

SPECIAL FEATURES OF THIS ISSUE:

Grasping at Straws of Fallacy.—An Argument Turned Against Modern Astronomy.—David Harum's Religion.—Spirit of Genuine Reform.—The Elixir of Life Discovered.—Woman's Emancipation.

A hand holding a flaming sword, with the sword's tip pointing upwards and flames erupting from it. The hand is positioned in the lower-left corner of the central illustration. The background is dark with radiating lines emanating from the sword's tip.

THE FLAMING SWORD

January 12, 1900.

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In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.

Prof. U. G. Morrow.

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

LAST CAMPAIGN OF THE NINETEENTH CENTURY.

10,000 NEW SUBSCRIBERS FOR 1900.

THE LAST YEAR of the present century has begun, and it promises some startling developments in the history of the world. It is the year of the last presidential campaign of the old century. During the year, the politicians of the American nation will be rallying their forces around the political standards; but it will not be until near the close of the year that the definite results will be known. All of the political machinery of the nation will be running. Agitation will extend from the central committees to the individual voters; and yet, what could be accomplished in the political field, were it not for an army of workers all over the nation?

The great religious bodies will endeavor to do their best also; and all the fallacies of the world will be actively promulgated during the year 1900. There are hundreds of publishing houses turning out books and papers by the millions of copies. Notice how active they are! They seek out every possible means to obtain readers, and endeavor to create demand for their products. The people are reached, not alone through advertising, but through interested readers and workers scattered throughout the world. This will be a busy year for the advocates of all the false theories under the sun; friends of the different movements will talk about them, distribute their literature, and solicit subscriptions. It is through individual effort on the part of those directly interested in a movement, that a stupendous influence is exerted. Thousands can do more than a few; and every movement depends, in a great measure, upon the personal work of its people everywhere.

How much more important is the Truth than the fallacies of the world! The

truth must be promulgated. The weight of responsibility is first laid upon one; then upon the few, then upon thousands; and as the number of those who accept the truth grows, momentum increases, at an accelerated ratio, until Truth becomes universally recognized. We have looked over the field of the world; it is a large one, filled with golden opportunities to make the greatest possible strokes for Koreshanity during the present year, through the employment of every legitimate and effective means of placing the truth within the reach of the millions. Koreshanity is a new System; and there are thousands everywhere who have never heard of it. There are people in all parts of the English-speaking world who would enjoy THE FLAMING SWORD if they but knew that such a publication exists.

We are inaugurating a great Campaign of Propaganda; and we want the personal influence of every one interested in the promotion of the cause of genuine Truth. Our friends and readers are scattered throughout the world, in direct touch with the people. It is among the people that effective work for THE FLAMING SWORD must be done. We must all rally around the Koreshan Standard of Righteousness, and fight the fallacies which are eagerly accepted by minds loosed from the creeds. Of course this will require courage; but it will not be difficult for those whose hearts are warmed with the love of truth. Spasmodic efforts do not amount to much; it is persistent effort that tells in the end. Powder flashes are over in an instant; but it is the force of determination in well-directed aims, in well-laid plans, that accomplishes the great things of the world.

Our year's campaign begins with a number of workers in the field, devoting their entire time to Koreshan propaganda; then there are those who are active whenever possible, in their own cities and towns; and there are others just entering upon the work. Our mails during the past few weeks have brought us much encourage-

ment. Not only is THE FLAMING SWORD highly commended, but a determination is expressed by many that they will assist us in swelling our subscription list during 1900. Indicative of the character of many recent communications, we insert the following:

MANAGER FLAMING SWORD:—It seems to me that the best possible way I could begin 1900 is by writing a note of appreciation of our beloved SWORD; and also to enclose a subscription for the paper to be sent to a dear one for this year. Wishing you, each and all, a happy New Year, I am, lovingly,—Mrs. M. J. B., Tacoma, Wash.

GUIDING STAR PUB. HOUSE:—I have never been so encouraged in Koreshanity as I am at the present time; and I for one am going to roll up my sleeves to work for Koreshanity as never before. I am trying to help swell that subscription list, if possible, and I will start by renewing my own. I have been reading THE FLAMING SWORD ever since it was first published, and I am convinced that KORESH is true.—J. B., Grant's Pass, Ore.

It is due to the great cause of Koreshanity and its Founder, that we do more work and better work during the closing year of the century than ever before; and we believe that this is to be a remarkable year for the increased distribution and sale of Koreshan literature. We have thousands of circulars that should be distributed; literature that should be sold; the **CELLULAR COSMOGONY** that should be in the hands of every truth seeker; and THE FLAMING SWORD that should be read by everybody. You can make your work for us pay for your time. We allow 50 per cent off on the **CELLULAR COSMOGONY**, in lots of 50 or 100 copies; 50 per cent off on the pamphlets; and 25 per cent off on all yearly subscriptions to THE FLAMING SWORD. Thus clubs of ten subscriptions may be paid with \$7.50, the solicitor retaining \$2.50. Watch this page for other offers; and in the meantime, think the matter over, and write the Guiding Star Publishing House what you can do.

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."

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CHICAGO, ILL., JANUARY 12, 1900. A. K. 61.

Whole No. 371

Grasping at Straws of Fallacy.

Opponents of Koreshanity Busy Searching for Loop-Holes; An Argument Against Koreshan Cosmogony Proves Fatal to Modern Astronomy.

A DISCIPLE OF KORESHANITY has recently been confronted with the absurd argument against the Cellular Cosmogony, that the perpendicular of the plumb-line has not been determined; and that until this is demonstrated, the line projected at right angles from the vertical point of the plumb suspended from any given point and extended into the earth or water surface, does not settle the question of the contour of the earth. The initial bar of the mechanical device is fixed by the application of a mercurial and spirit-level. The mercurial level is twelve feet long, extending the entire length of the twelve-foot initial section of the Geodetic Rectilineator. It makes no difference whether the support of this bar is perpendicular, or a solid support deviating any number of degrees from the perpendicular; the fact remains, that the extense from the middle or center of the twelve-foot initial bar, to the surface over which the bar is placed, is perpendicular. The straight line of this bar is at right angles to this absolute perpendicular, as determined by the rectilinear bar and level. Now, the proposition to be discussed is merely this: A mechanical rectiline extended in any direction from the initial point,—the middle of the initial bar of the Rectilineator,—will project into the water or the surface of the earth at a distance proportionate to the height of the rectilinear bar from the ground surface.

The earth curves eight inches to the mile. This is determined both by optical and mechanical means.

The final application of the rectilinear method of the Koreshan Geodetic Staff, was for the purpose of simplifying the demonstration for the comprehension of the ordinary mind. Let us suppose that it were possible for the plumb-line to be out of perpendicular. The level was not determined by the plumb-line, but by the processes of leveling employed by the geodesists. If the level deviated from the plumb-line at an angle of a thousandth part of an inch, it would not affect the straightness of the line; it would simply render the angle acute on one side of the middle of the initial bar, and proportionately obtuse on the other side of the middle. In such an event, the straight line in a distance of four miles would touch the water an inch or two below the right angle; and in the other direction, as much above. It would not affect in the least, the absolute correctness of the experiment.

Drowning men catch at straws, never realizing that the effort is not only a waste of energy, but that it lessens the certainty of escape from danger. If the relation of a level to the perpendicular is so uncertain a quantity in the distance of ten feet, affecting a distance of eight miles, how will the confession of this uncertainty of perpendiculars and angles affect an argument involving quintillions of miles? The objections to the Cellular Cosmogony, of those who advocate the Copernican and Newtonian fallacies and absurdities, are a million times more disastrous to the old theory than to ours. These objections once admitted by "scientific"

experts, the entire metric system of modern astronomy must inevitably crumble.

The astronomers of the world are a set of cowards. They do not pursue the study of astronomy for the truth's sake, and its application to the uses of life. Astronomy pursued as a "scientific" study by the astronomers of the old school, is for the purpose set forth by Copernicus himself: "The hypothesis of the terrestrial motion of the earth was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth." They have a method of explaining phenomena. It is immaterial whether it be true or not, so long as it gives an explanation that *appears* reasonable, and there is no disposition on the part of the people to question authority. And Dr. Woodhouse, who was astronomer at Cambridge, confirmed this indifference to truth, for he said: "We shall never, indeed, arrive at a time when we shall be able to pronounce it [the Copernican astronomy] absolutely proved to be true. The nature of the subject excludes such a possibility. 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 here 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."

The astounding time has arrived, and astronomers have realized the fulfilment of Dr. Woodhouse's fears. The premise, an assumption, which "was nothing but an hypothesis, valuable only so far as it explained phenomena [regardless of the truth of the explanation], and not to be considered with reference to absolute truth," we assail, with the declaration that an assumption does not constitute the true basis of correct conclusion. If one guesses at the first step in an argument, every other step is as unqualifiedly a guess as the first, and the conclusion of the argument as uncertain as the premise—the original assumption or piece of guesswork.

The reason so called scientific men will not attempt to meet and argue our claims, is not because they are regarded unworthy of notice, but because they all know that "astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth,"—and not called into question.

David Harum's Religious Views.

