

## SPECIAL FEATURES OF THIS ISSUE:

Analysis of the Brain.—Organ of Size.—Limitation of God and Cosmos.—The Origin of Evil.—The Brotherhood of Man.—Uses of War.—Coming World Power.—Dives and Lazarus—Koresh in Chicago.

# THE FLAMING SWORD



March 2, 1900.

## THE CONTENTS

Structure and Function of the Human Brain.  
PART VIII.  
Analysis of the Organ of Size and Its Functions;  
Thought the Progenitor of all Things; Limi-  
tation of the Functions of Organ of  
Size Necessitates the Limitation  
of the Universe.

The Creator of Evil.

KORESH.

The Brotherhood of Man.

L. E. Borden.

Weapons of War and Palms of Victory  
Berthaldine, Matrona.

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

Prof. U. G. Morrow.

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

**EVELYN BUBBETT**, Associate Manager.

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

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## THE FLAMING SWORD AND IT'S WARFARE.

10,000 NEW SUBSCRIBERS FOR 1900.

SCATTERED here and there throughout the civilized world are earnest minds desirous of knowing the truth and serving humanity. There are a sufficient number to make up a great army, full of strength and power for the cause of Koreshanity, when they are found and educated in the principles of scientific truth. Centuries of experience, a dispensation of development, an age of progress, will ultimate in a magnificent harvest. The present order of things will be reversed; genuine reform will spread throughout the world, and truth will be applied in the interest of the individual, the nation, and the world. But ere these results are realized, minds must be awakened and hearts made to vibrate in response to the attractions of truth in its central Personality.

But finding the progressive minds is the difficulty. Truth invades the territory of the enemy, and it must fight every inch of the way. The mission of truth is to rescue captives from the planes of sensualism; to open the doors of dungeons; to break down the walls of prejudice, and to attack and destroy the citadel of selfishness. Koreshanity meets with resistance on every hand; and we pay dearly for every mind awakened to a knowledge of the truth! What has it cost from the beginning of the dispensation to produce the characters who will reap the rewards of the age? The blood of thousands of martyrs has been shed; nineteen centuries' persistent effort in the direction of the goal—and the universe has been concerned in the production of the intellectual and biological fruitage of the Christian dispensation. In view of all that has been paid that the new age may come, the value of an earnest disciple of truth cannot be estimated. And of how much greater value to

the world is the personal Manifestation of truth itself!

### Searching for Diamonds.

It is with the consciousness of the responsibility which truth imposes on those who come into a knowledge of it, that we labor from year to year in the spreading of Koreshanity. It is to search among the millions of pebbles for the rare diamonds; to sift the sand for particles of gold; to take the dross away from the material to be used in the construction of the new civilization. The knowledge of the importance of truth and the necessity of minds to receive it, make us appreciate more than the reader can perhaps imagine, the co-operation of our friends. We are enlisting soldiers in the noble warfare against the corruptions and fallacies of the age. When truth is fully appreciated, the love of its cause is stronger than mere love of country—it is the love for the world, in the desire to redeem humanity from its bondage.

We have no popular cause; nothing to which the world at large responds; no fad to become fashionable for a season; no fallacy to disappoint the people. Koreshanity is not attractive to everybody. It was attractive to *you*; but it may not interest your neighbor—perhaps not your own family. And yet there is sufficient force in the great circumference of THE FLAMING SWORD's influence, if exerted by all interested, to find 10,000 minds during the present year that will delight in the study of the marvelous System of Koreshanity. We have learned to be patient in our aggressive warfare; we wait for the hour of triumph, but our waiting is not that of idleness, but of diligence, persistency, and courage.

### The Power of Determination.

There is a potent force of will power in Koreshanity. When the determination is strong enough, the mind can accomplish wonders. We are writing this series of short articles on the work of THE FLAMING SWORD, for the purpose of suggesting to the mind the necessity of heart sympathy for the cause of truth; the intellectual recognition of its importance; and the necessity of oneness of purpose in organic effort in the promulgation of Koreshanity through its literature. That spirit of self-sacrifice which is generated through righteous desire, is more important and potent than all the booms that can be inaugurated. It is not the noise upon the battlefield that wins; not the number of shots fired, nor shells exploded; it is the well-directed aim that makes for victory.

There comes a time in the case of every student of Koreshanity, when he feels impelled by the love of truth to present this marvelous Universology to others; that time is when the truth strikes home to the heart and appeals to the man on behalf of his fellows. It is the spirit of desire to help the neighbor; and this spirit, when it reaches the point of application in the external affairs of the world, will bring the long looked-for brotherhood!

We are expecting a rallying-time during the present year;—in fact, it has begun. The consummation draws nearer; and the work increases in magnitude as the time grows shorter. We want THE FLAMING SWORD to shine brighter, and the influence of Koreshanity to reach farther out over the world. Let us make it a remarkable year in the history and progress of the Koreshan System, by making everything bend in the direction of great success for the Koreshan publication!



# 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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## Structure and Function of the Human Brain.

### Part VIII.

Analysis of the Organ of Size and Its Functions; Thought the Progenitor of All Things; Limitation of the Functions of the Organ of Size Necessitates the Limitation of the Universe.

ALL GENERAL LAWS pertaining to the organs of the inferior frontal gyrus, apply equally to the organ of size. It relates topographically to the third division of the alimentary canal; namely, to the jejunum. The term jejunum signifies empty or dry, and is supposed to derive its name from the fact that this part of the canal is found empty after death. This is not, however, the source of the name. This alimentary center is the most actively drawn upon by the aspirations of the body for material from which to build; for size depends upon increment, and thence supply of material for aggregation. While form governs the shape, size furnishes the material for shape. It is for this reason that this part of the alimentary canal expends its forces and material rapidly.

