumb-line of national integrity; it should keep the laws of his being, to become as a nation a Grand Man like him. The multitudes, touched by the spirit of His soul which he poured out unto the death on the cross, sold all their possessions and laid the price at the feet of his appointed Apostolic rulers, who in turn appointed deacons to attend to the equitable distribution of the commonwealth, according to the needs of his people.

The American nation, now but nominally Christ-like, nominally a unity, and nominally a commonwealth, will be genuinely what it now but nominally represents, when born again of water and of fire into the realm of day by the illuminating power of the science of the laws of cosmic form and function. The electrifying Light is generated, as is all light, from a center of combustion; the focalization of combined energies will draw all men to the magnetic Center of its imperial power—every man in his own order, the Christ or Messiah being the firstfruit,

and afterward, they that are found to be his at his coming, to formulate in earth his Theocratic kingdom and universal empire.

The divine kingdom will have an aristocracy—the Sons of God, the Elohim of the order of Melchizedek. This order of the Gods forms a crown of rejoicing for their Head, the High Priest of their cycle. They represent the imperio-regal power, and they will rule and reign in the hearts of all men who will constitute their universal empire, recognizing the throne and altar of their origin and destiny. The coming order of kings and priests will be comprised of divine anarchists—above all man-made laws; and in innocence of all evil they will do the will of God. The visible anarchists of the last sad state of the man of sin are sin's dark reflections of the holy order of Melchizedek, to be born from above. The dark reflex is also manifest in the kingdoms and republics of this world—all conceived in sin and shapen in iniquity; they are the opposites of those regal republics that will prevail when the knowledge of the Lord, who is the fulfilment or product of man's obedience to the science of the law, shall cover the earth as the waters cover the sea, and the will of the Lord be done in the new earth as it is done in the heavens of his new creation.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE UNITED STATES is indebted to the republican party for the instigation of measures which, under the ordaining influence of the great Origin of human destiny, conspire toward the climax of history. The impartial mind looks at party issues from the broadest philosophical view-point. While contending for the right of every freeborn American to denounce corruption wheresoever it is apparent,—and this is everywhere,—those who believe that events are hastening to the end most desired by all, recognize the inherent necessity for the predominance of certain phases of thought and action. This necessity exists quite apart from any consideration of the intrinsic quality of such measures *per se*. Without posing either as the defender or the apologist of the present Administration, one may say that a logical review of the immediate past shows immense progress in the direction of commercial and territorial expansion. This is in the divine order. It has been wisely said that a foolish consistency is the hobgoblin of little minds. The McKinley tariff was stringent. The President who has just died, recognized the necessity for tariff modifications greater than those already introduced, and he did not hesitate in his last speech to recommend what he once opposed. Free trade and reciprocity are principles of order that never change in their relations to the whole body of truth, but the laws of cyclic development ordain that nations and persons should pass through different stages of progress in advancing toward a final intellectual expansion sufficient to bring them into rapport with these

principles. Revolution and bloodshed are factors of preparation in consonance with the statement of Scripture, that God maketh the wrath of men to praise him. While using every wise precaution to prevent the recurrence of any species of violence, let no one lose heart in the face of a period of storm and stress that is but transitory. Had the democratic party come into power at the last election, its victory at that time would no doubt have delayed the trend of public sentiment toward expansion. While that party stands today, as it has always stood, for issues that demand attention, the voice of the people which the Romans called the voice of God, pronounced in favor of a policy destined to accelerate the course of events foretold for ages, in accordance with the principles of foreshortening. The Ship of State with God for her pilot, will never be wrecked on the shoals of error. But alas for those who are unwilling to take Him on board!

It was Socrates who said that so long as there was one suffering soul in the universe, the pain of that one would react upon society collectively and prevent the attainment of happiness by any member of the body. George Eliot, who is broadly humanitarian in her sentiments, takes the same ground. Upon this basis the final abolition of evil has been argued as the necessary initiation for the "millennium." The latter period, as scientifically defined, is already past, but evil is still rampant. The belief that it will be universally destroyed when the promised reign of righteousness begins in earth, takes its origin in the errone

ous idea of equality, which has no analogy in Nature. All her processes of growth and renewal are simultaneously operative. Look at the forest; one tree is decaying while another is just pushing its first leaves from the sod; and a third is now showing a harvest of perfect seeds, the multiplied product of the one from which the tree itself came in the order of evolution. The condition of the seed which is suffering the throes of dissolution, hidden in the dark ground, in no wise detracts from the perfection of the seed now hanging upon the living tree. The division of humanity into corresponding orders is sometimes overlooked. Each order has its alternate cycles of interior and exterior existence, like the seed; now it hangs on the Tree of Life, now it moulders in the soil. When the kingdom of heaven comes visibly in earth, the hells become more interior in the intensity of their activity. Today they are broadly manifest in their objective career.

The Cellular Cosmogony has many features to recommend it, some of which may be enumerated for the benefit of those who ask how anyone can be contented inside the earth. First of all, it is not a theory but a fact; it is true because it has been proved geometrically, and there are always rest and pleasure in knowing what is true. In the second place, it completes the chain of evidence by which science has postulated that all life develops *ab ovo*; thus it vindicates the continuity of Nature instead of upholding the exception which *disproves* the rule. It puts the universe upon a permanent footing, and shows beyond a doubt that the "end of the world" does not mean the destruction of a cosmos that constantly renews itself. It satisfies the intellect, because examination shows it to be in all points reasonable; it does not leave any dark corners full of mysteries to be cleared up in the future; there is plenty of light inside, with the central sun and its two reflections; there is plenty of room, too, so that nobody who requires large space for his activities need to feel cramped. It is a mistake to imagine that the Cellular concept detracts from the logical value of the universe, or that it really loses in grandeur by incorporating the idea of perfection; it is an integer. The Copernican hypothesis of infinity—an unfinished product—spreads out into chaos, for what can the idea of a world that is without limit, hence without form, be called if not chaos?

Is the atom a substance? Is the atom eternal? Has the atom life? These three questions are proposed for discussion by one of our exchanges. From the view-point of Koreshan Science, the first may be answered in the affirmative as implied in the definition of the term, an atom being the smallest possible reduction of matter. In reply to the second, it has been stated that a friction match is an incontrovertible proof that atoms may be destroyed and converted to energy. Has the atom life? Not in the sense of being self-conscious. Every atom in the human body shares in the life of the organism, and has its own degree of consciousness corresponding to its quality. Every atom in the mineral is impressed with the quality of the mineral. An immense amount of energy that might be as useful as the current of Niagara, now that it is employed for the generation of electricity, is fruitlessly spent in trying to prove

that matter is only spirit in another form. Koreshan Science knows whereof it speaks in saying stoutly that matter is utterly destroyed—burned up in order to produce spirit.

The power of the spoken word is one that fails to be realized. The multitude is engrossed with the motic forces represented by electricity and the various compounds of nitro-glycerin; no one comprehends that he is constantly wielding high explosives that are no less dynamic in quality. Education along this line, which will promote wise reflection and restrain impulsive and unguarded clamor, is the need of the hour. In every form of abuse it is by education, not by arbitrary fiat, that results are best attained. The tendency to foolish or hasty speech, like the appetite for liquor, has to be outgrown. The extended influence of a single thought forcibly uttered may be fraught with momentous consequences for good or ill. The subject of suggestion has very opportunely engaged public attention. Its value as an educational as well as a curative agent has not been overestimated. It is worth more than all the drugs in the pharmacopœia. A winged word strong with the motic force of love and truth may put to flight a host of evil.

The sacrifice of reason to faith is the stultification of human intelligence. It is claimed that the Founder of Christianity demanded such a denial of all the fundamentals of scientific thought. This is untrue. When it is said that the Christian age was the age of faith, it is understood that the faith which looked forward to the redemption of the body was founded in reason. The Disciples found a legitimate ground for their hopes in experience. The same absurdity which sprung from theology, extended into natural science. Pascal wrote that he thought it was better not to pry into the Copernican system—in other words, it was better to swallow it whole, and that is just what the world did with the great hypothesis. Reason was left out of the question so completely that everybody forgot to inquire how there could possibly be a universe having a center but no circumference; or how it could have form without limitation.

The intrinsic value of any literary work is in proportion to the quality of truth which it presents. For instance, a treatise upon electricity that discloses a new law capable of universal application, can hardly be compared with one that merely recapitulates what has already been done in the field of discovery and invention. Koreshan literature is promulgating a great scientific law—that of the transmutation of matter to energy and of energy to matter. It is hardly possible to realize all at once how important is the subject nor how wide are its bearings. From the simplest departments of common use to the supreme attainment of a higher stage of existence, its application extends.

The crowning science of the ages is the science of immortal life. The term physiological psychology, which is of comparatively recent origin, expresses a new conception of the relations between mind and matter. At the center of the brain is a small cone-shaped gland called the conarium. Upon the extirpation of this gland depends the

attainment of the new life. Immediately corresponding to the destruction of the central nucleus of the brain, is the substitution of an electro-magnetic zone of light for the astral nucleus of the physical cosmos.

The unsearchable riches of Christ comprehend all the treasures of wisdom and knowledge which the Scriptures declare were hidden in him. When the divine personality was dissolved and sown in the church, the truth was lost by its amalgamation with the errors of the natural man, just as the rich possibilities of reproduction in the seed are lost while it lies in the ground and decays. But the seed is multiplied in the harvest, and the truth bears fruit in a complete system that is both a vindication and a reconciliation of science and religion.

The orderly distribution of the products of industry would ensure comfort to the masses and dissipate the sphere of discontent whose outbreaks take the form of unreasoning violence directed against individuals. The spirit of love to the neighbor finds expression in voluntary offerings to supply his need. The most acceptable offering is to relieve him of all anxiety in regard to the future, by the establishment of those divine principles of righteousness which actuated the early church.

The concept of the humanity of Deity is the profoundest thought that the mind can grasp. It is the central idea of creation, and from it radiate all degrees of energy. There is power in a sense of rapport with the motic force of the universe; security in the overshadowing of the angel of His

presence; light in the beams of pure intellect; joy in the innocence of divine love, that is still warm and human in its pity for sin and sorrow.

May the requiem which has just sounded for the departed President be swiftly followed by a declaration of "peace on earth, good will to men." Would that he might be the last victim of error! Would that the old order, with all that it entails of human misery and degradation, might pass away in a night, giving place to the glorious kingdom of righteousness promised by our Lord Jesus Christ!

The Superintendent of Public Schools in Chicago has set a wise example in the address which reached a quarter of a million of prospective citizens. The object of this address was to show the children that it is folly to mistake license for liberty—that the latter must be gained in obedience to law, not by destroying law and order.

Before there can be a cosmopolitan language, all nations must be consolidated in the Word. The declaration of truth ultimates in the new life, whence originates the new Word as its complete expression.

He who works for the upliftment of humanity should direct his efforts toward the establishment of peace and order.

Wheresoever they may be, those who love the Truth have the dignity of a great cause to maintain.

Misdirected zeal only enlarges the boundaries of chaos.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

God's Consciousness and Personality.

EDITOR FLAMING SWORD.—In an article by KORESH in FLAMING SWORD of Aug. 9, headed, "Fall of the Church from Primitive Purity," there is reference made to the "personality" of God as distinct from his "identity, individuality, and consciousness," and that he exists independent of the former—the "persona." I wish to know how this statement consists with the statement that "God is in the generation of the righteous." If He is in *them*, do not *they* constitute the persona for the time, until He shall assume the "body which thou hast prepared me?" (2) Do you teach that God dies? If He dies, then do not those who are absorbed into Deity die? And if so, then how can that Scripture be fulfilled which saith: "Neither can they die any more"? (3) What are angels? In what bodies do they exist? Or do they not live in bodies? Are they capable of progression as men, and do they finally become Gods? (4) Where was the body of Jesus during the forty days after his resurrection?—S. F., Frostburg, Md.

(1) There is no discrepancy between the statement by KORESH: "God has identity, individuality, consciousness, and all the spiritual qualities of mind, but he has no personality except as he becomes personal in the Son," and the Scripture which declares that God is in the generation of the righteous, because the Son is the righteous man in whom God dwells. He becomes personal, first in the one Son and then in the many Sons—144,000 personal exemplifications of righteousness. They constitute the body of Deity. Toward the close of the same article, KORESH writes: "The personality was disseminated for the purpose of the resurrection of many personalities at the end of the dispensation." The present theological belief, that those who accept Christ by faith are already justified and constitute the righteous habitation of Deity, is unfounded.

(2) Comparison of the teachings of

Scripture establishes the truth that God dies, strange and paradoxical as it may seem to those who have been trained in the theological tenets of orthodoxy. Jesus was the Word; in explanation of his parable concerning the kingdom of heaven, he told his Disciples that the sower sowed the Word. In recalling this great lesson the Apostle exclaims: "Thou fool, that which thou sowest is not quickened except it die!" God has no other means of exalting humanity and reproducing himself; seed sowing and harvest operate on every plane, so God, as manifest in the personality of the Lord Jesus, precipitated himself into the race. But there was at the same time an ascension. The death of the seed is, in reality, a combustion incident upon its exposure in the ground. Light, heat, electricity, and magnetism of various qualities are generated. Those who are absorbed into Deity in the great conflagration at the end of

the Christian dispensation, both ascend and descend. They precipitate germs of reproduction destined to die in the race; at the same time they rise into conjunctive unity with the invisible Deity, thus constituting the order of Immortals.

(3) The Greek word angel means a messenger. It is written: "Behold I send my messenger before thy face, which shall prepare thy way before thee." Jesus quoted these words concerning John the Baptist, who was sent in the spirit and power of Elijah as the Sign of the Lord's coming. In every age there is one sent to make straight the paths of the Lord. The Messenger of the Covenant is the angel of conjunction sent at the end of the dispensation to prepare the church, dead in trespasses and sins, for the baptism; hence the angels are all ministering spirits sent forth to minister for them who shall be heirs of salvation. Those who received the Holy Spirit from Jesus are to inherit the earth—the new body—as joint heirs with Christ to an inheritance incorruptible and undefiled. The term angel is also used to designate the inhabitants of the subjective heavens. There are no spirits, angels, nor demons who have not existed as men in the natural world. The laws of involution and evolution, or of progression and retrogression, preside over all planes of existence. The origin and destiny of all are the same—conjunctive unity with God. There are no disembodied spirits floating through space. Those in subjective spheres are clothed upon with a body corresponding to their inherent quality. "There is a natural body and there is a spiritual body." The location of the spiritual world is inside, not outside, of humanity—in the brain of man.

(4) The body of the Lord was subject to the voluntary operations of his will. He was able to transmute every atom to spirit and rematerialize in the presence of his Disciples, the doors being closed. Peter, James, and John were the three receptacles prepared for the first outgoing of the Holy Spirit in its three degrees. During the interval succeeding His resurrection, when the Lord chose to pass into the subjective world, he naturally followed the line of greatest attraction. He was at that

time the unique representative of the Arch-natural order. In His theocrasis he passed in the ascending degree, from the immortal to the eternal stage of existence.

* * *

Seeking a Prison Paradise.

The Peasants of Italy Prefer Prison Life to the Conditions of Prevailing Poverty.

The following incident shows more vividly the condition of Italy than pages of statistics:

"The Prætor of Ugento has a pitiful story to tell about the eagerness, with which destitute peasants look forward to a term of imprisonment. Three young women from Allisto were brought before him, charged with stealing olives on an estate belonging to the municipality. The pinched and starving features of the defendants, the eldest of whom was barely twenty-five; their ragged clothes, and their half-hopeful, half-despairing expression excited the sympathy and pity of the kind hearted magistrate, who, though unable to acquit them, sentenced them to the minimum penalty—viz., three days. Then a tragic scene took place. Bursting into tears, the prisoners flung themselves at the magistrate's feet, imploring him to give them the shelter of the prison for at least three months.

"With the touching ingenuousness of children, they told how the theft had been a preconcerted affair in order to escape the terrors which the winter (a particularly bitter one this year) held in store for them, and how they had even consulted a lawyer, who had planned the whole scheme, assuring them that, according to the penal code, they would be sentenced to three months at the very least. And now the poor girls saw their dream of prison-paradise—with its bed and blankets, and its daily soup, and bread and meat twice a week—a princely fare, vanishing like a mirage before them just as they thought themselves on the point of entering the blessed portals. They were ruthlessly thrust back into the world of honesty and squalor to slave and starve and suffer, and they made one last desperate stand against their fate.

"The poor magistrate actually had to sustain a judicial discussion with the would-be victims, who were led away sobbing in a broken-hearted manner, as if they saw stretching before them the long vista of weary winter days, with its attendant train of cold, hunger, and dishonor. For it would be useless to deny that the present famine exercises a most demoralizing influence upon the peasantry, favoring the revival of long-for-

gotten medieval rights and customs (I allude to the *jus primæ noctis*), which the petty lords of the land are nothing loath to exact from their serfs and tenants in return for pecuniary aid or loans in kind.

Irrigation, discouragement of vine-growing, development of corn-growing, suppression of usury, of red-tapeism, and emigration are the remedies which the writer suggests—"Famine and its Causes in Italy," in *Monthly Review*, reprinted in *American Monthly Review of Reviews*.

* * *

Development of the South.

The Remarkable Growth and Prosperity of the Southern States Presage a Great Future.

The prosperity of the Southern states is spoken of generally in the future tense, as if it were fast approaching but was not already here; as if the situation was one of promise and not of fulfilment. This is only partly true. In certain directions and in certain departments of industry, the prosperity of the South is a reality of the present, a thing accomplished. Take, for example, two such important and leading factors in the industrial world as the products of iron mines and cotton-mills. In a recent speech before a banker's association, Mr. Richard H. Edmonds, editor of the *Manufacturers' Record*, of Baltimore, made the statement that the iron production of the South now equals the iron output of the entire country so late as 1879. The same section now produces more coal than the entire bituminous product twenty years ago.

But perhaps the most notable and significant industrial gain of the Southern states has been in the cotton-mill industry. Before the Civil War, the South was only a producer of raw cotton; cotton manufacture was confined almost exclusively to the Northern states. But the South has long since ceased to be thus dependent; it now turns the products of its cotton-fields largely into its own mills, and thus keeps the profits at home which before went into other hands. In twenty years, the South has increased the number of its cotton spindles from 667,000 to nearly 5,500,000, and now runs nearly one third of all the spindles in operation in the United States.

And the gains along this particular line are increasing in geometrical ratio. It cannot be questioned that before many years the South will not only be the greatest cotton-producing, but the greatest cotton-manufacturing center in the world. It has all the facilities necessary to gain absolute and complete control of the cotton business, and it will reach that point of domination in a very brief period. The cotton trade naturally belongs to the South, and it ought to reap the benefits of that trade to the largest possible degree.—*Leslie's Weekly*.

A New-Thought Fable.

The Ultimate Predicament of a Superstitious and Unstable Mental Wanderer.

* * She tasted all the various brands of mental science, theosophy, spiritualism, etc., and then took a plunge into christian science. At each stage of her progress she was sure that she had found the ter-ruth, but when she entered the Eddyite camp she was more certain than ever that she was up against the real thing. It reminded her of old times, for she again found something to be afraid of. She made the acquaintance of a new devil. It was called malicious magnetism. It was much worse than the old devil who had scared her in the old days. She learned that all was good and good was all; all was ter-ruth and ter-ruth was all; all was love and love was all. And she also learned that all was malicious magnetism and malicious magnetism was all. She learned that all of the above things was all, whether said backward or forward.

Up to this time she had been given to talking about the superstitions of her old faith, and particularly about her emancipation from the devil idea. She spoke of the "gross superstitions" of those whom she had left behind, of their "material" planes, and much more off the same piece. She classed her old friends as believers in goblins, bugaboos, etc., and was proud that she had turned her back forever upon such childish imaginings. When she became an Eddyite, she still kept up this sort of talk, although she now included all of the non-Eddyite people in her list of blind disciples of error. She used an Eddy spoon, and took large doses of ter-ruth. She grasped the fact that Eddyism was all, and all was Eddyism, and that all that wasn't all was mortal mind.

But the malicious magnetism idea proved more attractive than the other parts of the ter ruth, and the aching void left by the departure of the devil was at last filled. She began to have "beliefs" and "claims" of all sorts, and began to require the frequent services of healers to exorcise the evil thoughts sent by her enemies. The healers understood their business, and chased away the evil thoughts as fast as they were sent (at \$3.00 per chase), but her enemies kept on sending them in hot from the bat and, toward the end, her time (and that of several healers) was occupied in evil thought chasing.

After awhile, her "belief" of money departed, and with it that illusion of mortal mind denominated healers, and the woman was left alone, a prey to the

malicious magnetism. She stood it as long as she could, and then hearkened to the voice of a traveling Adventist, who restored to her the devil of her youth, and she was comforted. The oldone filled the bill, and was much cheaper than the newone. Her belief in new thought is gone—and so is her "belief" of money.

Moral:—Never swap devils while crossing a stream.—*Suggestion*, Chicago, Ill.

* * *

Skilful Adulteration.

Flowers Imitated and Sold as Genuine; Ingenuity of the Spirit of Fraud.

Many persons have been rudely shocked to find that a flower for which perhaps they gave a considerable sum and which they took to be genuine, proved subsequently to be artificial in every particular. Within our own experience, not long ago the attention of a gentleman sitting at dinner was drawn to the fact that his shirt front and coat were gradually being covered with streaks of a brilliant red color. He was wearing a bright carnation in his buttonhole which at quite a short distance, as it appeared subsequently, deceived perfectly. Even the perfume was admired. The "flower" had just been watered to freshen it, and it was then seen that on the water drops detaching themselves they were of a brilliant red color, while the "carnation" gradually assumed a faint, variegated appearance owing to some of the coloring matter being washed out. General incredulity was expressed that, at first sight, the flower could be anything but real. A laboratory examination, however, soon brought the whole truth to light, and the results are remarkable and certainly a credit to the ingenuity of the designer.

There was not the vestige of a carnation about it. The "flower" consisted of slices of turnip neatly cut and dyed with acid magenta; the stems and leaves were of twisted cloth dyed a dark green with chromium; the bloom was a very fine starch powder delicately dusted over the stems and leaves; and the support to the whole fabric was a concealed iron wire. A synthetic amber-colored oil known as "oeillet" completed the deception in giving a perfume wonderfully imitative of the genuine carnation. Altogether we can hardly conceive of a cleverer deceit, and it is satisfactory to be able to add that so far as our observations went it is free from positive harm except to wearing apparel. On carefully searching the various materials for irritating substance and poisonous metals, we could not obtain the slightest evidence that such were present. It is clearly possible, how-

ever, that the colors used for artificial flowers may contain substances injurious to health—such as, for example, arsenic. *London Lancel*.

* * *

Lincoln on Labor and Capital.

The following is an extract from Abraham Lincoln's annual message, read December 3, 1861. Read it and when you have comprehended its full meaning, read it to your neighbor:

"Monarchy itself is sometimes hinted at as a refuge from the power of the people. In my present position I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism.

"It is not needed nor fitting here that a general argument should be made in favor of popular institutions; but there is one point, with its connections not so hackneyed as most others, to which I ask brief attention. It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else owning capital, somehow by the use of it, induces him to labor.

"Labor is prior to and independent to capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. No men living are more worthy to be trusted than those who toiled upward from poverty; none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them till all of liberty shall be lost."

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

A Race to the North Pole.

After the disastrous failure of some attempts a few years since to reach the North Pole, it was predicted that efforts to penetrate the polar mystery would be abandoned. So far from this prediction being realized, there are now more expeditions than ever in the Arctic, on the way there or preparing to start, each having the Pole for its real objective, although not all are avowedly bound for that point.

Seven nations are competing for the chilling honor of "highest north." Peary represents the United States, and there is a bare possibility that he has already won the prize, though whether he will return to prove his claim is uncertain. Evelyn B. Baldwin also represents the United States, and has set out with a firm purpose to push on to the Pole. Admiral Marakoff is also on his way with the formidable ice breaking steamer Ermak, which flies the Russian flag. The German Capt. Banendahl is somewhere near Spitzenbergen, and the Swedish explorer, Otto Sverdrup, is in Ellsmere land, both of these experienced Arctic explorers being ready to avail themselves of any favorable opportunity to make a dash to the Pole. The other aspirants for polar honors are Capt. J. E. Bernier, of England, Dr. Frithjof Nansen, of Norway, and the Duke of Abruzzi, of Italy.

Possibly one or the other of these may solve the mystery of the Pole. It may be that the failure of some of them to return may add more mysteries to those which darken the pages of Arctic exploration.—Cleveland Plain Dealer.

* * *

The World's News.

Sept. 18.—Funeral train bearing casket of the late President arrives at Canton, Ohio; body lies in state at Court House.—Anarchist preacher tarred and feathered in Indiana.—Chicago proposes memorial arch for martyred President.—American and Japanese troops evacuate Peking.—President Loubet and party await the Czar at Dunkirk.—Messages of grief and sympathy for America from foreign nations.—Sept. 19.—Last rites at Canton, Ohio; nation bids farewell to its beloved Chief.—Great memorial parade in Chicago.—Strong military escort guards the Czar on his journey from Dunkirk to Compiegne, France.—Tin plate workers continue the strike.—6 passengers killed in R. R. collision at Avon, Mass.—German clergy say "christian science" must go; "christian scientists" deny report that Kaiser is interested in their doctrines.—Sept. 20.—By order of King Edward, Westminster Abbey is opened for a special service in honor of American President.—Steamer Hudson and crew of 24 lost off Lake Superior.—Cardinal Gibbons eulogizes President McKinley.—Amalgamated Association of steel workers has lost 5,000 men since the strike.—McGill University, Montreal, confers degree of LL.D. upon Duke of York.—The fastest vessel in the world, the British torpedo

boat destroyer Cobra, sinks with 65 persons.—Sept. 21.—Schley court of inquiry resumed.—Woman's building at state fair grounds in Springfield, Ill., burned.—Duke of Cornwall and party arrive at Ottawa, Canada.—Paris waits in vain for Czar who remains at Compiegne.—Tin plate workers of Pittsburg will continue strike, and desire to form new national organization.—Sept. 22.—Teachers' Federation of Chicago votes to appeal in behalf of equitable taxation.—Judges Lewis and Titus assigned as counsel for Czolgosz, whose trial begins before Supreme Court in Buffalo.—English disturbed by recent Boer advances.—Alliance of France and Russia publicly proclaimed after great military parade at Bethany, France.—Dartmouth College honors Webster.—Yerkes intends to charge uniform fare on London underground R. R. system.—Sept. 23.—Great memorial mass meeting in Chicago; Senator Dolliver of Iowa arraigns anarchy.—Experts declare Czolgosz not insane.—Movement on foot in Chicago to force street railway companies to reduce fares to "strap passengers."—Chemical analysis finds no poison on bullets fired by Czolgosz.—General Frederick Funston undergoes successful operation for appendicitis at Manila.—Czar declares against Turkish horrors in Armenia.—General Kitchener reports losses from attack upon party of scouts surprised by Boers.—London stock market depressed; New York exchange firm.—Sept. 24.—Release of Chicago anarchists arrested on suspicion of complicity with Czolgosz.—23 persons hurled 300 feet on runaway freight train in Colorado.—Cape Colony revolts from Orange River to the sea.—New York immigration inspectors vigilant against anarchists.

* * *

The Flaming Sword's Exchanges.

Our Dumb Animals.—Devoted to the inculcation of kindly sentiments toward the brute creation. Its influence upon children is excellent. Published monthly by the Massachusetts Society for the Prevention of Cruelty to Animals. 50 cents a copy.

The Conservator.—Religious tendencies and literary matters are discussed in the August number. The editor is a follower of Whitman, and writes poetry in the same vein. The Conservator, Philadelphia. 10 cents a copy. \$1.00 a year.

Boston Ideas contains dramatic and literary news, with general discussion of current events. Issued weekly by the Idea Publishing Co., 61 Essex street, Boston, Mass. 5 cents a copy. \$1.00 a year.

National Suicide and its Prevention.

By Prof. O. F. L'Amoreaux (Lumry)
A. M., Ph. D.

Many readers of THE FLAMING SWORD will be glad to know that there is yet another opportunity afforded for obtaining copies of this notable work on the money question. A few hundred copies, stored away some years ago and overlooked, have been found in good condition.

Price, postpaid, (cloth) 50 cts. per copy,

—a reduction of 50 per cent from the original price. This work is a scholarly review of the social conditions of our country, an able dissertation on and exposure of the existing money system of the Government, with the evils which it has entailed. It should be in the hands of every student of sociology and finance. Address, Guiding Star Publishing House, 313-317 Englewood Ave., Chicago, Ill.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 5c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watch-maker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 8.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, door-bells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—far less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 82 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.), Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground; its surface is tangible and is susceptible of test. The conspiracy of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cents a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles, gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It poposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading News-papers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 8 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



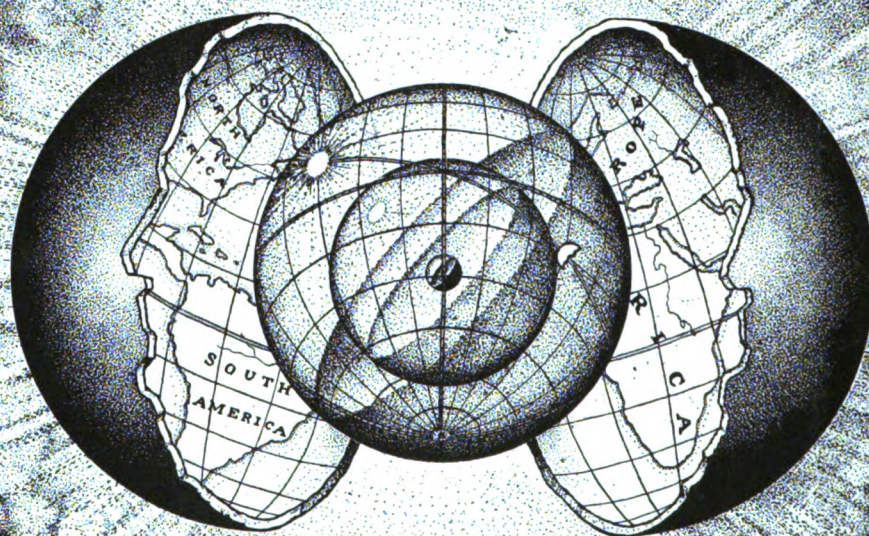
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, SEPTEMBER 27 1901. A. K. 61.

NUMBER 45.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell: we INhabit the Earth. KORESHIAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

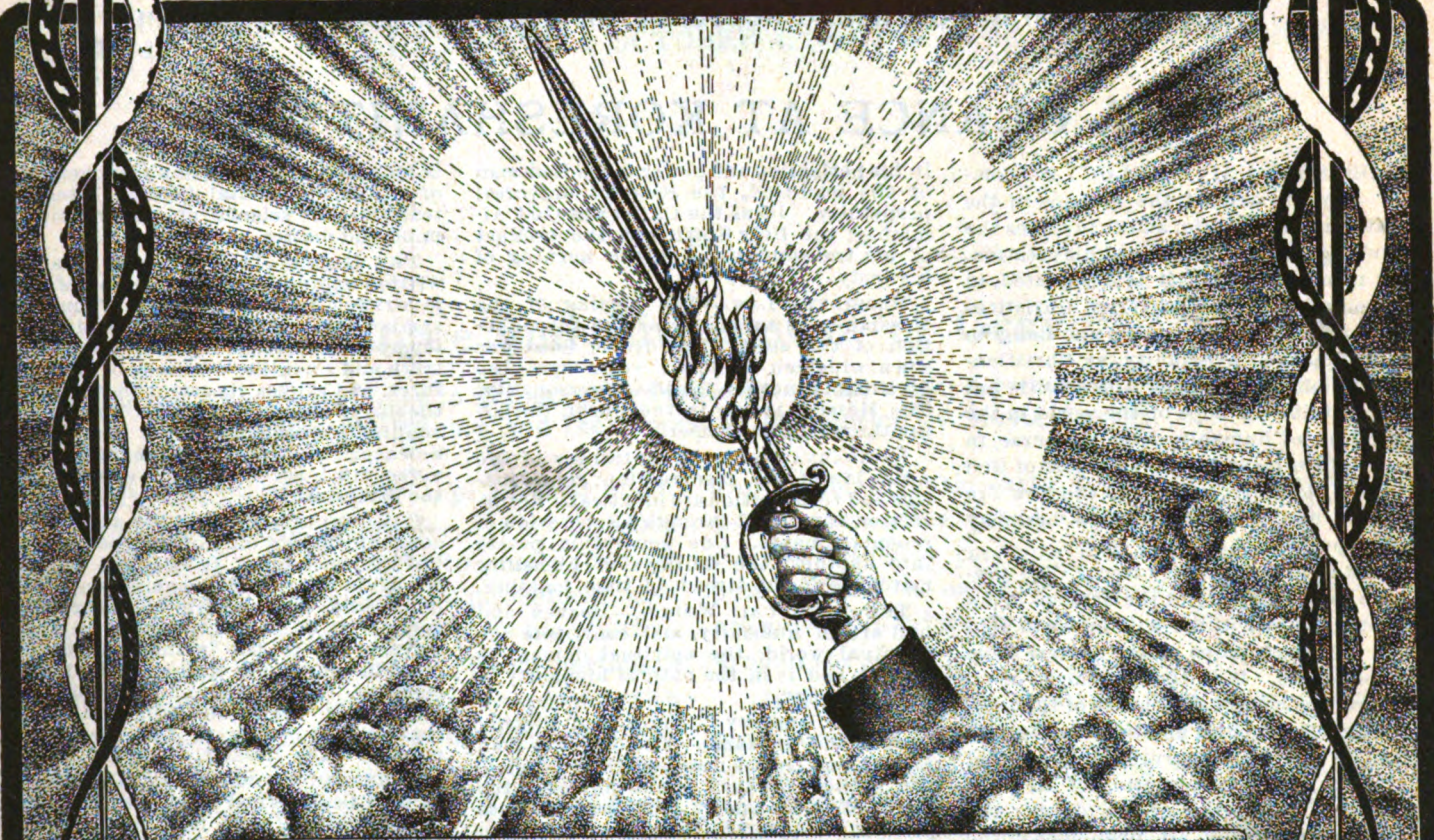
HARVARD COLLEGE LIBRARY
OCT 9 1901
CAMBRIDGE



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV. CHICAGO, OCTOBER 4, 1901. A. K. 61. NUMBER 46.