L. E. BORDEN.

EVERYBODY KNOWS that "David Harum" has been one of the most successful novels of the year. Was there ever an unusually successful book that did not at the outset, meet with a refusal at the hands of the wise fraternity of publishers? Certain it is that "David Harum" fulfilled the traditions, and had to go begging until it found a doubtful acceptance from Appleton and Co. Brim full of fun from beginning to end, the book carries a pathetic little story in the fact that it was written while its author, Edward Noyes Westcott, was dying of consumption; he did not live to see it published nor to enjoy the praise of the reviewers, but the creation of such a quaint and original character as David must have beguiled many a long hour of pain.

The old country banker is not a new type in fiction. He is rather a New England yankee transplanted to central New York, but as a type he has never been better drawn. Shrewd and sensible, full of homely wit, sharp enough to get ahead of the "Deakin" trading horses, but generous and sound at the core, David is a true American, and his droll sayings are of the kind that stick fast in the memory. Take his rule for a horse trade: "Do unto the other feller the way he'd like to do unto you—an' do it fust;" there are plenty of people who never get any nearer to the golden rule in the general conduct of business. David, however, is honest as the day in ordinary matters, but "a hoss-trade," he avers, "ain't like anythin' else."

It is a pleasure to find that Richard Le Gallienne,

who from the standpoint of an outsider,—an Englishman at that, has been reviewing American books of the year, puts "David Harum" in the list as far and away a more real book than the more pretentious "Janice Meredith," Paul Leicester Ford's historical novel of early American days.

So much has been written, that there is hardly an excuse for anything more in the way of general criticism or comment upon this book of the season—and yet, a popular novel possesses an interest quite apart from the story told in its pages. It is valuable as an index to the taste of the thousands of readers whose verdict has rendered it so successful; let them say what they please, it takes more than the critics to bring the sale of a book up to that of "Robert Elsmere."

As George Eliot says, there can be no controversy about the moral quality of a hearty laugh, and its genial humor is the main charm of "David Harum." Still, there is room to ask how the question of religion is presented here. David is a type of American not uncommon in the rural districts of the northern and middle states.

Governor Rollins of New Hampshire, in his fast day proclamation last April, took occasion to lament the decay of religious fervor and the decline of church-going among the rural population of New England. He thereby stirred up the good citizens of this region to some uncomfortable reflections, as well as to loud and vigorous protests against the truth of his Excellency's

assertions. Loth to admit that the zeal of the Lord's house is on the wane, the descendants of the Puritans prefer to ascribe the present laxity to an influx of French Canadians. Candid inquiry would probably show that foreigners flock to the larger manufacturing towns, while the native population remains unchanged in the villages and rural districts.

If the churches are deserted, or can show but a melancholy handful of worshipers gathered on a Sunday morning, it is because there are so many who would say with David, "I ain't much of a hand fer church-goin'." Polly has the princ'pal charge of that branch of the bus'niss, an' the one I stay away from, when I *don't* go," he said with a grin, "'s the Prespyterium." John laughed. "No, sir," said David, "I ain't much of a hand for't. Polly used to worry at me about it till I fin'ly says to her, 'Polly,' I says, 'I'll tell ye what I'll do. I'll compermise with ye,' I says. 'I wont undertake to foller right along in your track—I haint got the req'sit speed,' I says, 'but f'm now on I'll go to church reg'lar on Thanksgivin'.' It was putty near Thanksgivin' time," he remarked, "an' I dunno but she thought if she c'd git me started I'd finish the heat, an' so we fixed it at that."

"Of course," said John, with a laugh, "you kept your promise?"

"Wa'al, sir," declared David with the utmost gravity, "fer the next five years I never missed attendin' church on Thanksgivin' day but *four* times; but after that," he added, "I had to beg off. It was too much of a strain."

David has his own opinion, and a very particular one, of church members; speaking of trading horses he says: "I've ben wuss stuck two or three times by church members in good standin' than any body I ever dealt with. Take old Deakin Perkins. He's a terrible feller fer church bus'niss; c'n pray and psalm-sing to beat the Jews, an' in spiritual matters c'n read his title clear the hull time; but when it comes to hoss-tradin' you got to get up very early in the mornin' or he'll skin the eye-teeth out of ye."

Now if David Harum is the typical American of the rural districts or the small towns, doesn't it follow that Governor Rollins is correct in citing a decline of religious sentiment among that class of our population? There are short-sighted persons who shake their heads over this religious dearth as dolefully as if God were dead and Mephistopheles had a mortgage on the universe. The ebbing of the tide, is not, however, an appalling fact. Perpetual flux is the law of nature. At the turn of the tide, the counter flow begins. When old beliefs have lost their power, God whispers new secrets of his love. On the first day after the old church and state are dead, God creates them anew; so creation is perpetual through the ages. When the new religion is established, men will love it as the early Christians loved their faith.

"David Harum" is only a sign of the disintegration of the old organism—a hopeful sign to those whose eyes have descried the tender germ of the new plant. The conservatives who cling to the decaying mass have neither philosophy nor precedent to sustain them.

The Spirit of Genuine Reform.

"Social Recovery vs. Social Health," Viewed from the Koreshan Standpoint; the Admitted Failure of Modern Christendom to Apply the Principles of Righteousness.

BERTHALDINE, MATRONA.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deut. xviii:15.

THE TRUE PROPHET is the Seer, or Eye of God. He sees by the light of divine truth—the eternal prescience, involution, and forerunner of every new cycle of progressive evolution. He brings forth the Word of the Lord, the eternal life of the law. The prophet comes to be eyes for the blind and ears for the deaf, who wish to have the eyes of their understanding opened, and their ears unstopped and subjected to the call of God into the highways of holiness. He comes to those professedly his own, but who really are only his old, cast off proprium, his house left desolate. Modern Christendom wants Christianity without Christ; that is, without the fulfilment of the law, which he was.

From two recent Chicago *Tribune* editorials, we make selections of statements expressing the impressions received from different points of view, in the old order of things. In the first, entitled "Merry Christmaside," the writer says:

Never has the American nation had more cause for Christmas merriment than it has this year. The last twelve months have been happy and *prosperous beyond all precedent*. It is a prosperity that extends to all ranks of society, and to all lines of activity. Wage workers have been busy, and are receiving a higher average of wages than they did a year ago. * * * Manufacturers have broken all records in the amount of goods sold at home and abroad. Farmers have received higher prices for many of their products than they have known for years. Merchants have just closed one of the most remarkable seasons of activity and *profitable* business in the commercial history of the country. These are the prosaic facts out of which Christmas anthems are made.

Such is the glowing report of our national prosperity from the money-changers, who have made the Father's house a den of competitive thieves. For price and for reward, for the profits of usury, they have trafficked in the lives of men, women, and children. Last year, the profits were large and they could indulge merrily in "Christmas anthems," anthems of praise nominally to Him who instituted the true commonwealth, and drove the money-changers from his Father's house, telling its Pharisaical rulers they were whited sepulchers, full of rottenness and dead men's bones. Why? Because,

while they made a grand display of their devotions and their public charities, and compassed land and sea to make converts to their creeds, they made void the laws of God by their love of money and their allegiance to the systematized, legalized robberies of competism. By burdensome taxation they robbed widows and orphans, and oppressed the poor. Equitable exchange of the products of labor—value—is the only legitimate commercial creed of the true Christian.

Continuing, this cheery, blind prosperity boomer says: "The present century has been marked especially by a marvelous increase in the spirit of practical human helpfulness." He does not add also, by a specially marvelous spirit of heinous competitive greed, that has resulted in the manifestation of every form of suicidal desperation, and objects of divine compassion. This spirit of human helpfulness, he says, is at the present moment "the strongest force at work in the evolution of social and religious thought." What he denominates human helpfulness, is probably what we would call the charity of modern Christendom, the perverted zeal of Christ,—zeal without knowledge, for he says: "It is not strange, then, that these new and blessed charitable activities should cluster around the day of the birth of Him who commanded, 'Love thy neighbor as thyself.'" It is not strange that men in the hells of competism, should attempt, in this last century of the Christian era, to counterfeit the Christ who, by virtue of fulfilling the law of love—the Mosaic law, by obedience to it, became the heir of the world to come, and destined to occupy its central throne of dominion.

The devil knows he has but a short time to work, so with the false front of false charity, he beguiles men lacking his wisdom of the nether world, into tolerance and approval of the competitive system of his kingdom of darkness, and seduces them into the permanent helplessness of the ever-tightening chains of wage-slavery, by "higher wages" and the multiplication of all the things that pander to the lusts of the flesh, and creates multitudinous appeals to their Christian (?) charity. The money kings—who pose as leaders of charitable enterprises—have no neighbors whom they love as themselves; least of all are they neighborly to those who, like the Christ of God, are seeking by sacrifice to establish the communism and co-operation the law of love requires, that his kingdom may come and his will be done in earth.