The organ of size, as a center of mentality, does not merely determine the character of proportion in objective things. It is the organ which presides over the size of the individual, as a whole, in whose aggregation of intellectual groupings it performs a function, and it also determines the comparative and proportionate size of all the organs of the brain and of the body. Size depends, emphatically, upon *material* supply; therefore the organ is the most materialistic and least abstract of all the organs and functions of this gyrus or convolution. A person having size large, all other things being equal, the subject embracing proportionate activity, is an expansionist in proportion to the nativity of

the person in relation to the planetary and stellar influences bearing upon the native.

It has been stated in previous papers, that the mind of man incorporated in the human body is the source of all creation. Both form and size derive their existence from prior form and size. No mind exists outside and independently of the human organism. The mind from which are eliminated all fallacy and all evil is the mind of Deity. The mind in which reside both fallacy and evil, is the mind of satan and the devil. These are two distinctive and antagonistic qualities of mind, which ultimately result in the battle of Armageddon, that final culmination of evil and good in which the dispensation terminates.

When in the contemplation of human possibility man can grasp the truth of the origin of mind from the original source of mentality,—that all mind originates in the prior mind, and that the offspring of mind returns to the parent of its existence; that is, that origin and destiny are one,—he will begin to acquire a consciousness of the functional importance of the cerebral centers and poles of that organic mass called the encephalon. Conscious of the foregoing facts, the student may attempt to grasp the great truth that the size of the universe—having its material increment derived from the activity of the function of size in the organ of size in the human brain—is determined by the capacity for supply of this particular organ.



In the analysis of the human organism, we have been forced to the conclusion reached by the ancients, who were conscious of the truth that the individual man was microcosmic. A comprehensive analysis and synthesis of the structure and function of the man inevitably determine the fact that he is a universe in its least form. Size is a property of dimension; without it the thing could not exist. Every characteristic of the individual life obtains in the universal, and size—a property of dimension—belongs equally to both the universal and the particular of being. The great universe has size; and because the law of proportion is a fundamental law of existence, the human mind—in which exists the organ of size, and from which proceeds the substance from which all matter has its origin—is capable of appreciating the limitations which render the existence of the macrocosm possible.

It is only through the ignorance of the human mind (in a state of progressive or retrogressive development), that the universe is conceived to be illimitable. Illimitability would preclude the possibility of the conception of size as a property of dimension. The mind cannot conceive nor adduce an argument in favor of this “universal delirium of lunatics.” If, upon the basis of a belief in Deity, we conceive the supreme mental consciousness of the universe to know *all things*, then there is nothing else to know; hence Deity himself is limited. Omniscience implies limitability; and no statement of Scripture, nor an analysis of the term omniscience, can preclude this reasonable conception of the character of causation.

We cannot consistently and comprehensively study the function of the organ of size in the human brain, without a comprehensive knowledge of the principle of size as it inheres in the tangible scope of size, obtaining in the universal dimension. Size, as pertaining to the universe as a composite whole, involves the radius of a diameter extending from the center to the circumference of the cosmos. In this area are embraced the central star—the nucleus of the cosmic system, the atmospheres, in which are the almost innumerable panoply of stellar focalizations, with geologic, mineral, and metallic strata, in which latter we find the mercurial discs called planets. The proportionate relation of men to these planetary

limitations is determined by the proportionate extent of form as limited by planetary orbits in the composite metallic stratum. The organ of size is the determinator of size, as pertaining to this specific creative property.

We desire once again to call the student's attention to the fact that all Deific functions, of whatsoever character, are projected and exercised through the mentality of the human mind, through the organs of the human brain; and that the existence of the organs and the exercise of their functions are definitely proportioned to the limitations of the universe, and to further impress upon the mind of the student that, throughout its extent, there obtain involuntary operations which have their origin in the involuntary powers of Deity. Size is an organ of limited function; its supreme office is to determine size as a creative force. Had it not the power, in its office of the creation and circumscription of size in the universe itself, it would obtain only as a useless organ and function.

The very fact that the brain and mind possess the function of determining size as belonging to things, is a demonstration that the universe is limited; that it has size,—size being a property of existence only as it determines the limitations of the universe as to its dimensions. In the discussion of the question of the limitations of the universe, as a fundamental proposition of the Koreshan cult, we will ask the advocate of the theory of illimitability to show us one existing thing possessing the properties of existence, individuality (undividedness), form, size, weight, color, etc., that has not limitation, and we will yield the argument.

It does in no wise follow, because the ordinary mind, born and educated in fallacy, puny and insignificant, cannot comprehend the law of limitation as belonging to universology, that the universe as a whole does not embrace in its existence the principles and characteristics which belong to all known things in existence. The function of size is Deific. It is imparted to man from Deific personality, and the size of the universe depends upon the exercise of its function in God, through the instrumentality of tangible humanity. Its mere power of observation as a mental perception through which the comparative size of things is relatively determined, is the least of all its uses in the economy of universal things.



The substructure of the Politico-Social Economy is the science of astronomy, the pediment or ground of which is the physical earth. The superstructure is the science of mind as agreeing with, and corresponding to, the substructure, the science of astronomy. The comprehension of mind and its relation to body, with the corresponding comprehension of astronomy and its relation to the earth, unitedly comprise the formulæ for the perfect social system

One man must overcome for all, and become the High Priest of all. It is distinctively the doctrine of Judaism as set forth in the typical ceremonial of the Hebrew, which portrayed the great central law of life,—that all forces must flow from all circumferences to one center, to be recombusted, reformulated, and revitalized for the renewal of life. It is also the doctrine of Christianity. Said Jesus: “I will come again.” He pointed distinctly to the end of the dispensation, when he should again descend from heaven, through the conduit of re-embodiment.