CONTENTS

THE FORCE AND PHENOMENA OF GRAVITY.—THREE DEGREES OF HUMAN-DIVINE LIFE, - - - - - **KORESH**
Possibilities of the Growing Generation, - - - - - **AMANDA T. POTTER**
A Futile Effort to Destroy Religion, - - - - - **PROF. O. F. L'AMOREAUX**
EDITORIAL PAGES.—The Problem of Gravity.—The Mystery of the Zodiacal Light.—
Importance of Exact Theology.—The Value of High Ideals.—Shakespeare's Hamlet.—
Intellect of the Bee, - - - - - **LUCIE PAGE BORDEN**
QUESTIONS.—Man of God and Man of Sin, - - - - - **LUCIE PAGE BORDEN**
MISCELLANEOUS.—Peril of Great Britain.—A Lesson on Microbes.—Triumph of King
Cotton.—No Continental Alliance Against America.—The World's News and Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.

\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMORREUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the **SWORD** is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, **KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 46.

CHICAGO, ILL., OCTOBER 4, 1901. A. K. 61.

Whole No. 461

The Force and Phenomena of Gravity.

The Newtonian Hypothesis Fails to Explain the Mysteries of the Solar System; the Difference Between the Popular Theory and the Koreshan Conception of Gravic Energy.

AMONG PHYSICISTS we hear a great deal about Newton and his law of gravity. It is a question that the Koreshan has frequently to confront in his effort to promulgate the physical and mechanical basis of the Koreshan Universology. "Newton's law of gravitation," as commonly stated, is, that "Every particle of matter in the universe attracts every other particle with a force whose direction is that of a line joining the two, and whose magnitude is directly as the product of their masses, and inversely as the square of their distance from each other." This is called Newton's law. This is not the statement of a law, it is merely an attempt to account for phenomena on the assumption of the convexity, rotation, and orbital motion of the world and heavenly bodies.

Law is that power which determines the forms, functions, and phenomena of all existence. It is inherent in causation, and is the result of the attractive and repulsive coördinates of the highest human will. One of the supreme and fundamental factors of law is order. It must be understood, however, that order is a distinct thing from law. The general order of the motions of the universe, so far as we may observe them, from a superficial sensation, is the apparent revolution of the heavens

around the earth, the earth appearing to be stationary as the geocentric center of the universe. This is so obvious that even at this late day it is a question in dispute, whether the earth is stationary and the heavens are moving in orbits around it, or the earth is revolving around the sun.

It will at once appear obvious to any rational mind not biased by the influence of a false education, that a mathematical formula attempting to explain phenomena, which leaves out of the question not only the causes of attraction, but the causes which prevent the action of gravity, upon the basis of Newton's formula, from solidifying into one common mass where the heaviest mass exists in space, is not a statement of law. Things were heavy and were known to have relative weights before Newton was born. Newton did not pretend—nor has any scientist since his day pretended—to give a reason for what has been called the attraction of gravity. That different things have different relative weights according to their qualities and densities, is very commonly known; but the *reason* for this has not been given. A statement of the law of gravity must involve a knowledge of its cause. This is the primary factor in the phenomena of gravity.

Anomalies and Contradictions in Modern Physics.

When Sir Isaac Newton attempted to account for the revolutions of the heavens on the predication of the earth's convexity and the law of attraction, comparatively nothing was known of that field of physics now denominated electro-magnetics. We now know that bodies are attracted or repelled according to their electric and magnetic fortification and bombardment. It is a fact known to belong to physics, that everything in motion will generate energy, and that magnetism and electricity are generated by motion. Were the earth in motion, as claimed by the astronomers, rotating upon its axis at the rate of twenty-five thousand miles in twenty-four hours, as it would be at the equator according to the Copernican system of astronomy, it would generate an incalculable amount of magnetism and electricity. It would generate a greater quantity in its orbital motion, yet the generation of the energies known to be operative throughout the universe, has not been attributed to the motions of the heavenly bodies.

Astronomers have reduced the various hypotheses of the source of the sun's energies, to Helmholtz's theory of contraction. It is admitted that this is only an hypothesis, but so far regarded as the most reasonable one. This is founded upon Lane's "law," that a gas contracting by the force of its own gravity will rise in temperature until it ceases to be a perfect gas. There are no known conditions or circumstances under which a gas will contract by its own gravity; hence Lane subjected the gas to pressure, or its equivalent, which he assumed to be equal to its own gravity, according to the operations of gravity as found to obtain under artificial conditions.

Helmholtz's "law" is that the sun contracts by the force of its own gravity; and it is maintained by men as prominent as Newcomb and Young, that the sun is rising in temperature. It does not radiate its energies equal to the increase of temperature, and therefore the sun will continue to increase in temperature for thousands of years before there will be any diminution of its radiations. Let us see how this "law" looks in good colloquial English. The sun contracts by its own gravity; it gets colder by contraction, for cold contracts and heat expands. As the sun contracts and therefore gets colder, it becomes hotter. This is obvious, for an increase of temperature is an augmentation of heat, Professor Comstock to the contrary notwithstanding. Now as the rise in temperature increases the size of a body, it follows that the sun is increasing in size while it is diminishing in bulk. We employ the term bulk, as meaning the same as size. The sun grows hotter by growing colder; it grows larger by growing smaller; this in plain English is a fair statement of the "scientific" theory of the sun's energy.

Now, as no motion can obtain without the genera-

tion of energy, would we not better account for the energies of the physical universe on the known fact that motion is the only source known for the production of energy? If we take the ordinary static glass generator we develop magnetism, which is reduced to electricity, and this may be reduced either to light or heat, or to both. Why does not this law apply in Nature? It is not an assumption to say that the motions of the heavenly bodies, the motions which we observe throughout Nature, including the heavens, produce the energies which they radiate.

Importance of Explanation of Orbital and Axillary Motions.

Will the astronomers attempt to tell us where the energy is derived that moves the heavens, including the earth, and what becomes of the energy originating in these motions, according to the Copernican system of astronomy and Newton's law of gravitation? In the generation and motion of electricity there are two distinct fluids—one positive, the other negative. One of these currents is acid and the other is alkaline. They move over the wire in two opposite directions. One is the core of the motion, the other is the sheath. They move over the wire without generating visible heat, but when they move through a resisting medium, as in the carbon tips, combustion takes place and the substance which furnishes the resistance is consumed. This principle has a universal application.

We are constantly confronting the question: "Why does the earth increase in temperature as we penetrate its surface? The question is generally propounded upon the assumption that the center of the earth is a molten mass, therefore the question is propounded on the basis of ignorance. It is claimed by the later investigators, that this is an untenable hypothesis; it is an exploded theory. We answer this question by stating the fact that the energies generated in the earth, which are anodic, meet the energies generated at the center and moving toward the earth, which are cathodic, and that as the substances of the earth furnish a resisting medium, heat is consequently generated. It does not follow that the heat continues to increase to a sufficient distance to produce combustion. So far, it has never been claimed that the *modus operandi* of gravity is known. Does the force belong to the mass, or does it belong to the medium through which the mass is passing? Is it a pull or is it a push? It is not pretended that any of these questions have been answered. It follows that the law of gravity is, therefore, unknown to the so called scientific world.

If we apply force to an enclosed cylinder and thus exhaust the air, we produce what is denominated a vacuum. It is impossible by any means yet applied, to create a perfect vacuum. To exhaust the air, it re-

quires a certain amount of applied energy. The *assumed* pressure upon this vacuum is in exact proportion to the amount of applied energy to create it. The physicist calls this so called pressure of atmosphere upon the vacuum, weight or gravity. The pull of the air-pump has deprived the air of a specific force which acts upon the vacuum in physics correspondentially to the deprivation of a human being of his vital force, when his weight is sensibly increased. Admitting the existence of an atmosphere of hydrogen above our own atmosphere, it is like taking a certain amount of common atmosphere and carrying it up into the hydrogen above us and weighing it relatively to the hydrogen atmosphere, or as if taking water from its own level into our atmosphere and weighing it relatively to our atmosphere. In creating a vacuum, we destroy the normal relations and activities of the air and obtain very different conditions from those naturally belonging to the atmosphere. All of the power exerted in exhausting the air with the air-pump, is pulling just as much while the vacuum remains, as during the action of the pump.

The theory of gravity founded upon such a flimsy assumption as this, does not furnish a very satisfactory basis for the predication of a universal system of science. That Newton's so called law of gravitation accounts for the motion of the heavenly bodies, even on the basis of the commonly accepted astronomy, is the veriest humbug, for there can be no question of the fact that the power which acts to prevent the solar system from collapsing, as it would on the basis of Newton's ridiculous formula, is just as constant as the law of revolution. This law is the essential coördinate of gravity; it is as persistent as gravity, and has never been defined outside of Koreshanity. The Copernican system of astronomy is totally abrogated by Koreshanity, therefore all phenomena must be interpreted on altogether new principles.

The Source and Destiny of Gravity.

An analysis of the law of gravity must define its source, determine its destiny, expound its cause, and determine its relation to its coördinate law, that of levity. At the points in space where the metallic and mineral substances in Nature have no weight,—these are their relative normal positions and their planes of rest,—there is the greatest activity. This activity produces the waste and the supply of the plane. For instance, let us take the gold stratum, the outmost lying stratum of the cosmic rind. It is vital by virtue of the fact that its molecules are constantly changing to gold energy. As soon as the molecule has performed its function as a molecule of gold, it is converted to its own energy—spirit, so to speak, and it immediately takes its flight to its own levic center. The descending

energy rushes in to fill the place of the disgorged molecule. The descending energy materializes as rapidly as the liberated energy gives place to the new deposit. Between the energy flowing down to fill the vortex and the energy making its escape, there are induced electro-magnetic resistance and repulsion. The levic energy is pushed and pulled toward its own center of levity and attraction. A corresponding and coördinate action is taking place at the positive end or pole of the gravo-levic axis.

The energy of every distinct substance is en rapport with its material coördinate, and through every molecule of matter found out of its norm, and tending by its weight toward its plane of rest, there flow the two kinds or qualities of energy—the ascending and descending. The ascending energy heaps up a resisting force in any body of matter through which it passes, and this pushes the molecule toward its own plane of rest. The descending energy adds its force to the momentum of the molecule in its gravic direction. As there are both gravic and levic gold energies, so there are gravic and levic energies belonging to every other substance in Nature.

Irrational Conclusions of the Spectroscopist.

Professor Comstock says: "This important principle of the spectrum analysis is most readily appreciated through the following experiment: listen to the whistle of a locomotive rapidly approaching, and observe how the pitch changes, and the note becomes more grave as the locomotive passes by and commences to recede. During the approach of the whistle, each successive sound-wave has a shorter distance to travel in coming to the ear of the listener than had its predecessor, and in consequence, the waves appear to come in quicker succession, producing a higher note with a correspondingly shorter wave-length than would be heard if the same whistle were blown with the locomotive at rest. On the other hand, the wave-length is increased and the pitch of the note lowered by the receding motion of the whistle. A similar effect is produced by a wave-length of light, by a change of distance between the source from which it comes and the instrument which receives it, so that a diminishing distance diminishes very slightly the wave-length of every line in the spectrum produced by the light, and an increasing distance increases these wave-lengths, and this holds true whether the change of distance is produced by motion of the source of light or by motion of the instrument which receives it. This change of wave-length is sometimes described by saying that when a body is rapidly approaching, the lines of its spectrum are all displaced toward the violet end of the spectrum, and are correspondingly displaced toward the red end by a receding motion."

The Doppler principle is applied to determine not

only the direction of the motion of a heavenly body, whether it is approaching or receding, but to denote the rapidity of the motion. Examine carefully the illustration given in the whistle of the locomotive. Suppose there were a number of whistles pitched on different keys, located at the same distance, at the hour that Professor Comstock or any other Professor was expecting a regular train, for the occasion and to test the Professor's auditory acumen for scientific purposes. The train is supposed to be approaching, the whistles are sounded from one of the lowest pitch to one of the highest; will the Professor say that the whistles are approaching? He certainly will if he ex-

emplifies the law as the scientific world is now applying it. Different intensities of combustion and different substances in combustion will affect the spectrum as different pitch of tone affects the whistles. The illustration proves too much for the Doppler principle. There are two things that will change the nature of the sound—distance and pitch. There are two things that will change the character of the spectrum—change of element and change of intensity. The spectroscopist has not yet learned to define the principle by which he may determine to which of these conditions the change of the stellar spectra is due. Until he has made this differentiation, he should be very careful not to insist too much upon the accuracy of his conclusions.

Three Degrees of Humano-Divine Life.

The Church of Noah and the Three Great Lines of its Manifestation and Development; Shem, Ham, and Japheth in Symbolism and Ethnology; the First-born of Egypt.

THE RELATIONS of the three degrees of man's nature—the celestial, spiritual, and natural, in the universal man, are symbolized in the Shemitic, Japhetic, and Hamitic lines, from Noah down through the ages. Originating in Noah were three peoples. Noah means "the breath of Jehovah." From this breath or influence of the divine mind or divine affection upon the race, came these three peoples. It is usually supposed that Shem, Ham, and Japheth were simply three individuals, the descendants of Noah, and that at one time they with their families constituted all the inhabitants of the earth. The destruction of the world by the flood was not a universal destruction of the natural inhabitants of the earth. It was an inundation of fallacies (false doctrines) which swept over the earth and inundated the people who were in fallacy and a life of evil.

Noah attempted to develop the people, through instruction, out of their darkened condition, and he prepared an ark, so called, which, as presented in Scripture, was a symbolic representative of the three degrees of man—the superior, middle, and interior. He was simply preparing a church, a new dispensation, into which the spirit of the past could flow, that from the old church, which came to its consummation or end, the church which preceded Noah, there should be derived a new church which should continue another era or dispensation, reaching down to Abraham.

Noah was the beginning of a church which went out in its three lines or degrees, manifest in the three races; one developed through Ham, another through Shem, and another through Japheth. That through Ham was called Egyptian, and represented the animal nature, not necessarily the sensual animal, only in the inverted sense, but the divine animal nature. The Shemitic

church represented the spiritual nature, and the Japhetic, the celestial. These are the three degrees of man's being, and pertain not only to the individual, but also to the universal man, because the universal is constituted or made up according to the same law or principle that the individual is.

Egypt—being the natural or scientific man (in his outward degree)—reaches further down through the ages, and comes to his maturity later. When he reaches his maturity he is the basis or foundation of the new order of beings; that is, the highest or celestial being is a product or outgrowth of the scientific or natural. In the destruction of the first-born of Egypt, (inasmuch as it was a symbolic expression or type, it had to be manifest in these differentiated degrees; namely, Egypt as separate entirely from Israel outwardly, and Israel separate from Japheth,) it would seem to be the destruction of a certain definite class of people distinct from the Israelites; but when the fact is comprehended that Egypt represents the outer degree, and Israel the middle degree of the one man, it can readily be seen how the spiritual degree may develop from, or come out of the natural by the destruction of the natural. Egypt is simply the natural part or body of man; Israel is the spiritual part of the same man, the more interior degree, and Japheth, the point of union between those two, constitutes the celestial. These are the three degrees of one being. The destruction of the first-born of Egypt represents the destruction of that in man which comes to maturity first; that is, the animal man.

We have two origins; one from above, the other from beneath. This is not only demonstrated in every principle and department of Nature, but in all the teachings of the Bible. Jesus said: "I am from above; ye are from beneath." He was the outgrowth of a

process of development that had been progressing for a long time through the ages. He grew to be the God-Man; he descended from above, but he both ascended and descended. He came up from beneath, but he came down from heaven. He came up from below, in the order of development upward from the lowest forms of being. He came down from above by the influx of Deity into the various degrees of man in his development; that is, man develops to one degree, and there is a degree of influx which is the lowest degree of Deity, of God's descent into man. Through that he arises into another degree, where he eliminates that which belongs to the lower degree; and as he continues from one degree to another, he eliminates or throws off what he has derived from beneath, so that ultimately, while born from beneath, he is the product of that which has been continually descending from above. His desires are all changed when he reaches that point; before, they were natural; now they are spiritual.

We hear of certain paradoxes in Buddhism like this: "You shall hate your own self above all things." "Above all things love yourself." This is apparently a radical contradiction; but while man must hate the one self, he has a perfect right to love the other self, which can be done by developing or involving into that higher self, which is Deity. Man has a perfect right to love himself in that line, but it must be the divine, not the sensual self. When man is perfected in this higher nature (as Jesus), he has come up out of Egypt; he has come up out of the natural into the divine man. "I have called my Son from Egypt." The Son had to first come down into Egypt in order to be called out of Egypt in the type or symbol. While that was a

fact, it was a figure of something greater and grander.

The destruction of the first-born of Egypt, as applied to the destruction of the natural man, bears directly upon the present time, not so much to the resurrection of Jesus, as to the coming resurrection at the end of the Christian dispensation. It means the absolute destruction of the natural man—the leaving behind of the natural, and the putting on of the new man. The blood that was sprinkled upon the door-posts and lintels was the blood of lambs and goats without "wrinkle, spot, or blemish;" no defect or deformity—representing the divine animal nature. It was a type or symbol of what man was before the fall, and of what he will be in the restoration. The sacrifice or killing of the lamb represented the destruction or killing in man (through the fall) of the divine nature, culminating in the manifestation of the Messiah in any age of the world, and then of the Sons of God who will come forth in the resurrection at the end of a succession of cycles, or the end of the grand cycle.

In Koreshanity we make a distinction between the divine and the human animal nature, or the divine animal, which is human, and the sensual animal, which is inhuman. We maintain that the animal nature of Deity is as absolutely pure and divine as God himself. God has an animal nature as well as man. His animal nature is symbolized by the white horse, which represents one principle of the animal nature; the lamb, the goat, and the bullock represent still other principles. Every one of these animals, without spot or blemish, is a type or symbol of the divine nature in man before he fell. The destruction of the animal is in agreement with the destruction of the animal nature in man.

Possibilities of the Growing Generation.

Mental and Moral Culture of Children; Present Haphazard Methods and Results; the Making of the New World Through Moulding of the Lives of Children.

AMANDA T. POTTER.

MANY PRINCIPLES not now understood must finally be brought to bear in the rearing of children; but before the accomplishment of a righteous standard in this respect, two elements governing human action must be shorn of their power of active operation: One of these is the selfish love for the child; the other is the need of the service of the child. Parents, many, study only the present happiness of their offspring. Vigilant to provide some pleasure, and neglectful to lead the expanding intellect into the paths of reciprocal service, which lead to the gateway of genuine gladness, they overflow the waking mind with the belief that all benefits are issue of bounden duty. Accustomed to the forefront of consideration and subject to the inflow, from its doting parents, of a thought-substance which engenders only selfishness, its life is structured upon the plan of a monstrous little ingrate. This startling fact breaks in upon the unconscious cause of it only when

the demands made pass the bounds of reason. About this time too, the ugly truth presents itself, that there exists no desire to return an equivalent for the sacrifices demanded.

On the other hand, (we present the extremes in both cases,) is the spectacle of the fatherhood and motherhood who demand with little desire to bestow. Such a pair crops up in a niche of the writer's memory. The father, in a dominant, rasping voice, was wont to inform his children that they "were only passengers on this boat." This was his terse way of informing them that they occupied at his board and hearth by a grudging tolerance. Years glided on, and from the same lips came the plaint that "the children had no interest in anything that concerned the old farm; and that they preferred strangers before their own father and mother!" They left the old farm as soon as possible, and joined in the struggle of a world that regretted

them little when they had finished with it. But shall we be severe upon this father and mother who marred their offspring, and through their offspring wrought evil upon the world? Full, indeed, must be our measure of blame if from it we can bestow a little upon all the baleful causes which preceded the direct modeling of this unhappy father and mother, for indeed they were very unhappy.

The earth's fauna and flora stand for the conditions of the period in which they exist. When, in the repeated rounds of the grand cycle of 24,000 years, extinct forms of animal and vegetable life reappear, there will also be repeated the extinct conditions under which these forms alone could exist. The polar oceans, subject to like degrees of temperature, but modified by distinctions attending locality, produce, in the main, identical forms of life. The distinctions between like species sundered by thousands of miles of rocking waters, are attributable to the opposite polarity of the two regions. The sea of humanity maintains a direct analogy to this, always transposing the quality of polarity from geographical locations in the earth to polarization of the humanity in the antithetical qualities of good and evil. In the Golden Age, humanity is polarized in Good or God. There accompanies this an ameliorated climatic and attendant condition, and the issue is a quality of humanity loyal to man in process of progression toward perfection, and loyal to the Lord God of earth and heaven—the perfected Man.

Man, polarized in evil, recognizes the acme of loyalty to the race to be the laying down his life in the extermination of the enemies of his country. He deals with death. Polarization in Good opens up vistas in

which genuine loyalty finds scope in lifting up the standard of life, not in sole connection with some subdivision of the universe which gave him birth, but with reference to the universal. His dealings are with life. Polarized in Good, of necessity he is guided by the Good, even by Him who said: "Suffer little children to come unto me." Coming to the Christ is becoming Christ-like, and involves the means that brings one to that state. In the throngs of earth, God alone will be able to discriminate the rarer and most perfect gifts of love and wisdom, and into the keeping of such will be given the little ones of a fallen humanity. Little by little, in the sunshine of a wise and loving nurture, even as we see forms of vegetable and animal life expand through generations of culture, into greater beauty and larger usefulness, humanity will, through such ministrations, emerge from its groveling.

We find Isaiah prophesying the coming of Christ's kingdom. One of the striking points of dissimilarity between that kingdom of evil now occupying in the earth, and the one to be established, is outlined in the words: "Nation shall not lift up sword against nation, neither shall they learn war any more." This blissful state will proceed from science or knowledge in conjunction with endeavor or use. In the masses composing the periphery of humanity,—the stratum which will produce sensual offspring,—the reproduction of the conditions which constitute the Golden Age will be brought about through moulding the lives of the children. All that is foremost as means of culture, will be the property of infancy in the myriad public homes with which the new *regime* will dot the land; and a century hence will see no neglected child upon the broad face of the civilized earth!

A Futile Effort to Destroy Religion.

"The Church of this World," in a Western City, Battles Against Apostate Christianity and Imagines that it is Destroying the Fundamentals of the Primitive System.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

"THE CHURCH OF THIS WORLD" is situated in Kansas City, Mo. As we learn from *The Philosopher*, which is published in that city, this new "church" is a "powerful organization, composed of Kansas City's cultured, wealthy, and influential citizens," whose pastor, Dr. Roberts, is described as a "calm, dignified, intellectual giant," whose great efforts have been directed against religion in a determined effort to destroy it. His admirer and probable parishioner, the editorial writer in question, after five years of these efforts, says: "Now while the worthy Doctor has, from every logical point of view, destroyed the faith, he has not to any marked extent stopped the mad, rushing, stumbling, sprawling flight for religion; the thirst for religion has grown like the thirst for liquor, coming down through an environment of years and decades of years. They ache for it, itch for it—clear down to their finger-tips; they are not particular

as to quality, and not hard to please in quantity, but they must have it, and as demand necessitates supply, they have their fill—it is served up to them in hundreds of different ways, no limit to variety, all tastes are suited, all are satisfied."

If, as is presumably the case, this man's title of Doctor is theological, we have here a man seeking to pull down the very foundation upon which he is builded and rests. What is a church if it be not a religious body? Of the wonderful destructive power of this athlete's mental enginery, this admiring writer says: "How surely has he torn to shreds every vestment of the Christian religion, exposing the artful imposture, dissecting the fraudulent scheme, laying bare the cunning devices of a crafty priesthood, who gloat and glut at the expense of ignorance and superstition! Beautifully done, and so complete, the work of ages upon ages—the great religious structure torn down, piece by piece, and

the foundation blown out, leaving not one stone upon another!"

When it dawns upon this man that it was only the old dead body of the great apostasy, which early usurped the place of the true Christian religion, upon which he has been plying his artillery—of which apostasy all priests, himself included, if he is one of the church doctors, constitute a part—it probably will not appear so strange that he is not more successful in destroying all religion, with its foundation. As the sturdy blows of the sculptor, skilfully directed, serve to chip away the rough block and reveal the lovely statue that seems slowly to rise out of its rough environ, so this ruthless destroyer will yet be surprised to learn that he has only been sweeping off from the only true and righteous foundation ("For other foundation can no man lay than that which is laid, which is Jesus Christ"), an effete and outgrown religion, to give place to the new and truly glorious and free one that shall soon rise in its place. Sappers and miners are useful and necessary people in their place, but they have no understanding nor appreciation of the glories of the things for which they prepare the way.

In order that logic be effective in exposing and destroying false systems, its premise must be true.

Starting out from a false premise, the most logical argument infallibly leads to a false conclusion. When these wise people who think that they have utterly destroyed Christ and his truth, find that their very foundation—the supposed science in which they trust—is only the most shifting sand, some of the measureless conceit which they manifest will probably be driven out. It is noticeable that these people who are so exceedingly anxious to exhibit their prowess, manifested in destroying Christianity, as they think, have little thought left for the distressed conditions of the great mass of men, which are the result, not of real Christianity, but of the apostasy of which they themselves are part.

In the true Christianity which Jesus established, there were no suffering classes,—no rich, no poor,—only people who had all things common. When it comes again, as it certainly will, it will be in spite of such people, not by their means. In the Bible, "this world" always means this age. The "church of this world" must worship the god of this world or age. But we learn from the Bible that the god of this world is the devil. As he is "a liar and the truth is not in him," it is not strange that his worshipers do not find the truth. A false religion never did and never can destroy the true.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE TESTIMONY of many prominent students of science concurs in the assertion that the nature of gravitation is quite as far from being understood as it was a hundred years ago. It is candidly admitted that Newton's law is not a law because it has never been *proved* that two particles of matter actually attract each other with a force directly proportional to the square of the distance between them. The whole subject is open to investigation, and presents one of the most interesting fields of research in regard to which some fresh considerations may be urged. The cause of motion is the first question to be settled, and the most reasonable conclusion points to mental energy as the primary, and electro-magnetic energy as the secondary agents of impulsion. The former is the highest type of activity known or conceived; the latter is its physical analogue. The voluntary operations of a central mind whose faculties are in perfect balance, translate themselves into the orderly movements of the solar system and ordain to every physical substance its plane of static repose. As everything in the universe has its polar opposite, it would be a mistake not to take into account the fact of levity; and the admission of this as a counterbalancing force introduces some important changes relative to current motions on gravitation. It is evidently true, as conjectured, that all force must be either of the nature of a pull or a push, since the former is attraction, the latter repulsion—two universal factors. The beautiful concept of the Cellular universe, with a constant generation of electro-magnetic

energies at center and circumference,—those from above having a gravic determination, attractive to all below, repellant to all above in their progress toward their own plane of deposition and materialization in the shell of the earth, while levic energies as constantly rise,—provides for all observed phenomena. The subject hereby is grandly conceived, yet it develops itself with simplicity. The invisible forces which fill the air, ascending and descending like the angels on the Patriarch's ladder, are the product of all the different kinds of matter transformed, each to its own spirit. Gold energy starts out from the central sun; when it reaches the gold stratum in the shell, it materializes. Here gravity ceases to act. Gold has no weight on its own static plane where it is homogeneous with its environment. The gold environ of the cosmic egg is perfect in itself, and is an integral part of the cosmos. Gravity simply means weight. When a body is at rest its weight is its mass, as generally supposed, but experiments have shown that if a ball is thrown down from a certain altitude and allowed to fall upon a balance, it will weigh more than when at rest, because the momentum or the force put into it is also weighed.

The Zodiacal light which extends along the Zodiac, is projected upon the sky as a triangular pillar of light, inclined to the horizon at the same angle as the ecliptic. It is visible after sunset in the West and before sunrise in the East. In each locality it is more conspicuous during certain

months; thus from September to January it is better seen after twilight. With a clear atmosphere on a dark night, it is visible later than nine o'clock. The latest theory regards it as sunlight reflected from a cloud of meteoroids revolving about the sun. According to the Cellular Cosmogony, the phenomena of sunrise and sunset are due to the passage of the projected sun beyond the visual horizon, according to the laws of perspective foreshortening. According to the Copernican System, they are caused by the daily axial revolution of the earth in its yearly circuit about the sun. The Cellular concept has been proved mechanically and geometrically, to the satisfaction of many logical thinkers. The Copernican theory never has been proved, as its adherents admit. It would seem, therefore, that the preponderance of evidence favors the explanations rendered by the proven system rather than by the hypothetical one, in regard to all phenomena. The theory that the Zodiacal light is caused by meteoroids reflecting the solar rays, is no more susceptible of proof than the system to which it pertains. On the basis of the Cellular Cosmogony, it is an electric glow reflected from the electro-magnetic belt in the earth's crust which constitutes the real Zodiac. The Gegenschein, or the counter-glow, visible at night on the ecliptic 180° from the sun, has also been attributed to asteroids, from the convex basis. In the cellular system, it is explained as the reflex of the concave hemisphere of daylight. The Zodiacal light and the Gegenschein together complete the girdle of the sky.

It is said by some of the most widely diffused of the organs of Orthodoxy, that it is proper to make a distinction between religious truths that concern personal hopes or duty, and theological questions which were never understood, never can be understood, and show no reason why a person should desire to understand them. The doctrine of the Trinity is classed among the latter. Is such a distinction valid? What does it import to know whether Deity is "three persons and one God," or one person with a triunity of attributes? All the difference between the vague, the mystical, the absurd, and the clear, the practical, the rational. If I am commanded to love God with all my heart, soul, might, mind, and strength; if I am told that my eternal salvation depends upon keeping this law, does it not import to me personally whether He is compounded of the wrathful Father, the clement Son, and the "Divine Proceeding," an incomprehensible and impersonal oversoul? If I can know and locate Deity in the personal Lord Jesus Christ, visible and tangible in human form, yet perfect in holiness and integral in structure; if I can understand that, being the Son, he converted his body to Holy Spirit by the laws of alchemy and quickened the church; if I learn that he is to come again as the Father in the offspring thus begotten, and has actually come in the truths of the Word, will it not influence my conduct most vitally? Theology in its declension has denied religion, but the two are one in essence. Theology means a word about God, and a knowledge of the characteristics of the divine Being contributes vitally to the rebinding of humanity to its Source.

Socialism desires to put all upon the same level. Anarchy is the great opposing force to organic unity. The patterns of all things were given to the Hebrew Lawgiver,

from on high. So the types and ideals of divine order are to be found above, and whosoever will look up to the starry firmament may see them written there in characters of living light. Unto every star and planet is decreed its own orbit, where it is free to run its course in the joy of liberty and service. No anarchistic revolt can disturb the grand and eternal cosmic order. The music of the spheres rings out as gladly now as when the Psalmist joined his voice to theirs in praise of the divine harmony. The heavens declare the glory of God, and the firmament showeth his handiwork. The desire to bring down every human being to its own status of development is characteristic of the unregenerate heart. Nay, more, it loves to slander and belittle the divine attributes, vainly trying to hold Deity himself to the same low plane. The leveling instinct lurks in every breast and rebellion against authority in every will that does not flow in sweet accord with that of heaven. Whosoever would say unto his neighbor, "I am holier than thou," let him look within and see his bosom serpent closely coiled. When Jesus came and showed the world what holiness and purity can dwell in human form, the Scribes and Pharisees would not admit the qualities they could not compass. "Let us throw mud upon him until he is as black as ourselves" was their secret thought. But the Lord went up to heaven visibly in the presence of many witnesses, while they were left in their sins.

In the character of Hamlet, Shakespeare has shown the man outside the garden upon whom the curse has fallen. He is debarred from eating of the tree of the knowledge of good and evil. Hamlet illustrates the fruitlessness of the broadest human intellect that is not illumined by divine truth in the rational faculties. Various courses of action are presented to his mind, which embraces them all in their logical outcome, seeing in each its reflex. So heavily do the disadvantages contingent upon any decision weigh upon him, that he is practically reduced to a state of inertia, and allows himself to drift with the tide. He cannot decide whether to be or not to be is the better part. Intellect divorced from divine truth is the barren fig-tree. The tree of the knowledge of good and evil is the man who has come to the point of discrimination, where he is enlightened to choose the good and reject the evil. Having involved the power of choice, which is wisdom, this man becomes the fruit of the Tree of Life, dying simultaneously to the lower life in accordance with the statement of divine law in Genesis: "In the day that thou eatest thereof thou shalt surely die." The curse is no arbitrary fiat of an outraged Deity. It is derived from the Latin *crux*, a cross, pointing directly to the crossing of the divine and human. The Lord, who is the perfect Man in the image and likeness of God, becomes thereby the man of sin.

Students of Koreschan Science who find that the bee is illustrative of certain higher laws directly concerned with the Messianic manifestation, will be interested in Maeterlinck's defense of the insect. Sir John Lubbock argues against the little creature's intelligence, because when it is put into a bottle laid flat, with the closed end against a window pane, it will persist in its struggles to escape through the glass until it dies, while the common fly will soon find

egress. Maeterlinck, who knows the bee from twenty years' study of its habits, says that this experiment shows the insect's love of the light and the play of its intelligence in recalling by the laws of association that it has found issue from every prison, where the light shows clearest; hence its action is logical, whereas the fly flutters out by accident. It is stated in Koreshan literature that a spirit from heaven flows directly into the bee and controls it, while other insects are merely born into the instincts common to the species.