Our enthusiastic editor closes his prosperity enthuse with this statement: "No nation can decay as long as it is permeated with the Christmas spirit." The spirit of competism, with its false charities, has already brought this nation to the last stages of decadence, the fermentations of corruption; and the Christ Spirit of Jehovah can alone restore its dead body politic to the life of the kingdom of Christ. The new nation to be animated by his resurrection Spirit—the nation which will destroy bonds, bondholders, and every form of bondage, civil and religious, which will annihilate usury and enlighten its citizenship with the science of the Mosaic law of Jehovah—will not decay, but will go out alive to be ab-

sorbed into the eternal kingdom of divine love, in which the love of money—the greed of gain, is not, no, nor ever shall be.

The united plutocracy of America, the octopus of competism, has absorbed the commonwealth of the United States, and so enslaved its citizens that they are becoming more and more a prey to the abomination of false charity, which is robbing American born men, women, and children of every right which should secure to them that self-respecting interdependence that enables them to owe no man anything but the love of God in humanity, expressing itself in the cheerful performance of every essential use.

The love of God is a pure, reciprocal love, awakened by the recognition of God in man as the pivot of human destiny. This recognition establishes the interdependence of God and man, and relates all men to the God-man in divine organic unity, for the divine inheritance of the earth. The ruling spirit of this nation today is an all-absorbing, selfish egotism that covets supremely the power of gold. Nothing under heaven is too dear to be sacrificed for it, and even it is sacrificed in false charity to maintain its power and that of the system which deifies it as the "almighty dollar."

Ever since the day when the Lord's body was sold to the money power for thirty pieces of *silver*,—that slave of gold, the gold power has been crucifying the Lord's body and showing forth his death till he comes again with the gold of another kingdom, the priceless science of truth, and without money and without price restores the body of the Lord to life, and to his throne and kingdom in earth. He will use the gold of hades to pave the streets of the New Jerusalem, and its worshipers to feed the fires of a new Gehenna.

The second of the editorials referred to, impressed us as encouraging. It reviewed an article by Mrs. Maud Ballington Booth, concerning "the treatment of vagrancy so prevalent in American communities:"

One of the features of this as of other festival seasons is the "dinner to the poor," an event in which both those who provide and those who dispose find joy. Mrs. Maud Ballington Booth, however, writing in the last *Independent*, concerning the treatment of "the vagrancy so prevalent in American communities," says: "I cannot see that we have yet found anything that will do more than afford temporary relief." The same general conclusion, though with many reassuring qualifications, would probably be given by most persons engaged in relief work.

This fact suggests a query as to whether a part at least of the attention and effort expended toward what has been styled "social recovery" is not applied unduly late. * * * The usual course pursued is perhaps parallel to that of the parent who neglects sources of contagion, but promptly summons the doctor after illness ensues. * * * While Christmas dinners to the destitute or dependent will appropriately minister to real want and give expression to humane feeling, it will not be out of place to remember the insufficiency of such means for affecting character and life, and to recognize the need for greater proportionate emphasis upon the promotion of social health as compared to social recovery.— *Chicago Tribune*.

Mrs. Booth is rational enough to advise dealing with primary causes. Is she rational enough to receive the testimony of an absolute science, that the "love of money is the root of all evil," and that the primary domain of the love of money—the love of the false guardian of commercial equity, is at the seat of life, the

copulative center of the human brain, which lust now controls? Here the pneuma, the spirit of the nerve, and the psyche, the spirit of the blood, unite to precipitate the spirit of the flesh for the embodiment of man as a man. Right at this seat of life, the center of sex commerce, must social recovery begin.

A man, according to Jehovah, may be from above or from beneath. He declared himself to be from above, conceived without sin, or without the descent of his spirit through the lusts of the flesh. He was born a eunuch for the kingdom of heaven's sake, and to him and to his kind, will this promise be fulfilled:

For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than that of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

It follows, that those who would be his, who would be like their Lord, must make of themselves "eunuchs for the kingdom of heaven's sake."

To reform society, so called Christians must reform themselves. They must begin at the seat of life, and purify the flesh by refusing to serve its lusts, thus effecting the retention and exaltation, in the brain, of the potencies of life. This Scriptural and scientific method of self-recovery, is the first stepping-stone to life and immortality in the body. The true Christian is exhorted to come out from the world and to be separate; to touch not its uncleanness till cleansed, as was Jehovah; then he too may appear as a Savior of men, a divine healer of all the leprosy of sin. Christians must not only purify their bodies by sex separation and the exaltation of their mental energies, but they must intelligently polarize them in the anthropotic pole Star of mental and moral attraction,—the personified Science of the laws of life and immortality, their Guiding Star,—the true Shepherd of Israel.

In the communal relationships revealed as legitimate by the science of cosmology, must the uses of reciprocal love be performed, and the goods of life, for social perpetuity in health and wealth, be freely circulated. With a primary nucleus obedient to the science of the laws of God, established and baptized into divine life, all begotten by the Spirit of Jehovah in any degree will be gathered to it, every man in his own order, by the love of its true charity, the righteousness of the law. Then the corrupt charities of today, so debasing to



The body of Jesus was dissolved in what is called his translation. Let it be remembered that this is the body which arose from the grave. Another point here to be distinctly understood is, that his presence did not answer or correspond to the ordinary human manifestation, for though his body was buried, it did not go to corruption. It passed through some modifying changes after being emptied of the human blood which was spilled from His side while on the symbolic cross, but the body which was in the grave came forth the veritable body that before had been upon the cross, and afterward placed in the tomb. This body passed

society, will become a by-word and hissing, and those who have used them as cloaks to hide their iniquities will awake to shame and age-lasting contempt.

Women like Mrs. Booth may yet be awakened by the awful culminations of iniquitous charities and competitive industries from the greed of gain, to see the true Prophet of God emerging from the wilderness of sin to teach the people to reason of righteousness and judgment. She may discern in him that city (doctrine) which hath foundations whose builder and maker is Jehovah. Seeing, she may flee from the city of destruction (great Babylon), and take refuge in the final Assembly of the seven Churches, in whose midst walketh one like unto the Son of man. This Assembly, the place prepared as a city of refuge, is the foundation of the holy Temple. There are signs of an awakening in her present queries, and in her clear recognition of facts.

The White Horse Army, led by "the Rider on the White Horse," revealed to John when the heavens opened, is an army of volunteers, and a *full salvation army*, not of slum workers, but of slum annihilators. Its members leave the dead to bury their dead, while they follow on to know the Lord by doing his commandments, finding their neighbors under the vine and the fig-tree,—in Christ and in the holy relationship of communistic life and coöperative industries. They believe that by so doing, men shall finally see their good works and glorify their Father,—no longer in heaven only, but in earth also, to quicken them by the final outpouring of this all-conquering Spirit, and transform this mortality to immortality, and this corruptibility to incorruption.

Volunteers are called by the Voice of true science, heralded by THE FLAMING SWORD, for service in the White Horse Army—the service of answering the prayer of our Lord by establishing his kingdom in earth in obedience to his laws, recognizing as King of kings and Lord of lords Him in whom Jehovah, the Lord our righteousness, overcomes, slaying the old "man of sin," and putting on the new man, the image and likeness of God.

There is no other way to accomplish "social recovery" and secure social health, than the way indicated by the Lord Jesus,—the way of obedience to the science of the law, the highway of holiness, the powers of which his life demonstrated. Compromises will not do. The dark ages are over; the science of truth is here, and here for the final judgment of the men and women of this generation. The time has come for the apostate, anti-christian systems that rule the world to wreck themselves on Petros, the Rock of true Science—the Rock of ages.

through theocrasis in the presence of hundreds of His disciples or followers, and they afterward awaited with longings the coming of the special influences which should proceed from the translation of the body. The disappearance of the actual body of the Lord Jesus was by a process of dissolution or sublimation, in which the visible manhood was transformed to spiritual substance. This spiritual substance was denominated the Holy Spirit. The impartation of this Spirit was the communication of the Lord's substance to the church. This Spirit descended into the race by successive degrees, being partaken of and appropriated by those who received it, and who consequently constituted the church.

In the Editorial Perspective.

THE EDITOR.