## The Creator of Evil.

The Origin of Life and Death, Good and Evil, in the Supreme Cause; the Personality of Deity; God Expresses His Own Mental and Physiological Functions in the Tangible Humanity.

SECULAR SCIENCE says: "The author of this world invented not only the good, but also the evil in the world; he invented cruelty; he invented sin." So far, *Secular Science* agrees perfectly with what purports to be the voice of God, for the Lord says: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." *Secular Science* further says: "If he invented sin, how can he be otherwise than sinful? And if he invented cruelty, how can he be otherwise than cruel? From this inexorable logic we can only escape by giving up the hypothesis of a personal Creator." The logic is all right, but the difficulty is in the premise; and the premise is the result of ignorance.

Human *debris* is the result of the involuntary operations of the human functions, mental and physiological. If the personality of the human organism were absolutely and exclusively voluntary, perhaps there would be no excrementitious waste, and man would not produce or create from himself anything objectionable. He does, however, regardless of his fastidiousness, project and eliminate the continuous results of his involuntary operations; yet this is no argument against his personality.

If the writer in *Secular Science* were a little more comprehensive in his conceptions of causation, he might embrace the consciousness of the possibility of there obtaining—even in the personality of creative power—an involuntary function. Nothing can be projected from cause that does not reside in it. Personality is

the product of Cause, therefore cause possesses personality. The personal man has both mental and physiological involuntary powers, therefore the Cause which produced man has both mental and physiological involuntary powers. The personal man has both mental and physiological voluntary powers, therefore the Cause of man has both mental and physiological voluntary powers.

Man involves the principles of both life and death, therefore the Cause of man involves the principles of both life and death. Man dies, therefore the Cause of man has within himself the forces and powers of death. The personal Lord (Jehovah), who was the image of the invisible God (within him), the first-born of every creature, by whom all things were created, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, by whom all things were made, and who is before all things, and by whom all things consist, and who is the head of the body—the church, had power to die; hence God the Lord—visible, tangible, and personal—died and rose again.

Were it not for the fact that mentality has an alimentary canal and an open channel for the elimination of its rubbish, we might become disgusted with the mental slush with which the world today is being deluged; but even the mental slum of all the sluice gates of defecation may be thrown out as fertilizer for the soil from which there shall spring a regenerated humanity.

## The Brotherhood of Man.

L. E. BORDEN.

EVERY DAY we hear in joyous tones that the tide of progress comes rolling in, and those who stand upon the beach and watch the great waves, almost hold their breath, so they tell us, in awestruck wonder at the swiftly moving flood. The Brotherhood of man is coming fast, they say. Where are the pessimists? Are any left? Let them make haste to pipe a merry strain and show no more a frowning face when love and peace keep holiday.

What happened in Georgia the other day? Something that could, perhaps, have taken place nowhere in the civilized world but in the United States; something that gauges the genuine quality of our civilization and the loving kindness of our Christianity; something that shows with what sincerity our hearts join in the words our lips repeat so fervently: "God hath made of one blood, all the nations of the earth."

Bishop Turner, who has been entertained by mem-

bers of the royal family in England, breakfasted with Gladstone, was the honored guest of the queen of Spain, and has traveled in many foreign countries, was stricken by paralysis while performing his duties at Savannah. His fellow Christians in Georgia refused to grant this eminent man who was helpless from disease, permission to ride in a sleeping car from Savannah to Atlanta, because he was born a Negro! Without a murmur Bishop Turner allowed himself to be carried into the filthy car set apart for his race. With the patience of a noble soul he submitted to the insult imposed upon him by the heartless representatives of Caucasian superiority.

On account of recent legislation in Georgia, it is said to be difficult for a self-respecting Afro-American to travel in the state. It seems to be about time to hold a mass-meeting to glorify ourselves and to exult over the incoming of the Brotherhood of man. But there are other signs telling of its swift approach. A Bible trust



is the latest achievement of a world that no longer trusts the Bible. The price of the Scriptures has advanced twenty-five per cent on account of the combination controlled by five great Bible houses, the Oxford, the International, the Eyre and Spottiswood, the Cambridge, and Thomas Nelson and Sons.

It has rather an unfamiliar sound to ears accustomed to the song, "Salvation's free," to hear of a corner in Bibles. It is needless to say that the object and result of a "trust" are to put more money into the pockets of the rich manufacturers, while small dealers are forced to the wall. By this means, we have seen the price of every article of consumption, from wheat to candy, advanced beyond its legitimate value. It is only a step from natural resources to spiritual resources. Now, the power of monopoly wants to corner up the bread of life. If the Holy City described in the Apocalypse were not so difficult of access, what a mad rush of speculators would flock to buy up the pearly gates and melt into coin the golden streets!

Two or three months ago, the chair of Applied Christianity in a Western college was filled by a professor who was brave enough and true enough to teach that the early church was communistic, and to declare that our system of private ownership of natural resources is a crime against God and man and nature; that natural resources are not property, and cannot be so held without destroying the liberty of man and the basis of the religion of Christ. In short, he taught the Brotherhood of man and the common and equal right of all men to the earth and its resources as their common inheritance from God.

These economic principles did not suit the trustees and friends of this Western college; they said that such

teachings conflicted with the ideas of the wealthy class, and prevented them from making endowments to the institution. They set the prospect of endowments before the honor of teaching and maintaining the principles of Christ. The pressure, as was inevitable, became so strong that the professor resigned from the chair founded on condition that he should fill it. This incident may further illustrate the exceeding popularity of the Brotherhood of man as instituted by the Founder of Christianity and recorded in the Bible, among the class that holds the balance of power and has inaugurated the Bible trust.

"Why is it," asks *Life* with its usual discernment, giving a sly thrust at the tendencies of the age, "that Dr. A's congregations are so small and his church is almost deserted by fashionable people?"