How is man going to keep up with the progress of mechanical invention? All sorts of wonderful possibilities open before the children of the future. The air-ship and the one-rail electric roads, with a speed of two hundred miles an hour, seem destined to eclipse the wildest flights of Jules Verne's imagination. But the children of the present are so weary! The progress of drug medication and surgery does not seem to extend the term of human life appreciably, nor set man free from the inroads of disease. In order to enjoy what a command of Nature's resources puts before him, man needs to be made over. He needs a new body that is not subject to the encroachments of his great enemy. The incorruptible body is but a dream to a race tortured by pain. But the most sacred records of history afford an example of such an achievement right here in the physical earth, not in the spirit world.

It has been said that for those who will not accept the church dogma of the creation, evolution is the only possibility left. But there are some who will find the latter theory as unsatisfactory as dogma. To such the more sci-

entific exposition of evolution, in conjunction with its natural complement, involution, will prove acceptable. Prof. Rudolf Virchow, while he disclaims bitter opposition to the Darwinian hypothesis, takes the ground that it demands the actual production and unmistakable verification of the "missing link." The doctrine of involution accounts for the disappearance of certain species. The missing link between the divine and human kingdoms appeared in accordance with the laws of involution and evolution nineteen hundred years ago, in the person of Jesus the Christ.

The testimony of archæology and anthropology corroborates the idea of race amalgamation as constantly operative in preserving ethnic types. From the heads of ancient men and women depicted upon stone, Egyptologists now consider that they represented a European race interblended with the Negro. In the earliest graves, figures of the bushmen type have been found, similar to those discovered in France and Malta.

Atmospheric refraction is not confined to the physical world. We misjudge our neighbors because we see their best qualities through a dense medium—that of our own beclouded minds.

Loving kindness and compassion grow in the valley of humiliation and repentance. Their perfume is sweeter than lilies.

The products of experience are more costly than all the gems of Golconda.

Koreshanity supplies the missing link between science and religion.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Man of God and Man of Sin.

EDITOR FLAMING SWORD:—If you teach that (1) the theocrasis took place immediately upon the ascension, why did not the descent of the Holy Ghost take place until so long afterward? (2) In one issue of THE SWORD there was a statement that Jesus went to John to be baptized, confessing his sins. What Scripture is there to sustain the idea? Does not the Scripture say that He was holy, undefiled, and separate from sinners? That he was tempted in all points like as we are, yet *without* sin? That the Father's attitude toward him always was: "This is my beloved Son in whom I am well pleased"? (3) Do you interpret the words—"was made sin," to mean that He sinned? Many say it meant—was made a sacrifice for sin. Kindly answer and oblige—S. F., Frostburg, Md.

The dissemination of the Holy Spirit, which was the product of the electro-magnetic combustion of the personality of the Lord Jesus, took place according to the laws of orderly emplacement and deposition that reg-

ulate all things. The first descent was into the few Disciples who constituted the focus of attraction for those energies. At the time of the theocrasis they were the only possible recipients. While they were assimilating the baptismal inspiration, others were coming to a degree of preparation which enabled them in their order, to bring down, by force of strong desire, the full outpouring on the day of Pentecost. From the first group as centers of efflux the spirit went out in ever widening circles, being received by each mind according to its own quality. Wheresoever it went a measure of pure love toward the neighbor awakened the desire to impart to others of the precious gift. In every case, love looks down to meet aspiration, and the time is directly in proportion to the reciprocal forces generated.

(2) There is a general statement to the effect that the baptism of John was the baptism of confession. In each instance, it is said that the multitudes were baptized of him in Jordan, confessing their sins. They confessed their need of the Messiah. The Lord Jesus was created pure and holy. He said: "I am from above; ye are from beneath." But He was generated by the law of involution as the perfect Seed, out of a sinful race. Both statements are true. In a retrospective aspect it might be said that His baptism was a confession—not of sins committed since he was born "that holy thing" of the Virgin Mary, but of his previous subjection to the laws of re-embodiment. (Please note in every instance the issue of THE SWORD to which questions refer.)

(3) There are two senses in which the Lord Jesus was "made sin"—the

one figurative, the other literal. During His lifetime he was subject to the malicious attacks of vicious calumniators and detractors, who tried in every way to blacken his character and make him appear as vile as themselves. All manner of evil was said against Him falsely; but the machinations of his enemies, many of whom professed to be his friends, could not prevent him from entering into his glory and consummating his mission. Death and hell could not prevail against Him. His resurrection and translation were a triumphant vindication of his divine character, though he was "made sin" in the eyes of men, while living a life of holiness and purity that conspicuously rebuked the world. In His theocrasis, in the descending degree, he entered into amalgamation with the race. Here, in the declension of the church, He has literally become sin in the hearts of men where he was planted.

* * *

Peril of Great Britain.

W. T. Stead Declares that England Must Render Justice to the Boers, or Fall.

"It may be superstitious, but I believe in my God and my country. My faith in the latter has weakened of late, seeing the way in which it has been led, but I am still unable to believe it has been abandoned by God and that it must go down to utter ruin. Our only escape lies along the road of repentance, and we shall repent only after we have been forced into dire tribulation. God has not deserted Englishmen, but he is disciplining them.

"Our situation is like that of France in the second empire. We have had in South Africa the same swash-buckling desire the French jingoists of that time had in Mexico. The war out there was ended half a dozen times, but still the jingoes were not satisfied. So they kept on till Maximilian was shot and the French had to clear out of the country. Still the French did not learn their lesson. So a few years later the same spirit carried them up against a real power, a stronger and greater than themselves, and they suffered the mortification of seeing a German emperor crowned in the palace of their kings at Versailles, and a German army in possession of Paris.

"We shall go the same road if we fail to learn our lesson. If we had sense enough to know it, the burghers have given us some invaluable instructions; but I fear we do not appreciate them, and that as a result some day we shall meet a foe strong enough to strangle us. In one way or another we must descend into the valley of humiliation in expiation of the crimes of our leaders. It does not matter

much by which road we go down. When it is over we shall be a contrite and more godly people, even if our flag doesn't then float over such a large part of the surface of our earth.

"South Africa is irretrievably lost to the British Empire. But that will prove a blessing in the end. This end should have come sooner. That is what I complain about. We have sacrificed too many lives, endured too much suffering, for that which was inevitable from the start. It is a great pity that Kruger did not take advantage of the conditions which prevailed in that 'black week' of December, and march straight down to the Cape. That would have brought the end quickly enough, and saved a lot of bother. But now people say the war has gone on so long, we have made so many sacrifices, that we must see it through, and have our way. They say it doesn't now matter much whether we were right or wrong at the start. But I say right or wrong does matter. It is the only thing of vital importance now or at any other time.

"The only end I see is that we lose South Africa. We may in time whip out the Boers. That is not the trouble. The trouble is that we shall be utterly unable to control the Outlanders. After we have whipped or killed the Boers for their benefit, they will be able to do as they please. The Outlanders live in the cities, and they will run the governments. If we had a loyal agricultural population to depend on, we might manage them, but the agriculturists will be our bitter enemies. The Dutch will never be reconciled. The Outlanders—many of them not British at all—many of them unscrupulous adventurers, with no permanent interest in the country—will never be satisfied.

"With the Outlanders on the one side and the Dutch on the other, there will be trouble all the time. When worst comes to worst, the Dutch will help the Outlanders throw off British authority. We can't go to war with them, because so many of them are of our own blood. At first we'll try holding them down with garrisons, but when Outlander for ambition and Dutchman for revenge join hands the garrisons will be swept into the sea and South Africa will go to the devil, so far as the British Empire is concerned.

"We will be lucky if we save Cape Town and Simon's Bay out of the wreck. But these we must have, because Cape Town is the keystone of the imperial arch. It guards the ocean route to India, and everyone knows the Gibraltar-Suez route will go to pieces in thirty days

after we go to war with a first-class naval power. We have lost South Africa, and all the people in it. But you can never make these English understand it. They'll not get a glimmer of the truth till after it's all over. Our troubles will only have begun when we have annihilated the fighting Boers and ended the war. Before the war it took only 5,000 British soldiers to guard our interests in South Africa. Chamberlain himself says that after the war it will take 50,000 men to keep the British flag flying down there.

"Kruger has always hoped the British people would repent. That is his hope today. That is what he is waiting and fighting for. It is true that it is only by repentance that we can be saved, but there are few signs of contrition at the present moment. The British masses have become so besotted, so drunk with blood and conquest, that if to-morrow news was to come that by outlawry, rapine, and murder the last Boer had been wiped off the face of the earth, a wild, hoarse scream of joy would go up from British press and people. They would say: 'Well, this is something like business at last.'—Walter Wellman's Interview with Editor Stead, in *Chicago Record-Herald*.

* * *

A Lesson on Microbes.

A German Scientist Concludes that Bacteria are Necessary to Health.

Pasteur surmised that bacteria were not only useful, but necessary, to the body. The *Centrblatt fur Bakteriologie*, July 12, contains a critical review of the work of a large number of investigators upon this subject, with the results of experiments made by the writer, Dr. J. H. F. Kohlbrugge, who carried his investigations along the line suggested in Pasteur's query, paying special attention to the bacteriology of the digestive tract and its fluids. There are bacteria in the mouth, the stomach, and the intestines; but the point to be determined is whether they are merely brought in with the food, or whether certain kinds are normally present and are of use in the processes of nutrition.

In the experiments described by Dr. Kohlbrugge, newly-born animals were kept in sterilized air and given sterilized food, allowing no opportunity for bacteria to enter the body, while others, of the same age, kept for comparison, breathed unsterilized air and ate unsterilized food. Those kept away from bacteria were weaker than the others. Chicks were kept in sterilized environment from the moment of hatching, but although they lived several days, they grew very little, and at the end of twelve days showed an increase of only 25 per cent of their original weight, while another set of chicks, kept under usual conditions, gained 140 per cent of their original weight.

Functions of Bacteria in Nutrition.

The experiments and observations made, gave evidence that the digestive tract has its own bacterial flora. There appears to be an advantageous interrelation between the digestive organs and certain bacteria, similar to the relation frequently found between free-living organisms, by means of which the life activities of each one are carried on more successfully than they could be by either organism alone. This pseudo-symbiosis is vigorous, even in animals only from one to three months old, but only certain types—*Bacillus coli communis*, and similar forms—are tolerated. Some parts of the digestive tract have more bacteria than others, and the kinds vary in different regions. This relation between bacteria and the digestive organs is more stable in animals than in man, and more stable in adults than in children.

But these organs and their fluids have a bactericidal action, giving them the power of auto-sterilization, a power which is greater in some parts of the digestive tract than others, and is exerted against antagonistic bacteria concealed in the food or entering the body in other ways. It was found that feeding animals with tainted meat produced the increase of bacteria if the acidity of the stomach was unimpaired, but that they increased greatly if it was not acid, showing an important use of the 1 per cent of hydrochloric acid in the gastric juice. Although we take in injurious bacteria through the lungs and in our food, they are almost always destroyed in the body.
—*American Monthly Review of Reviews.*

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Triumph of King Cotton.

King Cotton made his best record in the fiscal year just closed. The figures of the treasury bureau of statistics show that the value of the raw cotton exported in the fiscal year 1901, was more than in any previous year in the history of the country and that the total value of cotton and its products exported averaged \$1,000,000 for every day in the year. The total value of raw cotton exported in 1901 was \$313,673,443 against \$290,712,898 in the best year ever before known, 1891, and the total value of cotton, cotton goods, cottonseed oil and meal, and other products of that plant exported was \$365,405,707. In quantity the exports of the year were not so great as in 1895, 1898, or 1899, but the price was so much better that the value exceeded by many millions that of the years of the greatest movement as measured in pounds. This brings the export value of cotton and its products above that of all breadstuffs or all classes of provisions, and only about \$100,000,000 less than breadstuffs and provisions combined,—the year's exports of breadstuffs being \$275,594,618, and of provisions \$196,958,878. The aggregate value of the cotton exports in the past decade is over \$2,000,000,000.—*Grand Rapids Chronicle.*

Inherited Wealth Kills Happiness.

"My life was never destined to be quite happy," William K. Vanderbilt is quoted as saying. "It was laid on lines which I could foresee almost from my earliest childhood. It has left me with nothing to hope for, with nothing definite to strive for."

"Is great wealth a handicap to happiness?"

"Inherited wealth, yes," was the decided answer. "It is certain death to ambition, as cocaine is to morals. If a man makes money, no matter how much, he finds a certain happiness in its possession; for in the desire to increase his business he has constant use for it; but the man who inherits it has none of these. The greatest satisfaction, the building of the foundation of his fortune, is denied to him. He must labor; if he does labor, simply to add to what may be an over sufficiency."

Sale of Snow in Sicily.

Snow sells in the north of Sicily for about one cent a pound. It is a government monopoly, and the prince of Palermo derives the greater part of his income from it. The snow is gathered on the mountains in felt covered baskets, and is sold in the cities for refrigerating purposes.

No Continental Alliance Against America.

In a recent private letter to the Editor of this paper, the Hon. James Bryce, the English statesman and publicist, referred to the rumored trade alliance of continental Europe against America as an absurd and impossible thing. Sir Charles Dilke, another profound student of European affairs, has made practically the same observation. While we believe the statement quoted to be true, as to the impossibility, we cannot refrain from thinking that under all the smoke rising from European courts around this proposal there must be at least the fire of a purpose.

We suspect that the London *Spectator* is nearer the truth when it says that the continental nations would probably venture to form such an alliance were it not for the fact that, with England left out, as would necessarily be the case, American products would find their way at once into European markets through English hands, with only a slight commission on them, and their second state would be no better than their first. And another, and a still better reason why the alliance will not be formed, is that the continent needs America full as much as America needs the continent for market purposes.

The truth is, that the trade relations of all civilized nations are now so involved with each other, and the reciprocal benefits are so many, that any attempt to institute trade boycotts between one nation and another must prove vain and disastrous. Generally speaking, any effort to turn trade aside from its normal and legitimate channels, at home or abroad, can be comparable only in its results with the effort of Mrs. Partington to roll back the Atlantic with a broom. It is against nature and cannot be done.
—*Leslie's Weekly.*

Preacher in Trouble.

Slander in the Pulpit Instead of the Gospel Leads to Jail.

In New Canaan, Conn., is a Baptist church; its pastor is named Edward Bell. He made remarks recently, about a local justice which led the latter to bring a suit against him for slander. As he was unable to obtain bail he was taken to jail. In jail he accepted and signed and engaged, if released, to read out loud in church a retraction of the words which he was charged with having uttered. He did read them out loud, with the statement that he did not think the words were those he had used. His adoption of the retraction is better proof that he did use the words than his doubt about using them. The report is that when he read this retraction "he was moved to tears," whereupon, the report also says, "many

women in the church also wept." It was an affecting occasion, but if he had preached the Gospel instead of a showy substitute for the Gospel, he would not have been put in jail; neither would he have "been moved to tears," nor need "many women have wept." An experience which teaches clergymen that the law is for them as well as for others, and that slander in the pulpit is just as bad as slander out of the pulpit, should not be unsalutary anywhere. It might almost lead to "a Gospel revival," that is, to a revival of the preaching of the Gospel instead of something else. One does not read that any men "wept" when Pastor Bell squared himself with the law.—*Brooklyn Daily Eagle*.

* * *

The World's News.

Sept. 25.—Jury indicts Czolgosz in thirty-six minutes; verdict of murder in first degree rendered.—Sudden death of Judge Wilson, counsel for Admiral Schley.—Miss Stone, American Missionary, held by Bulgarian bandits for ransom.—Oct. 7 chosen for Illinois day at Pan-American Exposition.—After 12 removals, the body of Abraham Lincoln will find a last resting place under national monument at Springfield, Ill.—Sept. 26.—Ten Boer leaders banished by Lord Kitchener.—Kirk B. Armour, head of Kansas City packing interests, very ill.—Dr. Jacob Loeb develops theory of "ions".—New Water plant for Hawaii.—Quebec offended by Duke of York's speeches, first in English, then in French.—Court of Inquiry begins to investigate Admiral Schley's retrograde movement from Santiago.—No delegations will be received at White House during thirty days of mourning.—Sept. 27.—Czolgosz sentenced to electrocution in the week beginning Oct. 28; he is taken to Auburn prison.—Death of John G. Nicolay, private secretary to Abraham Lincoln.—Boston Missionary board will ransom Miss Stone, held by Bulgarian brigands.—Pope Leo slightly ill.—Mt. Vesuvius in eruption.—Peary Arctic Club steamer brings Mrs. Peary and Miss Peary from North Greenland.—Sept. 28.—Death of Kirk B. Armour of Kansas City.—Train men of South Chicago Elevated Railroad demand advance in wages.—Will of President McKinley filed for probate at Canton; estate worth about \$250,000.—Dr. Parkhurst returns from Europe.—Cloud-burst in Presidio County, Texas, kills 13 prospectors.—2,000 members in Harvard freshman class.—Schley court of inquiry will not allow Admiral Sampson to be represented by counsel in the case.—Turks massacre Armenians.—Arrest of anarchist editor at Spring Valley, Ill.—Henrik Ibsen very low.—Bulgarian government reports that Miss Stone is not in the country.—Sept. 29. John W. Mackay proposes to build a cable from San Francisco to Manila.—Schley inquiry discovers negligence on part of Navy department.—Train men on Chicago Elevated Road strike; line operated by fresh workers.—England massing ships of war

in Persian Gulf.—Columbia defeats Shamrock in first trial of international yacht race.—Sept. 30.—Guards at McKinley tomb fight with armed men; suspicions of plot to blow up the vault.—Filipinos kill 48 men of Company C, ninth Infantry.—President Roosevelt summons Booker T. Washington to conference in regard to Southern policy.—Dr. Lorimer resigns from Tremont Temple, but congregation votes not to let him go.—4 policemen fight mob of 200 strikers in San Francisco.—British journals favor conscription to recruit army in South Africa.—Report of battle between Mussulmen and Christians at Beirut, Syria.—Oct. 1.—Venezuela on verge of ruin.—Dr. Parkhurst's Sunday sermon pronounced anarchistic.—Admiral Evans testifies in Schley inquiry.—300 employees of Chicago Telephone Company, strike.—Duke of York and party reach Vancouver, B. C.

* * *

The Flaming Sword's Exchanges.

The Arena.—The October review opens with an address on the Value of Ethical Ideals in American Politics, delivered at Harvard University by Hon. Wayne MacVeagh. The Spirit of Modern Christianity, by Charles Brodie Patterson, is a vigorous attack upon the commercialism that pervades the church. In A New England Poet of the Common Life, B. O. Flower gives a pleasant study of Sam Walter Foss, comparing him with Riley in his hold upon the appreciation of the masses. Electricity as the Handmaid of Literature sets forth some of the possibilities of the future. Alliance Publishing Company, 569 Fifth Avenue, New York. \$2.50 a year. 25 cents a copy.

Leslie's Monthly.—A Day at the County Fair is a delightful sketch from real life, that shows the motley crowds, the droll incidents, and the varied attractions that characterize this high festival. A special feature of the October number is Tolstoi on America, with a fine cut of the Russian writer in peasant garb, after the portrait by Repin. Frank Leslie Publishing House, 141-147 Fifth Avenue, New York. \$1.00 a year. 10 cents a copy.

The Hesperian.—Apropos of the undermining of the historic edifice by modern railway enterprises, the Hesperian publishes a timely essay on St. Paul's Cathedral. This periodical always contains interesting notes on Science, History, and Literature. 7th & Pine street. St. Louis, Mo. 50 cents a year. 15 cents a copy.

The Adept.—Devoted to Astrology, Evolution, and Monism. 417 Fifth street, Minneapolis, Minn. 50 cents a year. 5 cents a copy.

National Suicide and its Prevention.

By Prof. O. F. L'Amoreaux (Lumry),
A. M., Ph. D.

Many readers of THE FLAMING SWORD will be glad to know that there is yet another opportunity afforded for obtaining copies of this notable work on the money question. A few hundred copies, stored away some years ago and overlooked, have been found in good condition.

Price, postpaid, (cloth) 50 cts. per copy, —a reduction of 50 per cent from the original price. This work is a scholarly review of the social conditions of our country, an able dissertation on and exposure of the existing money system of the Government, with the evils which it has entailed. It should be in the hands of every student of sociology and finance. Address, Guiding Star Publishing House, 313-317 Englewood Ave., Chicago, Ill.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st and Oak ave., Chicago, Ill. Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.

We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery, 1 sponge, 1 foot-plate, and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature.

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The conceavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators.

Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."
OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 60 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7323 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable publications. National Purity Association, Chicago, Ill.

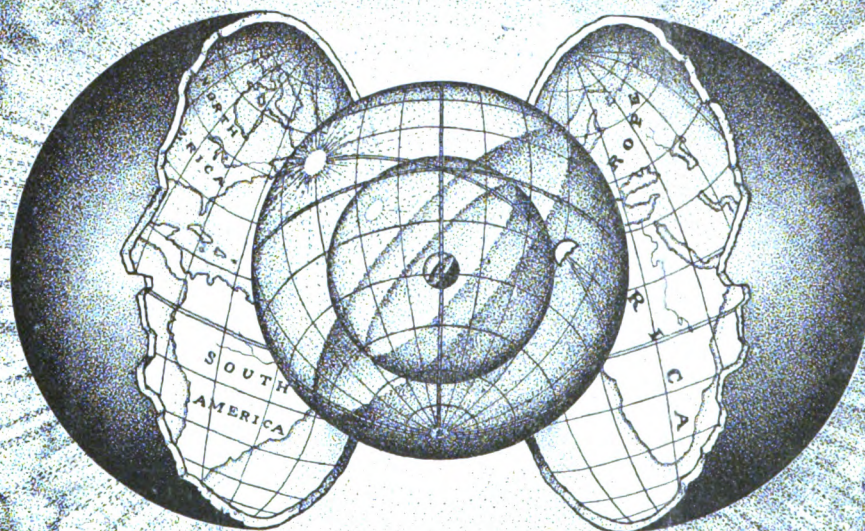
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, OCTOBER 4, 1901. A. K. 61.

NUMBER 46.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMISTRY of the

on Chicago Ele-
ment operated by fresh
and massing ships of war

ETHNOLOGY

Address
313-317

HISTORY



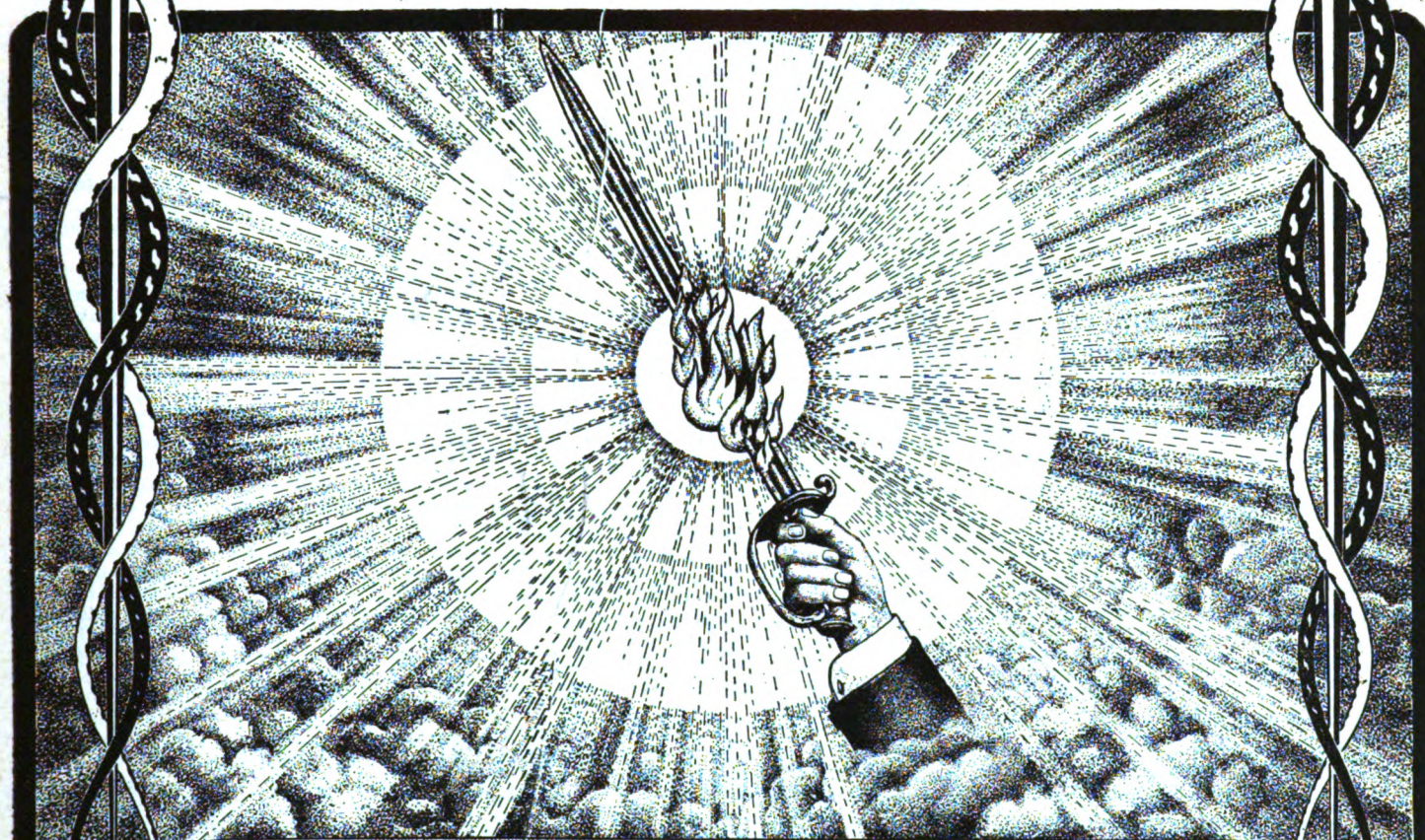
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, OCTOBER 11, 1901. A. K. 61.

NUMBER 47.



C O N T E N T S

THE GREAT PURPOSE OF KORESHANITY.—VERITABLE TRUTHS IN THE
LORD'S PARABLES, - - - - - KORESH

Transformation of the Degenerate World, - - - - - BERTHALDINE, MATRONA

EDITORIAL PAGES.—The Great Law of Attraction.—Koreshan Science of Mnemon-
ics.—Turkey an International Sewer.—Brain Functions in Man and Woman.—The
Secret of Messianic Tragedy.—The Art of Life, - - - - - LUCIE PAGE BORDEN

QUESTIONS.—Difference Between Faith and Belief.—The Called and Chosen, L. P. BORDEN

MISCELLANEOUS.—A Study of Poverty (Markham's Tour of New York).—Greatest
Problem in Physics (the Mystery of Gravitation).—Perpetual Motion Machine.
—President McKinley's Evil Omen.—The World's News.—Periodicals and Reviews.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS**

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editors'; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is employed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 47.

CHICAGO, ILL., OCTOBER 11, 1901. A. K. 61.

Whole No. 462

The Great Purpose of Koreshanity.

The Principles of the Religious, Social, and Moral Life of Koreshans; the Highest Orders are Celibate and Communital; Place and Purpose of the Marital Order.

THE MARITAL ORDER of the Koreshan Unity has certain distinguishing differences from the ordinary monogamic system of marriage, in that it aims to perfect the marital state. There are religious, moral, physiological, social, and economic questions involved in this phase of Koreshan life. It is commonly reported of the Koreshan movement, that it aims to disrupt the family tie and relation. Whatsoever charges are brought against Koreshanity are invariably the result of ungrounded prejudice originating in ignorance of our principles, or malicious enmity against innovation, and can generally be traced to religious bigotry rooted in the very groundwork of modern Christian "civilization." False and malicious reports are being circulated for the purpose of destroying the influence of Koreshanity, regardless of the constitutional rights of the citizen. Persecution has never resulted in eliminating from society a people moved by religious conviction. Religious bodies, whether true or false, thrive under persecution.

One of the fundamental doctrines of Koreshanity is the unity of the Godhead in personal manifestation. It involves the doctrine of the triunity of attributes in the unity of the one personality. God is individual, but not personal until the personality is manifest. As an

instance of personality, we cite the manifestation of the Son in the beginning of the Christian dispensation. The personality of God is Jehovah. Jehovah is the Son of God—God manifest in the flesh. Fatherhood is the attribute of begetting, residing in the Son, for God only begets from the Son. The process of creation begins with the begetting function, and is inherently in the Son of God. Worship is the confession of the fulness of the Godhead in the Lord Jesus, the Christ of God, and the performance of the uses of life to the neighbor. If a man says that he loves God, and at the same time does not love his neighbor as himself and is not willing to perform the uses of love, he is a liar. Christianity was not a faith, merely, independent of works, but a unity of faith and works. Koreshanity is the practical unity of faith and works, faith founded in the absolute knowledge of the laws of organic life.

The Theological System of Koreshanity.

The Messianic function is the function of the personal power of God; and at the end of the Christian age this function is revealed in Elijah, the prophet of God, who is the Messenger of the Covenant. His recognition is the first step in the revival of the scientific application

of the principles of religion. His recognition and obedience to his mandates constitute the fulfilment of the first commandment: "Thou shalt have no other Gods before me." It is declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The word Elijah is a Hebrew word, and rendered into English, is God the Lord. "Behold, I will send you God the Lord." God sends God the Lord by sending himself, precisely as a grain of wheat sends another grain by coming in that grain.

Elijah the prophet comes through the posterity of Joseph and in the line of Ephraim. A knowledge of the principles of the coming of the Son of man, includes a thorough knowledge of ethnological progress for the past three thousand years. "Joseph is a fruitful son, even a fruitful son by the fountain, whose daughters scale the wall; the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel." Wheresoever the posterity of Joseph is found, there will be found the people through whom the Messiah of this age will come. The two tribes of Joseph, with the other eight, were taken to Media, under the Assyrian power, where they were absorbed through intermarriage with the Medians, Persians, and Assyrians. This intermarriage resulted in the production of the Germanic race, the Anglo-Saxon being the most advanced projection of this ethnological infiltration. The ultimate projection of this family of the ethnological tree is in America, where the greatest world power will develop, and there the true Messenger will be found. The coming of the Son of man is not toward the East. This fact is definitely settled by the Lord's own words. As the light proceedeth from the East and shineth even to the West, so shall the coming of the Son of man be. His coming, according to the Scriptures, will be in the direction of Western civilization and progress. Those who look to the Eastern countries for the Son of man, are doomed to disappointment.

In the Godhead there are three attributes—the Father, the begetting principle and power, the generating, the gestating, this is by the power of the Holy Spirit, which is the divine proceeding, the seminal essence of Deity. The power to beget and reproduce Himself in the Son, embraces the triunity of the Godhead. God is also two in one. "He who hath the bride is the bridegroom." The biunity of the Godhead is not dualism; God is not dual, he is biune. The Motherhood of Deity, residing with the Father in the Son, constitutes one of the fundamental doctrines of the Koreshan Universology.

Koreshan Ideals of Refinement.

The moral obligations of the Koreshan System include the recognition of and conformity to law and order. Do unto others as you would have them do unto you, is a good moral axiom that every genuine Koreshan aims to fulfil in his relation to the social world. He will not indulge in the use of intoxicants, tobacco, profanity, nor vulgarity. Refinement is one of the urgent concomitants of the Koreshan life. This applies as absolutely to the marital order of the Unity as to the celibate order. The marital order is not the highest order of the System. This should be thoroughly understood by every professor of the Koreshan faith. No person can pass from the marital state to the Sonship of Deity. The celibate order is the channel through which the Sonship is reached, and this is the only road to the highest life. Celibacy is the stepping-stone to immortality. Through immortality, eternal life shall be acquired.

The highest plane of marital life is far short of the attainment of Sonship. Every one who may claim to be an initiate of the first degree of the Koreshan System, after entrance to the investigative Court, will conform to the first moral obligation of the order; namely, there shall be no exercise of the propagative animal propensity and instinct but for the purpose of propagation, and this only under the knowledge of the astrological functions of the universe and in their application. The marital order of the Koreshan System will not be perfect in its sphere until after the baptism, therefore a man is not strictly in the marital order of Koreshanity until the spiritual baptism fits him for the Koreshan life.

It is a physiological fact, that abstinence from sensual indulgence tends to conserve the vital stamina and to maintain the vigor of the constitution. Sex indulgence is the cause of physiological degeneracy. It is the source of the inability of the physiological forces to resist the inroads of disease. It collapses the brain cells and hastens the degeneracy of the constitution toward that condition called old age, which in many people is manifest at the age of fifty or sixty, where the constitutional powers are constructed on the basis of a longevity of one hundred years. If the medical profession would devote its energies as exclusively to the higher principles of physiology and the sources of its violation as it does to the microbe hunt, it would be of service to the human race. Where there is a conservation of the physiological energies as the observance of the laws of physiology, there is a force of resistance to the encroachments of pathological efforts. The fundamental violation of physiological law is in the dissipation of the sex energies and prostitution of the life through sensual gratification. Every man and woman in the universe, after acquiring a knowledge of

this fact, has the physiological right to contend for immunity from the prostitution of the waste of the sex energies—these being the very resource of life itself. The violation of sex and the prostitution of its energies constitute one of the greatest of crimes, and the marriage license does not mitigate the moral and physiological criminality.

Social and Marital Orders of Koreshanity.

Socially and economically, every Koreshan is bound by the obligation of fellowship to advance the interests of the universal body. A Koreshan in the marital order is not necessarily in any of the communities of the Koreshan order, though it is better to be socially united with some Koreshan group. The principles of the social order are more easily conformed to in one of the groups than independently of such a relationship; and the economic application of the principles can be much more readily exemplified than disconnected from aggregations into close fellowship. The Koreshan Unity is the product of the planting of communism in the church in the beginning of the age; it is therefore an organized Communo-coöperative System.