THE AMBITION of Columbus was to discover the location of Paradise, or the Garden of Eden. His efforts resulted in the discovery of a new world, and men followed him in the search for the fountain of youth, the wellspring of life, which would destroy old age, and make man young again. The mediæval alchemists sought for "the philosopher's stone," the *elixir vite*, that would renew human life, make the human body impervious to disease, and prolong natural existence. Throughout the ages past, humanity has hoped and longed to conquer death. It is an instinct in man that he should not die; he calls for something that will avert the catastrophe, the awful disaster which overtakes mortals. Men fight it, and fear it; it is repulsive, and antagonistic to all normal human desire. The universal instinct of man that he is destined to live; his hope, founded upon the very fact of the existence of humanity and of the universe; the inborn faculties of resistance to death, and his persistent struggle against the invisible enemy, must at some time produce a realization of the object of his hope, the fulfilment of his desire. Were it not possible to abolish death in the natural world; did not the condition of freedom from death obtain in the cycles of human existence, the hope for life and the struggle against death could never be conceived by the human mind. The very fact of the existence of death in the world is evidence that its *opposite* is not only possible, but that it must inevitably obtain to man as his final inheritance. Nineteen hundred years ago, the immortal man Jesus stood in actual realization of the reward for struggles against death in ages past, and he guaranteed immortal life to as many as were willing and able to link their destiny with his in the at-one-ment in death during the Christian dispensation, in obedience to the laws of the divine cross with the elements of mortality. Scarce had the last embers of the divine fire cooled in the mediæval period, than the alchemists in the plane of external thought sought for the panacea, the all-cure, the catholicon. A kindred impulse led Columbus westward, and moved his followers over the mountains of the Antilles, and through the Everglades of Florida. Ever and anon the elysian fields burst forth in visions of hope; and now in the western world there is a growing feeling that death may be overcome, and the natural bodies of men made immortal. It is a common thing now for the daily press to announce the discovery of supposed elixirs that will increase human longevity; and even scientists are endeavoring to find the key to life, that through its application man may continue his life indefinitely. Lymphs and germ destroyers are periodically announced; and publications advocating natural immortality are multiplying. This is indicative of the coming actual realization of the fact; not that the diverse theories are true, not that the many efforts that are being made in that direction will result in the immortality of the men blindly hoping for it, for there is but one way. From whence comes the growing tendency, the diverse theories of will force and atomic vibration? Koreshanity is the only genuine science of immortality; it reveals the laws and defines the methods by which man may become victorious over death, and exist in the natural world as long as he wills. The great sea-tides sweep over the bosom of the oceans, impelled by the irresistible forces of pulsation and respiration of the waters of the briny deep. As the tides sweep toward the shore, little rivers and estuaries, unable to rise by themselves, swell by being supplied from the great waters which pulsate when the physical universe breathes; their filling is the mere *reflex tide* from the body of the sea. Koreshanity is the great tidal wave of progress, the great movement against death

and hell; and as it moves with increasing momentum toward the shores of the new age, the reflex tides in the insignificant mental channels become the foundation for the boast that the actual tide is manifest in them; but they receive their supply from the great Fountain which sweeps around the world!

During the past hundred years, a great change has come to the world of woman; the sphere of woman's influence is growing. In ages past, woman's shoulder has been kept from the wheels of progress. Even nineteen hundred years ago, the Christian system did not undertake to utilize her powers in the promulgation of the gospel; church responsibilities were placed upon man, and woman was left in seclusion. Woman has torn off the veil, and now comes face to face with the world at large, with its heavy responsibilities and its achievements. She has sought a field of usefulness; her aspirations and ambitions have grown upon her, and the barriers between her and success are breaking down. She steps into the world of literature and art; into politics, and national and international affairs. The feminine instinct anticipates emancipation; woman is being prepared to mold the world's destiny, and make the new race. The present movements in the world of womankind are merely indicative of coming stupendous changes in her social status; these movements are not in themselves factors which will ultimate in the world's reformation. Koreshanity teaches the science of the new society and woman's relation to it; and that science must be understood and applied directly to woman as well as to man, before she becomes the factor of world-regeneration. That which woman now imagines to be her goal, is but a shadow of what Koreshanity proclaims is in store for her. The functions of woman are the functions of construction; she builds, she formulates, and expresses into the external world that which she conceives; and when she enters the plane of great world-affairs, she will construct the new order, the new body of humanity. The coming age is specifically the age of the supremacy of womankind, the age of woman's emancipation and absolute freedom. The American Goddess of Liberty, which has existed only in symbol, is being born into actual life, to express the love of the divine Mother in the hearts of the new brotherhood. Koreshanity comes to crown woman with the glories of her destiny; to restore her to her universal dominion; and to make humanity happy as one great family in the enjoyment of the new life in the new civilization.

The clergymen are hunting for some scientific evidences by which to demonstrate the truth of the Bible. They cannot appeal to modern science, because it is now universally recognized that there is no harmony between the scientific theories and the Book they desire to defend. There is a great disparity between the Mosaic cosmogony and the Copernican system of astronomy, with its doctrines of the evolution of worlds. The Bible teaches alchemy, the transmutation of matter to spirit, and vice versa; while chemistry denies that matter can be destroyed and reduced to energy. Knowing that corroboration of the Bible cannot come from so called science, men have spent much time in searching for ancient manuscripts, and in reading hieroglyphics on temples and tombs. A little sensation is now created, by the announcement that the famous Ohio serpent mound is a corroboration of the story of the experience of Adam and Eve with the serpent in Eden. It is not necessary to read inscriptions on ancient tablets, tombs, and temples to demonstrate the truth of the Bible; nature itself constitutes the infallible proof of its scientific accuracy. The Bible reveals, through

the language of symbolism, the laws of being and existence; it deals with the mysteries of human life. It has not occurred to the clergymen that if the Bible and the universe are expressions of the mind of Deity, they must agree in every particular. Demonstrations of the truth of the Bible are found in every cell that exists; in every seed that grows; in every form of combustion; in every sunbeam; in every ocean, and on every continent; in the physiology of the human system; in the form and function of the physical universe, and in every scientific conclusion of Koreshanity!

Koreshanity is giving the world a tremendous impulse; and we are watching the would-be thinkers in their endeavors to keep pace with it. We are interested in all the new theories that are being originated, and note the gradual change in the complexion of the religious and scientific world. The world laughed at the scientific discoveries and declarations of KORESH thirty years ago; but now many ideas originating in the Koreshan center, are being vaguely expressed by hundreds of so called modern thinkers. It is not surprising to us that after thirty years' of promulgation of Koreshan Science,—the most advanced thought of the age,—we should read of the so called new discoveries and startling theories of scientists of Europe and America, because we know their source! It is not new to us that the universe is alive; that the mineral kingdom possesses life; that God is in humanity; that modern astronomy does not solve the problems of the universe; that telepathy and wireless telegraphy are possible; that there are ultra-penetrable rays which enable us to see through opaque objects; that a new age and a new race are coming; that immortality is to be attained in the natural world; that mind is the most potent force in the universe; that the universe is eternal, and that creation is continuous. All these new discoveries were first made and expressed in the founding of the Koreshan System over a quarter of a century ago, at a time when the scientific and theological world clung in ignorance to the views which they are now discarding!

The old absurd idea that at one time the universe did not exist, enters into all of the hypotheses and theories of modern science and theology. It is the burden of modern teachers, to interpret the phenomena of the universe on the basis of this fatuous belief that the physical universe and all it contains, had a beginning as to time. A modern professor, in an article on "The Secrets of the Earth's Crust," says: "The problem of where man first appeared on the earth, and from what form he sprang, has, in spite of all efforts of modern geology and anthropology, up till now, found no solution." By another, it is announced that "the coming of man remains to this day one of the profoundest secrets of the earth's crust." The question of the origin of man would always remain a mystery, if it were left to the modern scientific ignoramuses who have succeeded in making the greatest blunders of all ages! The Koreshan interpretation of the universe involves none of the elements of modern nonsense and nonscience. Its principal postulate, involving the principles of eternal law, that every form having functions has been brought into existence by a corresponding form having corresponding functions, is in keeping with every known and demonstrable fact of world-perpetuity. This necessitates the scientific conclusion that the universe is eternal, and that humanity has always existed, and always will exist.

Interest runs high in ecclesiastical circles over the question of the new pope. Leo XIII has announced his intention of leaving the natural world, and has named his successor, Cardinal Gotti, a Carmelite monk. Movements in the Catholic world are especially interesting to Koreshans, primarily because the

popes—since the founding of Koreshanity—are antithetical to the new Apostolic succession. The pope was declared infallible at the time of the illumination of KORESH. Leo XIII is the antithetical "man of sin;" his name is Pecci, which means sin. It is claimed that years ago, Gotti was heralded by an aged Carmelite, as the future pope; and that the election of Gotti to the head of the Catholic church would constitute the fulfilment of the old prophecy of the Irish St. Malachi, according to which "Ignis Andens,"—that is to say, a flaming torch or blazing fire—is the *symbol* of the next pope! Every Koreshan will recognize the significance of this symbol. The theocrasis of the Messiah of the age constitutes the *flaming sword*, or the blazing fire which perpetuates the Tree of Life. The theocrasis will mark the culmination, the end of the age. The indications are at the present time, that Gotti, if elected to the papal chair, will be the last pope of this dispensation.

The charge of heresy against Prof. McGiffert has been withdrawn by the New York presbytery, with the decision that a difference of opinions not considered vital by the modern church, shall not be made a ground for strife which would be fatal. The church has discovered that its ministers are abandoning the old creeds, and if heresy were charged against each clergyman who dissents from the Westminster confession, there would be no orthodox clergymen in the old Calvinistic bodies! A noted "divine" has declared that "it was necessary for some one in the church to take that stand [that a clergyman may differ with his brethren], or else the church would sink in a mass of ruins, shattered by fraternal strife." Ignorance of the absolute truth about theology, makes this step necessary in order to hold the church together a little while longer. The churches are without compass or guide on the great sea of the world; and soon or later an unparalleled and widespread mutiny of the crews of the old ships of mediæval patterns will be wrecked on dangerous rocks, and sink into oblivion!