"Why, don't you know?" is the rejoinder, "they say he really believes in the Bible, so of course nobody wants to hear him."

Clergymen go on preaching that competition is the life of trade; they do not hesitate to defend commercial trusts. Why do they not propose to organize a trust for the good of humanity? Why not use the same common sense, tact, and energy that go into a business enterprise where half a dozen millionaires reap the profits, to combine for the benefit of society at large, to bring down prices and help the poor? When we can point to such great movements, when we have put away our selfish competition, to return to the simple communism of the early church, then it will be something more than an idle boast to talk of the Brotherhood of man, which comes only in response to the ardent desires of those who are willing to toil and suffer and die, if need be, in the name of humanity.

## Weapons of War and Palms of Victory.

War a Factor of Progress; its Uses in the Economy of the Universe; the Hero of the Battle of Armageddon, the World's Peacemaker.

BERTHALDINE, MATRONA.

THE GENUINE peacemaker is the holy Warrior, the true Hero, the fighter of the good fight of faith, in the work of establishing institutions expressing the righteousness of that eternal Mosaic, the Decalogue. In the human body, just so long as a law of health is disobeyed, there is a conflict of the forces of life and death, with the resultant called disease. Conflicting forces must operate in every domain of life, until intelligent obedience to law effects equilibrium and establishes a legitimate peace. There is no greater evil than an established false peace; it is the essence of treachery to the eternal Shiloh, and is productive of an intolerable strain of apprehension and agony in all aware of its real character. A fair fruit with a rotten core is an abomination if appropriated as a food for satisfaction.

War, an eternal and essential factor in the divine economy, is a necessary evil, serving the divine purpose of ultimately establishing true peace on the sure founda-

tion of obedience to the laws of life and immortality. Peace at the expense of treachery to righteousness, arouses the war-cry of the Gods who aggressively advance, bearing the standard of Jehovah's holiness, the science of the law.

We thank God that the Almighty was and is and ever shall be a warrior for the establishment of his own truth and righteousness, which alone bear the peaceable fruits of the spirit of his life, love, joy, and peace, with all their arts and graces.

If the peace criers under the hovering war-clouds of today were real heroes, they would cry less for peace, and search more for the causes of war; and when they discovered them, they would put on the whole armor of God, and become peacemakers, they would come up to the help of the Lord against the mighty forces of evil, to subdue and enslave them to serve the powers that make for righteousness. Then this battle-scarred earth of ours might know a day of rest, and be deco-



rated with all the glorious emblems of the nobly earned triumphs of the arts of peace.

Every man who has dared to name himself Christian, as a professed follower of the Lord Jesus, should in this day of commercial greed show himself to be a warrior of holy boldness, in aggression for the overthrow of the competitive system, for the destruction of its fictitious money, and for the freedom of the millions enslaved and degraded by it. Every woman, and every man also, who has called the human body a temple of the Holy Ghost, should be a warrior for the defense of the rights of a holy maternity, to cradle the life of the world to come, and to protect the body of woman and the seed of man from the desecrations of lusts more debasing than the passions of the beasts of the field.

Warriors are needed—more heroic than the fathers of the Revolution, who hurled the British tea into the ocean's depth—to hurl every barrel of whiskey and case of tobacco into a Gehenna fire to smoke out and fume, as a danger signal for the innocents yet unborn, who are to know the citizenship of a Golden Age.

Agony for victory over the present ruling forces of evil is heaping up in the Motherhood of God, whose triumphant life shall yet impulse a heroism, such as the world has never seen, to wars that will not cease till they have devastated the established order of things and disintegrated every organized form of fallacy. We have heard of a devoted methodist, who prayed in his church for the descent of the Holy Spirit in the following language: "O Lord, come! come right down through the roof, and I'll pay for the shingles!

A war for peace on the basis of the established

righteousness of the law, may be costly to the old build-ings of church and state; but it is worth having at any known price; it is priceless. The fruits of the iniquities of the present order of things are bound to grow so bitter and poisonous, that men by the thousands will throw down all arms in defense of them, and will gird themselves to fight for the divine life of the new order, originating in the science of absolute truth. Its Hero of heroes wields THE FLAMING SWORD as an implement of war in the service of the Gods. He will use it to arouse a war-cry that will reverberate within the confines of the universe, till it becomes a minor chord in the great poean of victory to be heard resounding in reply from Him who has overcome the last enemy of man, and been crowned with righteousness and eternal life.

It is for the Overcomer to speak peace, to end war, to teach men how to beat their swords into plow-shares and their spears into pruning-hooks. It is for the Victor to relate the nations by the tie of his blood, and to turn them to a new language of science, which is the language of divine love. Love knows; knows the sacred uses of war; knows how to order the divine economics so as to make all things work together for good to them that love God.

The Lord Jehovah loved his Elohi. He made every one in whom he planted his holy seed, a joint heir with him to his promised inheritance of the rightful throne of Elohi, the human intellect in its highest state of development, from which he will rule the thought of the world, and thus secure conformity in the lives of men to the laws of God, for ages to come, of supreme arch-natural glory, in which the peace of God, the Shiloh, shall keep the heart and mind of man from trouble.

## In the Editorial Perspective.

THE EDITOR.