The equitable distribution of the products of industry is a function of Koreshanity. This work will ultimately be accomplished through another baptism, ten thousandfold greater in the extent of its influence than the operation of the Holy Spirit in the beginning of the dispensation. Independent action is not conducive to the best interests of society, nor to individual success. The Lord constituted a kingdom in its least form, and from the implantation of his life in the world there will proceed the evolution of the kingdom in its greatest form, to conform in every principle to the enunciations and practical application of the doctrines set forth in his own practical life.

It must not be understood that in our cognition of a marital order we encourage the institution of a marital system in opposition to the monogamic, now in vogue throughout Christendom; but we would apply the principles of righteousness to the marital order. We do maintain that those who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. When the Lord made this declaration he did not have in mind a time when the principles he inculcated would be universally considered worthy of practice. He enunciated a doctrine. This principle had its application then and with those people. It was as if he should say: "I am gathering from the world a people worthy of the baptism which I am about to shed upon the church of my ordination. I must call a people who desire to know and perform my will. Coming under the influence of my Spirit, in the baptism to proceed from me, you will be worthy to come into the resurrection, to stand

again in the flesh at the end of the dispensation. Those of you who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, but are [now] as the angels in heaven." There is nothing more plain than that the Lord intended that those who would follow him should forsake all, or they were not worthy of him.

It is in the divine purpose to provide for all the world. There are natural degrees of culture and discipline, we employ the word discipline in its broad sense, in the sense of all methods of instruction, and such as are not fitted for the higher life and its concomitants, can only attain to the conditions of the degree of their own delights. There are some who are ripening to Sonship, some whose loves will lead them to aspire to the acme of attainment. Such will become the firstfruits unto God. One of the indications that they belong to this highest order, is that they rest not in the conviction that they will attain without effort, but that they are energetic to overcome by a strenuous life in the lines of overcoming. "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne." According to the Lord's own words, the attainment of immortal life must be through the accomplishment of power to control the inner resources of life, through the restraints which God enables men to place upon their inherent possibilities, with a union of the forces which will be given them through the influx from the baptism by which the new church will be overshadowed.

The Great Crisis and Culmination.

There are certain principles which characterize every dispensation of the world's progress. Every dispensation has its inception, its development, and its declension. The Jewish dispensation began with Abraham, and in its declension, its departure from the early and fundamental adherence to religious and moral requirements and obligations, marked the progress of its career until its fall. In the culmination of Jewish decline, the Lord Christ came to restore—not the old church, but to make all things new so far as the church was concerned. The world required a new baptism, because the Jews had departed from a knowledge of the laws of God through the traditions of the church. It was declared of the doctors and lawyers, that they had taken away the keys of knowledge. The Christian dispensation will be found to have followed the same law of human development that has characterized every previous career of dispensational progress. It was declared that the end of the age should not come except there be a falling away first, and that man of sin be revealed. The prediction has been fulfilled, and the church has correspondingly fallen. There will be a great revival, but that revival will be accomplished

through Elijah the prophet, the Messenger of the Covenant, who comes to end the old and begin the new dispensation.

The Lord was the fruit of the Abrahamic age—the inception of the new church. When the old church had produced Him it proceeded at once to murder him. The fact that the Jews had so far fallen from their conception of the character of the Divinity which they professed to worship as not to know Him when he ap-

peared, shows to what an extent they had departed from the original truth concerning God. The end of the Christian dispensation will be marked by similar conditions of the human heart. The Elijah of this age will be as hard to recognize as was the Christ of old. The church has always martyred its prophets, and in the appearance of the Son of God, the church was true to its record. It will be true to its record now, at the end of the dispensation.

Veritable Truths in the Lord's Parables.

Analysis of the Word Parable; Examples of its Wonderful Significance; Elements of Fiction Excluded; A Flood of Light Thrown Upon the Sayings of Jesus.

KORESHANITY MAINTAINS that omnipotence resides in the intellectual control of the aggregate human will. By this is meant the affectional or love principle or substance, which is simply desire itself. In the inverted order of being, the will reigns supreme over the intellectual principle; but in the vertical order of arrangement, the will is subjugated and made subservient to the intellectual element, rendered luminous from the Word—even the Lord Christ. The following is a simple statement of the potency of desire, when regulated by the rational faculty and moved by the divine influx: "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed [speaking of Himself as the mountain to be removed by the fire of dissolving, called translation], and be thou cast into the sea; it shall be done."

The doctrine of the Lord Christ, as suggested in the foregoing, is as applicable today as nineteen hundred years ago, and embraces the conservation and appropriation of the human will, brought into complete obedience to the Word that is to effect the accomplishment of the end prescribed in the covenant of eternal life. The energy of this potency is made manifest, through the intellectual faculties of man, in the understanding of the Word; Word here being employed to designate the divine nature as the manifest offspring—in the ascending degree—of the human race, and thus the very speech of God.

In a critical examination of the saying of Jesus, called a parable, the first important step is to analyze the word parable. The New Testament, as given to us, is translated from the Greek, hence we will seek a definition from Greek roots. The Greek word *para*, primarily signifies to or from, by or in *the side of*; *bole* signifies to throw or cast, as for instance, to shoot from a bow. The teachings of the Lord were all founded upon these two concepts; namely, love God with all the heart, mind, might, and strength, and love thy neighbor as thyself. We have the word of Jesus himself, that upon these two articles of the covenant hang all the law and

the prophets; and also, that the second is like unto the first; hence no exposition of his parable, nor any exposition of the word parable, can be correct that does not agree with the doctrine of these two primary concepts of the law or covenant.

As Jesus is the Word, we will take him as the pivot or center of our argument—the very premise of what we have to say upon the subject. It is said that Jesus was made perfect through suffering; being made perfect, he became obedient to the law, hence the proper expositor of both the law and prophecy. He said, love God with all the heart, might, mind, and strength. He fulfilled this precept, hence God, through this obedience, became his neighbor. God having become his neighbor by entering into him and making him, Jesus, the fulness of the Godhead bodily, he necessarily loved God as himself; that is, as being himself, not so *much* as himself, but *as* himself. (Be careful to grasp this thought.)

Love is the attribute and potency of attraction, and whatsoever a man loves with all his heart is absorbed, appropriated, and assimilated until it becomes his very self. If a man loves God with all his heart, God becomes his by inherited right, and they are conjoined and thus made one. Jesus fulfilled, in the supreme degree of the Word, all the law and the prophets; therefore God, his neighbor, was within him. After having attained to such a state of exaltation, He simply purposes to bestow upon those who desire him the same gift, in all its fulness, which he by inheritance received from the Father.

Man was created both in the image and likeness of God. Jesus is declared to be the image of God. As the manifest affectional element of the Word, He was the image, but the wisdom was hidden within him in the discrete degree of the Word; this is the likeness. And God said: "let us make man in our image and likeness." The Hebrew reads thus: *Vay-yomer Elohim naaseh adam* (man) *bezalmano kidmoothanu*. The word *bezalmano* (a better pronunciation is *betzalmano*) is from the root *tsalal*; shade. *Tselem* from the same root is shade, shadow, image, likeness. Jesus was

therefore the shadow or covering of God's glory. The word *tsalay* is from the same root, and means rib—because it is the side protection. When Jesus is glorified this covering is removed, the likeness is manifest, and they who receive the Word himself become the shade or shadow of God, hence, his side.

If we put the two words or roots of the Greek, *para*, with the side, or by the side, or the side of, with *bole*, from *ballou*, to throw, we have this—*cast to the side*. The second signification of the Hebrew root *tsalal*, is to roll or tumble down, or to be thrown down of one's self; and the Greek word *ballo* has nearly or quite the same signification.

Now if God was in Jesus as the manifest Word or speech of God, and this Word was to be thrown or cast down—literally—as the communication of Word transmitted as the Holy Ghost or Spirit, to fall upon the Disciples of the Lord as the covering or shadow of that Word, then the transmission of himself as Holy Spirit was to throw or cast himself to the *side*, which was his church. The Disciples became obedient to the same law which He fulfilled before them, and by loving God with all the heart, they made the same appropriation which he had made; thus they loved God, their neighbor, as themselves, and thus they received the Word of God or Word (speech), which was God, in *para*, in the side of, *bole*, to throw down. If we use the word *para* with the preposition *in*, and *bole*, to throw, we would have, *to throw or cast into, or in the side*.

In the foregoing view we have the supreme literal definition of the word *parable*, as related to the sub-

stance and method of the Lord's communication of himself to his church. Having thus settled the point, that the word *parable* does not literally imply comparison, fable, nor fiction, we are prepared to enter into an exposition of this special relation of Jesus. We will here add, however, that the Hebrew word which is usually translated *parable*, is *mashal*, to be made like. It is also *to rule, to bear rule*. These two ideas, to rule and to be like, are expressed in Hebrew by the same word, and linguists and philologists are unable to give a satisfactory reason for the expression of these two distinct thoughts by the word *mashal*.

There are two elements of dominion manifest as the two beginnings of word—affection or love, and wisdom or truth. The priesthood is the type of the will or affectional center, and royalty, of the intellectual principle. The element of potency is the will, and energy, or power is the intellect. This is the seat or domain of truth, and truth is always referred to, in Scripture, as the side, and those who are in the truth of the Word, especially as distinct from the life of it, are in the side of God. As truth is the royal element of the Word, (love being the sacerdotal element,) and as royalty implies dominion or rule, and as to be in truth or to *rule*, which in the Word is the same thing, the two thoughts came to be expressed by the one word, *mashal*. So whether we take the Greek or Hebrew for *parable*, it literally signifies *in the side of*; and as *the side of* means (in the Word) truth, speaking in parables signifies, supremely, speaking in truths and not speaking in fables or fiction. It would be a strange thing for Jesus to speak in fiction, when he came to speak the truth.

Transformation of the Degenerate World.

Coming Stupendous Changes in the Affairs of Men; Revolutionary Factors in Society, Church, and State; the Science of the New Order.

BERTHALDINE, MATRONA.

THE ORGANIZED POWER of the great corporations must be brought from death unto life by the greater power of coöperation. The industrial world of the competitive system is a huge body of death, in which the disintegrating forces of disease operate for its final dissolution. The industrial world of the coming age is to be a coöperative order for the perpetual creation of a genuine common wealth, to be equitably distributed throughout the body politic by the governing center of equitable distribution through all lines of government transportation. The chief service of government, in a scientific social order, should be the collection and distribution of the products of the people's industry, proportionately to the people's needs. Organized labor should produce sufficient brains for its body, to make it sensible to the fact that equity and equality are not synonyms and never can be, if life be as the science of universal laws reveals it to

be—both progressive and retrogressive eternally.

The gift to the world of a scientific system revealing to the brains of both capitalist and laborer the eternal laws of organic unity for the perpetuity of life that is life indeed, is the latest beneficence of Providence. The critical student of such a system, if he be of the progressive order, cannot fail to perceive that it is the redeemer and transformer of both capital and labor. The dissolution of the old order will find for its elements, in the science of the new order, a solution of absorbing and transmuting power which will precipitate a form like unto the Son of man, who was the Son of God—a form of social organization imperial in its brain power or exercise of scientific wisdom; republican in physical strength, and regal in the *tout-ensemble* of its majestic force and excellence. The Almighty—the Truth, is a present Savior in every time of trouble if heeded. The present distress of nations is a consequent

of the birth-throes of the new social order; a nation is to be born in a day—the day of the Lord, an epoch defined by the presence of a Messenger of Truth, in whose day or time both the mysteries of iniquity and the mysteries of Godliness are fully revealed. In this time judgment is set. It is written that men shall judge Messengers; they shall determine according to their development of ability whether or not they be of God. With what judgment they judge, they are judged. Men determine themselves to be progressive or retrogressive by this judgment.

The new social order proclaimed and anticipated by Koreshanity, is the harvest promised by Jehovah when he planted the Seed of organic, imperial socialism at the beginning of the Christian era. The Lord organized a circumferential government in a central imperial Head, without whom—he told his people—they could do nothing. The Lord made his official servants channels of the distribution to the people, of their common wealth, of which he was the conservator and saving substance. The servants of the primitive church ministered to the necessities of the saints in all things. The members of the ecclesia were members of the Lord's body, who performed their functions or uses according to the diversity of their gifts or callings, in obedience to the law of love, of which their Head was the fulfilment and Seed of their reproduction or re-embodiment in his image and likeness. The Lord's body was the incubated body of a universe to be brought forth at the end of a given cycle; a new world or order of things prefigured in his anatomical construction, to be vitalized by the forces of his brain, which neutralize, specialize, and precipitate the life of every element in the universe. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away" till all be fulfilled. All that He involved of promise of a new and divine order of human life, must be made manifest in its greatest and grandest form—the harvest form of a Theocratic kingdom in earth, with a new earth as its seat of empire.

The millions who today proclaim themselves Christians while upholding the competitive system—incorporated by law as the lawless one, free from the necessity of obedience to the Decalogue or law of God—constitute the grand man of anarchy, the man of sin, dishonoring the name of Jehovah and putting him to open shame before the eyes of the Christian nations. Anarchus issues a decree by imperial fiat, that gold alone—the most basic of all elements, shall rule the world and make void the law of God. The spirit of Anarchus, the love of money, is responsible for the downfall of Jehovah and the exaltation to the throne of His rightful dominion, of the almighty dollar of a fictitious or false money power—false because it fails to represent the love of the neighbor as the guard or criterion of all commercial uses.

"The love of money is the root of all evil" in humanity; and likewise, of all good, when the money or medium of exchange is an exact expression of the love of God. The Lord says: "I make peace, and create

evil." The love of money as the root of all evil must have originated in the Lord, the Creator of all things. The Lord, who is the Seed of the tree of the knowledge of good and evil, and likewise of the Tree of Life, involves or knows all things. The love of money as the source of all good proceeds from the rod or stem of Jesse, who rules the nations with a rod of iron—the moral force of the science of the law of love, the only legitimate money in the kingdom of righteousness which he establishes in earth. Righteousness exalteth a nation. The name Jesse signifies flat or leveled land. This is the land or humanity which is leveled so as to square with the plumb-line of commercial integrity, the life of our Lord Jehovah. The serpent is the symbol of commercial wisdom—the law in its relation to commerce, the central principle of life. Commercial wisdom and the law of love are one. The strength of sin is in the law; it is the downward way taken by the root of Jesse, who precipitates that form or seed of God which descends into and becomes sin or the miry clay of humanity, which the touchstone, or wisdom-stone of the upward way gained thereby, must touch and transmute to the fine gold of Ophir; "the gold of that land is good"—the embodiment of goodness.

All men love money, all men are in sin—in miry, crumbling clay; they are incontinent, lovers of vain pleasures more than lovers of God; they are in trouble, diseased, deranged, and degenerate. They need transmutation and transformation to make them as good as the gold of Ophir. The Elixir of Life is in the stem of Jesse's rod, the righteous Branch of the True Vine, which bears the fruit of the tree of the knowledge of good and evil, in which is the hidden manna, the wisdom-stone, the seed of the woman, which is the seed of the Tree of Life—Haveh, the Mother of all living. This Seed was planted in humanity to produce the stem of Jesse's rod, the righteous Branch of the True Vine, that he might be exalted to the throne of his father David, as the antitypical Solomon of intellectual power and dominion. It is he who builds the Temple of the Sun by the science of the square and the plumb-line, and squares or makes righteous the universe or circle of his environment with the plumb-line of his integrity, the science of the laws of Jehovah's being. Order is to be brought out of the present and increasing chaos of lawlessness.

Under the new order there will be no laborers nor money kings. Covenant relations with Deity will be entered into, signed with the blood of bulls and goats, and nations will learn war no more. Up to the date of the final covenant, destruction and construction will go on simultaneously. Judgment is set, and a standard is lifted which is attracting the intellectual perceptions of many who will yet rally around it in orderly array. They will come, bringing all the essentials for temple-building, in hearts and hands willing to do God's good pleasure. Thousands who have loved the appearing and kingdom of the Lord will separate themselves from the old and dead order, and assemble themselves in the order of the new and living way, as the new church,

desiring a new covenant relation with Deity, which will make it the Church Triumphant in earth. Such assemblies must be for practical, persistent efforts to coöperate in industry for the production and equitable distribution of the common wealth, according to the science of the laws which perpetuate eternally the perfect form and functions of the universe as the handiwork of God.

A primary nucleus of such a church has started out to walk in this light of science. It invites the coöperation of its kindred of every nation and clime, to gather in the United States of America for the purpose of establishing a quality of righteousness that shall exalt this nation into an organization that shall deservedly be called the kingdom and dominion of the Most High. Anarchy is spreading like wild-fire—not under the name

of anarchy, so much as in the forms of mob violence and moneyed despotism which would make game of anarchy, which is but the miserable fruit of the sin of ignorance, hunting it to hades. Ignorance is the result of ignoring the Messengers or Messiahs of God who come as the seed fruits of the Tree of Life, as the Alpha and Omega of cycles of life's progressions and retrogressions. Ignorance has a cycle of dominant existence in every sphere. Ignorance of the science of the law in its application to the uses of natural life is now ending, and devils will believe and work out their salvation with fear and trembling. The rich and the poor will worship or perform uses together, revering human life in God's image and likeness as the guard and criterion of all commercial uses; and God, who is the Maker of them all, will clothe them with his image, shelter them under his wings, and feed them with the hidden manna.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

FROM LEAST TO GREATEST, from first to last, in every domain of the universe the law of attraction operates. This law constitutes an irrefutable proof of the existence and character of God. It shows the weary toilers in earth's hells that heaven, too, exists because the central sun creates its own celestial atmosphere around itself, and shines out bathed in its own effulgence. What is the character of that mysterious force which draws together any two atoms? What can it be but love founded upon likeness of quality, that makes union a joy and happiness a reality? The heart of the atom hides the arch-secret of creation, for God is love and heaven is joy. The law which operates in its least degree here, ultimates in the central consciousness where Christ sits upon the right hand of the Father;—the Son, by virtue of his love for humanity, is invested with the power of Fatherhood; he becomes the Father in reproducing himself. Here the highest functions of love and law unite. When the Son "goes up" to the Father, he is absorbed into his own offspring by attraction. The beautiful story of the ascension is no fable, but an eternal verity attested by physical realities that none deny. Read again the story of the atom. Whensoever it joins with others in alchemical union, it ascends in the levitic energies of light and heat,—the offspring created,—to seek its own place and replenish the solar fires. At the same time the material precipitate goes down to accomplish its gravic mission. Both products are an earnest that the atom will come again in the fulness of time, according to the same laws of metamorphosis and attraction. Who can regard the physical cosmos with the eyes of understanding, and doubt that the Lord who was transmuted will come again in like manner, or that He will ever cease to come in recurring cycles? God so loved the world that he gave his only begotten Son. The Father or the Divine Interior sacrifices his personality, the manifest Messiah. What is the similitude of quality that constitutes the force of attraction between God and sinful man? How can what is holy, just, and pure be overwhelmed with longing for what is corrupt and

vicious? The magnetic force of conjunction is in him who stands at the nexus between the two kingdoms—Son of God and Son of man.

One of the most practical aids to students may be found in the essay on Mnemonics, furnished by Koreshan literature. It goes without saying that a ready and retentive memory is a great desideratum to successful work on all lines of effort. The various causes of defective memory may be summed up under the head of dissipation. Besides the grosser forms of error that directly contribute to the decay of this faculty, there are numerous minor ways in which mental energy is wasted. Here the power of selection should come actively into play. Crowding the mind with unimportant details, excessive and indiscriminate reading without the corresponding exercise of thought and expression,—these, together with anxiety and fear, are fatal to the preservation of mental vigor. During his excursions into the spiritual world, Swedenborg noticed that those who had cultivated the memory merely for purposes of display, not with a view to the performance of use, found great difficulty in apprehending spiritual and celestial truths. He saw that such remained in their natural ideas, which formed as it were a callosity by which the brain was surrounded like a bony substance or a skull. The dissipation of this callosity was attended with pain. It is therefore essential that the motive for increasing the activity of the memory should be subject to the higher will. The great law by which it may be strengthened, as set forth in the scientific treatment of the subject in Koreshan literature, is the law of organic classification.

The "sick man" of Europe is having a fresh attack of the plague, and it may well serve to draw the attention of all nations to a center of infection and disease that calls for the most stringent methods of sanitation. Here is a case where the old adage, "charity begins at home," is in point. The Turkish empire is a receptacle for all uncleanness. It is a kind of international sewer. The only reason that it was

not wiped off the face of the earth long ago, is because each nation is afraid the others will get too large a share when the bird is carved. Let each reform, and all unite to deliver the earth from this foul spot. It is a libel upon civilization, Christianity, and decency to hear that Turkish brigands demand one hundred and ten thousand dollars ransom for an American woman. Does this nation propose to submit to the extortion? Koreshan Science teaches that cerebral revolution, which means immortality in the physical body, is intimately connected with changes in the vital gland guarded and held by the Turkish saddle formed by the four osseous processes of the sphenoid bone. Is it not time for a revolution against the barbarities of the "Unspeakable Turk"?

There has been much discussion regarding the relative size and weight of the brain in man and woman. The outcome of the experiments made seems to be that there is nothing in the cerebral structure to warrant the inference that woman is inferior to man in natural intelligence. Sex determination begins in the brain, the distinctive difference being that of polarization. One is polarized in the cell, the other in the fiber. Woman is constructive, the cerebral tendency being to unite many cells into one. This faculty presides over art in all its domains. Man, on the contrary, is broadly disseminative, the tendency being to separate the one cell into many cells. There are numerous interesting facts in regard to this subject, brought out in Koreshan literature. Students of Psychology will find here results of original research conducted upon lines that are new to the world. Brain culture, as involving physiological changes leading directly to the transformation and unification of the divided being, is a subject of thought apart from ordinary concepts. It opens a new vista of possibilities looking toward heaven.

"This is the heir, come let us kill him that the inheritance may be ours." In every age this is the voice of the children of disobedience. It is the cry of the natural heart which seeks to use, for the purposes of material gain, the knowledge that constitutes the unsearchable riches of Christ. It hopes for opportunity to make money by the removal of the container and dispenser of the heavenly treasure. Is it not marvelous that God in his loving kindness has made provision whereby the natural feelings may be changed into love for the neighbor? It was through the heaping up of malefic force directed against the personality of the Lord, that the theocrasis was made possible, and the Holy Spirit was imparted which kindled a glow of pure love in the weak and erring Disciples. All had their share, even Peter who denied Him three times with an oath. No doubt there were some who looked askance at him and who thought that he, at least, had cut himself off from all part in the blessing, but it extends to every man in his order.

The art of life comprehends the legitimate grouping in societal fellowship of related parts. It is under the supreme control of angelic wisdom, and no satanic efforts to disrupt the spheres thus formed according to divine order and prescience can avail. The establishment of organic unity out of manifest chaos is no mean task. It depends upon the concurrence of heavenly powers strong enough to resist the encroachments of evil. Step by step, the kingdom of the

Lord advances. The mutinous and rebellious may fall out of line, but the army will still march on victorious. Impatience and discontent are factors of progress which serve to aid, and never can thwart the purposes of Almighty God. In their retroactive effects, they but remove those who are only obstacles to the great work. Trust in the leadership appointed and raised up through processes of involution and evolution, with a view to this emergency, is the only source of security and repose.

Astrologers are calling attention to the sinister aspect of the moon's nodes at the time of the last Presidential election. The points where the moon's orbit cuts the ecliptic in its passage north and south, are known as the Dragon's head and tail. The old serpent has the power of death. It is the tendency of the race to remain under the laws of natural generation. The Draconic power is especially manifest in a false and perverted commercialism. When principles ultimate, they reach the point of terminal transformation to opposites. The activity and predominance of the agents of death and oppression are immediate precursors of the reign of Christ in earth. He is the divine serpent, the Head of the church bruised by the woman's seed. Was He not wounded and bruised? But He will utterly destroy the power of death in those who long for his coming and love his laws.

There are three great subjects concerning which the world needs enlightenment and instruction. All minor issues are comprehended in these—knowledge of God, of immortal life, and how the human heart may be vitally and radically changed. Upon these fundamentals, it is the special province of Koreshanity to speak. It brings to the world new and wonderful hope in the promise of a baptism to come, not in some distant age, not upon some remote planet or star, but here and now, amid the actual conditions of distress. The prose of existence is to be transformed to poetry. As it was in times past when the Spirit of God moved upon the face of the waters, there will be light. Is it not best to investigate the only System that can give satisfactory answers to the three questions that are of greatest import?

One of the distinguishing characteristics of the biune genus or the solar angels, is their delightful innocence. Hence they appear in interior manifestation in the form of little cherubs. They are not in the love of the natural sense life, which represents the complete inversion of the sphere of innocence. In its Latin significance, the word means harmless. The quality of innocence precludes the possibility of injury to another even by thoughts of suspicion or of malice. The present world has no conception of the blessedness of the pure in heart who see God. They have discerned Him in the righteous man, and by obedience to the mandates of chastity have followed on to enter into his image and likeness.

The great mistake of those who hope by various therapeutic agents to enable man to resist disease entirely, lies in the fact that they consider him as an entity already organized. They do not take into account the segregate quality of human existence. Men and women are not

integers, and until they come into organic unity of the visible structure, there is no possibility of rendering the body wholly impervious to attacks of illness. The stronger and more reasonable the hope of anatomical transformation awakened, the greater will be its effect upon the bodily conditions. Discouragement is a gravic force that only adds to the malady.

If the Messenger who brings divine truth and good to a darkened world were not overwhelmed with love for them himself; if he did not see with clear vision, beyond all possibility of doubt, the glorious triumph of the principles which he represents, he could never face the obloquy cast upon him by those who love darkness rather than light. If regard for self in every phase of interest were not swallowed up in compassion for the race, he could never carry the burdens laid upon him. Voluntary submission to the great commission is the supreme test of patience—and patience is the crown of Divinity.

It is one of Nature's paradoxes that the state of highest activity is the state of rest. When every substance reaches its normal plane, where it is *at home*, where it is in a state of balance, there it finds constant and pleasurable activity, being maintained in this poise by means of incessant materialization and dematerialization of particles. So when the great Sabbath of rest comes, happiness accrues through the delights of service. Thus it is evident that in the solar world there are cyclic change and progress, both factors of rest.

The language of causation, written in the physical

cosmos, will—if read aright—reveal doctrine that is broad enough to satisfy the most charitable, and original enough to please the most radical. The discovery that waste and supply are equal in every department, and the law of the correlation of matter and spirit give the lie to the cruel dogma of lost souls shut forever in an endless hell—a theory that is directly responsible for a vast amount of insanity.

According to the higher psychology, intellectuality is the possession of knowledge, and intelligence its communication. In the perfected state the two qualities co-exist in simultaneous activity. In their root meaning, both words signify to pluck off, as fruit from a tree, referring directly to the powers of intellection exercised by those who, in becoming the fruit of the Tree of Life, have power to pluck and eat of the tree of the knowledge of good and evil.

Slowly and patiently, from age to age, God waits—and works. Noise and bluster are not in conformity with His methods, which are strong with the strength and quiet of assurance.

Many persons now manifest charity after the fashion of Rabelais, whose last will and testament ran as follows: "I have nothing. I owe much. The remainder I give to the poor."

The enjoyment of use is the antithet of the perverted principle of self-protection which leads to hoarding.

Patience is the outcome of knowledge.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Difference Between Faith and Belief.

EDITOR FLAMING SWORD:—(1) Is there any difference between faith and belief? (2) Please define faith, and tell where it belongs in the Koreshan dogma and life. —READER.

(1) The term belief is from an Anglo-Saxon root that signifies *dear*. It is of later origin than the word faith, which has come into our language from the Latin *fides*, a substantive derived from the verb *fido*, to trust. In the English version of the Hebrew Bible, the root that expresses the quality of steadfastness or stability has been rendered by the term faith. In the translations of the New Testament, faith and belief wheresoever found are renderings of the same Greek verb, *pisteuo*, to trust, and its derivatives. In early English then, belief and faith were used synonymously. In Middle and Modern English a distinction is made by lexicographers who refer

belief to the intellect, and faith to the will. Such a distinction is marked in its bearing upon the separation between truth and good, as well as the inversion of language that has characterized the declension of the church. It indicates the lines drawn by theology in its divorce from religion. Cardinal Newman says that belief is purely intellectual, faith is properly spiritual—a direct inversion of meaning as referred to the two radicals. Trust is a rational conviction founded upon intellectual processes by which the credibility or the trustworthiness of the object of intellection is established. Such a conviction or faith should be *dear* in every instance; but as the doctrine of faith without works has completely subjugated the church, belief has come to be founded merely upon the approval of the desires in revolt against intellect.

(2) "Faith is the substance of thing hoped for, the evidence of things not seen." Its place in Koreshanity has been well defined by the Apostle James, who wisely declares that faith without works is dead, and exhorts the members of the primitive church to show their faith by their works. As stated above, it is a conviction of truth founded upon reason ultimating in the works of righteousness. Such faith manifest in obedience to the scientifics of the law, is the actual substance or quality of mental energy from which immortal life is to be created. It enters into that which is within the veil. The outer curtain that guards the holy of holies from the sight of profane eyes is "His flesh." The mortal body of the personal Guardian who holds the secret of the higher life, must be consumed by the polarization of the most intense desire made strong by absolute

The Flaming Sword.

conviction of the power and possibilities vested in him as the Archgerent of immortality.

The Called and the Chosen.

EDITOR FLAMING SWORD:—Please interpret Matthew xxii: 14. Who are the called in this age, and who are the chosen? —INQUIRER.

The chosen or the elect of this age are those who received the Holy Spirit from the Lord Jesus nineteen hundred years ago, and are therefore re-embodied and prepared at the present time, for another baptism which will transform their corruptible bodies into the likeness of His glorified body. Relative to the whole mass of humanity their number is few, being limited to 288,000 persons. Outside of these who are to reach the acme of human destiny, which is immortality in the natural body, the call extends to many who committed the "unpardonable sin" in the Jewish age by rejecting the Spirit. Having found no opportunity for salvation in that age nor in the Christian age which followed, great numbers will now become subjects for a baptismal influx corresponding to their present aspirations. They will culminate from the human kingdom into the divine kingdom at the end of future cycles. This is the most general interpretation of the passage, as pertaining to the present crisis. Considered in a more specific aspect, the 288,000 constitute the many who are called to the supper of the great God, since each person is a composite of thousands of entities. Some are good, some are evil. The wicked are to be utterly consumed. "He shall burn up the chaff with unquenchable fire." The number of the Sons of God who will form the new creation generated in the great biological combustion is restricted to 144,000, the few who are chosen heirs of God and joint heirs with Christ.

* * *

The New York *Commercial* says there is one cottonmill in Georgia that cleared 93 per cent dividends during the last year, which represent hunger, suffering, and tears of hundreds of helpless women and children who have no votes with which to overthrow the capitalist system. Evidently the cotton barons of the South are not satisfied with their profits, for a Baltimore dispatch states that all the large mills are going into a trust to be capitalized at about \$100,000,000.

A Study of Poverty.

A Tour of the New York Division of Hades, by Edwin Markham.

"I believe in a hell. I have spent nine hours in New York's dreadful sweat-shops." This was the statement written for the St. Louis *Sunday Post-Dispatch* by Edwin Markham, author of "The Man With the Hoe," after investigating the unsightly places in which some of the clothing worn all over the country is made. The story of the poet-reformer's visit to the East Side in New York is thus told by himself:

"Oho! This is the New York Greek colony, eh? Whew! What dirt, what disorder!" This was my cry as three of us—Sir Youthful, and Sir Grayhead, and myself—began picking our way through Roosevelt street. Everywhere were little clumps of children or little groups of noisy tradesmen. Everyone seemed to be busy, but all things were confusion—no order, no beauty, no high intelligence. Was it to such that St. Paul preached on Mars Hill? Was it for such as these that Socrates drank the hemlock? No, since then there has been a thousand years of the "Unspeakable Turk."

"Look out, or you will step on these half-naked little fellows. A man's big foot would flatten one out like a fly." We stop a moment to look at seven little tots, all crowded in the cranny of a wall. The least one of these little fellows was eating with great satisfaction a penny's worth of miserable ice cream. This little one was a great tragedy, with its chalk like face, pinched features, and starved expression in the eyes. It was one of those terrible babes that are old at birth.

On all hands there were the indications of watered milk and adulterated food. But there were also the remains of the old and classic beauty. The Greek outline, the small Attic features, the fawn-like eyes that do not think but feel! In the midst of all this squalor rises the imposing front of a Greek Catholic church. At the sight of it there burst upon the mind the memories of the great Constantine and the splendors of the Byzantine era.

My guide directed me to a place in Crystie street. "This is a sweat-shop," said my guide. And at the words, with the glance that followed, I thought of the bloody sweat of Christ—the eternal martyrdom of man. We had to step softly through the dark, winding, and slippery passages that led into this human hell. Soon we were on the third floor, looking out on the neighboring

roofs, covered with refuse and garbage, broken bottles and sloppy pools. Deadly odors were continually blowing through the work-shops. The work people were bowed to their work with a strained intensity in every movement. Anxiety was written on every feature. Hunger rode a-straddle, spurs on his heels, as if death came riding hard behind!

Every worker in every room was more or less misshapen; those who ran machines had great humps on their shoulders, hideous and abominable distortions of the majesty that God made. Out through all this horror would sometimes break a crackling rill of laughter. Truly it was a Dantesque circle.—[Here follows description of numerous sweat-shops visited in the course of the day. The conditions found were practically the same in all.—EDITOR.]

At one of the houses we entered, the old lady thought we were intending to purchase the building. Her face suddenly brightened. She led the way through winding halls. She gave a guttural cry as she reached the back yard, and a dozen young ragamuffins scampered to a dirty wool sack in the corner. She saw nothing but virtue in the old rookery. "See this finely-lighted hall!" she cried, as we passed into one dimly lighted by a little dirty window. "See what sunny rooms!" All of them were dingy and dark. Perhaps the mole, too, finds joy in his unlit chambers below ground. But the mole gets his rent for nothing; but these wretched families are forced to pay \$7.50 a month for one wretched little room. And this room, this rathole, this den of dirt,—is a home.