Rev. Hillis, of Brooklyn, names four great modern prophets of Christendom, each of whom, he claims, has been taught to "dip his sword in heaven," and has been sent forth by the Almighty: Spurgeon, Brooks, Beecher, and Moody. These men reached the highest ranks in the Protestant religious world; there is no question but that they were loyal to the modern church. Whatever absolute darkness and ignorance exist in modern Christendom, these men were persistent in promulgating; they stood behind all the stupendous fallacies of the nineteenth century. They were typical men of the creeds, and non-progressive. They became popular through letting great problems alone as non-essentials, and through eloquently proclaiming an unknowable god, and a fallacious and impracticable religion. If they were sent as true prophets, they proved false to their mission and promulgated that which truth must ultimately overthrow, and that which the world will shortly discard as utterly unwholesome and repulsive to the human mind.

The movement looking to the return of the Jews to Palestine is a reflex of the gathering of the twelve tribes of Israel in the New Jerusalem. All Israel must be gathered,—the ten tribes, as well as the tribes of Benjamin and Judah. It is questionable if Palestine is large enough and productive enough to contain and support 10,000,000 Jews; and how could Palestine contain the peoples of the nations of Europe and America, who constitute the lost ten tribes? The inhabitants of the New Jerusalem are where the New Jerusalem is. The new city is in the spiritual world; and it is in that world where the gathering takes place; for the angels who gather the elect, are sent from one end of *heaven* to the other. When the New Jerusalem materializes it will be in America; Palestine has had its day. Since

that time civilization has moved to the westward; it is the course of empire and of destiny.

Astronomer Olmstead's explanation of the co-tidal phenomena on opposite sides of the earth, was the "fall of the earth toward the moon;" that portions of the earth nearest the moon fall faster than the portions farthest from the moon; hence the high tide bulge on the opposite meridian. "The fall of the earth toward the moon"? When has the earth ever fallen toward the moon? Inasmuch as the co-tide is always manifest, it would indicate—according to Olmstead—that the earth is falling toward the moon all the time; and the earth should reach the moon sometime! Other astronomers advocate that the moon is maintained in its orbit through constant attraction of the earth, and the consequent perpetual fall of the moon toward the earth. The next great fall in astronomical affairs, will be the fall of the entire system of modern astronomy!

Two great events of the world, and the forces which produced them, have conspired to cause the hatred of the Jews by the people of the civilized nations. The ten tribes of Israel under Jeroboam, rebelled against the Jews under Rehoboam. The hatred of the Jews began in Palestine; and it is not surprising that the same spirits should be manifest during the centuries of the present dispensation. The Jews were parties to the great conspiracy which resulted in the martyrdom of Jesus the Messiah, nineteen hundred years ago; and the descending life of the Christ was sown in the soil of Europe, the ground of lost Israel. Today, in Russia, Germany, Austria, France, and other European nations, the Jews are despised and persecuted. The spirits which revolted in the tenth century, B. C., are manifest in the anti-Semitic movement of the East.

Dr. Schenck, the Austrian scientist who came into notoriety through his theory of predetermination of sex, and who has manipulated royal blood in attempts to provide empires with male heirs, has retired in "disgrace" from the university of Vienna. His colleagues, jealous of him because of his fame, have sought vengeance, and have accomplished their desire in expelling him from their company. They have been bitter in their persistence to discredit him, as contemporaries have many another man who has announced a new theory. If Schenck's theory were true the result would be the same, for prejudice is never able to determine whether a theory is true or false. Prejudice has its way temporarily, despite the powers of progress!

Aries represents the head—it stands at the head of the Zodiac, while Taurus is the neck. The first sign, Aries, symbolizes the desire to beget, and Taurus, the power to beget. Jesus was Aries, the Lamb of God. The Son of man had not where to lay his head until he exercised the power to reproduce himself in humanity. In his power to regenerate the world he was Taurus. He was the nexus, the cause-point, the Creator; through him God and man are con-neck-ted, and made at one. The final work of the reconciliation or at-one-ment, is made through the Messenger of the Covenant at the end of the present dispensation.

When the sacred functions of maternity are abused, the race degenerates. The great tide of sensualism sweeps the world, and the people wonder what is the cause of selfishness, insanity, ignorance, corruption, and increase of crime, and other gigantic evils. Environment is not the prime cause of crime; undesirable environments are created through processes of degeneration, and criminals are born into their own natural and social spheres. The world is what the people make it through their desires; and the false commerce in the domain of human life ultimates in the false commerce in the more external relations of humanity.

Crime increases because the tendency of the world is in the direction of degeneration. The lower classes have discovered the fact that robbery is fashionable among the highest classes of the nations. Those who live in luxury have found that they can best live and enjoy the world by appropriating what others earn. The difference between parasites on society and the burglars and hold-ups, is that the latter employ different methods for obtaining the goods in the possession of others. The hardships of the criminals while undergoing punishment, are no worse than the hardships of the laboring man who considers himself free!

There is nothing new under the sun. Things that have been hidden were once in plain view; discovery is the revelation of that which others have covered up in the past. Light and darkness chase each other through the great cycles, as day and night alternate every twenty-four hours. The night is passing, and the day is at hand, when the world will merge into the light of the Golden Age. The great clock of the ages keeps the times of eternity. The cycles bring returns of conditions which have existed before, and humanity periodically reaches the climax in the knowledge and power to rule the universe.

Both capital and labor belong to the old order of the world; they exist under the competitive system. Labor is drudgery; it is slavery to the money power. Koreshanity advocates the abolition of the labor power and the money power; genuine reform will destroy labor, and that to which the masses are enslaved. All employment or performance of use in the coming age will be recreation for all, and the products will be for the benefit of all.

Regeneration is the only cure for degeneration; conservation of the energies of life must counteract the effect of wanton dissipation. Celibacy is the antithet of prostitution.

A great opportunity always finds the man who awakens to a realization of the possibilities of accomplishing the task that opportunity offers.

The American nation is not a commonwealth. The wealth of the country is the property of the people; but it is now monopolized by the few.

The world has learned by making failures and mistakes; the time has now come for man to succeed through a knowledge of the truth.

The writers on THE FLAMING SWORD are artists; they draw people with their pens, and make sketches of the world.

The scientists have turned the world wrong side out, because they have been unable to discover anything *in* it.

The power to overcome death in the natural world is the supreme factor in the world's reformation.

There is no lock on the doors of mystery that the golden key of Koreshan Alchemy will not open.

The yellow journal represents only one color on the spectrum of perverted journalism.

Koreshanity is the scientific analysis and application of the doctrines of Jesus the Messiah.

The modern church is *in articulo mortis*—at the point of death, or in the last struggle.

The "man of sin" is the Man who took upon himself the sins of the world.

Substances must materialize before they can be seen with material eyes.

Competism is destructive; communism is constructive.

Editorial Discussions and Miscellany.

THE EDITOR.

The Coming Literal Conflagration.

EDITOR FLAMING SWORD:—(1) KORESH wrote in a recent FLAMING SWORD, that thousands at the end of the age, who are worthy to be baptized, will dissolve in the world's conflagration. Does this mean a literal burning, or is it a mere figure of speech? What part of the world will receive the final baptism? Are none but Koreshans eligible? (2) KORESH teaches that Jesus was burned up in the presence of his disciples. Please explain. (3) Also, the world has no beginning nor ending as to time, and yet Jesus made all things. I would like to understand all these things I read about in THE FLAMING SWORD; but as far as I understand the Koreshan System, it suits me better than anything else, either scientific or religious. (4) Does KORESH heal, the same as Jesus did? Such a grand mind as his should be able to heal the world.—S. P., Quincy, Ill.

(1) Koreshan Science does not deal in abstractions; it defines things, substances, conditions, and qualities that are real. Koreshan Alchemy reveals the laws of transmutation of matter and energy, and the fact that all transmutation is the result of actual combustion. Fire is fire wherever it burns, whether in the evaporation of water, in the oxidation of metals, the decay of the vegetable, in the lungs, in the brain cells, in the sun and stars, or in the grate. The flame of the lamp is a vortex of combustion; light, heat, and other energies radiate from it. The intellect is the light of the mind, and love is the magnetism of the mind; the light and the heat of the mind are the product of as actual a fire as that which burns in the lamp; but it is fire in another degree.

The dematerialization of human beings at the end of this dispensation, will result from a fire which will be as actual and real as the fire which dematerializes a match, or the coal in the grate; it is fire in another degree, and produces different phenomena. Jesus came to bring a fire; and that fire will ultimate in the burning up of thousands of people. This fire is not communicated to human beings by the burning of the physical cosmos; it is fire in the human world.

A certain class will become inflammable; they are the wicked. A candle cannot burn to produce light, without a wick. The processes of placing the wick in humanity have been operative in a specific channel during the present dispensation. The *wicked* who are burned up, root and branch, are those who will become transformed through the fire; that which is corrupt in them will become ashes under the soles of the feet of the saints who rise victorious through the

burning. This mortal must put on immortality through processes of transformation, and there is no transformation without combustion.