THE MODERN WORLD is productive of great things. Time has brought us to a remarkable period in the world's history; we are living in an age of proliferation, in the day of surprises and marvels. Powerful forces are operative in the creation of the stupendous, the colossal, the gigantic. The tendency is to the world-wide, the universal. The world hastens; it strives to do more and more with less force. There is a saving of labor by inventions; the energies of the physical world are utilized in the execution of great world-projects. Great rail-roads girt the earth, and canals open up the veins of commercial circulation; and the products of toil are carried from shore to shore over the bosom of the seas. The great things of the modern world stand out in striking contrast with the plodding methods of a century ago. How little of the world was known in the days of Columbus! Then, civilization extended to the radius of only a few thousand miles from Rome; the entire Western world was unknown. Now, the whole habitable surface of the great wall of the universal cell is the field of progress. In past dispensations, universal governments were limited to the frontiers of civilization. We have seen Babylon, Medo Persia, Greece, and Rome rise and fall, as great world-powers; and each succeeding government pushed its circumference yet farther out into the field of the world. The great image of gold, silver, brass, and iron grew in the East, with its head in the representative golden era, and with its feet extending into the dispensation

of Pisces, the foot of the great Mazzarothic cycle, the end of the Iron Age. The time of the fulfilment of the ancient prophecies has come; and we see the ominous signs of the establishment of the Fifth Universal Empire in the growing tendency in the direction of the conduct of human affairs on the universal scale. Neither the English Lion nor the Russian Bear can attain to the power of universal dominion; neither has the force of divine progress. Each modern government is subject to the sovereignty of gold, and this reigns supreme in the world of perverted things and uses. The pivot of the coming world-power is the point of transmutation of the four great elements which have characterized the governments of the past; the point of metamorphosis of evil to good; the point which shall constitute the center of the great vortex which the world is entering. The great system of divine Imperialism is to merge forth from the impending world-wide revolution, which is the inevitable result of the present world-forces in the creation of the things of magnitude, the culmination of all perverted things. Then universal chaos will become transmuted to universal order; war to peace; death to life; and all peoples will become subject to the one supreme power on the throne of the Imperialism of Deity in the natural world!

In the recent Chicago anti-trust conference, many discordant reform elements were brought together to listen to conflicting views concerning the advantages and the evils of the



trusts. There were as many remedies offered as there were factions represented. But we note a gradual change in the tone of those who oppose the trusts. They are becoming more and more conservative; they are coming to accept the existence of the trusts as a fact illustrative of the advantages of co-operation. The tendency now is to have the government take possession of the trusts and control industry and commerce. There is a growing sentiment against the competitive system. The money power is finding the competitive system too slow for the times; it is endeavoring to reach the climax through co-operation. The majority of the anti-trust factions are not advocating the destruction of the trusts as they were a few years ago; the notable cry now is for the abrogation of certain special privileges which the trusts enjoy; otherwise, they are thought to be in the line of right. The endeavor to make the trusts a political issue—that is, the endeavor of reform factions to institute economic reform through modern political methods, is just what the politicians desire; through intrigue, a reform measure can be crushed at the ballot box. Meanwhile the trust element is setting the ponderous machinery of the co-operation of hell in motion for the benefit of the money gods. The millionaires have learned that co-operation is a labor saving institution; it is in line of the progress of hell against the interests of humanity. The work of the anti-trust movement is superficial; modern reform serves to agitate the surface and to fan the fires of the industrial revolution. Reform factions are multiplying; divisions of labor continue. At the same time the gigantic corporations are concentrating their forces around the throne of the money power for the final struggle!

It means something to take a central, calm, dispassionate, and unprejudiced view of the conditions of the modern world, and to enter upon a scientific analysis of the cause of human degeneracy and prevailing evils. It is easy for dissatisfaction to seize the multitudes; and it is not surprising that the world-wide discontent should find expression in men who lend themselves to the choosing of a grumbling vocabulary. The world will never be reformed by kickers, nor by mobs of strikers on the streets, that make war upon their brothers who have the right to seek employment wherever they can find it. Koreshanity is not favoring either side in the great conflict of capital and labor. We sympathize with the oppressed everywhere; but we know that the millionaires need deliverance from the present hells as much as any other class of people. We are not opposed to viduals, so much as the system which gives the advantage of one class over another, in the great struggle for existence. Ours is the broad view of the world, looking to the establishment of the new civilization, in which men who are now in bondage to their own greed will be as welcome as those who are now oppressed by the conditions which ignorance and chaos bring. THE FLAMING SWORD is not grumbling. It is telling the truth about the world; teaching the Science of human deliverance, and urging the necessity for the institution of the scientific system of human relations for the happiness of all. The love of the world's great Teacher, now manifest, goes out to all the millions of the inhabitants of the earth; and he welcomes as disciples, men and women from all classes, planes, and conditions. He seeks to destroy selfishness; to remove the curse from the world, and to instil in the human heart that love of service for the neighbor which will ultimately make humanity one great Brotherhood in the bonds of the true religion.

The modern church has no use whatever for any plan having even a semblance of the communism practiced by the primitive Christian church. The clergy of today repudiate any movement that stands opposed, in any degree, to the competi-

tive system. It would really be too much for the apostate church, after having followed paganism for fifteen centuries, to acknowledge at this late date, the righteousness of a communistic brotherhood! The primitive church had to do with the secular affairs of its people. The churches in various parts of the East, during the first two centuries of this era, were little groups of people having common interests in life as well as the goods of life. The apostate church had to do with secular governments; it has been exalted to the thrones of tyrants; and its policies controlled Europe for centuries. In America today, if the church does not control, it endorses the conduct of human affairs in the republic; and the members of the church are engaged in the very lines of business which oppress the masses. Rev. Keene, of Evanston, Illinois, is endeavoring to teach some phases of co-operation and communism in his church; and he has become the object of attack by every one of the score of churches of that city, with but a single exception. The clergymen are persecuting him, and the leaders of his own congregation have deserted him for quoting Luke's description of the practices of the primitive church, where "they had all things common"!