So, after all that I have seen, I am certain that I have found the "hoeman" taking root on our American soil. Certainly the decadent of labor is here in the making. Give us time enough and we will be able "to point with pride" to a fascinating horror equal to the older lands. As we passed out to the open air, someone remarked that Colonel Ingersoll was always insisting that there was no hell. What fatuity, thought I. While theologians have been debating whether or not God ever made a devil, men have built up a devil in the industrial industries of the world.

In these last days society is confronted by two gigantic evils—the trust and the sweat-shop. These are typical of all the rest. They are the two giants destroying the industrial life of the republic. One stands for congested capital; the other for emaciated poverty. They are the *reductio ad absurdum* of the competitive system. They spring from a failure to

justly distribute the products of labor. They both show the power of co-operative principle. They are the modern Titans who are shaking the public safety so that everywhere the voices are beginning to cry: "Let us consider the new duties of new occasions—let us build the New Republic!"

Co-operative industry, then, is the hope of the New Time. In the ever-enlarging realization of the principle of fraternity is the hope of social progress—in this age, and in all ages.—EDWIN MARKHAM.

* * *

Greatest Problem in Physics.

A Scientist Concludes that Gravity is a Mystery and Newton's Theory Unproved.

The nature of gravitation is quite as far from being understood as it was a hundred years ago. While we have learned to create and to destroy other "fields of force," electric and magnetic, and to direct and control the lines along which these forces act, we are helpless in the omnipresence of gravitation, which we can neither create, destroy, nor control in any fashion.

The beautifully simple law of Newton, that two particles of matter attract each other with a force directly proportional to the square of the distance between them, has not yet been proved by actual laboratory experiment. It rests on astronomical observations, and in that respect is very much in the same condition as was our knowledge of the velocity of light before the time of Foucault, Fizeau, and Michelson. This law means that one gravitational field of force does not interfere with or modify another, and while no one has yet made an experiment which, upon final examination, discredits it in the least degree, it is not safe to say that a better knowledge secured by more accurate investigation may not reveal departures from it.

Newton found that gravitational attraction was not "selective" in character; that gold, silver, lead, sand, wood, water, wheat, etc., were all equally subject to it; but his apparatus and methods would be regarded today as very crude and indecisive. Within a few years several very interesting attempts have been made to ascertain if gravitation was "directive," especially in crystalline bodies, but all results have thus far been negative in character. Physicists have found it difficult to imagine one mass of matter influencing another across an absolutely empty space—that is, a space void of all means of transmitting energy—and Newton himself declared such a condition to be unthinkable. Many, indeed, have declared that all forces must be of the nature of a "push" and never a "pull," and this has made it necessary to provide some

method or medium by means of which a push may be communicated.

That we have been able to create such a beautiful (though yet incomplete) scheme as is comprehended under the term "ether physics," with all the accompanying marvels of experiment and practical application to the betterment of the physical condition of man, while we stand dumb in the presence of the simple phenomenon of a stone falling to the ground, is one of the wonders of the age. This, then, is the greatest of all problems in physics, the solution of which may be the pass key to innumerable of Nature's storehouses of knowledge, now locked against the most cunning investigator. There are indications that brave effort to solve this problem will characterize the early decades of the new century, and already one or two theories have been advanced, by which it is attempted to refer gravitational phenomena to electrical conditions of the ultimate constituents of matter, a line of examination by no means unpromising.

Physical research in the future is going to be tremendously assisted by the utilization of means that have grown out of the practical applications of hitherto discovered physical principles. The physical laboratory of today possesses facilities for producing the very lowest and the very highest known temperatures; in it one can study the behavior of matter in the most intense magnetic fields; electric currents, powerful up to almost any desired limit, may be made use of; machines for producing almost any degree of mechanical stress are easily available; and in this way applied science will pay, in some measure, the great debt it owes to our research. Never before were there so many persons actually engaged in physical research, and never before were the conditions by which the philosopher is surrounded so favorable as now. While there are still problems enough "to go around," and to spare, there can be little doubt that the future will bring much concentration of effort upon a few of those mentioned above, on account of their fundamental importance, and we may be tolerably sure that the new century will see them well advanced toward solution.—Prof. T. C. Mendenhall, in Hearst's *Chicago American*.

* * *

Medieval Geographical Relic.

A curious sample of seventeenth century manufacture in the shape of a large geographical copper globe, has recently been placed in the building of the Academy of Sciences at Tsarskoe Selo. It is eleven feet in diameter, and weighs three and one half tons. Its construction was commenced in 1654, but it was not completed until ten years later, in the reign of Duke Frederick of Holstein. It was presented to the Academy of Sciences in 1725, but until now has stood in the Zoological Museum at Tsarskoe Selo. The outside represents the earth and the interior the celestial spheres of the world. There is a door giving access to the interior, where a table which will accommodate twelve people is placed. By means of an ingenious mechanism the globe can be made to revolve on its axis.—*Ex.*

Perpetual Motion Machine.

An improved automatic or self-acting gravity wheel is the modest title of an invention by Herbert Rose of Australia, which has recently been patented all over the world, and which, if the claims of its inventor are realized, promises to supersede steam as a motive power.

The invention relates to the construction of a gravity wheel, with concentric rings, secured to arms radiating from the center. These arms or weights act as balance and driving levers and are so nicely arranged—those on the downward grade being two thirds heavier than those on the upward grade in action—that a natural falling of the weights on the former grade insures perpetual motion.

A cessation of the driving force can only be effected by preventing the weights from falling, and this is done by a very simple contrivance in the form of a spring which acts on all the weights simultaneously. Taking a 40 foot wheel three feet wide, it is estimated that it will carry 1,050 weights, and that the driving power will be equal to 1,443 3-4 tons from the center of the wheel. The cost of construction is about one sixth the cost of machinery for steam power, and it is also claimed that the new motive power will reduce the working expenses 95 per cent.

The working model has been subjected to continuous tests, as it is apparently capable, like the brooks, of "going on forever," which of course is what is expected of an invention which claims to constitute a solution of the secret of perpetual motion.—*Exchange*.

* * *

President McKinley's Evil Omen.

In January last the *Sphinx*, a periodical with a red cover and a disposition to discuss things occult, published an article entitled "Will the Moon's Nodes Affect the New Presidential Term?" Here are some of the things the writer had to say about it:

To the superficial observer this A. D. 1900 election triumph looks like a sufficiently fortunate event to entitle the victor to a serenade of "Praise God from whom all blessings flow!" But whether or not this election is a blessing to President McKinley remains to be seen; for from a certain standpoint this presidential term is both inauspicious and very peculiar in more ways than one.

In the first place, as an ill-boding omen, let us note that the moon's node, astrologically known as the Dragon, was at the time in the sign Sagittarius, under which the November elections take place, and when the President is inaugurated next March the Dragon will be in Scorpio, the sign accursed.

Now, in the nation's career, there have been three others elected or inaugurated

when the Dragon was in immediate vicinity of that sign; and these three were Garfield, Lincoln, and Harrison, all of whom died in office. * * *

The node, or Dragon, has a cycle of nineteen years, and is about nineteen months in passing through a sign; hence it follows that at intervals of nineteen years the reptile spends something over a year and a half in the sign which holds a presidential election every fourth year.

Now a rather uncanny fact is that the A. D. 1900 election is the fourth in an unbroken series which, at the regular interval of twenty years, have been under some malefic influence, as will be seen from the following: Twenty years ago (1880) Garfield was elected, and was assassinated in 1881; twenty years prior to that (1860) Lincoln's election led to the splitting of the Union, the shedding of a sea of blood, and finally to the assassination of Lincoln in 1865; twenty years previous to that Harrison was elected in 1840, and died in about a month after his inauguration; all of which fatalities we attribute to the malignant presence of the Dragon in vicinity of those elections.

* * *

The World's News.

Oct. 2.—Plowmakers of the world combine with capital of \$100,000,000.—Race war in Texas; five Negroes killed.—Jay Cooke's recovery now assured.—500 mass meetings will be held in Great Britain to protest against Boer war.—Hanna stands by President Roosevelt.—Oct. 3.—Chicago halls closed to Emma Goldman.—Story of loop told in Schley court of inquiry.—Strike of San Francisco teamsters ends in practical victory for employers.—Stannard Milling plant burned at Alton, Illinois; loss \$400,000.—Marquis Ito, Japanese statesman, arrives at Victoria.—Oct. 4.—President Roosevelt invites calls from labor leaders.—Columbia defeats Shamrock on second race.—Great demonstration in honor of the United States in Cuba.—South agitated by President's plans for political reform.—United States may send fleet to force Bulgaria to liberate Miss Stone, the American Missionary held for ransom.—Tammany nominates Shepard for mayor of New York.—Oct. 5.—Chicago telephone strikers cut wires and assault repair workers.—Senator Chauncey M. Depew engaged to marry Miss Palmer of New York.—Admiral Sampson to be called as witness in Schley court of inquiry.—Thirty thousand cotton mill workers in Fall River vote to strike.—Turkish brigands demand \$110,000 ransom for Miss Stone.—Sousa receives gold medal in London.—Columbia wins in third and last contest for America's cup in international yacht race.—Oct. 6.—Fall River strike postponed for two weeks.—Kansas Supreme Court decides that Mrs. Nation's action in "saloon smashing" is illegal.—Sir Henry Irving and Miss Ellen Terry sail for America.—Mrs. McKinley pronounced out of danger.—United States appeals to Russia for help in rescuing Miss Stone.—Dr. Koch and adherents refuse to pay birthday honors to Dr. Virchow on his eightieth celebration.—Chicago Oil Inspector indicted for embezzlement of \$23,000.—3245 Boer children die in three months in British camps.—Oct. 7.—Mabel Goodrich, of Philadelphia, kidnaped and held for ransom.—German scientists make great discoveries on site of ancient Babylon.—Armies assembled on frontier between Colombia and Venezuela.—Prompt measures taken to suppress insurrection among Filipinos in

Samar.—Explosion in front of Trinity Cathedral in Paris.—London anarchists exultant.—Carlists ready for revolt in Spain.—Oct. 8.—Clayton-Bulwer treaty abrogated; United States will have full control of Isthmian Canal, and guarantees neutrality in time of peace.—Episcopal conference at San Francisco discusses divorce.—Death of Ameer of Afghanistan after short illness.—4 men killed and four wounded in feudal battle in Cumberland mountains.—Illinois Day yesterday at the Pan-American marked by great success in celebration.—Miss Stone granted month's respite.—Frederick Harrison tells London that the Boer war is bleeding Great Britain to death.

* * *

The Flaming Sword's Exchanges.

The Cosmopolitan.—The October number opens with a sketch of an unknown artist's leap into fame, with illustrations from the work of Charles Schreyvogel. "Are There Two Rudyard Kiplings?" is a question discussed by Mr. Charles E. Russell, whose criticism will attract much attention and will probably stir up the Kipling lovers. Among other articles are, The Daring of John Paul Jones, by George Gibbs, and The Mine Worker's Life and Aims, by Mr. John Mitchell, president of the United Mine Workers of America, who presents some interesting facts. Fiction and the stage have their usual prominence. Irvington, New York. 10 cents a copy. \$1.00 a year.

The Saturday Evening Post.—How Tammany Nominates, is the subject of a timely article by Paul Latzke in the issue for Sept. 28. American Exports and German Tariff is another topic of interest presented by Charles R. Flint. He finds no cause for alarm in the schedule of duties imposed by Germany, even though our trade with that country should be cut off entirely, since it represents only about one one-thousandth of one per cent of our entire trade. General news and fiction make up an enjoyable number. The Curtis Publishing Company, Philadelphia. 5 cents a copy.

Review of Reviews.—In subject matter and in illustrations the October *Review of Reviews* is unusually valuable. The tragic events of the past month are treated with sympathy and dignity. As a memorial issue it is excellent, and a character sketch of President Roosevelt with family portraits adds to the interest of the number. An essay on Signor Crispi describes him as the "best loved and the most hated statesman of modern Italy." 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

National Suicide and its Prevention.

By Prof. O. F. L'Amoreaux (Lumry), A. M., Ph. D.

Many readers of THE FLAMING SWORD will be glad to know that there is yet another opportunity afforded for obtaining copies of this notable work on the money question. A few hundred copies, stored away some years ago and overlooked, have been found in good condition.

Price, postpaid, (cloth) 50 cts. per copy, —a reduction of 50 per cent from the original price. This work is a scholarly review of the social conditions of our country, an able dissertation on and exposure of the existing money system of the Government, with the evils which it has entailed. It should be in the hands of every student of sociology and finance. Address, Guiding Star Publishing House, 313-317 Englewood Ave., Chicago, Ill.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland flax, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th St and Oak Ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c, 25c, and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celliacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground; its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators.

Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7523 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



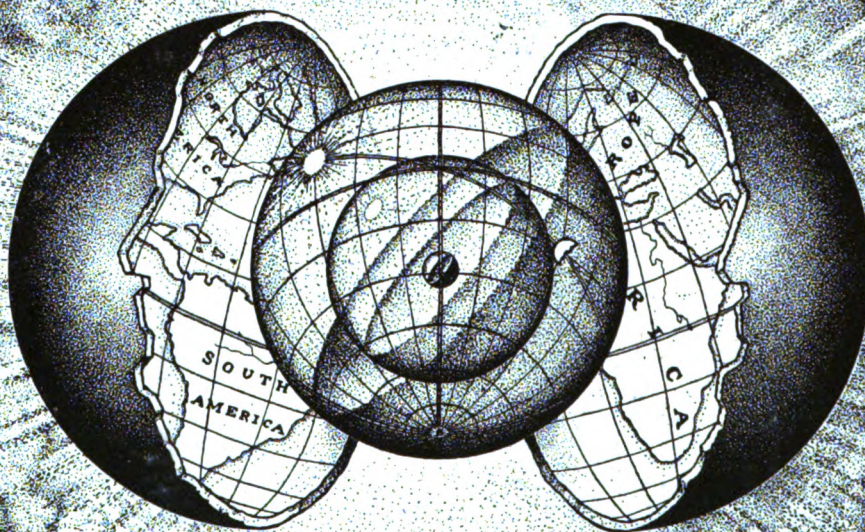
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, OCTOBER 11, 1901. A. K. 61

NUMBER 47.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

SOLAR FESTIVAL NUMBER.



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, OCTOBER 18, 1901. A. K. 62.

NUMBER 48.



CONTENTS

THE MANIFESTATION OF THE MAN OF SIN.—THE MYSTERIOUS HAND-WRITING ON THE WALL, - - - - - **KORESH**

An Evil Generation and Its Loves, - - - - - **AMANDA T. POTTER**

EDITORIAL PAGES.—Anniversary of the Founder of Koreshtanthy.—Reputation Vs. Character.—Theology of Nature.—Material Basis of Psychology.—God's Kingdom to Come in Earth.—American Diplomacy and the Isthmian Canal, **LUCIE P. BORDEN**

COMPILATION FROM THE EARLY WRITINGS OF KORESH.—The Mission of Koresht.—Kingdom of God in Earth.—Philosophy and Science.—Mastery over Death.

MISCELLANEOUS.—The World's News.—THE FLAMING SWORD'S Exchanges and Reviews. **La Cosmogonie Cellulaire Ou La Terre Une Sphere Concave,** **LUCIE PAGE BORDEN.**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA B. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS

Terms.—\$1.00 per year, in advance (otherwise \$1.25);
6 months, 50c; 3 months, 25c. Foreign subscriptions,
\$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 48.

CHICAGO, ILL., OCTOBER 18, 1901. A. K. 62.

Whole No. 463

The Manifestation of the Man of Sin.

Unanswerable Arguments from a Biblical Point of View, Concerning His Identity and Mission; the Sowing and Death of the Promised Seed; Coming of Elijah the Prophet.

"That day shall not come, except there come a falling away first, and that man of sin be revealed."—2 Thess. ii:3.

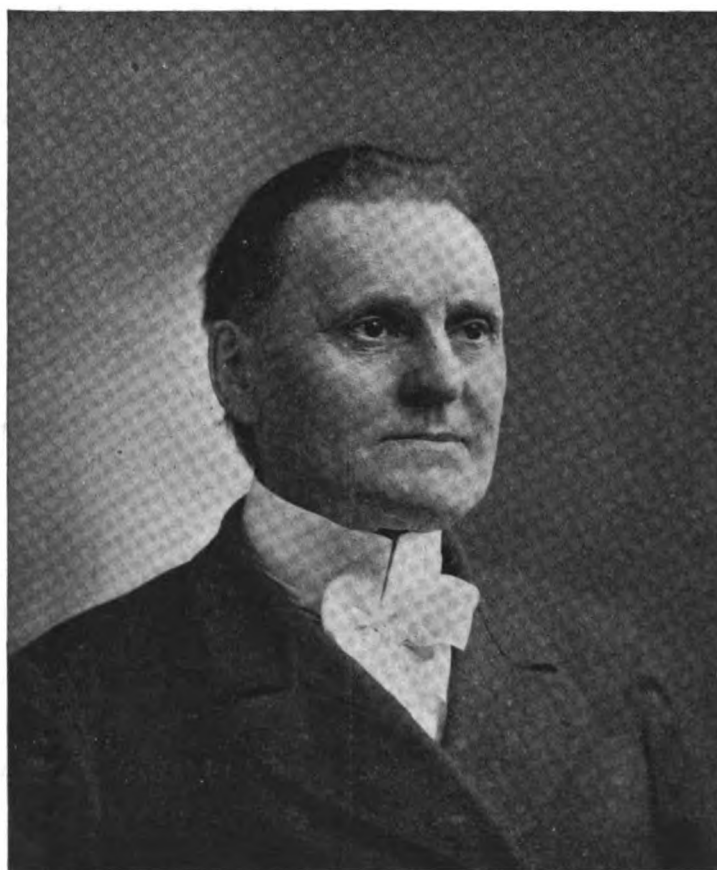
UPON THIS AND OTHER corroborating passages of Scripture, the conception has obtained that there is to be a revelation of the man of sin, at the closing up of the dispensation. Many who are looking for the coming of the Lord, maintain that the Lord will be preceded by some person or some body of people involving the fulness of iniquity, and that the time is ripe for such manifestation. A certain would-be prophet of Chicago has analyzed the situation and solved the problem of this significant Scriptural mystery—the man of sin is none other than Free Masonry. For the benefit of the readers of THE SWORD, we will herewith set forth from Biblical interpretation, an exposition of the man of sin that cannot be questioned. We will show that the man of sin is personal, and also that the time is not only ripe for his appearance, but that he is manifest and his character defined.

The Bible expressly declares that the Lord Jesus

took upon himself the sins of the world—that he was made to be sin. He could not possibly take upon himself the sins of the world, and not take upon him the sins of the world, at the same time. If the Biblical testimony is true, if it be accepted and taken as the basis of the argument, the statement shall be taken as fact. Then the Lord took upon himself the sins of the world; this cannot be disputed. If He who knew no sin in his day was made to be sin, then he was made to be sin, not in imagination, but in reality. It remains only to analyze the character of this appropriation.

How did the Lord take upon himself the sins of the world, and how was he made to be sin? We will state our proposition at the beginning of the argument, and establish the truth of our prem-

ises. Proposition: The Lord himself, because he took upon himself the sins of the world and was made to be sin, is consequently the man of sin. The revelation of



KORESH, (DR. CYRUS R. TEED.)

the man of sin is the revelation of the Son of God. It must be taken for granted that our argument is with those who do not question the truth of the Scriptures, hence the argument is from the basis that the Bible is not disputed, and it need not have any weight with the infidel or atheist. Our appeal is to the professed Christian.

The Lord Jesus the Christ of God constituted the two witnesses. "I am one that bear witness of myself, and the father that sent me beareth witness of me." These are the two witnesses, and they are not two distinct persons, but two attributes and factors of the one person—the Lord. The Son was one witness and the Father was the other. Can any one dispute this Biblical presentation? "I am one that bear witness of myself, and the father that sent me beareth witness of me." These, in one, are the two witnesses. These constitute the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Let us make another Biblical statement, and let the Christian deny it if he will. The Lord Jesus declared that the sower sowed the Word. The Scriptures declare that the Lord was the promised Seed. The purpose of seed when planted is to reproduce, that is, to regenerate—regeneration signifying reproduction. The Lord came into the world to regenerate the race; not only so, but to regenerate himself, for he declared "That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." It would not be possible to follow Him in the regeneration, unless *he* was to be regenerated. His regeneration is the multiplication of the Sons of God through his death, reproduction, and multiplication. He was the High Priest of the order of Melchizedek, and through his sacrifice, implantation in the church, he will bring forth the fruition of the order, which is the 144,000 Sons of God who stand on Mount Zion, which means in the perfect immortal life. There will come forth from the planting of the Lord in the race, the church, the cubical evolution of the cube root to its greatest power. This is the mathematical four square of the Word, and constitutes the ultimate sum of the order of Melchizedek.

Death and Corruption of the Seed Sown.

"Thou fool, that which thou sowest is not quickened except it die." Jesus was the Word; the sower sows the Word. Jesus was not only the Word, but

the sower. He was also the promised Seed. He was to be sown, he was sown; therefore he must die, not only on the material cross but on the cross which that material cross represented. His real cross was the cross of the Spirit, the Holy Spirit, which was himself, and which was sown in the church for the purpose of regeneration, that is, reproduction, with the spirit of the church in which he was sown. This latter sowing was after His resurrection from the tomb of Joseph. Death is the result of sin. Nothing can produce death but sin, according to the declarations of the Bible. There remained enough of the taint of sin in the Lord, derived from his human parentage, to effect his death on the cross. This taint was from the *involuntary*, not the *voluntary* power of the Deity. This taint of sin was not enough to prevent His resurrection without the corruptible dissolution of his body. He eliminated this remnant of involuntary sin in his death on the visible cross.

But there was to be another crucifixion. The Lord Jesus was to be crucified through his descent into the church which was to fall, the head of the church to fall with it. It has already been shown that the Lord constitutes the two witnesses. It is declared (future, from the time of the statement) that the two witnesses lay dead "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." It must be remembered that when this was written it predicted something to come, though written in the past tense. It was in the vision of John, when he saw things which were to come to pass. The great city here referred to is the fallen church in which the Lord was killed, and in which he lay dead. The reason it is called Sodom, is because the church had appropriated the people of Sodom; and it was called Egypt, because the church had taken Egypt into itself through the appropriation of the ten tribes, including the tribes of Joseph, which constituted Egypt because the tribes of Joseph had absorbed Egypt through marital infiltration.

The Lord descended into the church through the operation of the Holy Ghost. At the time of the theocrasy of the Lord, he both ascended and descended. He went into the throne of God by his ascent, and down into the church by his descent. In His descent into the church, he took upon himself the sins of the world.

How Did the Church Eat His Flesh?

The Lord came into the world to be eaten, that is, appropriated, and he was eaten. We will not only show the fact from the Biblical proof, but we will show the science of this process of eating. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I

will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." The last day, here, means the last day of the age; and the eternal life comes when the resurrection raises the dead, not before. Will any man dare dispute the plain declarations of the Lord, that his flesh and blood are to be appropriated by the church? This is His own statement, reiterated for the purpose of giving to the fact his supreme emphasis. "Whoso eateth my flesh and drinketh my blood, hath eternal life." When? "I will raise him up at the last day."

The Lord Jesus was eaten. How was he eaten? This question can and will be scientifically answered. The Father, Son, and Holy Spirit are one. The question cannot be answered on the basis of chemistry, but it can be, on the basis of alchemy. God is Spirit; God was made flesh and dwelt among us. God, who is Spirit—as the Bible declares, could not be made flesh but by the law of mutation; and as it is possible for the Spirit to become flesh, it is also possible for the flesh to become spirit, hence we have the law of transmutation, which is the law of alchemy. When God was made flesh, God became the Lord; that is, the Eloah became the Jehovah. The atoms of matter comprising the Lord's body were susceptible of dissolution to spirit. This fact is not only true of the molecules of the body of the Lord, but it is true of every atom of matter in the universe.

The destruction of an atom of matter as matter, is its conversion to spirit or energy. The laws which conspired to reduce the Lord's body to spirit, were his desire to enter into his invisible life, his desire to enter into and baptize his church, and the desire of his church to be baptized by him. This was also to be associated with the power of His enemies to destroy him. This was the combination of the energies which were to conspire to the end of His alchemical dissolution. A corresponding operation of mental energies will conspire to effect the dissolution of the Messianic center of this age. Without the hate of the world there can be no theocrasis. This hate is engendered by the simple dissemination of the truth. After the Lord was resurrected, and in the presence of some of his Disciples, his body was dissolved in an electrical fire—the fire which he declared was already kindled. His body was dissolved, converted to Spirit, and as Holy Spirit he was absorbed by his church, thus fulfilling his own words: "My flesh is meat indeed, and my blood is drink indeed. * * Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day," at the end of the age.

The Fall of the Word into Sinful Flesh.

The Lord was planted as the Seed of regeneration. This was accomplished by the operation of the Holy Spirit. He became the Holy Spirit through the electro-magnetic combustion which reduced his visible presence

to the invisible Spirit. By this process the Lord, in his descending degree, went down into the church by which, also, he went down into the hells of regeneration, the hells of the church in its declension. The church descended into the dark ages of its existence; with this declension the two witnesses—the Word, the Father and the Son, lay dead in the church, the great city, in "Sodom and Egypt, where also our Lord was crucified." His descent into the church was his declension with the church in its fall. He fell with the church, and took upon himself the sins of the world; he was made to be sin by this fall—his fall in the church. In this fall He took upon himself every condition, even the sin of common, sensual propagation; thus at the end of the age he comes into the world by the law of common, sensual generation. In all particulars, from the condition of being the Divine humanity at the beginning of the age, He becomes the sensual humanity at the end of the dispensation. He is therefore born in sin and shapen in iniquity at the end of prophetic time. Like all other men, He is brought back into the world through the law of sensual propagation. Now, He begins the process of overcoming. By this process the declaration is fulfilled: "He [not they] that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

The process of regeneration will bring forth the Sons of God; this will be the multiplication of the Son of God. But before this manifestation, God the Lord will appear. "Behold, I will send you Elijah the prophet [Elijah is a Hebrew word which, translated into plain English, is God the Lord] before the coming of the great and dreadful day of the Lord." Elijah the prophet is the man of sin, because he is the re-incarnation of God through the law of sensual generation. He comes at the end of the age, born as any man.

Time of the Advent of the Polluted Sanctuary.

We come to the time of the birth of Elijah the Prophet. The first decree went forth to rebuild Jerusalem four hundred and sixty one years before the birth of the Lord. And at the end of "two thousand and three hundred days [years], then shall the sanctuary be cleansed." "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The sanctuary and the host constitute the Lord himself. At the end of two thousand three hundred years from the first decree to rebuild Jerusalem, comes the cleansing of the sanctuary. The first decree went forth 461 years before Christ; add this to 1839, and we have 2,300 years. This brings the time down to 1839, for the beginning of the cleans-

ing of the sanctuary. As the sanctuary cannot be cleansed until he appears, at that time—the time of his birth, the process of cleansing begins.

The Elijah of this age was born in 1839, a fact which cannot be disputed if the Bible is taken as authority. This was the time set by Miller, as can be shown by his own statement, though he was somewhat in doubt as to which decree was intended—the first or the second. Miller gave the midnight cry without any question, and he pronounced the fulfilment of the time for the coming of the Lord, without a statement of the method or the character of that

coming. According to the indisputable declaration of the Bible concerning the Lord's coming, he should have been born in 1839. This is the birth of the man of sin; the birth of the Spirit which took upon itself the sins of the world. It is the same Spirit in a new garb, for it is written: Upon "him that overcometh * * I will write my new name." Though it is the same Spirit, it is a new personality. Thus Elijah the prophet comes as the man of sin, because it is the Lord God awaking out of sleep as a mighty man, and as a strong man by reason of wine. Wine in this instance means the truth of the Word.

The Mysterious Handwriting on the Wall.

Numerical Interpretation of the Message to Belshazzar; from Manuscript Written by the Founder of Koreshanity in A. D. 1876, and Now Published for the First Time.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balance and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet [authority in the spiritual, adultery in the material domain], and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain; and Darius [the successor in wisdom, or he who seeks information] the Median [he who numbers or finishes] took the kingdom. Daniel v: 25-31.

BELSHAZZAR was third in descent, or grandson of Nebuchadnezzar. He was therefore the repetition of Nebuchadnezzar, and is called son in Scripture. In Belshazzar, then, must be fulfilled the vision of Nebuchadnezzar, for in that system of computation which belongs to rationalism, 1 repeats itself in 3, which completes a cycle. If this is a primal trinity (not unity), it closes in 4 as its product. If it is a secondary trinity it closes in 8 as its product, for 4 repeats itself in 8. That it is not a primal trinity is known from the fact that 5, 7, and 8 comprise the number of the natural man, and consequently his end.

Belshazzar's vision was the fingers of a man's hand. The fingers of a man's hand radiate toward the extremity. The writing which he saw upon the wall was just what the fingers of a man's hand indicate—the ultimate or consummation, therefore the end; and its interpretation comported with the indication: "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." But this, in Belshazzar, was the fulfilment of the vision and dream of Nebuchadnezzar. Nebuchadnezzar saw in his dream "a tree in the midst of the earth." * * The tree grew and was strong, and the height thereof reached unto heaven [which is the spirit-

ual man, and is the number 7; it begins where the natural man ends, and ends where the natural man begins], and the sight thereof to the end of all the earth." 4 cannot begin the second trinity, for it is the repetition of 2 and belongs to the square, not to the circle. The second trinity begins, then, with 5, which is the number of one digital extremity. In the second year (period) of Nebuchadnezzar's reign, he dreamed dreams, and the revelation of the dream, with its mystery by Daniel, is as follows:

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands [without extremity or limit], which smote the image upon his feet that were of iron and clay, and brake them to pieces. * * And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people [as all natural kingdoms are] but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. ii: 31-34; 41-44.

The fulfilment, then, of Nebuchadnezzar's dreams and visions was in his second period, which was consummated in Belshazzar, and includes both hands and feet, for it was the writing of one extremity (ultimate), and pointed to the other extremity (ultimate). The second trinity begins with 5, not 4, and ends in 8; but 8 belongs to the square and not to the circle, and is the coördinate of the first 2 and 4; and the second 2, which is 6, gives the square of the final product 18, and the circle of the final product 5, which is not the number of a man, but of the beast; for this 5 is the

number of the five natural senses, which are material and animal. These cycles open and close, not in themselves, but in something else, and are eccentric and concentric curves, and belong to time—not to eternity.

The kingdom is divided and given to the Medes and Persians. In the Persian religious system there were three periods—one of monotheism, one of dualism, and one of magianism (fire-worship). Their monotheism was a unit, or a fraction of a unit, not a unity. It recognized God as a unit, but not as a unity with man. Its number was 3, not by the addition of 2, the second 1, but by the segregation of the first 1, which became dualism, ultimating in 3, which is the destruction of 1 and 2, for it is the consuming element—fire, and the product is the nothing. The Median religious system had two periods: the first, the worship of images; the second, the worship of God. It was through this that the iron came that was mixed with Persia, and which gave it its strength. But this acknowledgment of God completed the 5 of the two kingdoms; and as 5 is the material, the Median worship and acknowledgment of God were purely natural, and thus constituted the legs and feet. It contained in it no unity, and must come to an end.

5 repeats itself in 10. The number belonging to the curves or cycles has become, by the process of mutation, the number of the square. By this mutation the natural female has become the natural male. This kingdom, then, is the inverted Greek, and is coincidental with the Egyptian dualism, whose worship was the two elements—the spirit of evil or death, and the spirit of good or life, which were always in conflict, and are consummated in the male and female spirit of lust, which produces the form of death, which is 5—the natural man, born to die.

The kingdom under consideration had a head of fine gold, which by mutation has become iron and clay, and remains iron and clay until consumed by the lusts of the flesh; for it is the repetition of 5 by mutation and inversion, not by addition, and remains 5. 10 is the coördinate of 5, and in antithesis must repeat itself in 5—the hand of the right side, and in 5—the foot of the left side, masculoid and feminoid, which are falsely called the spirit of death and the spirit of life, for it is the form of death and the spirit of death. These two 5's or 10 are the ten kings that now receive the kingdom one hour with the beast. By comparing Revelation xii; with Daniel iii, it will be seen that Revelation xiii fulfils the first half of Daniel iii—that is, the making of the image of the beast and the edict for its worship. The natural or sensual acknowledgment of God, the second period, which is fulfilled in the last of the third chapter of Daniel and repeated in the last of the fourth chapter of Daniel, gives the number 8 as a product. Rev. xvii: 1-11. This is the final product of 7, which closes

in 8, and leaves but 5 as the final number for the cycles or curves.

Media received her dualism from Babylon, and Persia received her trinitism from Babylon. They were carried there by the sensual Jew from Egypt. Dualism was given to Darius the Mede. (Dan. vi.) Darius reigned two periods. The first was hero-worship or image-worship; the second, the sensual worship of God. These constituted the second 2, the repetition of the first 2—the image-worship and God-worship of Babylon. The Medes and Persians received the 5, the product, because it was the whole sum of two cycles, which was all that belongs to the natural material man—masculoid and feminoid; and this because the whole number of the square, which is 20 in the natural domain, was not completed with the whole number of the two cycles; and the numbers belonging to the square are taken from 7, the spiritual man, which are the first 2 and the second 2, the sum of which is 4. This being destroyed or mutated, leaves for the final product of the two cycles, the number 5. 5 is repeated in 10 by transmutation, and is preserved—for it is dual, masculoid and feminoid—and belongs to cycles, the curved lines of time; but 4 is repeated in 8. It belongs to the square, and is not completed; it goes to perdition (*perdere*, to waste) as the seed of adultery; and “mixes with the seed of men.”