The coming great conflagration will be the burning up, not of the physical universe, nor the entire world of humanity, but a specific world—God's world, which has been in process of development during the age. The physical universe is being burned up *all the time*, through the thousands of activities and transformations that are continually going on. The fire that fulfils the prophecies concerning the burning up of the world, is communicated to the thousands through the burning of the Messiah of the age; and the thousands will dematerialize in the same way that he dematerializes. Those who receive the baptism will enter the fire; the energies of the baptism will be the result of the theocrasis of the Messiah. No one will receive the baptism who does not recognize the source of the baptism; in other words, they must become Koreshans, and come into a knowledge of the laws of immortal life.

(2) When Jesus was ready to leave the natural world, he took his disciples out on the Mount of Olives; and when he had blessed them, he applied the forces in himself, agitated the atoms of his body, and kindled a fire in himself which consumed him in the presence of his disciples. It is not difficult to comprehend how a match may be consumed in the presence of hundreds of people; and it should not be difficult to understand how the Almighty, in his personal manifestation, consumed his body in the presence of his followers. The burning was real; through a combustion, which we term theocrasis, He was reduced to energy; and that energy was the divine Spirit which entered the disciples, and from them was communicated to the thousands in the early days of this age.

(3) Divest the mind of the old idea that the universe at one time did not exist, and that through some mysterious processes it was created out of nothing! Jesus came to make all things new; he began the work of making over all things that were old. Wheat is as eternal as the universe; but is not wheat created every year? The existence of wheat throughout the cycles of eternity, obtains through the functions of creation which make the wheat new every season. The functions of creation are in the seed. Jesus was the Seed of the universe; he was the beginning in whom the entire universe was in-

involved: through involution, the Almighty created all things in him; and the world at large, with all it contains, is created through processes of evolution and descent of life from the divine plane. The universe is created or renewed every 24,000 years.

(4) The power that will be applied by the Messiah of this age to heal the world, will produce results which will surpass all your present conceptions of healing. Koreshanity is a system of healing; but the energies generated in the central battery are not for mere restoration of the sick to health on the mortal plane; though they are applied to devoted disciples whenever necessary to the best interests of the Koreshan work. Jesus did not heal everybody—he did not try; he healed only when it was necessary to corroborate his claims and his declarations. Miracles are not the sign of Messiahship at the end of this dispensation; for miracles are performed by other powers than the divine. Application of divine power to the world at large will be through Messianic function; through the destruction of death; through the invigoration of a following; through the coming of the sons of God, and through the establishment of the divine kingdom in the earth. The forces of divine truth, as expressed in Koreshanity, will ultimately purify the entire world, and inaugurate the Golden Era of universal light and peace!

Promiscuous Replies.

(1) Can the sun be brought back into view with the telescope, after setting, the same as a vessel may be restored to view after disappearing beyond the horizon? (2) As the Bible gives no record as to what became of Lazarus after Jesus raised him from the dead, would you be kind enough to explain what became of him?—E. C. D., Cedar Lane, Pa.

(1) When the sun has set apparently below the horizon, it cannot be restored to view by means of the telescope; nor when setting, can any more of the sun's disc be seen with the telescope than with the naked eye. At setting, the sun is not on the earth, but in the sky; and the difference between the horizon of the naked eye and the horizon seen through the telescope is so slight compared with the distance to the sun, that the power of the telescope produces no perceptible difference in the sun's apparent relation to the vanishing point over the geoliner surface. (2) Lazarus was simply restored to the same degree and quality of life that he possessed before he died, and he was no more immortal than before. Lazarus af-

terward died the same as other people; for he was mortal. There was but one man who was immortal nineteen hundred years ago, and that was Jesus the Messiah.

Please drop my name from your subscription list. You have failed to "cram the whole universe within the earth's shell 8,000 miles in diameter." When you can do it with demonstrations clear enough for a common mind to understand, I will renew. As for the Koreshan religion, I prefer the Bible teachings of Moses and the Christ.—F. B. H., White City, Kan.

There can be no simpler demonstration of the earth's concavity, nor, in fact, a simpler demonstration of anything, than the Koreshan Geodetic Survey in 1897. This work involved the simplest geometrical and mechanical principles—so simple that a child can understand them; and you should not fail to grasp its import. We might suggest that when you become able to see the force of what we have already published, it will be to your advantage to subscribe again. Are you sure that you understand *how* the astronomers of the old school get the sun, moon, and stars outside of the earth, and how they maintain the solar fires without any fuel? No doubt you accept the whole system of modern astronomy without being able to comprehend how the conclusions are reached. Be honest with yourself, and endeavor to see how much of the old system you understand, and to what mental processes you have subjected your mind in order to reach the conclusions entertained by men who pose as scientists. As to religion, it is not a matter of preference with us. Truth is exacting, and allows no license. The teachings of Moses and Jesus are absolutely true; and Koreshanity is the only scientific demonstration and corroboration of the Bible. You cannot truly accept and understand the teachings of Moses and Jesus without a comprehension of Koreshan Religio-Science. To entertain fallacies regarding what they were and what they taught, does not constitute acceptance of truth. When you desire to know the truth, come again, and we will welcome you.

S. Y. O., Chicago.—You have read one copy of *THE FLAMING SWORD*, which is not sufficient to acquaint you with the fundamentals of the Koreshan Cosmogony. We have not failed to consider all the "contingencies" upon which universal phenomena depend; and atmospheric refraction, the factors of visual impression, and perspective foreshortening are "contingencies" with which we are fully acquainted. Our proofs of the earth's concavity are not wholly optical. We have conducted an elaborate Geodetic Survey

on the west coast of Florida—a mechanical survey of an absolutely straight line as the chord of the concave arc. We know why the water horizon becomes apparent; how vessels disappear in the distance; and how they can be brought back to view again with the telescope, contrary to the usual conception of the earth's convexity. The particulars of our scientific experiments and demonstrations are contained in the *CELLULAR COSMOGONY*, an illustrated work of 200 pages, to be had of the Guiding Star Publishing House. Get one and study it.

* * *

Yearning for the Messiah.

The Hopes and Disappointments of the Jewish People Pictured by Rabbi Joseph Krauskopf, D. D.

Has the last of Israel's prophets prophesied truly? So truly indeed has half of it been fulfilled, and so speedily, that it seems as if the prophecy had begun to operate in Israel on the very day of its utterance. Calamities from without and within followed each other in rapid succession. Internal strifes exhausted what little strength there was left. The little national hold they had had, slipped from their enervated grasp. The enemy prostrated them at last, and held cruel dominion over them.

There was but one hope, that of the coming of Elijah the prophet, to prepare for the great day of the Lord, the day of the advent of the promised Messiah, of him who would establish the kingdom of heaven on earth. His coming became their one constant yearning, their one unending prayer. A whole literature sprang up, telling the signs and omens that would betoken His coming, that would mark the commencement of the "travail of the Messiah," the special tribulations preceding the final redemption, chief of which would be: the disappearance of every moral restraint, the dominion of sin and ungodliness on earth, bitter enmities between nations and peoples, even between parents and children, honoring of the immoral and criminal, hatred of the learned and godly, loss of all fear of God, of all respect for elders and superiors, of all consideration for the rights and needs of others.

Rejected Jesus the Messiah Nineteen Hundred Years Ago.

And was the other half fulfilled? Did Elijah the prophet reappear on earth, at the end of God's day of wrath, to prepare the way for the advent of the Messiah? And when the way was prepared, when the hearts of parents were turned toward each other and toward their God, did the Messiah come, and did he establish the kingdom of heaven on earth? Christianity answers these questions in the affirmative. According to its teachings, Elijah the prophet did reappear on earth, in the being of John, the son of Zacharias, and

did prepare the way for the advent of the Messiah and the Messianic age, by turning the hearts of parents and children toward each other and toward their God; and when the preparation was completed, and when the days of violence were full, the Messiah did come, in the being of Jesus, the son of Joseph, and did establish the kingdom of heaven on earth.

Encounters What Seemed to be the Messianic Dawn.

Israel, however, has answered the questions in the negative. And of necessity, more weight attaches to Israel's answer than to that of any other, for no one has wandered so far and wide as he, and no one has had as good an opportunity as he for running across a kingdom of heaven, if any such kingdom had existed anywhere on earth. Only once he encountered what seemed a Messianic dawn. It was in and about Jerusalem, among the small band of followers of Him whom they mourned as their crucified Messiah. There he found a fraternity that knew no distinction of caste or rank or station. Whatever they possessed they shared alike. They ate at a common table, and spent from a common purse. Whoever joined them sold all he possessed, and contributed the proceeds to the common fund. They were frugal in their wants, and lived a life of simplicity. The stranger was welcome among them, and the needy found hospitable treatment. They suffered persecution, and resisted not. They were hated, and yet loved their enemies in return. The spirit of their master dwelt within their hearts; the kingdom of heaven was established in their little community. In the shadow of Calvary, their souls caught the first beams of a dawning Messianic age. Almost it seemed as if the *Goetterdaemmerung* was about to lift, and the Light to break forth at last.

Fail to Understand the Apostasy of the Christian Church.