Trusts, corporations, and syndicates are gradually reaching out over the entire field of industry. Nearly every article in general use by the people is controlled by the trusts, from the match to the railway train,—covering the entire products of labor. The world is not progressing rapidly enough for the trusts. The avenues from the circumferences of production of wealth, to centers of accumulation and control, are wide open, with all the facilities that genius can devise from the handling and transmission of products. The circumferences must now be stimulated to greater activity. The latest scheme for a trust organization is a syndicate of farming. The time is ripe for such a move. Hundreds of thousands of mortgages encumber the farms of Europe and America; millions of acres can be obtained by simple foreclosure in thousands of instances where interest is in default, and the land turned to possession of syndicates which would invade the rural districts with the most improved agricultural implements, and make beggars or hirelings of the farmers. This would lessen the cost of production and increase the profits on the products. The governments sit quietly by and permit the gigantic corporations to seize upon every form of industry known to man; while the governments *could*, in the interests of the people, occupy the places of the trusts, and control industry and commerce for the benefit of the people!

The action of the senate of the United States is considered as having settled the money question for many years to come—perhaps removing the question from politics. The gold-standard majority seems to be in position to control the senate until 1906, at least. The golden calf will not easily be overthrown. The protection of gigantic corporations continues. The powers of oppression are rallying about the republican elephant to block reform. The money power is organized, with all the machinery of the government under its control. Can all this force be overcome by mere agitation? Can it be overthrown by discordant reform factions? The trusts have taken labor agitators by surprise. The party in power, with the force it has behind it, is in contrast with the factions having theories which cannot be applied. Southern slavery was not peacefully abolished; the issue was not settled by the ballot, but by revolution. A greater power holds the nation's toilers in a greater bondage; and it is a bondage that will not be thrown off by the vote of the people. A worse thing comes,—the crowning horror and terror of the ages, in which the nations reap the whirlwind the fruit of the



spirit of the competitive system, the love of money. Koreshan-ity raises a note of warning; it presents to the world the remedy, and opens the future to the view of the world, with its applied Science for the welfare and happiness of humanity.

To vote or not to vote—that's the question under discussion by the women of America. For over twenty years a society of women has been in existence for the purpose of promulgating the theory of equal suffrage. The tendency of this generation is toward recognition of the ability of woman. We are in sympathy with every true impulse for the freedom of womankind. Equal suffrage obtains in the government of the Koreshan Unity; and it is through this System that woman will be restored to her rightful dominion. The ballot box is not woman's savior. Woman can do no more, under the present order, toward reforming the world by voting for corruptionists, than she has done in teaching the present generation. She fails to exercise her powers for the greatest good when she has her child under her influence. She makes the votes today what they are. If she cannot reform the growing generation, how can she reform that which is already grown? When woman awakes to the sense of her responsibility, when she awakes to the exercise of her functions in the reconstruction of human society, she will enter the plane of power over the world, in the exaltation of the mind for the blessing of humanity.

A Chicago charity patient is considered as having imposed on the public, and to have committed a crime against popular philanthropy. He was an old man, a well-known character formerly on the Chicago board of trade. He became ill, and was taken to a charity hospital, clothed in an old and tattered suit, and in apparent destitution. After his death, \$5,000 were found in his clothing. His coat and vest were literally lined with gold and silver coins, sewed in the lining; fifteen \$100 bills were fastened in his vest pocket, and his coat contained bonds and mortgages worth \$3,000. He was a miser; possessing money, he asked the public to support him. His mania for money compelled him to impose on charity. He was aping the hundreds of millionaires of the world. The crime of hoarding money while further imposing on the people, is becoming fashionable in the highest social circles. It is the crime of the aristocrats. They control the wealth of the world; the nations are the great charitable institutions for the care and support of the parasites who live in luxury, while the millions border on starvation in lands of prosperity!

The world is face to face with the acknowledged fact that crime is constantly increasing. Criminals are products of modern civilization, modern society; they are the external index to the heart of the modern world. Men insist on doing as they please in every department of the world; and it is not surprising that incarcerated criminals should be incorrigible. California is about to take a dangerous and extraordinary step in the work of extermination of depravity, by placing criminals at the mercy of a board of criminologists, in whose hands an innocent man may have his life snuffed out to satisfy the "scientific" opinion as to his incorrigibility, in the same way that many sane people are confined in asylums because physicians, for the sake of money, adjudge them to be insane. It is proposed that incorrigibles be executed, not by sentence of court, nor for crimes committed, but on the ground that they might perhaps prove dangerous to society if released! Petty criminals may perhaps meet their doom in the electrical chair, on the gallows, or under the hypnotic influence of ether or chloroform; while the most incorrigible persons, who persist in crimes against humanity, through the machinations of oppression, will go free—until they fall in the impending and inevitable revolution.

Graven images of the modern god, the golden calf, are prohibited by law. Money is sacred, and must not be copied. The commandments are explicit: No gods must be had above the dollar; no likeness shall be made of it; its name must not be profaned; it must be remembered and kept holy; it must be honored; that we may be allowed to live upon the earth; it must not be destroyed nor mutilated; it must not be adulterated; no one shall steal it,—but those specially licensed to rob the people; no one must protest against the false witness of the value of labor; and the wealth misappropriated by the worshipers of mammon must not be coveted by the poor. Recently, at a church fair in New York, gilded discs of candy, in the form and image of \$20 gold pieces, about ten times the size of the coin, were prohibited by the authorities of the government; and yet the entire money system is in itself counterfeit. Gold is now demonized; but it will soon be demonetized!

The modern mind conceives that time moves in straight lines—that is, that it is always forward, and that time is continually moving into the unknown and the new, rendering analysis of the future impossible, and leaving the past invisible beyond the horizon of history. Do the orbs move in straight lines? The earth itself is spherical, the universe is cellular; and the great belt of the Zodiac, on which times and cycles are measured in the physical world, is a circle. Time moves in circles; time returns to itself in specific periods. History repeats itself; the universe produces the same things again, in accordance with eternal law, and therefore, the future can be scientifically known. Koreshan prophecy is scientific; it reads the future; it analyzes the present, and explains and mirrors the past.