The 10 are the ten horns or units (not unities). Their center is the ego and their circumference an elliptical sphere, and is the origin of the Indian discovery of the cypher (0). * * The number by mutation through the square and circle is 333, the number belonging to 5, and is one half of the number belonging to the ten horns, which is 666, the number of the name of the beast with two horns like a lamb, and which spake as a dragon. This is equivalent to 18; it belongs to the square, and marks the end. These numbers are given to Media and Persia. It is “the number of a man,” the end and destruction of Babylon. “God hath numbered thy kingdom, and finished it.” This completes the fulfilment of Nebuchadnezzar's dreams and visions, which are summed up in Revelation xvii. These ten kings are to exercise, in the wilderness, the authority that the beast had, which in Revelation xiii is represented with two horns, masculoid and feminoid. This completes the separation of male and female into two distinct forms, and is the consummation of dualism, the ultimate being the name written upon the forehead of the woman who fled into the wilderness, and which by mutation has become the great harlot. The name is MYSTERY. The number of its name is its end, and is “MENE, MENE, TEKEL, UPHARSIN.” This kingdom, with its number, is given to the Medes and Persians.

The seven mountains upon which this woman sits are the seven unities (not units) of God and man. Five were fallen; Jesus was the sixth—Jesus the Head in the

natural, the one that is; and the seventh, the Mind which hath wisdom, is the one "not yet come" then (when the vision was given to John); "When he cometh he must continue a short space." He is the seventh. The beast, which is the eighth, and by mutation of the 7, whose number 8, is the sixth adulteration of the Word, or the falsification of the sixth divine unity or principle

manifested in form, and its number is 8. We have then, 333, 18, 5; 666, 18, 10, 8, 7, 5 as the final products in the domain of rationalism for the fulfilment of this epoch. These figures are deceptive when computed independently of the spiritual and celestial domains, for they are the inverted products of the six points of unity between God and man.

An Evil Generation and Its Loves.

The Supreme Fountain of Evil is the Perverted Love of Money; the Waste of Wealth and Cost of Crime; Symbols of Corruption and Anarchy; the World's Hope.

AMANDA T. POTTER.

LOVE OF MONEY neutralizes every virtue as irresistible in the human soul. More, it transposes all human energies from the realm of order and virtue to the domain of chaos and vice. Let us contemplate for the moment, two conspicuous lines of the activity of the throng, or more properly, two subdivisions of the main line springing always from the supreme fountain of evil—the love of money. We exist under the methods formulated by one of these classes, for the express purpose of giving to its calling the stamp of respectability. Under a world-wide league of self-protection, this most highly respected guild of esteemedly correct substance collectors puts forth the hand to gather in an unrequited per cent of the brain, bone, and muscle product of the masses. Victims of this class accumulate and heap up millions gained from the exertions of those who, while they toil on and suffer on, yield the sign of good fellowship to such procedure.

In the city of Chicago alone are one hundred and seventy-five people whose combined wealth, four years ago, aggregated more than \$600,000,000. The intervening years have not lessened the pro rata of tribute, nor headed off its steady flow into the coffer of the millionaire. Meanwhile each long cold winter and each scorching summer has, through this system emanating from an avowedly and acceptably law-abiding populace, cut short the lives of more than ten times one hundred and seventy-five people. It has mentally crippled thousands of the younger growth, and written the ineffaceable lines of hopelessness upon myriad faces.

The class next to be mentioned is second in order, because it is proximately the outgrowth of the one to which we have alluded. These realize and often voice their conviction that they, in their recognized nefariousness, have a kinship with the body of recognized respectability. Indeed, their ranks are oftentimes swelled by direct influx from this same sphere of the reputable. Gladly would they become even as the party of the first part, and, whenever their wish bears fruit, dame Fortune, with the money lever, is the unerring executive. Criminal annals are punctilious in computing the cost of sustaining the second class. This cost is charged to loss; but it would be

unique to find the unearned millions in the hands of the relatively few, established as loss through criminality! In the United States the recognized criminals—the rogues in the retail business on culpable lines—number 250,000. About \$1,000,000,000 is annually required to keep these hedged from depredating upon the rascals in the wholesale line, and upon the rank and file who contribute the moral and physical support to these larger frauds who manufacture and set the law-snare for the lesser frauds.

It has been aptly remarked that the black flag of corruption is succeeded by the red flag of anarchy. This, however, were more fitly alluded to as metamorphosis than as displacement. The people are the chameleon—they are the same body, be their colors black or red. The black flag and the red symbolize the existing pathological condition. If the red flag flaunts, the black has made the way for it,—is unitized with it as sign diagnosis of the disease of the body politic; and anarchy is anarchy, whether it exists beneath its confessed emblem or silently lurks in unsuspected places. Anarchy is anarchy whether as the fraternity alluded to by the Almighty ("I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them") it stands one day in seven to declare that God's laws are not to be kept, or, as outcome of this, it stands justly convicted, before the horror-struck nations as a monster parricide.

It is an unlearned-of fact in modern theologic philosophy, that the moral case of the people on all lines of condition and activity, springs from the religious substructure. Yet the admission is nimble that commerce cannot exist as echo of the Sermon on the Mount; that the reverberations of Sinai, vibrating our political structure, would rend it from base to apex; hence, "avaunt, Sermon! avaunt, Commandments!" and the world stands unconscious in hydra-headed anarchy—anarchy that upsprings wherever the sensual human heart beats and the sensual human brain throbs. Such plight is prime factor in fulfilment of the words: "That

day [the day of Christ] shall not come, except there come a falling away first." The law of Moses and the standard of the Lord Jesus constitute the test of the true and the false—the religion of a people at one with God, and the religion of a people divorced from God.

If our Lord at his coming had found the religion as taught by Moses existing in its original purity, his work would have been simplified into fitting the righteous teaching of an old age to meet the exigencies of a new age. But the religion of the great Lawgiver had no adherents, either in the country of the Jews or upon the face of the earth. Loud-mouthed pretenders, quasi-learned familiars of the temple whose reasoning He could successfully controvert in his infancy, a multitude of cant and hypocrisy, with a comparative handful of teachable souls in whom to plant himself as seed—this was all that met the Man who was himself the entire life of the Jewish period. "Ye have made the commandment of God of none effect by your tradition," said He, and his life was the forfeit of that perverted estate.

The divine communism practiced by the early church is obsolete; the love of the brethren, that sign of life in possession, has passed into desuetude. Our Lord is

numbered among the transgressors; "He hath poured out his soul unto death;" "He hath made him to be sin for us, who knew no sin." To produce its fruitage, the seed dies in the earth: to produce the harvest of the ages—the lambs that John saw standing on Mount Zion—He, the Lamb of God, the seed of Abraham, lies dead in the race—the soil of his implantation. At the close of the Mosaic age, this Shepherd from the house of Judah raised into spiritual life all whom the Father gave him; now, at the close of the Christian age, the Shepherd whom God has given us from the house of Joseph, will usher into natural life all in whom the Christ was planted, thus restoring in multiplication the transmuted body of our Savior.

Ever the Eternal rolls away the heaviness from the understanding of keen desire. Through illumination of the one mind prepared for this supreme vocation, the embryo Sons of the Everlasting are being instructed in the way of life; they are being inducted into the possibility of keeping the law; for "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city;" and, "If thou wilt enter into life, keep the commandments."

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THIS NUMBER OF THE FLAMING SWORD commemorates the birthday of the FOUNDER of KORESHANITY. At this mile-stone in the path of progress, it is fitting to review the work accomplished and glance forward to that which remains to be done. Prospect and retrospect are both cheering. During the past year a great impetus has been given to this cause. It has taken a prominent position at the Pan-American Exposition, where thousands of strangers from all countries have heard the Discoverer of the Cellular Cosmogony discourse upon its many attractive features. They have listened with deep attention to his logical and convincing words. They have seen the final unity of Science and Religion shining out as the bow of promise in the Rainbow City. They have felt the electric thrill of truth in the revival of the law of transmutation, and they have carried the new thought to thousands more in their distant homes. Electricity is the grand motic force of the Pan-American Exposition. It was destined that the science of the application of electro-magnetic energies to the speedy transformation of humanity should here be given to the world in a more public and convincing manner than ever before during its promulgation. Wonderful possibilities now confront the race, and the expectations aroused will center in Koreshanity. The managers of the South Carolina Inter-State and West Indian Exposition, to begin the first of December, have cordially invited KORESH to take part in the Midwinter Fair. Liberal offers of space for the Koresshan exhibits and an opportunity for lectures in the Auditorium are proof positive that the

value of Koresshan Science is recognized and appreciated in a high degree. The aim of the Southern Exposition is to promote commercial unity among the principal West Indian Islands—seventy or more in all. Natural and supernatural reasons designate the equatorial regions of the Occident as the site of a coming civilization which will surpass in grandeur all known historical records. Visitors from the West Indies, especially from Cuba, the last stronghold of the Draconic power in the new world, now liberated and rejoicing in hope of the future, may find confirmation for those hopes by coming in contact with Koreshanity. Not only has it located the center of commercial activity, but it understands the only feasible methods of utilizing the products of industry to the satisfaction of society. Upon this happy Birthday, then, let greeting and love go forth to all who are willing in the name of humanity to work for international unity and the upliftment of men and women in every stage of development.

Shakespeare, with his usual facility for presenting both sides of a question and leaving his readers to discover the logical unity for themselves, has made two apparently conflicting statements on the subject of reputation. It may be said in passing, that this quality shows the breadth of the poet's mind and explains the fact that in point of universal quotation his works stand next to the Bible. One of his characters exclaims: "Oh! I have lost my reputation. I have lost the immortal part of myself, and what remains is bestial!" Another, with corresponding vigor, maintains

that "Reputation is an idle and most false imposition, oft won without merit and lost without deserving." The latter speech explains itself and few, at first thought, would be inclined to cavil; yet there is the counter statement, and many writers take the ground that a man usually gets his deserts, passing current for what he is worth. Psychology furnishes the key to the enigma. Every personality comprehends a vast complexity of different entities. He is constantly radiating these by thought, word, and act. Those around him receive, each in a different fashion, according to attractive and inherent quality. Hence no man looks the same to any two observers, and the judgment brought against him varies in every case. It is said that God is of too pure eyes to behold iniquity. This refers to interior spheres which have no contact with evil. The Lord, visible outwardly in the flesh, is the instrument of judgment to all offenses. But while man looketh at the outward appearance, the Lord looketh at the heart. All unseen aspirations, all sincere repentance, all kindly outgoings of a loving spirit, all charitable construction of motives—these we are worth to Him "whose wheel the pitcher shaped."

All physical energies fall into two categories, levic and gravic. Those which originate in the grand central laboratory of creation determine wholly toward the circumference. But as they wing their way earthward to replenish its substance, they meet specific qualities ascending. Where-soever the conditions are such as to effect conjunction, metamorphosis takes place with a creation of new energies. These also will be either levic or gravic in their nature. Moreover, these conjunctions are not accidental but in strict conformity to law. No quality that belongs in the circumference fails to reach its destination. Does it go down to the dark earth's lowest stratum there to remain? Is its separation from the bright celestial radiance eternal? By no means. The theology of Nature is a glorious revelation full of comfort and cheer. No gloomy dogmas of unending pain meet those who read her secrets. It is true that the gravic rays go down to *destruction*. This is the very means of their salvation. After they have figured in the grossest forms of matter, which may well symbolize the most depraved mental states, they are converted to energies having a specific upward tendency. Here is one example of the doctrines drawn from a true understanding of the cosmos. It shows what the harmony of science and religion brings forth. This method of deducing spiritual truths from natural things is clearly endorsed by the Bible. Is it not said that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"?

One of the most interesting departments of Universal Science is the New Psychology founded upon the laws of analogy and corroborated by experiment. The interdependence of mind and matter may be proved by referring to the physical cosmos. All the objects of intellection may there be found. The mind itself in its operations is the subject, and it is conscious of itself under this aspect. The material concept of the universe as a thing apart from mind has no foundation in reality. If mind could be destroyed, the cos-

mos would vanish instantly, for it exists by virtue of laws inhering in mind. The obliteration of one means the destruction of the other. It is equally true that mind needs a material basis. It does not exist in an aeriform state. Some persons think of mind very much as they do of hydrogen gas. A disembodied spirit is a *reductio ad absurdum*. Investigators of psychic phenomena have seen materialized spirits vanish, so they conclude that spirits exist somewhere in a bodiless condition. They saw the conversion of matter to spirit, but the force generated returned to the mind, located in a material brain, that sent it forth or to some other brain. The physical brain is the great laboratory. To study its parts and their functions in connection with the law of alchemical transformation, is to gain fresh perceptions of the universe.

In the *Fortnightly Review* for September, the charge is brought that scientific investigation of immortality is not encouraged. The writer says that "people do not want to hear about it, and above all they do not want to know about it. For if once they knew, it would be most inconvenient. They would have to act upon their knowledge, and that might upset the habits of a lifetime." A cogent reason for indifference on this subject may be found in the general belief that death is the stepping-stone to immortality. Once convince people that it is not necessary to pass through the dark valley; that it is possible to enter into life here and now by pleasurable experience in the line of their highest development, and they will show eager interest to investigate. The author of the opinions quoted has prepared a set of question blanks by which he proposes to take a census of educated adults who *prefer* to live after death. Oh, that it were possible to issue a proclamation which should resound throughout the world and gladden every heart! Oh, that all might know, from least to greatest, that the kingdom of heaven is to come in earth—not in some world beyond the tomb!

The United States has cause for congratulation in the successful issue of the negotiations long pending in regard to the Isthmian canal. A new treaty has been concluded without any severance of friendly relations. The whole affair has been conducted in amity, and is an honor to American diplomacy. Great Britain has agreed to our full control of this important American waterway, and a fresh incentive to production is gained. There is no danger of overstocking the market with such increased facilities for exchange. But in order to improve the vast opportunities in sight, it is imperative that labor and capital be adjusted. What a waste of industrial energy that might be applied to building up the commonwealth accrues from the friction incident to competitive methods! The stability of society is contingent upon the protection and contentment of the American workman. It is folly to disguise so obvious a conclusion.

The alarming increase of intemperance, even among those nations where climatic influences would seem to modify it, calls for a philosophical consideration of the subject. To be temperate in all things is to pay due respect to *time*. The root meaning of the word time is from the Greek, which signifies *to cut off*. The exercise of any propensity

or desire, harmless in itself, becomes intemperance if not checked at its proper limit. The universe as such is carefully tempered. All its time values are exact, and cyclic divisions prevent abuse. *Soon* and *late* are relative terms that pertain to the opposite sphere of separation, which prevails in untempered humanity.

The idea of a "spiritual democracy" which has no authorities and recognizes no rulers; has no representative whose dictum is law to any but himself and appeals for sanction to no book, ultimates in license and violence. It is not claimed that many who identify themselves with this thought recognize its logical outcome. They would, indeed, exclaim with horror that nothing could be further from their intentions, than any overt act. But they are like children playing with dynamite, in generating mental forces of this kind.

Literary criticism takes on a new aspect when the value of words as denoting spiritual entities is clearly apprehended. The writer travels to a distant land; he sojourns among the people; he gathers up into himself the spirit of a great civilization that is passing, and he incorporates it into a book in his own language, that is read and admired by thousands of his countrymen. Thus the life of the past is gath-

ered up and passed over. This is one factor in the processes of race amalgamation.

In giving prominence to woman and in promising her full and free admission to national rights and privileges, lies the hope of the future. Her constructive ability is necessary to offset the tendency to break up and destroy every form of unity, whether in church, society, or nation. Through her maternal functions, exercised upon a higher plane, under the control of laws but lately rediscovered, a nobler civilization and a nobler type of manhood are to come.

Evidence is not wanting that the present state of humanity is characterized by the inertia and torpor of death. This platform is not one of severity but of truth. The frank admissions of many witnesses are sufficient without recourse to the authority of Scripture, albeit prophecies concerning the last days of the cycle are clear.

To be strong in the Lord is to possess unwavering confidence that his purposes will ripen.

The angel of His Presence overshadows them that love him.

Praise waiteth upon humility.

From the Early Writings of Koresh.

An Interesting Compilation of Extracts from Letters and Articles Written in the Seventies, and in 1880 by the Founder of Koreshanity.

The Mission of Koresh.

Promulgation of the Everlasting Gospel and Declaration of the Laws of Immortality.

In going before the world with the gospel of everlasting life, the gospel of the new Covenant committed to me from the very throne of the Most High, I deem it expedient in the execution of my commission, to present something definite regarding the results which will follow my goings forth. Subordinate to and correlated with the central religious and, consequently, fundamental principles of my doctrines, are certain possibilities which are to become achievements of special efforts of the mind, instituted for the purpose of attaining to a righteousness of the body above that which has hitherto by the masses been considered essential to salvation.

The aspirations of Paul centered in the hope which should be the persistent expectation of every Christian, and is the most effectively expressed in Paul's own language: "And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body." Rom. viii: 21.

The hope of the Christian cannot be consummated until this redemption of the body is assured in its actual confirmation by the redemption itself. As this attainment is to be reached through man's own co operation with God—for man is to work out his own salvation with fear and trembling, God working in him through man's will, reason, and understanding, the laws and processes by which this work is to be wrought must be made known to the workers, else they work blindly and ineffectually. The redemption being primarily the redemption of the body as the Christian's ultimate hope, the operations through which this hope is to be consummated must pertain to the body specially, as the objective point upon which all salutary efforts are to be expended.

My special work is to declare the laws and processes through which the now existing humanity shall attain to immortality of the body. In other words, my mission now is to promulgate the principles through which men and women may avert the catastrophe called death—the corruptible dissolution of the physical form—and substitute an incorruptible dissolution by which the body, through the attainment of immortality, may be

suddenly dissolved through the baptism now about to be shed upon the world, the baptism of fire.

Men now are born in sin and shapen in iniquity, hence the relations and acts by which men are thus begotten are necessarily iniquitous. If men are born in sin and shapen in iniquity, and death be the result of sin, it follows that a reversion of this tendency will infuse life. Paul looked forward to the redemption of the body. If the relations and acts which result in the propagation of "the body of this death" be iniquitous, a reversion of these iniquitous relations and acts will assuredly be righteousness as concerning the body, and the application of this corresponding righteousness must necessarily eventuate in the body of life, or the resurrection of the dead. * *

Immortality of the body depends upon the continency of males and chastity of females. These are more than simple restraints placed upon the act of cohabitation. The restraint must center upon the sensual tendency of desire itself. There must obtain a conservation of the force of desire by such education and discipline as will insure its determination toward the new object of the affection's activity.

The Flaming Sword.

Instead of the sensual gratification of desire, which eventuates in the transmission of the germ of death, the germ upon which depends the propagation of the mortal body, the sensual thought must be destroyed, new determination and impetus given to the thought, and a flow of the affectional or love element directed into a new channel. The sexual act must cease with the complete extermination of the desire. This must be the result of the subjugation of the will by the intellect. This, then, is the first operation of the mind in its effort to overcome death in the body. This is the first step in the new discipline. * *

The second step is such an education and a direction of the desires as shall conduce to the conservation and use of the force thus husbanded, and such as will appropriate it to the new object of the affections, namely, the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting the incorruptible one. This second step implies the manifestation of an Educator—one sought for, one sent of God, one skilled in the use of the Word, one trusted, heard, and obeyed as the Sign of the Lord's coming; the Pointer, the Indicator to the world of the Lord's purposes. Upon this Educator sent of God, must be centered every affection of those who look for the Lord's coming and who desire his appearing, as he must necessarily possess every truth of the Word by which the desire for life is to be disciplined and made effectual in the formation of the new, the immortal structure. * *

The new Gospel, to be effectively promulgated, must have such a support and basis of operations as thus indicated [secular orders, communital societies, and industries], from the very fact that an entrance upon such a life as this gospel inculcates enforces a separation from the ordinary society of the world, and impels men to seek relations compatible with the new state. The Apostles of the new Gospel are being fitted for its promulgation, and their active entrance upon the work before them is the signal for the literal tearing to pieces of the old institutions of the world. The old church must soon crumble to dust, and the old state must soon hear its death-knell and go to decay. Upon their ruins shall arise, from the ashes of the old dispensation, such a religious and secular economy as shall provide, by the equitable distribution of God's material and spiritual blessings, for all such as are now, by man's inhumanity, made to suffer the consequences of a poverty which will be unknown in the new kingdom. There are two special objects for which the secular department of the divine economy must be established; the first grows out of a present exigency; the second arises for a future necessity of the world for the provision of states and conditions which must succeed the coming harvest.—*HERALD OF THE COVENANT, AUGUST, 1880.*

Kingdom of God in Earth.

**The New Kingdom is both Body and Spirit;
Symmetrical Arrangement and Perfect
Unity of the New Order.**

In the establishment of God's kingdom in the new earth there are two important considerations; first, a groundwork—an organic form, must become the receptacle of the new life or heaven of the new earth. This groundwork must be a temporal kingdom; the formation of a body through perfect social, industrial, and political relations. This foundation is not the result of invention, nor is it in any sense an arbitrary arrangement of these relations. It must come forth as the product of unfoldment, from a germinal beginning previously infolded, as the archetype of the kingdom to come, and planted as the germ of a new creation, in the soil prepared for it. This soil is the church of Christ, as it obtained in its primitive condition. There are certain factors which must be related in the process of the development of the new kingdom, and its reduction to order. There is a definite plan to be observed, and that plan must operate through the human intellect.

The new earth to be established is an order. It must be composed of a definite number of genera, and these must have their legitimate subdivisions. These genera are the product of evolution from a germinal beginning. It is the harvest coming at the end of a dispensation, or a series of dispensations culminating in the complete unfoldment of the supreme natural order of creation.

Its industrial system must be perfect; its social system must conform to the interior social structure—the eternal functional entity of Being, because it is to abide forever. The sex relations must be according to the primal source of life, male and female, in an abiding likeness of the eternal archetype of male and female, one in function. There must be no transmission of the life potency of man in the construction of new external forms.

The industrial system is to be a natural arrangement of all industrial operations essential to the perpetuity of the order, perfectly natural, and embracing the useful products of industry. This includes the ornamental so far as compatible with the perfect symmetry of the whole. This natural or outward form is to become a receptacle of life, through which the form, the effect, will be changed by the process of transmutation to the interior of functional being, to become the functional potency of creation. It is by this mutation of effect to cause invisible, that it becomes the eternal

kingdom, for to be eternal it must be changed into a kingdom without beginning and without end. In the second place, after the formation of the body or its symmetrical arrangement, it must be given a new inspiration; a new life must be inbreathed, and this must be the result of a higher form of combustion through which this new atmosphere is generated. These relations and conditions are to obtain through philosophic and scientific methods, through rapid, natural, and easy gradations, the laws of which are wrought through the natural intellect, quickened by the operation of the Almighty God.

The time has come when this structure is to be arranged; the stones are cut and fitted with absolute accuracy, and must be brought together. Without the rapid separation of these stones—which are to be made living stones through orderly arrangement—from the pagan systems in vogue throughout Christendom, no flesh can be saved. It is only through this Supreme Order that immortality can be reached. Let God's people take warning and obey the voice of the Shepherd.—*HERALD OF THE COVENANT, Aug., 1880.*

* * *

Philosophy and Science.

**The Relation of Love of Wisdom and the
Science of Truth; the Form of Je-
hovah, and the Royal Throne
of the Kingdom.**

Philosophy is the love of wisdom. Wisdom is manifest in four degrees: wisdom proper, faith, truth, and the ultimate effect in operation or use, to which all truth is devoted. Its love—the love of wisdom or truth philosophy, has also four co-ordinating degrees: Love proper, charity, good, and the ultimate operation or use to which all good is devoted. These degrees of love and wisdom constitute the three heavens and the new earth. The operation of philosophy (the will) and science (the intellect) unite through operation in the fourth or last degree, the formation of the new earth, which is the resurrected body.

These four degrees are the four beasts before the throne. These four degrees are manifest, in the general aspect, in three phases: successive, simultaneous (or horizontal), and vertical. In the successive degrees are embraced four periods or divisions of time, from Adam to the end of the Christian dispensation. In their simultaneous aspect, the four periods are projected into simultaneous existence as the product, in space, of their existence and operations through time. Two of these dispensations are masculoid, and two feminoid. The vertical or perpen-

dicular aspect or phase is the relation from interior to exterior, the interior constituting the vertex, and the exterior, the plane.

The seat of philosophy is in the will; the seat of science (knowledge) is in the intellect. In the universal structure, the philosophic principle unites in one unitary and universal congeries, forming the sacerdotal center and degree of the kingdom of God; this is the divine Will. This primacy has, with its four degrees, two phases—the discrete and concrete. The discrete is the invisible YAHVEH—Love, Charity, and Good. These three unite to form the concrete degree, which is the fourth or outer—the visible YAHVEH, the Lord Jesus Christ. This is the invisible God manifest in his visible form. The will (philosophy or desire) is the flesh, whether referred to as the discrete substance, or concentered into the formulated and visible humanity of God.

The scientific principle, in the universal structure, unites in a derivative center. The derivative center is the seat of knowledge, and is the Royal Center or Throne of God's kingdom. This is Eloah. In his first principles, he has two phases, the discrete and the concrete. The center, whether referred to in his discrete quality or in his concrete, is the blood. The one is the Sun, the other, the Moon; the one is the Orient, the other, the Occident; one is the celestial Luminary, the other, the terrestrial Luminary; the one shines for the eternal heavens, the other for the everlasting earth.

Each of these centers has two ultimate phases. The will, YAHVEH, the seat of divine love, the dominion of philosophy, amplifies, through evolution, into the new earth—the augmented body of the Lord Jesus. This is the incorruptible flesh, generated in the involved concrete form, Jesus; then planted in the human will, and through social and physical evolution economized as the ultimate product, both discretely and concretely manifest as the seven genera, the seven golden candlesticks, with their seven life centers, the angels of the seven groups.—*HERALD OF THE COVENANT*, 1879.

* * *

Mastery Over Death and Hell.

He showed me a book, and when I had taken the book from his hand he said to me, Eat. I ate the book; and when I had eaten, there sprang into my memory, names. First of all, I both heard and saw, spoken and written, the names of the Angels of Life, and then those who should hear their voices, and through them become immortal. After these, the angels of death against whom the Word contends. In the book it was declared: Give these names to the world, for the time now is when I shall smite for mastery over death and hell, and victory shall be assigned to him who hath power to take hold on corruption and make of it incorruptibility.—*HERALD OF THE COVENANT*, May, 1879.

America the Land of Future Glories.

The land of Palestine was employed literally as a type; Jerusalem was built literally as a type. As types or figures they have accomplished their purposes, and now we approximate the literal realities, not abstractions: the Tabernacle, the humanity of the Father; the Temple, the humanity of the Son; the City of Jerusalem, the Church Triumphant, immortal and eternal; and Philistia, the new earth comprised of its seven genera, at whose apexes stand the seven stars in the neck of the constellation Taurus, and at the sound of whose voices death and disease will be eradicated from the natural degree of the evolved humanity. Let us seek in America for that which is perfect, that we may do away with all that is in part. In the New World, and not in the old, shall we put on the immortal and incorruptible flesh. In the New World, not in the old, shall be consummated the establishment of that glory, proceeding from the insanguinate Word, the blood of the new and everlasting Covenant, which shall clothe the fittest to survive, with his perfected angelic house, not made with hands, eternally in the heavens.—*HERALD OF THE COVENANT*, 1879.

* * *

The World's News.

Oct. 9.—28 tire alarms in Chicago; Peabody Company's coal sheds burned; loss \$500,000.—Witnesses in Schley inquiry say official chart of battle is worthless.—\$35,000 cabled from Boston to Constantinople toward Miss Stone's ransom.—New Australian tariff bill to protect home industries.—Tidal wave on Pacific coast of Nicaragua.—Oct. 10.—Episcopal bishops at San Francisco convention favor more stringent measures against divorce.—Senator Mason, of Illinois, opposes new canal treaty.—Miss Stone located on mountain on Turko-Bulgarian frontier; she was alive and well last Saturday.—Seventh grade pupil in Minneapolis school shoots himself while reciting.—Earliest known map containing name America, found in Wurtemberg.—Prince Ching asks foreign business houses to leave Peking.—Oct. 11.—Schley court of inquiry again refuses Admiral Sampson's wish to be represented by counsel.—Ernest Seton-Thompson arrested in Colorado on charge of violating game laws while photographing animals.—Sir Thomas Lipton proposes to try again for America's cup.—Sudden death of Lorenzo Snow, head of Mormon church.—Kansas City school children strike for holiday to attend circus.—President Adams, of Wisconsin University, resigns.—Women of Germany hope for rights of free speech from the coming session of Reichstag.—Oct. 12.—Bishop McCabe denounces hazing before students of Northwestern University.—Ottoman

troops abandon search for Miss Stone's captors, on request from Washington, fears being entertained for her life if brigands are cornered.—Episcopal bishops modify canons so as to permit sacrament to divorced persons who are remarried.—St. Petersburg press advises occupation of Herat.—Oct. 13.—Chicago Chief of police says force is insufficient to protect public against highwaymen.—Wrangle over theology in the University of Berlin.—Birthday banquet to Professor Virchow; Kaiser and King of Italy confer distinctions upon the aged savant.—Dowager Empress of China issues two new edicts.—Nissen makes safe trip through Niagara rapids in steamboat; first successful passage of the kind since 1861.—Oct. 14.—\$60,000 contributed to Christian Alliance Missionary fund.—Pierre Loti dangerously ill.—Colombia hopeful that war with her neighbors has been averted.—Berlin papers contradict report of Kaiser's illness.—Industrial commission disagrees on subject of trusts.—Episcopal conference will discuss resolution to make the church mediator in labor disputes.—French aeronaut starts to cross Mediterranean in balloon.—Oct. 15.—Captain Cook tells the story of Santiago and bears valiant testimony for Schley.—Sir Thomas Lipton reaches Chicago.—Episcopal delegates adopt divorce canons.—Fund to deliver Miss Stone still \$50,000 short.—King of Belgium coming to United States.—President Roosevelt recommends commercial reciprocity.—American Bankers' Association opens today at Milwaukee.—Anarchist Most sentenced to a year's imprisonment for article advocating violence.

* * *

The Flaming Sword's Exchanges.

Word and Works.—Our St. Louis friend, Mr. Hicks, gives quite a startling portrayal of the planetary situation for the month. Cataclysmal possibilities abound, but he very wisely advises the timid to remember that all these perturbations are working the best and most gracious results. If the editor of this periodical did not believe that the sun could be forced more than 3,000,000 miles away from its "mechanical center" by planetary combinations, his predictions would be more satisfactory to Koreskans. Word and Works Publishing Co., 2201 Locust st., St. Louis, Mo. 5 cents a copy. \$1.00 a year.

Mind.—"Fear or doubt in some form is responsible for all failure." Thus writes one of the contributors to the current number of *Mind*, in an article entitled the Relation of Fear to Success. The editor differentiates the "New Thought Movement" to which this magazine is devoted, from christian science, by saying that the former eliminates the personal equation.—Alliance Publishing Co., Windsor Arcade, 569 Fifth avenue, New York. 20 cents a copy. \$2.00 a year.

Our Home Rights.—The cover of this staunch little advocate of medical freedom displays Gladstone's dictum: "A man ought to be as free to select his physician as his blacksmith, for he alone is to profit or suffer by his choice. The responsibility is his." 74 Boylston St., Boston, Mass. 5 cents a copy.

Men and Matters.—A magazine of fact, fancy, and fiction. Published once a month. 320 Magazine street, New Orleans, La. 10 cents a copy. \$1.00 a year.

La Cosmogonie Cellulaire Ou La Terre Une Sphere Concave.

PARTIE I.—Par KORESH, Fondateur Du Systeme De L'Universologie Dite Koreshanite Qui Fait Accorder La Science Avec La Religion Et Auteur De
Maintes Oeuvres Scientifiques.

PARTIE II.—Par M. Le Professeur U. G. MORROW, Astronome et Geodiste En Chef De L'Unité Koreshanne, Redacteur De L'Epee Flamboyante.

(TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.)

Avant-Propos.

CE VOLUME SCIENTIFIQUE devoue en grande partie aux details de la demonstration mecanique de la concavite de, la terre n'est que preliminaire a l'exposition la plus etonnante, la plus etendue que l'esprit humain ait jamais concue et acheve. Sur l'hypothese de la convexite de la surface terrestre, on a fonde cette deception gigantesque, le systeme Copernicien lequel, comme admettent ses partisans les plus ardents, ne renferme aucune preuve positive d'une exactitude scientifique.

En 1870, l'auteur du Systeme de l'Universologie Koreshanne, a la suite des raisonnements fondees sur les lois de l'analogie comparative, annonca la decouverte de la forme du kosmos qu'il declara des lors etre cellulaire et la surface de la terre concave, la courbure en etant de 8 pouces le mille anglais. Telle etant la rapidite de la courbe decrite, il en resulte un diametre de 8000 milles et une circonference de 25000 milles. En faisant application des lois et des principes ordinaires de l'optique, ceux du raccourcissement de l'objet en perspective y etant compris, nous nous sommes rendu compte d'une maniere scientifique de tous les phenomenes des illusions d'optique et nous avons prouve optiquement que la terre est concave quoique les apparences s'y opposent.

Après avoir cherche en vain pendant vingt-sept ans dans l'espoir de trouver un homme de merite et de capacite a comprendre les principes du raccourcissement dans tous leurs rapports illusoire, —un homme sensible aux obligations que la decouverte de la verite impose, nous nous sommes laisses gagner par l'idee de transporter nos efforts d'eclairer le monde sur la forme du kosmos, du domaine de l'optique a celui de la mecanique. Sous l'impulsion de cette idee et, notre homme trouve, nous avons fortement appuye sur le besoin de trouver quelque moyen mecanique de tirer une ligne droite partant d'un point vertical, perpendiculaire a la surface de la terre. Au Professeur U. G. Morrow remonte l'honneur de l'invention qui etablit mecaniquement la concavite de la terre de maniere a ne pas laisser aucun doute quant a son veritable contour dans l'esprit de quiconque veuille examiner sans prejuges les preuves offertes.