But alas it was a vain hope! The community increased in number, acquired strength, grew prosperous,—and number and power and prosperity became their curse. They forsook their peaceful ways and fraternal intercourse and frugal habits. They grew arrogant and contentious and avaricious and bloodthirsty. They repeated the Golden Rule and the Beatitudes of their Master, but their deeds belied their creed. War and massacre, rapine and pillage, began to fill Christian lands. Kings and popes began to wage war for temporal supremacy. Christian sects began to exterminate each other because of different interpretations of Bible texts. Torture-chambers and stakes were kept busy with racking and burning innocent beings to death, in the name of Him who, as they preached and taught, had established the kingdom of heaven on earth, and had bequeathed peace and good-will as his eternal legacy unto all men.

The Messianic Age not a Vain Hope—the Prophecies Must be Fulfilled.

"And will he never come?" you ask. "Is the Messianic age, so graphically pictured by the bards of old, never to dawn? Was Israel's long and fond hope naught but the fancy of a visionary's overwrought imagination?" Nay, nay; a Messianic age is not a vain hope, it is realizable, and could be realized tomorrow, and along the line predicted by the last of

Israel's prophets, that of the hearts of parents and children being turned toward each other, in the love of God, and for the love of God. When the hearts of parents shall be turned toward their children's truest interests, their religious consecration, and when the hearts of their children shall be turned toward parents in a righteous demand for true religious guidance, when every head of every family shall be an Elijah, when every parent shall regard himself as the forerunner of the Messiah, and within his own family shall do the prophet's work, on that day the Messiah will appear.

The Rabbi Puts it off, While the New Personality is Present.

But that day is not nigh. It will come and must come, but not before a long, long night of darkness and sin and suffering shall have been passed through. We have sinned, and we are sinning, and, as the prophets of old have told us, and as the histories of mankind have proven, the wage of sin is suffering. The day of God's wrath is upon us, and his anger will rage more furiously still. We are prosperous, and, because prosperous, we turn against Him from whom all blessings flow. We are free, and, because free, we turn our liberty into license. The God who was such a reality to us in the days of our affliction, to whom we felt so close, to whom we turned so fervently in the hours of our sorrows, has become a myth and a superstition to us, in the days of our abundance. The law of right, to which we adhered so scrupulously in the days of our direst want, is being spurned as a nursery bug-a-boo. The Bible, that was such a stay and comfort to us in the hours of our tribulation, a fortress to our virtue in the days of our temptation, is now flung aside as endangering morality. Society becomes an easy prey to every physical and mental malady, to every internal or external foe. The final crash comes at last, and the *Goetterdaemmerung* is on.—Extracts from *Jewish Voice*, St. Louis Mo.

* * *

Searchlight on Pharisees.

W. H. PAVITT.

FOR 1900 years the gospel of "on earth peace, good will to men" has been taught, while humanity has been steadily drifting further away from the spirit of its accomplishment. We are all more or less tintured with the spirit of the Pharisee, and we all are very solicitous that our brothers and sisters travel in the path which we have marked out as the "only true way for them to go," regardless of the fact that our own egotism warps our judgment and turns our feet into paths full of quagmires, in which we are often smooed and for which we blame any and every one but ourselves. Peace cannot come to the children of men so long as the competitive system is the impulse of human activity. In this, many will agree; but when the true method for its destruction is placed before the world, and the demand is made that *all* be laid upon the altar of sacrifice for humanity, how every fiber of the being shrinks from the demand, and the spirit of Cain in man cries aloud: "*Am I my brother's keeper?*"

The people who control the wealth of this, as well as of all other nations, pride themselves upon having a monopoly on

all the brains of the world. Then to prove it, they build and endow colleges and universities that are supported by the earnings filched from toil in the payment of interest exactions upon the invested endowments, and in which the pupils are taught to despise manual labor, and are inspired with the desire to "live by their brains." We may be obtuse, for we never could discover that it took a very great amount of brains to shave notes, water stocks, or clip coupons. We fear that the notion that wealth goes to brains, contemplates less the quality of brains than the particular use to which they are applied.

Line upon line, precept upon precept, in continuous reiteration, seems to avail little in opening the minds of the masses to the truth. There is and can be no prosperity under existing conditions. Even admitting that wages have advanced ten per cent, it is a foolish person who does not realize that the price of the people's necessities have advanced in much greater proportion. Trust profits have increased 180 per cent, which has caused an increase to consumers of 190 per cent. Take the single item of nails; in 1898 they sold for \$1.50, now they are held at \$4.25!

If every man, woman, and child in the city of Chicago, had his or her wants fully supplied, and possessed \$1,000 surplus to loan; and if every one of them owned a comfortable home to live in, and another one just as comfortable, to let, and supposing every citizen of the United States equally well situated—"Hold! who will borrow this money, or rent these houses?" Hum! queer, that this has not yet occurred to the people.

Mark Hanna is reported as being weary of his honors. The people who elected him are reported as being exceedingly weary of him. Both got what they were looking for, yet both are dissatisfied with their job.

The Illinois' Supreme Court is nothing if not consistent. It gives the trusts a scoring, and then declares the law against department stores unconstitutional.

Prof. Herron and Mayor Jones are lecturing in the East. They are breaking ground for Koreshanity, but they have not yet discovered the fact.

The people are loaded with an enormous tax burden now; shifting the burden to a single tax on land values will make it no lighter.

So long as the people hug the wage system to their bosoms, just so long will they be at the mercy of those who pay wages.

Why is the governorship of the State of Illinois like an elephant's hide?

Because it is a good deal of trouble to Tanner.

The World's News.

Jan. 3.—War ammunition and guns sent to the Boers concealed in piano boxes; British are in a bad way in South Africa; making no headway against the Boers; friction in the British cabinet is growing over constant defeats in the war.—St. Louis continues to fight against the new Chicago canal; apply for government injunction to close the gates at Lockport, Ill.—Bold move being made to arrest Gen. Mercier for his conduct in the Dreyfus case.—British seizures of American and German vessels stir diplomatic circles.—Jan. 4.—Boers begin attack on Gen. French's forces; Gatacre's army on the defensive; British army outnumbered by Boer forces.—Chicago river is becoming clear since opening of new canal.—17 Chicago laundry companies form a trust.—Senator Hoar begins a fight on expansion in the Senate.—Bubonic plague appears in Manila.—15 towns and villages wrecked by earthquake in southern Russia; 600 people killed.—Jan. 5.—British hopes dashed again; reported British victories in South Africa prove false; President Steyn, of Free State, proclaims every white man in the republic a burgher, and likely to be called upon to fight the British; White's army in Ladysmith in a desperate condition; no relief available.—Russian army reported invading Afghanistan to weaken British power in the East.—Treason cases in Paris concluded; Deroulede sentenced to ten years' banishment from France; Guerin sentenced to ten years' imprisonment.—Dr. Schenck forced to retire from Vienna University, by jealous colleagues.—Head of Italian war department forced to resign.—Landslide near Geneva, Switzerland, buries a passenger train.—Jan. 6.—Chicago labor unions decide on a general strike.—Boers take Colesberg, which was previously captured by Gen. French.—Germans in a rage over British seizures; and Americans remember that war of 1812 was caused by similar conduct on the part of England.—6 deaths from bubo in Honolulu.—Jan. 7.—Bryan speaks in Chicago.—British reports make a British victory at Ladysmith; but war office is secretive; admits Boer positions strong; burghers have 90,000 men in the field.—British seize another German ship near Durban.—Trouble brewing in St. Domingo; France proposes to push a \$60,000 claim with a warship.—Chicago artists begin a war on billboards.—A Parisian scientist announces discovery of a serum to increase human longevity; man to live 250 years.—Jan. 8.—Dr. Dowie's voice fails; breaks down during meeting; audience recalls his fling at Moody when his voice failed at Kansas City.—Dr. McGlynn, the famous N. Y. priest, dies at Newburg, N. Y.—British forces at Ladysmith in a critical condition; Boers continue their siege of the city; Buller unable to advance to White's rescue; London expects news of fall of the city, and surrender of White's army.—A scientist discovers ancient ruins in Colorado.—Ameer of Afghanistan reported dead.—Russia purposes interfering to prevent England from occupying Delagoa bay.—Jan. 9.—Siege of Ladysmith continues; Gen. White reports hard fighting; British alarmed at the swarm of Boers about White's and Buller's armies; White is short of ammunition, and the situation is serious.—Filipinos begin action in south Luzon; skirmishes and battles reported near Laguna bay.—New Spanish-American

commercial treaty drawn up for approval.—U. S. Senate discusses Southern race problem.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—Readers interested in peculiar and striking attitudes of orators while speaking, will be delighted with this week's issue of *Leslie's Weekly*. A special artist was at the Mt. Vernon centennial and secured a number of photographs of McKinley while delivering his famous oration; two pages of photographs appear. Another special feature consists of two pages of snap-shots of public men on the streets of Washington. Also, of opening day of the House, scenes in Filipino and the Boer wars; amateur photographs, etc., with specially interesting letter-press. This is the Washington number, and worth many times its cost. 10cts. a copy—at news-stands.

The Saturday Evening Post.—La Lettre d'Amour is one of the best love stories Richard Harding Davis has written. The scene is laid in London, and the characters are a beautiful American girl, her mother, a wealthy young Harvard man, and a violinist of the Hungarian Orchestra. The illustrations are by Howard Chandler Christy. La Lettre d'Amour is the leading story in the Midwinter Fiction Number of *The Saturday Evening Post*, which will be on sale January 25.