It is predicted by Monsieur Bloch, the great Russian political economist, that we are approaching the end of all war, because the implements of warfare are becoming too destructive to use. He does not presume to say that the war spirit is dying out. It would be a strange peace that would come to the world because the hatred of one nation for another, measured by the force of 200 pound nitro-glycerin shells, machine guns, and the terrible mausers, should become too powerful for endurance! The Russian peace prophet is in error. Universal peace will come when nations have done their worst—when fleets and forts, armies and armaments, have been destroyed by shot and shell in the world's greatest conflict, the final revolution and catastrophe of the Iron Age.

Democracy reverses the order of progress when it ostensibly leaves the settlement of great questions to the people, and then permits demagogues to answer for them. The people cannot settle the questions of their own welfare. What the majority desires in one nation—what is considered right by one people, is decided to be iniquitous by the people of another nation. Justice is subject to the caprice of the people of the different governments of the world, and righteousness fluctuates with the vote of the masses. The people sit in judgment to settle the destiny of the gods. The popular will is never a safe guide; it changes, and must at sometime come in conflict with eternal law.

It is not always indicative of failure to run things "into the ground." Darius Green ran his flying machine into the ground and failed, it is true; but the Koreshan Geodetic Staff ran a rectiline into the ground and succeeded. The earth is the groundwork of the universe, as the body is the pediment of life and mind. The Boers hide from the British by running into the ground—caves and bombproof pits. Canals are run in the ground; rivers flow through earthen channels, and trains run



through tunnels; and mining shafts pass through strata of earth and rocks, while the farmer runs his plow in the soil.

Time moves in cycles; life courses through humanity in its spiral rounds of progress. The universe returns to what it was; and we may live the past over again. It is not a loss to be what was, for there is nothing new under the sun. The sun loses nothing when it goes back to the East where it was the day before. Progress does not lead us away from the earth, it does not take us out of the universe. We are here in time, in life, and in existence, in the great cellular cosmos; and we have been here eternally.

Custom makes duty to be done; custom houses make duties to be paid. Duty may be given, or it may be taken; it can also be discharged, but it comes back again to be re-employed. The British and the Boers are discharging duties toward each other, in the shape of lyddite shell and mauser bullets; and they must stand the consequences of continued exchange of courtesies. Duty is summed up in the Golden Rule: Duty others as you would have them duty you!

The millionaire who expends \$140,000 in purchasing votes and bribing courts and election boards, for the office of senator, with a salary not exceeding \$10,000 a year, sees more in the office than the mere honor and salary. The case of millionaire Clark, of Montana, is exciting the attention of the people of America. He had his eye on such profits as accrue to corruptionists from corporations which purchase legislation in their favor!

The earth is continually re-embodiment itself, its life, and its energies. The divine mind is continually expressing itself in all planes of existence. Humanity progresses from generation to generation, from age to age, through processes of re-embodiment and reincarnation. Re-embodiment obtains in every plane of nature, in every process of propagation. Reincarnation is the central law of life.

The daily press describes the Frick Carnegie suit, involving the question of \$21,000,000, as the "great battle of the

Titans." This is too dignified a description of a dispute over possession of wealth which belongs to the people. A reform journal illumines an article on the suit with the following headlight: "When Thieves Fall Out!"

Christians who believe in the eternal separation of church and state, find it difficult to harmonize their view with the hope of the coming religio-secular government, the divine kingdom on earth, promised by the prophet.

There is a full stop after every sentence,—even after the sentence of death. Koreshanity punctuates the language of the curse, the language of hell, and brings a new period of history.

Purchasing power inheres in the value of uses performed, in the products of labor. Values no more depend upon money, than temperature depends upon the thermometer.

The mythical god of modern Christendom cannot be the father of the tangible human race, because he is not a (p) parent.

Koreshanity demonstrates its premise by the extension of straight lines, for the purpose of making demons straight.

The Almighty is always first in universal peace, first in war against evil, and first in the hearts of his disciples.

Books and papers are printed by machinery; but it requires brains to write them and to read them.

The so called leaders of the people are dealers in their own wares for the sake of the profits.

Christian science view as to when the twentieth century begins: It doesn't matter!

The trouble with the trusts is that the trustees will not trust the people.

Do not go to an ex-stream for the waters of truth.

Forget yourself, and others will think of you.

The world is being guyed by blind guides.

## Editorial Discussions and Miscellany.

THE EDITOR.

### The Rich Man and Lazarus.

EDITOR FLAMING SWORD:—Will you kindly explain the parable of the rich man and Lazarus? If you prefer, answer through the columns of THE FLAMING SWORD.—E. S. F., Millersville, Pa.

Jesus did not come to teach mere moral lessons to the multitudes; when he answered their questions, he spoke of *himself* as the fulfilment of eternal law. What He said to them in parables was concerning himself and his experience in the performance of use to humanity. Ask, through analysis, what a seed has come for; and in its own language, it will answer concerning itself—what it is for, and what it will do; but its answer is through its own symbolism, and the multitudes do not understand what it says.

The usual view of this parable is, that Jesus was describing the character of two individuals whom he chose for the purpose of

illustrating a lesson in morals, to suggest to the multitudes the necessity of believing something to escape going to hell. For some reason he charged the rich man with no crimes; the rich man simply lived well, wore good clothes, and moved in the highest circles in society. For some reason, Jesus omitted to say anything about what *good* thing Lazarus had done that he might go to heaven. Lazarus was simply poor,—he was a beggar, covered with sores; he was an outcast. Is it a righteous thing to be diseased, with corruption breaking out all over the body? Does hunger make a man an angel? Do riches condemn a man to eternal torment? Was not Abraham wealthy? and Job a millionaire?