Au Professeur Morrow remonte, en outre, l'honneur d'avoir conduit toutes les experiences qui ont contribue au succes eclatant et irrefutable, atteste par la geometrie et par la mecanique, de la demonstration geodesique. Cette oeuvre, pourtant, n'est que la *confirmation rendue* par la geometrie et la mecanique a une certaine partie d'un immense systeme fonde sur la structure cosmique dont nous avons deja enonce la forme et la fonction. Le kosmos alchimico organique (l'univers physique) est la derniere et par consequent l'expression la plus exterieure de la puissance creatrice. C'est le langage de la causation ecrit en symboles. Connaissant la forme du kosmos avec sa fonction on en connait de necessite la cause.

Dieu, si l'on se sert de ce terme pour designer la source supreme de l'existence et de l'activite, ne peut etre compris avant de connaitre absolument la structure et la fonction de l'univers; donc l'humanite est en ignorance de Dieu avant d'avoir bien deciffré son ecriture. Connaître Dieu qui, quoique le monde l'ignore n'est pas *incomprehensible*, est, pourtant, le but supreme de toutes les recherches intellectuelles et de tous les progres.

Si nous acceptons la logique du systeme deceptif de Copernic, nous sommes amenes a la conclusion que l'univers et

sa cause sont également illimitables et incomprehensibles; donc, l'univers, non seulement se trouverait-il a jamais eloigne de la perspective intellectuelle des aspirations et des efforts humains, mais Dieu lui-meme serait hors de la portee de notre esprit et par consequent de notre adoration.

La cosmogonie Koreshanne reduit l'univers aux proportions convenables et sa cause a la portee de l'esprit humain. Elle demontre a l'homme la possibilite d'atteindre a son heritage supreme, a l'autorite souveraine de l'univers, le restituant ainsi au plus haut point d'exaltation, —au trone de l'Eternel d'ou il prit son origine.

Le systeme dont la forme externe du kosmos n'est que la cellule exterieure, embrasse aussi son correspondant, le macrocosme ou le Grand Homme. A l'exterieur, c'est l'humanite visible en proces de developpement, qui s'avance vers l'etat de perfection n'atteinte jusqu'ici que par le Seigneur Christ qui en etait le germe, —les premices du genre perfectionne.

La cellule alchimico organique a sa forme definie. C'est l'oeuf d'ou s'ecartille le macrocosme humain; donc, il faut que l'humanite, quand elle sera organisee, revete la forme de l'organisme correspondant. D'ou il suit que, connaissant la forme universelle qui regne dans le kosmos alchimico organique (physique), on peut traduire le langage de cette forme en celui de la structure legitime de la societe; l'un est le type de l'autre. Les fonctions et les activites du kosmos se traduisent aussi facilement dans le langage des fonctions et des activites sociales. De veritables relations sociales aboutiront enfin a l'unité organique, developpee par l'application et sous la direction de l'energie intellectuelle. La societe deviendra le correspondant anthropomorphe du monde alchimico-organique (physique). La connaissance de la forme et de la fonction du kosmos alchimico-organique est la base de la theologie organisee, essentielle a la perpetuite du genre humain. Quoique un faux systeme de theologie ait entretenu le monde dans un etat de guerre offensive et defensive, dans l'anarchie et dans le chaos, il ne s'ensuit pas qu'une veritable connaissance de Dieu et de ses rapports reciproques avec l'homme ne soit pas necessaire a la veritable perfection et au bonheur du genre humain. Pour appuyer le contraste, quant au but a atteindre, entre le faux et le vrai systeme de cosmogonie (celui de Copernic et celui de Koresch) nous soutenons que toutes les recherches, tout le temps et toutes les richesses prodigues dans l'interet de la deception Copernicienne n'ont pas de but definitif.

A quoi bon savoir que la terre soit mobile ou stable? Si l'univers est illimitable, il est également hors de la portee de l'intelligence humaine. Pourquoi l'humanite devrait elle perdre ses forces dans l'effort de comprendre ce qu'elle a déjà prononce incomprehensible, inconnu et au dela de toute conception —etant illimitable? Nous avons cherche a connaitre la forme exacte de l'univers parceque nous savions que c'était le langage de la cause; et, sachant l'effet, nous nous sommes assures de la cause afin de pouvoir, en vertu de cette connaissance, y entrer et en devenir le mobile. L'esprit Koresch veut tout savoir parceque la connaissance de toutes choses nous rend capable de servir intellectuellement a l'organisation de la societe, atteignant ainsi a la perfection sociale et individuelle et de la a l'immortalite universelle et individuelle.

—Suite dans le prochain numero.

Pour Obtenir La Litterature Koreschane Il Faut L'Addresser Au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A."

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated: 200 pages..... 25 cts
identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

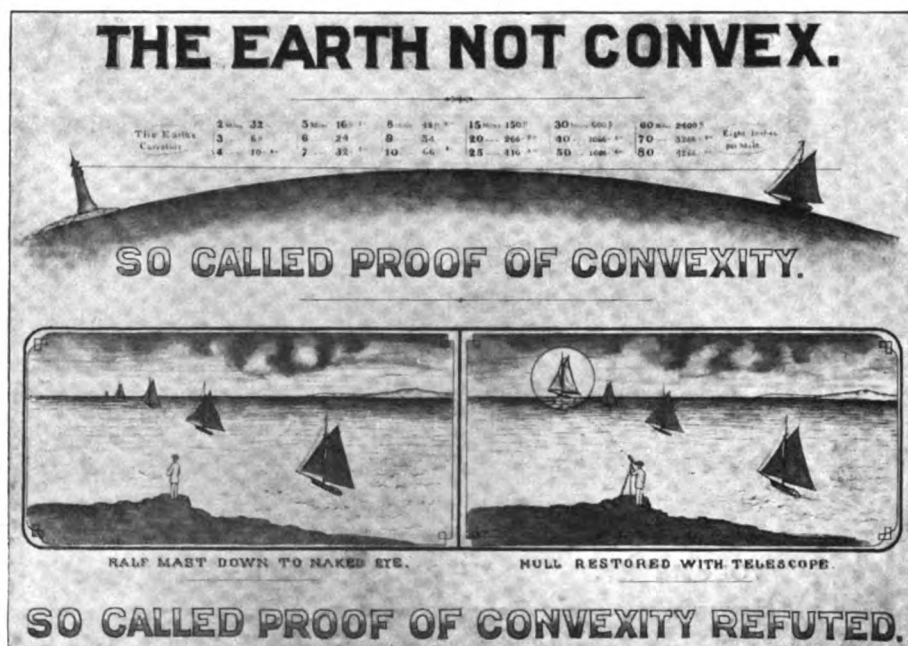
"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.



The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The conceivability of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity. Is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Health, Physiology, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and Instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 120 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 23 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.



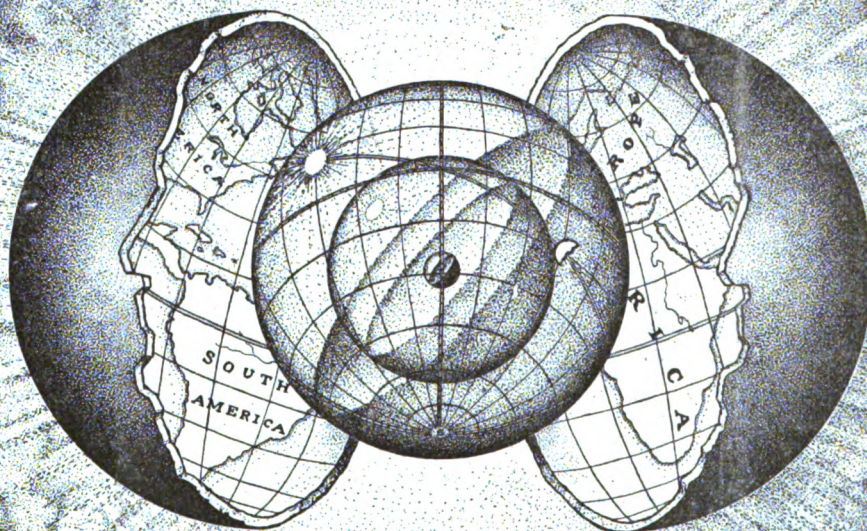
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, OCTOBER 18, 1901. A. K. 62.

NUMBER 48.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHIAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

OCT 28 1901

THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, OCTOBER 25, 1901. A. K. 62.

NUMBER 49.

CONTENTS

**A TELLING VINDICATION OF KORESHAN UNIVERSOLOGY.—COMMUNISM
AND THE SPIRIT OF SACRIFICE, - - - - - KORESH**

The Personality of God's Holy Temple, - - - - - BERTHALDINE MATRONA

The Inevitable Law of Compensational Progress, - - - - - AMANDA T. POTTER

**EDITORIAL PAGES.—The Sphinx no Longer a Riddle.—The Rectiline of Righteous-
ness.—Direction of Progress Toward the Equator.—Relation of Mercy to Commerce.—
Koreschan Chronology.—Proposed Inoculation with Master Microbe, L. P. BORDEN**

QUESTIONS.—The Mission of the True Prophet, - - - - - LUCIE PAGE BORDEN

**MISCELLANEOUS.—Great Plumb-Line Experiments.—So Called Lost Arts.—The
Central Truth of the Covenant.—Wonders of the Spider.—Two Kinds of Thieves.—
American Periodicals.—Reaching the End of the Old Dispensation.—News and Reviews**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGIL'S

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 49.

CHICAGO, ILL., OCTOBER 25, 1901. A. K. 62.

Whole No. 464

A Telling Vindication of Koreshan Universology.

Suspended Plumb-lines Show Marked Divergence, thus Proving Concavity of the Earth; Damaging Testimony to the Accepted Theory of Cosmogony.

IN ANOTHER COLUMN we give our readers the benefit of an experiment for one purpose, that resulted in the discomfiture of the "wise men" of the twentieth century. Four plumb-lines, two in each mining shaft, were suspended more than four thousand feet, and as they hung it was observed that they were farther apart at the bottom than at the point from which they were suspended. The funny thing about the whole matter is, that it is a puzzler to the men of "science." They say it must be due to some principle of gravity, but they cannot tell for the life of them what the principle is. What a pity that the shade of Sir Isaac Newton could not appear at this critical juncture of scientific speculation, and put forth another of his great laws! It seems that he never propounded a theory that two lines suspended from a height would diverge rather than converge, and that this furnishes another proof of the convexity of the earth.

"Why did not these plumb-lines converge as they should have done, and thus have furnished proof of the commonly accepted theory?"—especially now, when the Copernican astronomy is being disputed. "Why

should an experiment become so exasperating, at this critical time, as to confirm the absurdity of the Koreshan proposition that gravity is toward the circumference, not toward the center?" If the center of gravity is at the center of the earth, the lines would have converged. They did not; they diverged just in proportion to the amount demanded on the basis of the premise of the Koreshan Cosmogony. We could not only have told them of the result, but could have easily explained the phenomenon. This is perfect corroborative testimony of the concave theory. Just for the sake of the argument, why could not these plumb-lines have hung the other way? This would have saved so much of the vexation that will naturally accrue from this freak of Nature. "Now," say they, "those miserable Koreshans will have another argument to hurl in our faces. We wish Nature would behave herself and not give testimony in favor of such an absurd proposition as that Koreshan Cellular Cosmogony!"

If the men who are puzzled over these plumb-lines will come to us, we will tell them that the discovery was made over thirty years ago, that plumb-lines sus

pended from a height would diverge because the world is as it should be—concave. Ten thousand experiments of the kind, fairly made, would determine the same conclusion. We are glad to obtain this testimony, for it is a hard thing for the world to accept anything new except it come through certain authorized channels. Our readers will read with pleasure this certain testimony to the concavity of the earth. It comes opportunely, for now, as at no other period of the Koreshan movement, the scientific world is becoming interested in the discussion of the great question of what is the form of the world in which we live. The students of many of the institutions of learning throughout the

world are carrying the subject to their professors, and are determined to compel a discussion of the questions involved.

We have seen our greatest struggle in the promulgation of the principles of Koresbanity. We have fought the battle for thirty years, and have the enemy on the defensive if not absolutely on the retreat. We are not sorry that the battle has been a bitter one; we can better appreciate the power of the truth as it confronts the errors of the groping generations of the dark ages. The Lord comes in the midnight of the world. The future will laugh at the folly of the beginning of the twentieth century, in the realms of what it calls "science."

Communism and the Spirit of Sacrifice.

Divine Justice as Taught in Parable by the Lord Jesus; the Principle of Communism not Applicable from the Standpoint of Competism.

THERE IS A CLASS of people that is everlastingly harping about justice. These people are found in every phase and sphere of life. They have even been found in the Koreshan camp; but when their motives and operations are analyzed, they are discovered to be as void of the principles of justice as their words would imply that they comprehended it. The Lord had them among his following in the beginning of the age. It is the most difficult of all spirits to deal with, because founded upon a narrow consideration of the great purposes of life, and the experiences essential to the perfection of character. The Lord, fully appreciating this phase of weakness in the human constitution, put forth in parable a lesson to be handed down through many generations, which furnishes an important study for such as would learn from the highest wisdom the fundamental principle of penalties and rewards:

The kingdom of heaven is likened unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every

man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

The above is one of the most important lessons ever put forth in parable by the Lord Jesus. At the end of every career, there stands the altitudinal plane of every individual attainment; and not until that plane of awards and penalties is applied, can it be known what are the ends of justice in any individual case. The principle of communism in its application may appear to be the most unjust arrangement possible; because it involves a personal sacrifice which precludes the application of justice from the common standpoint of competism. Men are raised and educated in competism; and though they may imagine they have outgrown its influence on the heart and character, they are liable to deception.

In communism, the man with a thousand dollars is like the man with an hundred thousand, because the wealth passes to one common treasury, and all share upon the basis of fellowship and not upon the basis of what has been contributed to the common fund. If the man who has devoted the many thousands has done so upon the principle of love of the neighbor, the joy which comes to his heart is in proportion to the elimination from his mind of every conception of original ownership. "I have contributed only what did not belong to me; it belonged to the common fund." If he still harbors the feeling that "I have done something large and ought to

be specially rewarded," he fails to experience the joy which comes to the one making the complete sacrifice.

In a communistic body there never should be an intimation of injustice from one member to another; every one should be diligent in his own efforts, and should never drop a note of dissatisfaction to an uneasy member of the body. It is right and proper for

any member of the body, when he observes what seems to him to be an inequality, to suggest a correction to the official in charge, but never to the one he thinks is neglected or abused. The right methods are conducive to integralism; the wrong methods are responsible for such dissatisfaction and a great deal of the tendency to disintegrate. A word to the wise is always opportune and adequate.

The Personality of God's Holy Temple.

The Art of Deific Construction Applied to Divine Perpetuity; Supreme Aspect of Involution and Evolution Scientifically Exposed; Specific Functions of the Anointing Oil.

BERTHALDINE, MATRONA.

CONSIDER THIS SAYING of our Lord: "Ye believe in God, believe also in me"—the embodiment of Deity—Father-Mother of all being. Many are the sayings of the Lord in reference to himself as the personality of Deity. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." "He that hath seen me hath seen the Father." That he embodied the Mother God as well, is evidenced by the saying, referring to himself: "He that hath the bride is the bridegroom." He had inherent the conserving energies of the spirit of truth, the comforter and gestating power of divine being.

The Lord Jesus revealed in himself, one personality, the triunity of Deific attributes—Fatherhood, Motherhood, and Sonship. Divine Sonship in Him found most externalized and visible expression. The Son was the express image and likeness of his Father's person, and was—because of the inherence of the divine creative energies,—the procreator of himself in personal form, even as a kernel of wheat or the egg of a chick is the procreator of itself. The non-christian and nominal Christian of present godlessness worship an unknown, unknowable "Great Spirit," for lack of His known personification—a medium to make him knowable and known to natural humanity. Some say God is everywhere and in everything. He is also said to be infinite, that is, unfinished or incomplete. God is unfinished or incomplete until he has finished the procreation of himself in his own image and likeness. The great spirit of a tree is unfinished or incomplete until it has nucleated all its potencies in the seed of its own entire reproduction—body, soul, and spirit.

It is said by many that the great spirit may be sensed in the sun of the physical cosmos, in the war-rings of the mighty elements of nature, in the breath of the violet, or sparkling of a dewdrop. We say yes, sensed in the degree of development represented by each symbol of the language of the ultimate living Logos, the involution of all things. God may be in all

these things, in a degree of his being, and the symbolism of each may be spiritually discerned as related to his personality, if you have known God in the Alpha and Omega of his personal being. Those who know him thus may even rend the veils of his prophets with the sword of the Lord and of Gideon—the science of Messianic law.

God is unfinished in all things save Jehovah, his holy Temple, the increate Logos, before whom let all the earth keep silence. He alone can thus bear adequate testimony to the eternal equity of the laws of the universe, which operate to furnish justification for all the uses of their existence, in Jehovah, God's image and likeness, who is both their covenant or bow of promise and fulfilment. "And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

If God in the supreme sense, the Spirit of the death-conquering hero, were omnipresent, why should his people be said to wait for him? His appearance in the supremacy of his power is periodical, as is the supremacy of the seed form of each and every kind of life. This periodical manifestation must, from age to age, be awaited by those who believe in God and love his appearing and kingdom in whatever degree of the Word he, in the order of law, is due to be manifest. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." His revealing comes in the fulness of times or cycles of which, in the various degrees of his being, he is the Alpha and Omega. He is always with us, according to the promise: "Lo, I am with you always," because the anthropostic sun, or central intellectual and affectional vivifier, is always within the anthropostic universe as a mentality, while only periodically visible to the natural eye as a known personality at the nexus point of the great cycles of age-lasting life.

The most potential form of plant life is visible to the natural eye only when the plant's alpha and omega—its seed, marks the beginning and end of the cycles of continuity of life. When the life potencies of its seed have passed into the form of a developing plant representative of its evolutionary possibilities on the plane of its

natural existence, we see the plant as an aggregation of energized corpuscles which yield the ultimates of their power to the involving reproductive product called, in ultimates, the seed and savior of their kind, which kind may be improved to the limit of possibility by the application of the law of the cross, and by the culturing aids of scientific care and corresponding improvement in environment. The precipitates or retrogressive elements and energies resolve back into the most basic elements essential to the reconstruction of their kind.

God reigns eternally where he wills to reign in the order of the laws of his ultimate of being, his Jehovistic or seed form; otherwise he would have no universe, no continent for the perpetuity of his eternal life. He dwells, therefore, in the generation of the righteous, in the people who rally around and uphold the standard of his laws by allegiance to his standard-bearers—the Messengers of his covenant personal relations with humanity. The devil reigns in those who make void the law by traditions of traducing fallacy concerning the personality of God and the purpose of his laws of being. When men like sheep have gone astray and turned, every man to his own way, “God is not in all their thoughts.”

The downward or outward way, the evolutionary way, is the broad road that leads to destruction, to disintegration, and to the vanishing points of terminal transformation and returning of energies. The upward or involutionary way of man is the exalted way of construction and the absorption of the life of all things surrendered in order of law by the processes of evolution and ultimate dematerialization. The unfolding blossom yields all its progressive potencies to the infolding fruit seed. Men wander away from God, as it were, to find him. They get lost, and when they know it they grope in darkness, if happily they may find him; and the wayfaring man—the man in the way of the Lord, finds them, gathers them in and leads them or infolds them in the way, the upward way of life everlasting, the form of God.

The sun is the storehouse of all the known energies of the physical universe. Every element in the universe reaches its static plane in the ordained relations of each cycle and point of terminal transformation, and yields its levic energies to this storehouse and its Stone of transmutation. The Israel of God that becomes in time Lo Ammi, “without God and without hope in the world,” is the description of man’s present lost estate. The world today is practically without a known God.

Thousands await the appearing and kingdom of One of whom they have heard but do not know, in any scientific sense of that word. He must again be revealed in the flesh, in the veil of personality, to be scientifically—actually and practically, known.

It is written that the wicked shall be turned into hell with all the nations that forget God. A wick is for the burning of oil. It is a good thing to be wicked if you have oil in your lamps, and are trimmed for the burning—to give light. The holy oil, the wisdom and love of God, is for the anointing of the wicked, that they may burn well and regenerate in the world the energies of divine light and heat, by the consummation which attends the destruction of their wickedness. The holy oil, in the purest quality of its scientific degree, is the science of the personality of God. “That wicked to be revealed” is the man of sin who, having forgotten God, wants to know him by the application to himself of that science which destroys his wickedness and reveals God within him. “No man shall see God and live,” it is written. Moses saw God and died, and God buried him in the valley of Moab. Moab means the Father’s seed—the seed of Abraham, which seed is Christ. God knew Moses as his own natural personality, and Moses knew God as the law of his divine being, written on his heart, which he learned to obey through the instruction of suffering. Through obedience he became, in the fulness of times, the fulness of the Godhead bodily.

What was true of Moses will be true of thousands of Abraham’s descendants from the seed of Christ. Those who had the seed of Christ planted in them at the beginning of the age, which imparted to them the spirit of the life of the law of Moses fulfilled, will—in the order of law—come to recognize the prophet of the science of that law as the seed of promise in fulfilment. The holy oil with which he will anoint them will burn these wicked, and by the light of this burning they shall see God and die as men of sin, to be made alive in Christ—the Light of the world. The precipitates of these burning men of sin, their natural energies and basic elements which pertain to the flesh from beneath, shall be returned into hell, the spheres of mortality, to subdue and reduce them to order in obedience to the laws of divine and orderly progression. All the levic energies belonging in the order of law to the solar sphere, will be absorbed into it, and shine forth from the wisdom Stone of solar radiance as the righteousness of Eloah Jehovah manifest in his many Sons, the personalities of the Gods. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”



The kingdom of righteousness will not come to the world through any method but that of the coming of the Lord in the divinely appointed order. There will be no improvement in human conditions until God baptizes the world with the fire of purification.

If Christ the man involved the children of the resurrection, as he must have done if he was the firstfruits, then the sowing of himself in the race (church) by the operation of the Holy Spirit, constituted the sowing of the good seed.

The Inevitable Law of Compensational Progress.

All Differences to be Righteously Adjusted by the Lord God; Advancement of the Colored Race in the Order of Law; Solution of Race Question in the United States.

AMANDA T. POTTER.

SAUL OF TARSUS was told that it was hard for him to kick against the pricks. These pricks are the seven polate *points* of love and wisdom; they are the seven Spirits of God, six of whom had already manifested. Their office is to revitalize the world of humanity through baptismal function. It was through the function of baptismal illumination that Saul became Paul; that he saw, spiritually, the light emanating from the throne and altar of God; that he listened to the Deific voice that remanded him from the path of persecution to the highway of devotion. The seventh baptism is now in order—the dissemination of the seventh Spirit of God, which will free the present time from the throes of opposition to the adjustments that make for the re-creation, and hence the perpetuation of the universe.

Creation is *re-creation*. The vidual human frame, which is in a measure the analogue of the universal structure is, until its dissolution, in constant process of re-creation. All universal phases partake of the same determination. All universal forces forever combine in new creations; if you will, for though but re-creations, they are genesis to their epoch. Neither evil nor good withholds its tribute to the supreme re-creation—the Sons of God, who enfold and constitute the righteous kingdom. From inception to finish of this ultimate design, whenever the wrath of man interposes, the wisdom of God causes it to praise him. Twenty-four thousand years ago, under like conditions like races peopled the earth. The white race was culminating its onward march, in the Sons. The blacks were becoming the progressive type. We of this day are the product of the then declining white race commingled with the advancing black race. It was the union of a less degenerate *physique* with a more advanced spirit.

The colored man of America was stolen from the wilds of Africa through the lustful wrath of the white man. To the Messenger (whose afflatus will constitute him the fulfilment of the prophecy: "In chains they [the Ethiopians] shall come over, and they shall fall down unto thee, they shall make supplication unto thee"), the black man shall say: "Surely God is in thee; and there is none else." Again, the lustful wrath of man planted the white strain in the Ethiopie in advance of the moot of what should be done with him. A large per cent of the ebony was bleaching while its presence was yet so precious as to call forth the preserving services of the bloodhound. The question, "What is to be done with the white race in America?" was being practically answered before it was formulated. This co-infiltration covertly begun, will proceed under appreciated law. To argue that the black has a set status beneath the White, that should by law be enforced, is to deny

the spirit and letter of our Constitution as affecting our citizens.

Lincoln, honored by both races; Lincoln, to whose genuineness more than to another's the black people owe their freedom, believed that the physical difference between the races would forever forbid their living on terms of social or political equality. He saw in color the righteousness of inferior and superior. His perception was born of its time and teaching; a hither period is fraught with this righteous instruction: "The equality of the *now* black race with the white, can only come in the free opportunity of the black to acquire that equality through his power of demonstration. Give him opportunity and sustain him in his effort to advance. Let him show himself the peer of his fortunate neighbor, if he can, who should then yield gracefully to his achievement. This is all the black race asks, and this it has a right to demand." (KORESH.)

Some days ago a bright young colored woman, in speaking of the status of her race, remarked to us: "We do not desire the white people to receive us on a social footing. In our own social gatherings we meet persons superior to the white people existing under the same circumstances." At first blush, (and prejudice does not recover from the first blush) this seems unwarranted by evidence. While the writer would not be strenuous in vindication, she will make reference to the discourse of a Bishop to his charge in one of the southern states, as corroborative: He informed his parishioners that the less affluent were neglecting the steps of which the colored people were availing themselves. It was to the effect that the colored mother in poverty, gave her child its portion of corn bread for breakfast, dressed it as she was compelled, and *sent it to school*, while the white mother in similar stress, allowed pride to deny her child an education. Similar methods, practiced during the last thirty years, are showing their fruitage in both races. He pointed the warning finger to a sequent ignorant, thriftless white class outstripped by the Negro.

The desire for attainment on the lines of culture, refinement, and intellectual power, is intense in the intellect and will of the black race. If this yearning is met in a spirit of helpfulness, results will be more rapid; but in any case the results are a certainty. The hope of the perpetuity of the sensual whites, the hope of the perpetuation of the blacks, lies along the lines of universal law as pertaining to absorption and assimilation. Negro advancement is an important factor in compassing these states. The greater his mental perfection, the greater his power to realize his supreme aspiration—the possession of a white skin. Said a woman whose colored blood but little more

than indicated her African origin: "I would endure to be flayed alive if so I might possess a white skin." An intelligent mulatto remarked in our presence that "God never gave another curse so great as a black skin;" and in various degrees of intensity the race echoes this sentiment.

The spirit of selfishness which stole the colored man from the wilds of Africa to wear away his life in unrequited service, would now gladly deport him to the land of his fathers, though it be strange and ab-

horrent to him. It is wholesome to remember that the colored citizen has just as many rights as the white citizen. The American government has as little prerogative in deporting an unwilling black, as it has in deporting an unwilling white. Fortunately for this less-favored class, Uncle Sam has established no penal colony. Right here in the United States will the destiny of the blackamoor be solved, and the seventh baptism will overcome for us the kicking against the pricks.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

OUT OF THE DIM PAST, silent and grim, looms the Sphinx, a perpetual reminder of a civilization that was mightier than ours. Older than the oldest pyramid, her age no man has told. Once upon a time, according to the ancients, those dumb lips spake, and every wayfarer who lifted his eyes toward that great stone face met the same question. There she stands in the sands of the desert, a monument of mystery. The wise and the simple, the child and the sage, are all intent upon the riddle: "What is man?" The greater number are too busy with their own conjectures to take heed of facts. Since no man has been found to solve the threefold mystery of spirit, soul, and body, God must send a man to solve it for the world. The Sphinx means the strangler, and traditions used to say that the monster devoured those who failed to reply to her questions. One man alone gave the right answer. This was prophetic. The processes of natural generation ending in death throttle every pilgrim in the caravan, until One who is sent from God proclaims man's destiny and expounds the laws of life. The woman is bound to the animal and cannot escape from lower sense life until One comes to deliver her from bondage in the desert among the shifting sands of time's great hour-glass. Science is seeking to uncover the soul and put its finger upon the vital principle, but what is its point of departure? Pathology dissects dead tissue; anatomy examines the framework; physiology watches the processes of organic life, while the experimental psychologists began with the avenues of sense. The real value of their work and the movement begun by Weber in 1846 lies in the conception, albeit vague, of some reciprocal action between mind and body. It is a step in advance of the notion of the soul as some extraneous force. A totally different point of departure is furnished by the law of the correlation of matter and spirit discovered in 1870 by the Founder of Koreschan Science. This reverses the process of carefully tracing the progress of sensations from nerve extremities to the brain. Lacking a comprehension of alchemical law as it inheres in mind, psychology cannot realize its hopes of finding the soul. A human body is maintained in what is termed a state of vitality so long as combustion of corpuscles continues. Each cell is the nexus of metamor-

phosis where pneumatic and psychic energies are constantly materializing into matter and where matter in the form of the solids and fluids of the body, is as constantly dematerialized and reconverted to soul and spirit. Now let the Sphinx crumble, for a traveller in the highway of Righteousness has guessed her riddle.

There is a general belief that truths are best represented by straight lines. This conception as applied to modern theology has resulted in the idea of man's evolution toward an infinite and incomprehensible Deity, who may be approached but can never be reached. The beautiful concept of the cellular universe, with concentric layers of varying density from the ethereal solar nimbus to the outermost environ of pure gold, gives the corresponding concept of every truth as a perfect cell. The straight line has its office, but it is not an independent one. It serves to indicate relations. For example, the premise of the Cellular Cosmogony is structured upon the chord—but it is the *chord of an arc*, a definite portion of the perfect circle; the chord, alone, out of relation to the curve would not express completion. The rectiline represents the life of righteousness or the path of human progress toward God, as exemplified by the Righteous Man. Hence he is seen in vision by the seers, with the plumb-line. He is the diameter which joins center and circumference; he is also the chord uniting two units of the circumference. Nothing but purity of life communicated from the Lord will ever form a bond of union between any two members of society polarized in the natural state of enmity, not love toward the neighbor. Every truth, then, is a cell—a sphere, not a hemisphere; so when one half is presented, the mind needs to embrace both. It is dangerous to make the hemisphere the standard of truth.

Sacrifice in itself is bitter and repugnant. As a mental concept, it must be rounded out by the idea of substitution. No man can forsake his old loves until something better takes their place. No one but the Lord can propose anything nobler. The tender provision which renders it possible for man to cut off that which is dearest to him and lies hidden in the very core of his heart, is prefigured in the sacrifice of Abraham. The joy of earthly

relationships will be replaced by the heavenly unity of divine order in those who show their faith by voluntary submission, as did Abraham.

The university in its broadest aspect is concerned with every phase of life. President Harper's article in a recent issue of the *Saturday Evening Post* is an amplification of this theme. He shows how upon the practical and industrial side, a great institution that provides for the reception of fifteen hundred or a thousand students branches out in every direction. All departments essential to the welfare of a township comprising an equal number of citizens demand attention. There are the building, commissary, and press activities to be organized and developed; each needs a full and efficient corps of workers. The amusement field includes not only athletics but a theatre with concert and lecture bureau. A bank, employment agency, pension system for retired or disabled officers, with a myriad other lines of business, furnish scope for every variety of talent. An institution that rigorously enforces business methods in dealing with practical questions will excel in educational equipment. When the latter phase of work includes the presentation of an entirely new and original system of science, reinforced by proofs so startling as to compel attention, the magnitude of the enterprise is apparent. The educational and industrial possibilities of the Koreshan work in the South invite attention from competent educators and financiers. The vanguard of progress sets toward the equator.

"Thy mercies are new every morning and fresh every evening!" The Psalmist was overwhelmed by the contemplation of the character of the Lord. He saw the great astronomical week divided by seven specific manifestations of the divine presence in visible and tangible form. Each succeeding Messiah represents a different quality of mercy. What is mercy? It is commonly interpreted as a degree of pity or of favor gratuitously bestowed. This view is held in subservience to the popular doctrine of faith without works. It is, therefore, surprising to many to find that mercy refers directly to commerce—that it comes from the classic term for merchandise, and the notion involved is that of exchange of goods. Each representative of the humanity of Deity is the medium whereby exchange of truth and life between interior and exterior spheres is effected. The Lord comes as a merchantman. He does not give away the commodities of heaven. Their price must be paid in full. Yea, let a man sell all that he hath if he would buy the pearl of great price.

The Koreshan chronology agrees with the Hebrew. According to this system time is reckoned on the decimal principle. The Koreshan year begins October 18, the date of birth of the FOUNDER OF KORESHANITY. The ordinary method of computing time begins with the unit instead of zero. Hence a person who is sixty years old is said to enter upon his sixty-first year. When his sixty-first birthday arrives he begins his sixty-second year, and so on. By the Koreshan method, he begins to live his sixtieth year dating from that anniversary, and he does not complete it until the sixty-first birthday arrives. A child is not in his first year until he has celebrated one anniversary of his

natal day. Previous to this he has lived only a fraction of a year, zero with reference to the full unit. When his tenth anniversary comes, he has only lived nine full years. This method of dividing time is in correspondence with the ancient tithing system.

One of our exchanges cites the following proposal, evidently made seriously, not at all as a practical joke. It seems that an eminent bacteriologist after years of study and experiment has succeeded in discovering and propagating what he has named the "master microbe," a monster so fierce and voracious that it will at once despatch all lesser varieties of its own species. It is said the man of science proposes to inoculate every child at birth with the master microbe. That the microbe is a scavenger not inimical to health, but having a definite function to perform in the economy of the animal system is a fact that Koreshan Science has repeatedly maintained. The germ theory evidently reaches its ultimatum in this scheme to institute a kind of microbe trust in the human system and secure safety by allowing the greater to swallow up all the smaller corporations.