Success.—We are much pleased with *Success* in its change from a weekly to a monthly. The January number is before us, containing 32 pages in beautiful cover. "Things that have made the century Great," by Lillian Nordica, is very appropriate and interesting. Its numerous articles are fully illustrated. 10cts per copy, at all news-stands. \$1.00 yearly. Success Company, Cooper Union, New York.

Teacher's World.—An educational monthly journal of methods, aids, and devices—full of helps for all teachers; profusely illustrated; large drawings illustrating the great industries of the world. Lessons and questions on all school-branches. \$1.00 per year. 13 Astor Place, New York.

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The nineteenth century is a century of the hand; the twentieth, above all things else, will be the century of the heart, and at its close those who survive will look back with wonder not upon our achievements, but upon our glaring faults, shortcomings, and fatal failures. The unspeakable corruption of our great municipalities, the domination of legislation by the

lobby and the corporation, the perversion of the civil service by the political spoilsman, the general subordination of principle to politics, will be looked back upon with amazement and shame.

The new century may threaten the stability of existing civil governments abroad, but it no less threatens the permanence of political methods at home.—*Leslie's Weekly*.

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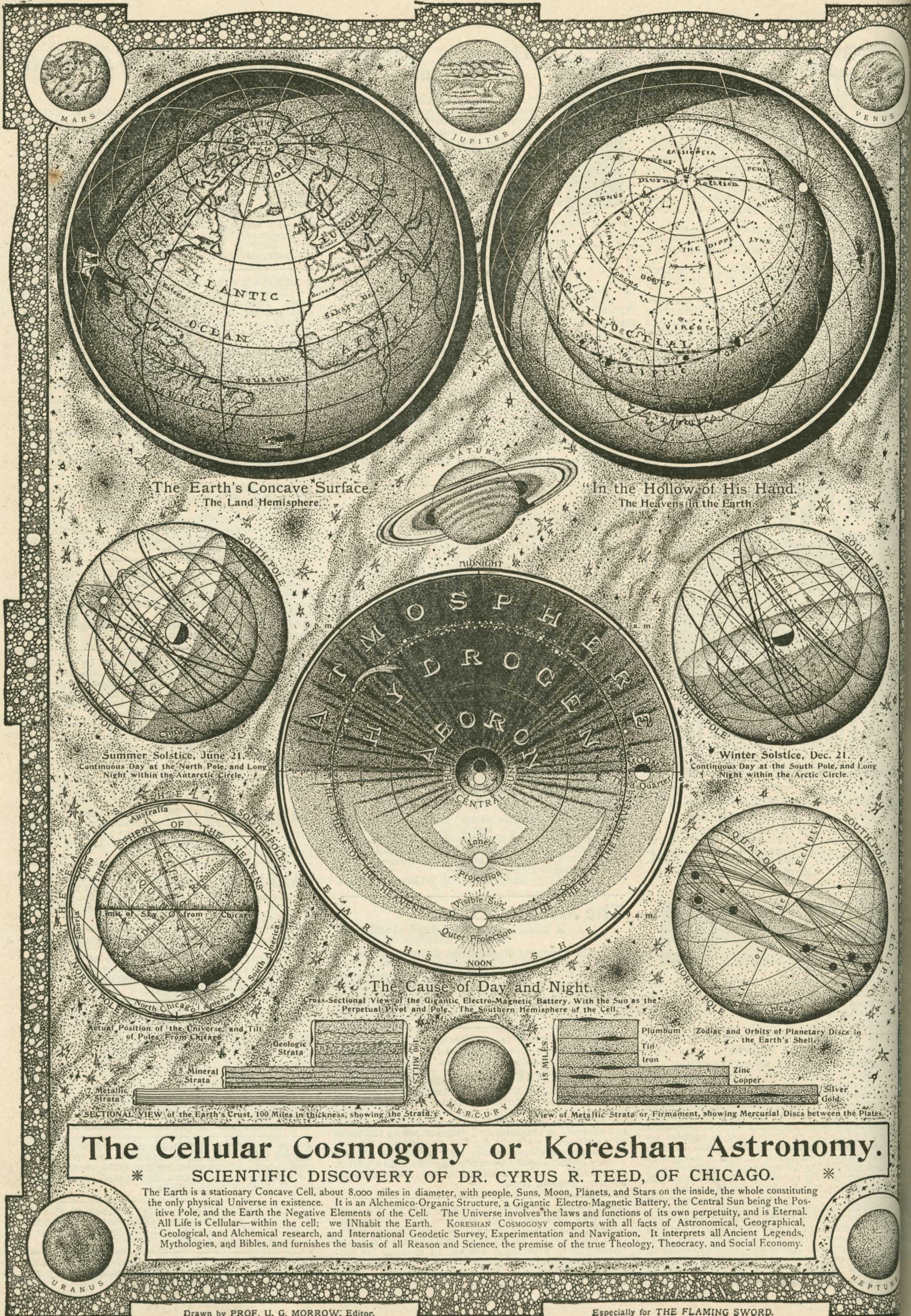


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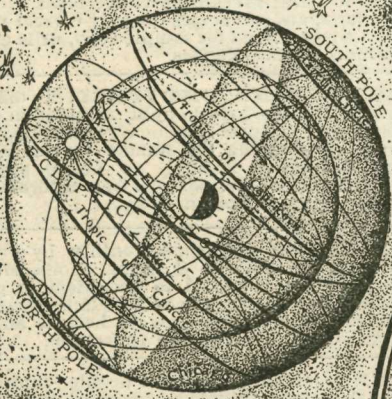
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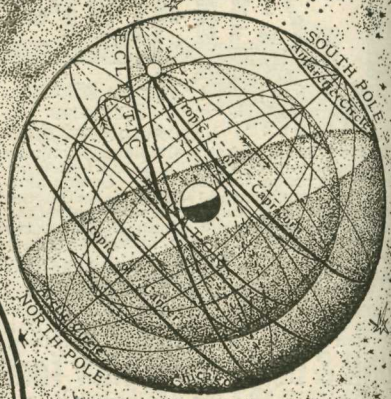


The Earth's Concave Surface
The Land Hemisphere.

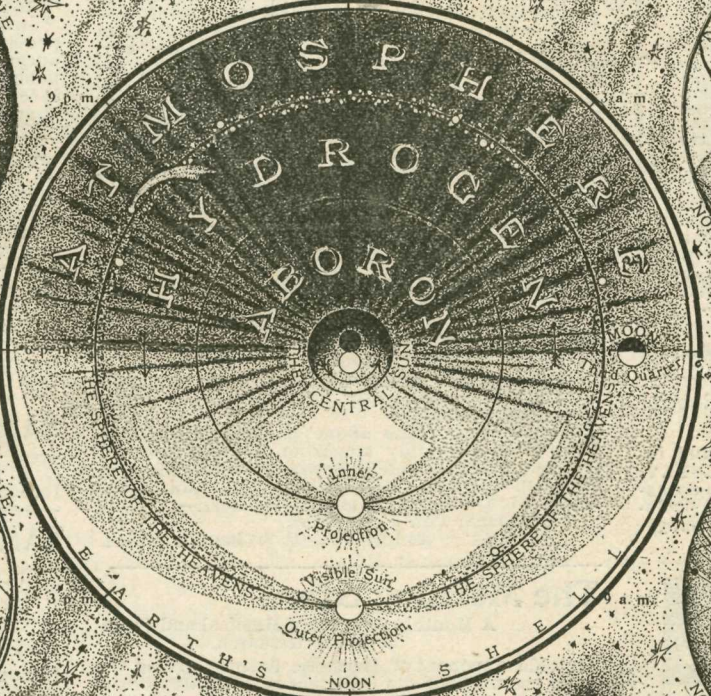
In the Hollow of His Hand.
The Heavens in the Earth.



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

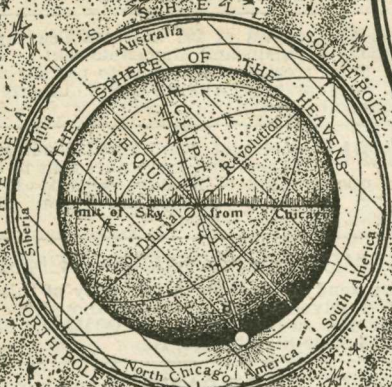


Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long Night within the Arctic Circle.



The Cause of Day and Night.

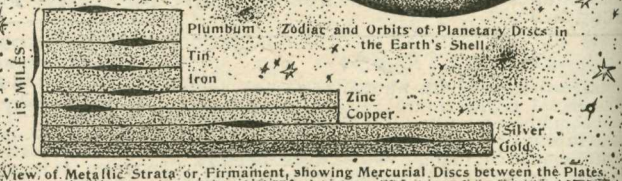
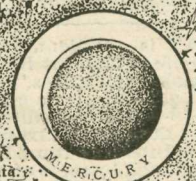
Cross-Sectional View of the Gigantic Electro-Magnetic Battery, with the Sun as the Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



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



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.