The remedy for the bite of the fiery flying serpents in the wilderness was to gaze upon the brazen symbol of divine wisdom. The devastation of truth and good in the Christian church now, represents the wilderness state and the heresy of salvation by faith in the blood of Christ without performing the works of the law, is the plague of serpents that prey upon its members. The brazen serpent that is lifted up for healing is the unity of truth and good in the Personality who proclaims the true doctrine of the Humanity of Deity and the necessity for works of righteousness as precursory to that unity.

In order to clearly distinguish between the called and the chosen, let the student remember that God's chosen people are limited to the Sons of God, 144,000 in number, who constitute the bride and bridegroom. The called are those outside the supreme order who come into the marriage supper as invited guests to partake of the bounties richly spread. Having only this share in the wedding feast now, in another age they will come into conjunctive unity in their turn. Then, being wedded indissolubly to the Lord, they are dispensers to many from the tables again spread.

Personal acceptance of Koreshanity involves two revelations. The first is a revelation of God; this is fraught with joy and love. The second is a revelation of self; this is fraught with fear and pain.

To what shall the beauty of holiness be compared and whereunto may it be likened? It is like some snow-crowned peak rising above the clouds, bathed in the bright celestial rays.

Brass is an amalgam of different metals and may well represent the perfection of character resulting from faith shown by works, ultimating in unity with the Lord.

He who is the beginning of the creation of God must be the inceptive point of art and science.

Variety in unity is the expression of beauty.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

The Mission of the True Prophet.

EDITOR FLAMING SWORD:—I herewith take the liberty of intruding upon your time and space again, and imposing upon your patience and forbearance in requesting you to answer the questions herewith asked: (1) KORESH claims to foretell great events that are to take place in the near future. Why should he not correctly foresee minor ones? Is it impossible for him to foretell such events as President McKinley's assassination, how the Chinese war would end, or, in fact, any of the important world events that have recently transpired? When the Chinese war was first inaugurated, KORESH wrote several articles in regard to the situation, giving his opinion of what *might* result therefrom. Indeed, he seemed to be sure that it was the beginning of the end; but the "haythen Chinees" did not assume an offensive warfare, and now the troubled waters have smoothed down again and the world wags on in the same old way.

(2) I have been trying to figure out how it is that a man claiming the *power* and *wisdom* that KORESH does, must needs let any one of his stanchest adherents suffer sickness and pain for a number of weeks. The healing of bodily sickness, even of the worst kind, seems to me a very small thing in comparison to the wonders to be performed when he passes "to his fathers." If KORESH has no more control over mere physical ailments than any other M. D., how can I believe that he will accomplish the greater task of conquering death?

(3) By the way, what means do you employ in the treatment of physical and mental disease? These questions are not asked in a spirit of malice or irreverence, but because I desire an explanation of what at present looks to me like inconsistency.—W. B., Orange, Texas.

(1) Every *true* prophet has his specific mission, for which he is sent and ordained. The character of this mission corresponds to the need of the world at any given epoch. He will make everything subservient to the accomplishment of his great commission. He will set before the world *what is necessary to be known*, and events will prove the veracity of his utterances. The mission of the Messenger of the Covenant is to proclaim truth in ultimates,—to teach the science of natural things, and the laws that govern the acquisition of immortal life in the body. He enunciates *principles* which have a specific as well as a general application. In

connection with the declaration of law, he may see fit to show definitely what will transpire in a certain quarter, or he may simply make a general statement to the effect that certain events in consonance with the operation of these principles are in order. He may not know in detail, or he may not see fit to say how much will come to pass. He speaks from one point of view; the world speaks from another. His conceptions are magnificent in grandeur and scope, for he stands in the midst of the radiant beams of divine truth. His language embraces the cycles of eternity, and his eye pierces past and future. The world is swift to say that his predictions come to naught, but the world is near-sighted and impatient. It cannot grasp the intricate relationships existing between things widely remote in time and space. An apparent contradiction sometimes follows immediately upon prophecy to be fulfilled in an absolute sense at a later period. The hearer usually misconceives the whole subject, because his mind has not amplified to embrace it in all its bearings. Fortune telling does not belong to prophecy. Wisdom must discriminate between them. Who shall say that the Chinese war was not the beginning of the end? Who shall say how near that end may be, or trace the import of the train of events set in motion by a disturbance apparently slight?

(2) The healing of the physical body is indeed so small a thing in comparison with the attainment of immortal life that it constitutes no proof of power and ability in the Messenger of the Covenant. There are healers galore whose psychic and pneumatic energies are directed to the restoration of suffering mortals from sickness. But their patients only fall from one disease into another, dying at last as all men who remain upon the plane of sensual generation must die. The Scriptures distinctly teach that the various manifestations of error in the last days will be characterized by the ability to work wonders calculated to deceive the indiscriminating. KORESH has set before him

the supreme object of healing the world through "the destruction of iniquity and all the concomitants of sin." Those of his disciples who are able to make an application of the principles of polarization and substitution which he inculcates, experience commensurate relief. Any given case of illness presents factors peculiar to itself. Every human being is to be saved *in his order*. God himself cannot transcend laws which are the expression of his own nature. He cannot force a person who belongs in one category into another. KORESH claims to understand the interaction of forces between patient and healer, requisite to restoration from disease. Some remarkable cures have been wrought through his agency, where recovery was in the order of law; but his mission is distinctly to proclaim the science of immortal life which he is prepared to *demonstrate*.

(3) The treatment of disease in the Koreshan body is subject to the patient's choice. He is given the fullest latitude. If he desires material remedies, they are provided, with the best medical attention from regularly trained and licensed physicians. Where he prefers to rely upon spiritual aid, he is advised that scientific mental healing depends in all cases upon his own ability to put himself into such an attitude that he may benefit from the influx of the communistic body. The writings of the FOUNDER of Koreshanity contain an exposition of mental healing as related to specific brain centers that is clear, succinct, and scientific. The whole subject is treated in a masterly way from an entirely original point of view.

* * *

NOTICE.

We call the attention of the members of the Society Arch-Triumphant to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koreshanity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership.

Respectfully,
VIRGINIA H. ANDREWS,
Sec'y K. U.,
6310 Harvard Ave., Chicago Ill.

Great Plumb-Line Experiments. Silent and Startling Testimony Concerning the Earth's Concavity.

Plumb-lines 4,250 Feet Long Hang Farther
Apart at Bottom of Tamarack Mine
than at the Top.

At the Tamarack mine there has recently been conducted an experiment of the deepest interest to the engineering world. In the test made there was nothing new in principle, but the actual facts are such as to make it unique. In fact, it stands alone as an undertaking in mining engineering that may lead to certain new conclusions as to the laws of gravitation. Though to the mining engineer the result was not just what had been expected, discoveries were made that to the scientific world in general may prove of value. A plumb-line dropped a distance of 4,250 feet is certainly something unusual, and a pendulum swinging to and fro 4,250 feet from the stationary point is out of the ordinary.

From the new No. 5 shaft, the deepest perpendicular shaft in the world, it was desired to cross-cut a distance of 800 feet at the twenty-ninth level, or 4,250 feet from the surface, over the lode. Already from the twenty-ninth level of No. 2 shaft, which is 3,220 feet at the surface from No. 5, there was a cross-cut of 2,200 feet to the lode and a drift on the lode, from this cross cut, 460 feet in length. In order to do this, it was necessary to give the men working away from No. 2 shaft the proper direction. Already they had at the mine office a survey, from which it would have been possible to have begun work, but it was desired to verify that. It was made some years ago, and the engineers thought that the opportunity of satisfying themselves as to its accuracy was at hand. They therefore began their preparations, and the dropping of the plumb-line was the first step.

Preparation for the Experiments.

The idea was to drop two plumb lines down the shaft to the twenty-ninth level, then to take observations both on the surface and down in the mine, using the same data. After this had been done at the new shaft, it would then be necessary to repeat the operation at the old shaft, when it would be possible for the engineers to give the miners working away from the old shaft and toward the new one the proper directions to make them meet the men working away from the new shaft and toward the old one. The idea was a simple one, and one that is known to all mining men. It was realized that an unusual line in length was to be experimented with, and so the engineers began to make tests in order

to settle upon what sort of a line should be used. No. 24 piano wire was finally settled upon, but thorough tests were made before the real work was begun. The wire selected was of steel and possessed a tensile strength of 350,000 pounds to the square inch. A piece thirty feet long was taken for the test. It was suspended and weights gradually added until it parted after 154 pounds had been fastened to it. This was quite satisfactory to the engineers, and the preparations for dropping two lines of No. 24 wire down the shaft a distance of 4,250 feet went on.

A small two-cylinder hoisting engine, operated by compressed air, was placed at the mouth of the shaft, which is a five-compartment affair, measuring 29.2x8.10 feet. The engine was provided with loose running drums with grooves turned in the wooden lagging for the wire to be wound upon. Pulleys were placed over the shaft, and the wires were lowered after weights had been placed upon them after the manner of lowering any sort of a line.

Method of Dropping the Plumbs.

It was necessary, of course, that each wire have something attached to it to carry it down. It was not thought best, however, that common weights be used, as it was feared they would in some manner get caught in the timbering and ruin the whole experiment. Two balloons were therefore constructed. They were each ten feet long and built entirely of wood, weighing twenty pounds. They were two and one half feet in diameter at the center, tapering to a point at either end, and were made of slats so that a lantern hung in the center cast its light about and the progress of the balloons could be watched from above and from below. Thus equipped, the lines were dropped. In just half an hour the 4,250 feet had been reeled off and things were about ready for the actual test. Absolutely no difficulty was experienced in dropping the lines; they went down without interference from anything, and perhaps the most difficult part of the experiment was the most easily accomplished.

It was now desired to get the lines as far apart at the surface as possible, so eight-pound plumb-bobs were substituted for the balloons. It was feared to lower the lines too near the timbering, for it was not desired to have the balloons come into contact with anything on the way down; for this reason the pulleys over which the wires ran at the surface were not placed as far apart as was possible. With the balloons out of the way,

the distance between the lines at the surface was increased to 17.58 feet. When this had been done, fifty-pound cast-iron bobs were substituted for the eight-pound ones, and the wires stretched a distance of fifteen feet. They were cut to the proper length, and then the bobs were immersed in pails of engine oil in order to kill all the vibration possible. Here something unlooked for happened; the wires shortened up twenty-five inches because of the buoyancy of the oil.

Startling Downward Divergence of Plumb-Lines.

President F. W. McNair, of the Michigan College of Mines, was present and he next conducted an experiment with one of the lines as a pendulum. The bob was drawn aside one foot and fastened with a thread. He then set his instruments, and the thread was burned. The great pendulum swung back and forth, but again great surprise resulted. In twenty minutes the bob came almost to a standstill, which was something the observers were not prepared for. It was, however, explained by the fact that water was continually dropping down the shaft and evidently exerted a restraining influence. Thirty-six hours from the time the work was begun, the engineers had finished and the lines had been drawn back to the surface. It required half an hour for the engine to hoist the wires. The balloons were replaced, and the two lines were taken to the surface with no difficulty.

At the other shaft the same phenomena were noticed, and with very little change except that the *divergence* of the lines was even greater. Lead bobs instead of cast iron were used, but no change resulted, as there was a *divergence* of one tenth of a foot the distance between the wires at the surface being 12.6 feet, and down in the mine 12.7. Several explanations have been offered for the fact that the wires supposed to hang parallel to each other were *farther apart 4,250 feet below the surface than they were at the surface*, but no one has suggested anything that seems to cover the question. It seems to be the general opinion that attraction or repulsion somewhere accounts for the phenomenon, but where it is and why it should be no one knows. Were there no disturbing forces at work there should be a slight convergence—Special Correspondence to the Milwaukee *Sentinel*, from Calumet, Mich.

* * *

So Called Lost Arts.

Striking Extracts from a Lecture by
Wendell Phillips.

The most popular lecture ever delivered by Wendell Phillips was on the lost arts. It was one of the first of his lectures, he having delivered it in 1838. So great was its popularity that he gave it thereafter for thirty-five years, or until his voice failed him. It was the only one of his lectures that he did not commit to writing and he was constantly adding new matter to it, or shifting the old in sharp contrast with some occurrence of the day. At last it was taken down by a stenographer, un-

known to him, and written out as it now stands in his published works. We select the following notable extracts:

"Taking the metals, the Bible in its first chapters shows that man first conquered metals there in Asia, and on that spot today he can work more wonders with those metals than we can.

"One of the surprises that the European artists received when the English plundered the summer palace of the King of China, was the curiously wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe.

"Mr. Colton, of the *Boston Journal*, the first week he landed in Asia found that his chronometer was out of order, because the steel of the works had become rusted. The *London Medical and Surgical Journal* advises surgeons not to venture to carry any lancets to Calcutta—to have them gilded, because English steel could not bear the atmosphere of India. Yet the Damascus blades of the crusaders were not gilded, and they are as perfect as they were eight centuries ago. There was one at the London exhibition, the point of which could be made to touch the hilt and which could be put into a scabbard like a corkscrew and bent every way without breaking, like an American politician. Now, the wonder of this is that perfect steel is the marvel of science. If a London chronometer-maker wants the best steel to use in his chronometer he does not send to Sheffield, the center of all such science, but to the Punjab, the empire of the seven rivers, where there is no science at all. The first needle ever made in England was made in the time of Henry III, and made by a Negro, and when he died the art died with him. Some of the first travelers in Africa stated that they found a tribe in the interior who gave them better razors than they had. The best steel is the triumph of metallurgy, and metallurgy is the glory of chemistry.

"In Boston the Pelham hotel, weighing 50,000 tons, was moved fourteen feet, and they were very proud of it, and since then they moved a whole block of houses twenty-three feet. But there is a book telling how Domenico Fontana of the sixteenth century set up the Egyptian obelisk at Rome on end, in the papacy of Sixtus V. Wonderful! Yet the Egyptians quarried that stone and carried it 150 miles and the Romans brought it 750 miles more and never said a word about it. Mr. Batterson, of Hartford, walking with Brunel, the architect of the Thames tunnel in Egypt, asked him what he thought of the mechanical power of the Egyptians, and he said: 'There is Pom-

pey's pillar; it is 100 feet high, and the capital weighs 2,000 pounds. It is something of a feat to hang 2,000 pounds at that height in the air, and the few men that can do it had better discuss Egyptian mechanics.'

"Take canals. The Suez canal absorbs half its receipts in cleaning out the sand which fills it continually and it is not yet known whether it is a pecuniary success. The ancients built a canal at right angles to ours because they knew it would not fill up if built in that direction and they knew such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly arranged gates and sluices. We have only just begun to understand ventilation properly for our homes, yet experiments at the pyramids in Egypt show that they were ventilated in the most perfect and scientific manner."

The wonderful canals in New Mexico and Arizona, built nobody can tell how many centuries ago and which are to this day in a state of astonishing preservation, had not been discovered when Wendell Phillips was before the public as a lecturer. Had he known of them he would have alluded to them for illustration with great effect.

"The railroad dates back to Egypt. Arago has claimed that they had a knowledge of steam. A painting has been discovered of a ship full of machinery and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive power to have been steam. Bramah acknowledges that he took the idea of his celebrated lock from an ancient Egyptian pattern. De Tocqueville says there was no social question that was not discussed to rags in Egypt.

"Well," say you, 'Franklin invented the lightning rod.' I have no doubt he did, but years before his invention and before muskets were invented, the old soldiers on guard on the towers used Franklin's invention to keep guard with it, and if a spark passed between them and the spearhead, they ran and bore the warning of the state and condition of affairs. After that you will admit that Benjamin Franklin was not the only one that knew of the presence of electricity and the advantages derived from its use. Solomon's Temple, you will find, was situated on an exposed point of the hill. The temple was so lofty that it was often in peril and was guarded by a system exactly like that of Benjamin Franklin."

On the subject of glass in the ancient world, Mr. Phillips says: "I have heard that nothing had been observed in ancient times which could be called by the name

of glass—that there had been merely attempts to imitate it. I thought they had proved the proposition; they certainly had elaborated it. In Pompeii, a dozen miles south of Naples, which was covered with ashes by Vesuvius 1,800 years ago, they broke into a room full of glass; there was ground glass, window-glass, cut glass, and colored glass of every variety. It was undoubtedly a glassmaker's factory. So the lie and the refutation came face to face. It was like a pamphlet printed in London in 1836, by Dr. Lardner, which proved that a steamboat could not cross the ocean, and the book came to this country in the first steamboat that came across the Atlantic."

It was an omission, apparently, that he had so little to say on the subject of glass. The coloring of glass as the ancients practiced the art was among the lost arts. The glorious church windows of the first Christian centuries were only imitated in later centuries by painting upon the surface of the glass. But, since the death of Wendell Phillips, this lost art has been found. It was found by an American, the artist Le Farge, and now this country is making decorative and memorial windows that equal any that are in the ancient cathedrals. The colors are in the glass.

* * *

The Central Truth of the Covenant.

The great central truth upon which are founded the hopes of the world, is the unity of God and man. The perfection of the covenant is consummated when the intellect is so amplified and exalted as to comprehend the great truth that God and man are one; and this truth is manifest when God and man are made one in the perfect or everlasting covenant. He who looks for the coming of the Lord and desires his appearing, and cannot behold through an illumined perception the humanity of God, looks yet in vain; he is still an infant in his swaddling cloth.

The Hebrew word which is rendered covenant is *berith* or *beriyth*, and has direct reference to the mutilation of sacrificial victims on concluding agreements or compacts. The root word is *bara*, to cut up or divide, especially in preparation for food. The word literally means to eat together, and as having reference to a covenant between God and man, signifies a correlated (reciprocal) appropriation of the two natures, that the two become absolutely no more two, but one God-man—*Theo anthropos*. In the ratification of the first covenant or eating together, God and man were one in Jesus; and he being the sign of the first covenant, was the

Bread from heaven. When His body was divided in his translation and appropriated by his Disciples, the covenant was effected—that is, the eating or appropriation was performed. That was not the perfect covenant or conjunction, because it did not save the body of the church. When the body is redeemed, then will be consummated the perfect covenant, eating, or appropriation, and God will be manifest in his outward structure, his Angel, in whom he resides as his everlasting habitation.—*HERALD OF THE COVENANT*, May, 1879.

* * *

Wonders of the Spider.

Marvelous Spinnerets which Emit Thousands of Microscopic Films of the Gossamer Threads.

One of the most interesting features in the economy of spiders is their power of emitting slender threads of a silk like substance called gossamer, with which most of them construct mesh-like nets, and a few long, dangling cables, by which they are buoyed through the air with nearly as much facility as though they had been furnished with wings. The apparatus provided by Nature for elaborating and emitting this gossamer is a beautiful species of mechanism. Within the animal there are several little bags or vesicles of a gummy matter; and these vesicles are connected with a circular orifice situated at the abdomen. Within this orifice are five little teats or spinnerets, through which the gossamer is drawn. It must not be concluded, however, that there is only one film of gossamer produced by each spinneret; the fact is, these teats are studded with thousands of minute tubes too small for the naked eye to perceive, and each of these emits a thread of inconceivable fineness. These minute tubes are known as spinnerules, and the films which proceed from them unite like so many strands of a rope to form the thread of gossamer by which a spider suspends itself.

The finest thread which human mechanism can produce is like a ship's cable compared with the delicate films which flow from the spinnerules of the largest spider. The films are all distinctly separate on coming from the spinneret, but unite, not by any twisting process, but merely by their own glutinous or gummy nature. Thus the spinning apparatus of the disdained spider, when viewed by the eye of science, becomes one of the most wonderful pieces of animated mechanism known to man. The animal has great command over this apparatus, and can apply it at will as long as the

receptacles within are replenished with the gummy fluid; but as soon as this gum is exhausted, all its efforts to spin are fruitless, and it must wait till Nature, by her inscrutable chemistry, has secreted it from the food which is devoured.—*Chamber's Journal*.

* * *

Two Kinds of Thieves.

The Punishment of Robbers on a Small Scale, and the Social Prestige of Men who Steal Millions.

You say, the law makes war upon thieves and robbers. But what is a thief or a robber? Persons who claim the right to live without being useful, at the expense of society, you will answer. But cast a glance over your society and you will find that it is swarming with capitalist thieves of all kinds, and that, far from punishing them, your laws are made for the express purpose of protecting them. Society punishes laziness in the poor—the tramp is sent to the house of correction, the workman who quits work without having some means starves with his family. But the case is different with the capitalist class. For the rich, laziness is held up as an ideal.

Our present economic system awards the pleasure of doing nothing to those who can succeed, by no matter what means, in living well without being useful. You punish as a thief the unfortunate who, having no work, risks imprisonment to get hold of a piece of bread to satisfy his hunger; but you take off your hat and bow to the millionaire monopolist who, by the help of his capital, has cornered at a bargain some of the things necessary for the consumption of all, that he may sell them back at an enormous profit.

You punish the criminal who victimizes another to gratify his own taste for idleness and debauchery, but who inculcated in him this taste for idleness and debauchery, if not your society? You punish the man who operates on a small scale, but you support a whole army over sea at the Philippines, to operate on a large scale against a people unable to defend itself. And as for the exploiters who not only shorten the lives of working people by overwork, but who exhaust entire generations and cripple others yet unborn—for such exploiters you have the very highest respect and good will, and if need be you put at their service all the forces of your society—the school, the church, the courts, and the military power. Your justice cannot find rigors enough for the thieves in rags, but it protects those who operate upon a whole class or an entire nation!—*Social Democratic Herald*.

American Periodicals.

Over 21,000 Papers Published in the United States; Table of Growth by Decades.

That the United States is the greatest nation of newspaper and periodical readers in the world is generally conceded. Some interesting facts and figures corroborative of this statement are brought out by Ralph McKenzie in a *New York Evening Post* interview at the close of a three years' study of the subject, whose complete results are to appear in a history of American journalism. Mr. McKenzie is attached to the periodical department of the Congressional library, and the work, which will contain, besides the historical sketch, a complete compilation of the names and founders of American newspapers, is being published by the librarian.

Mr. McKenzie presents the following table showing the growth of periodicals throughout the nation by decades:

	1900.	1890.	1880.	1870.	1860.	1850.
Daily.....	2,200	1,731	971	574	387	254
Weekly....	15,681	12,721	8,633	4,295	3,173	1,902
Tri-weekly	60	40	73	107	86	115
Semi-weekly	515	214	133	115	79	31
Bi-weekly	65	—	40	—	—	—
Monthly...	2,328	2,247	1,167	622	280	100
Semi-monthly	261	—	160	96	—	95
Bi-monthly	47	—	13	13	—	5
Quarterly	156	271	116	49	30	19
All others	12	392	78	—	16	4
Total.....	21,325	17,616	11,384	5,871	4,051	2,525

Mr. McKenzie found the comparison with Europe to be one of the most interesting features of his work. He says that as early as 1830 the United States, with a population of less than 13,000,000, published more periodicals, newspapers included, than all the countries of Europe together; that 50 years later the excess amounted to 600, and that we are still far in the lead. But many of our immigrants cling to their own language, and there is a large showing of American periodicals in foreign tongues. The Italians have 35, the Norwegians 67, the Poles 39, the Swedes 64, the Germans 651, and the French 49.—*Grand Rapids Chronicle*.

* * *

Reaching the End of Old Dispensation.

We have now reached an epoch in the course of events that marks the end of one duration or age. In the universal or general aspect, we have come to the extremity or limitation of the arterial branches of the grand sensual man, to the point where the mutations must take place that are essential to the supply of the interior or functional being, with the forces generated in the changes which convert the blood cells of the universal man to soul-force, to material tissue, and to venous blood. In a word, we are at

toration to former grade in navy.—Elizabeth Stuart Phelps, author of "Gates Ajar," has drama just published, entitled "Within the Gates."—Oct. 31.—20 buildings burned, 200 persons homeless, and \$200,000 lost by fire in Chicago.—Admiral Schley concludes his testimony.—Kitchen reports capture of 22 Africanders.—20 persons shot in bread riot in Mexico; speculators have caused famine.—M. Edmond Rostand proposes to write his installation address to French Academy in verse.—Nov. 1.—W. R. Hearst, editor *American*, and six of his staff called to answer charge for contempt of court.—Turkish government repudiates responsibility in Stone case, and will not indemnify United States for ransom.—Portuguese Minister to Washington recalled for premature report of President McKinley's death.—French squadron sails for Dardanelles to force Sultan to terms, but returns to port same day.—Richard Harding Davis and other war correspondents threaten suit against Gen. Alger for aspersions cast upon their courage in Spanish war.—Testimony for Admiral Schley all in.—Nov. 2.—Germany will establish an official department to divert to her own colonies the stream of emigration to America.—Another Boer victory reported.—Eight children bitten by a mad dog, are hurried from Colorado to Chicago for Pasteur treatment.—Plague breaks out in Glasgow.—Verestchagin's paintings to be exhibited at Chicago Art Institute.—Rumor that the French squadron sent to Turkey had returned to Toulon contradicted.—New Orleans spends \$200,000 for flowers to decorate cemeteries on All Souls' day.—Nov. 3.—Buffalo Exposition closed at midnight yesterday with net loss of \$4,000,000.—Ambassador Pauncefote brings back draft of new Isthmian canal treaty.—Germany in financial straits.—Sultan agrees to French claims.—Attempt to assassinate Dowager Empress of China.—Nov. 4.—Discovery of copper ores in Alaskan islands.—England sends 5,000 more cavalry to South Africa.—Fourteen American war vessels surround Samar and cut off supplies from insurgents.—Negro kills two white men and wounds two others at political meeting in Virginia.—Andrew Carnegie opposes Nicaragua canal; says railroad would be of more service.—Warm welcome to John Redmond in New York.—Nov. 5.—Report that Admiral Caillard and French squadron have seized port of Smyrna.—Attempt to rob London and Southwestern bank during a dense fog.—Death of Senator Harris of Illinois.—30 injured in train wreck at Bedford, Ind.—Another death from antitoxin in St. Louis.—Argument begins in Schley inquiry.—Erie passenger train runs for miles after engineer fell from stroke of paralysis.

The Flaming Sword's Exchanges.

Leslie's Monthly for November. The publishers of *Frank Leslie's Popular Monthly* are celebrating the twenty-fifth birthday of their magazine by issuing an extraordinarily large and handsome number. The magazine, which consists of 168 pages, is profusely illustrated, no single page being left without a decoration of some kind, while scattered through the issue are several handsome full pages in colors. The text has a number of really notable features: an authoritative article by Nansen, on the half dozen expeditions now racing for the poles, the opening chapters of a new novel by Maurice Hewlett, the first considerable work he has done since the publication of "Richard Yea and Nay," a new animal story by Charles G. D. Roberts, author of "In the Heart of the Ancient Wood," "How Tammany Wins," written curiously enough, by an outspoken spoilsman, "The Great Automobile Race from Paris to Berlin," and "The American Diary of a Japanese Girl," a wonderfully naive and spontaneous narrative which makes a brand new departure in Magazine literature. The number is sold at the usual price of ten cents.

The Arena.—This magazine always discusses leading questions of the day, and touches upon the great vital issues which concern all men everywhere. A symposium on The Gospel of Destruction, opens the November issue. Dr. Felix L. Oswald writes upon its Evolutionary Aspects, and Mrs. E. H. Roberts, the wife of a Congregationalist minister, presents her conception of The Cure for Anarchy. The *Arena* has discarded fiction for some time, but this month it gives a Negro character sketch by Will Allen Dromgoole, whose talents in this direction are well known. The Ethics of the Land Question and The Failure of Freedom, are among the other subjects treated. Alliance Publishing Co., 569 Fifth Avenue, New York. 25 cents a copy. \$2.50 a year.

The Brooklyn Daily Eagle.—October 26 marked the sixtieth anniversary of this enterprising sheet. The *Eagle* celebrated its birthday by presenting its friends and subscribers with an interesting monograph of its progress. When the first number was published, John Tyler, of Virginia, was President. Abraham Lincoln was studying law, while Grover Cleveland was only four years old. The founder of the paper was Isaac Van Anden, a printer. He was a young man without capital, but to his thrift and perseverance are due the evolution and success of this great daily.

Sheet Music.—We have received from the Groom Music Company, Steinway Hall, Chicago, several professional copies of their late music. This company is putting out some good pieces, both vocal and instrumental, and will gladly examine authors' manuscripts with a view to their publication. It sets song words and poems to music on a basis that pays a good profit to the author.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, .150. Packed in neat box. Also strops at 10c, 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

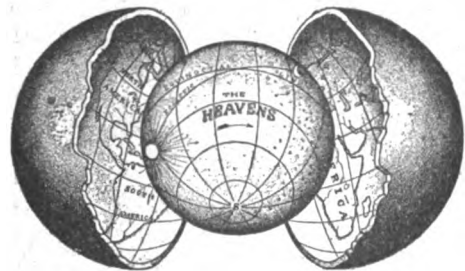
From the Writings of Koresh:

KORESHAN SCIENCE.....	16 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages..... 25 cts
Identification of Israel. By Dr. Andrews..... 10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.



The New World

of Koreshanity
is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 80 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

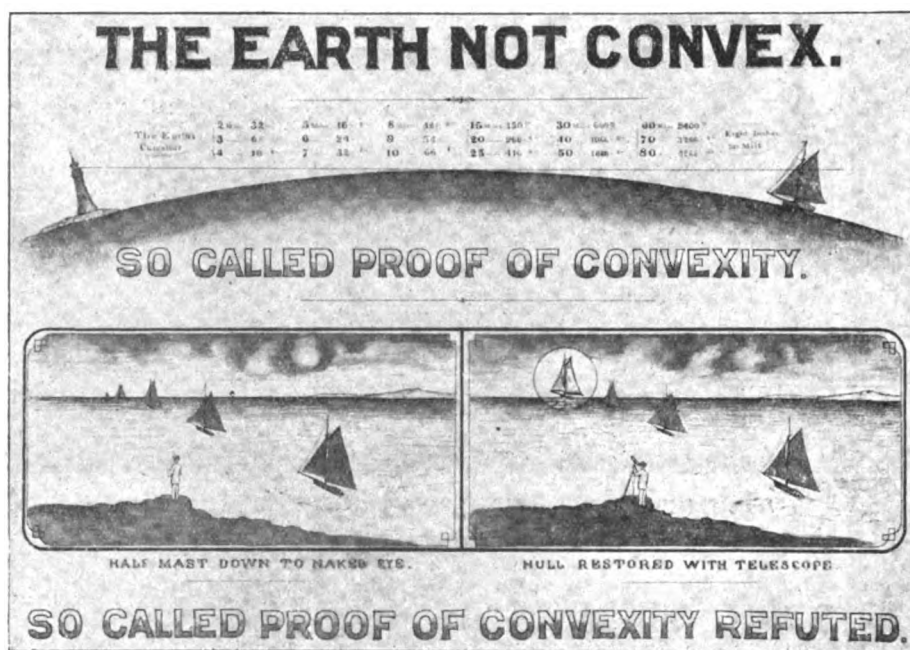
the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

KORESHAN COSMOGONICAL CHARTS

30 x 40 Blue Prints, for Framing or Hanging.



A fine set of artistically executed drawings and diagrams designed to graphically convey correct ideas concerning the Koreshan Cosmogony and some fundamental proofs. This set is on exhibition at the Pan-American Exposition, and is used by our Propagandists in public lectures. At present we have completed four charts illustrating subjects as follows:

The Koreshan Rectilineator.
The Hollow Globe.

Cross-Sectional View of the Universe.
Proof of Convexity Disproved.

These are Blue Solar Prints from carefully prepared negatives, and are as accurate and clear-cut as the original drawings. Size 30 x 40 inches. Special paper, unmounted, 75c each; set of four, \$2.50. Mounted on cloth, \$1.00 each; set of four, \$3.50. By mail or express, prepaid, on receipt of price. Address, and make orders payable to THE GUIDING STAR PUBLISHING HOUSE, 313-317 Englewood Ave., Chicago, Ill.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st and Oak ave., Chicago, Ill.
Make Money Orders Payable at Washington Heights P. O. Station.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7828 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Health, Physiology, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address: Freethought Ideal, Ottawa, Kan.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

NOV 20 1901

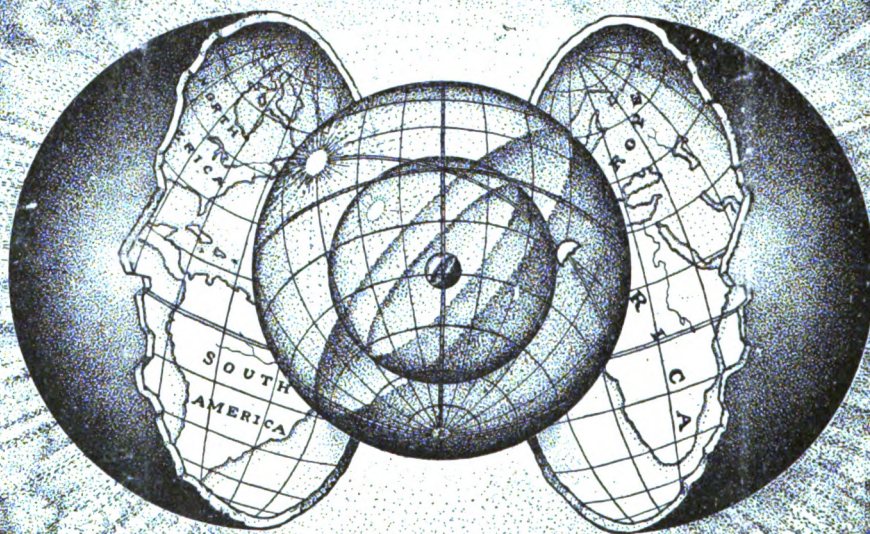
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME [XV.]

CHICAGO, NOVEMBER 15 1901. A. K. 62.

NUMBER 52.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own 'perpetuity, and is Eternal. All Life is Cellular—within the cell: we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY

This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.