The parable refers to a specific character—the rich man; the man who may gain the *whole world*, for the purpose of

losing his riches and his soul, for the sake of humanity. The rich man is the divine Man; he was clothed with the royal purple, and with the fine linen of righteousness; he was Jesus the Christ, "who, being in the form of God [the perfect human form] thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, \* \* and became obedient unto death, even the death of the cross." In other words, the divine Man dissolved himself and disseminated the divine Seed in the soil of the mortal world, and entered the state of death that he might multiply himself and stand forth at the end of the age in 144,000 personalities just like himself, at the end of the Christian dispensation. In His cross with sinful humanity during the Christian age, he "himself took our infirmi-



ties, and bore our sicknesses" in himself.

Lazarus is the result of the death of the Christ in humanity; he is the "man of sin," the mystery of iniquity, Joshua clothed with filthy garments. He is the sore-man, the lazar-house, at the end of the Christian dispensation. The rich man—the humanity of Jesus, died in his descent, and voluntarily went into the torments of mortality. When Lazarus dies, he dies to the hell condition of his outer man, overcomes death, and ascends to the state of Abraham, the father of the multitude. The rich man was Jesus; Lazarus is the present Messianic personality, who awakes to a knowledge of the condition of hell in humanity, and is at the rich man's gate, and will soon enter the rich man's condition in the mansion.

#### Promiscuous Replies.

If the three suns of Koreshan Astronomy have each a light and a dark side, why is the dark side of the refocalized or projected suns always turned toward the central sun?

While the central sun has, generally speaking, a light and a dark side, there is no abrupt division of light and dark hemispheres. Properly speaking, the central sun has its light and dark poles, the intense points, like the poles of a magnet, with the neutral zone between; this neutral zone in the central sun corresponds to twilight in the earth. The projected suns are not projections of the entire forces generated in the central sun, but only the light energies; and consequently, while each projection has a dark side, it is not so marked as the dark side of the central sun. The dark side of the visible, projected sun is turned toward the center, and the brilliant side toward the earth, because the impulse of the forces which converge into it is toward the earth; and hence its face—from which the light rays are emitted—looks down upon the earth at all times.

Would it be possible for KORESH to raise one from the dead, providing it would convert many people and be to his glory?

Certainly. If it be admitted that Koreshanity is true, the integrity, claims, and power of its Founder are necessarily admitted. The power of truth in ultimates will accomplish all the things necessary to fulfil the purpose of the Lord's coming at the end of the Christian dispensation. The function of the Messiah is to overcome death and to baptize his following. The man who is able to overcome death in himself and to attain to the immortal state, is certainly able, when necessary, to resuscitate one who had died. It is the purpose of KORESH to resurrect hundreds of thousands of

beings from humanity, and to clothe them with the immortal flesh in this natural world. This will be the greatest miracle of all ages. The miracles performed by Jesus were but typical of the great victories to be achieved through the function of the Messiah now manifest to the world.

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#### Koresh in Chicago.

Delivers Two Powerful Addresses to His People, Upon His Return From the South.

**A**FTER a number of weeks' active work at New Orleans, the Founder of Koreshanity has returned to the headquarters of the System. The news of his return and the announcement of special lectures Sunday, February 25, quickly spread among the Koreshans and friends in Chicago and suburbs. He has been heartily welcomed by his people; and on Sunday afternoon, a hall full of people gathered to greet and hear the Messenger.

The great themes of Koreshanity were handled in a masterful manner. The hope of the world was eloquently portrayed in the comprehensive terms of the great Science he has given to humanity. The great central truth of Koreshan Universology stands out in bold relief in all the addresses of KORESH—the humanity of God. In this sermon he strongly contrasted the theological vagaries of the modern church, with the theology of the Bible, the theology of Koreshanity. In contradistinction with the conceptions of the modern mind concerning the Creator of man, the progress of humanity was traced through the cycles, passing in history the majestic personality of Jesus the Christ, and coming down to the attainment of immortality in the natural world at the close of the Christian dispensation.

The power and influence of the Lord Christ were shown to constitute the greatest factor of the world's progress for nineteen hundred years. Consciously and unconsciously, the world renders homage to the Head of the Christian dispensation. Every coin, every newspaper, every legal document in the entire civilized world, bears the acknowledgment of the greatness of the Man; and throughout the centuries of the age, his character has come up for discussion; and his power and majesty will continue to influence the world for ages to come. Indeed, finally will be fulfilled the declaration that every knee shall bow, and every tongue confess that Jesus the Christ is the Lord God Almighty!

The scientific principles and laws of the resurrection were clearly defined; they are but the principles and laws of reproduction, illustrated and demonstrated in seed-sowing and harvest. The churches look for the falling of tombstones, and the bursting open of the millions of graves in the cemeteries of the world. They expect that bones will rise out of the earth, and that in some mysterious way the Almighty will clothe them with flesh, and put life

in the bodies. The farmer sows his wheat in the soil, and then takes the bundle of straw from which he has threshed the grain, and buries it in the ground. The farmer expects the resurrection of the wheat from the field in which the grain was planted, in which the life was sown. Koreshanity expects the resurrection to take place out of the world of humanity—from the field where the divine seed was sown; while the modern church, in ignorance of the laws of resurrection, absurdly expects the resuscitation of the bundle of straw from the grave in which it was laid!

#### The Forceful Evening Lecture.

A number of Koreshans and friends early gathered in the parlors of the Englewood Home, 6310 Harvard avenue. At 7 o'clock KORESH began an eloquent appeal for the practical application of Koreshanity to the heart, thought, and life of the individual. In this appeal the loving, majestic, and heroic character of the chosen Messenger shone out in countenance, tone, and gesture. There could be, in the mind of the candid and unprejudiced listener, no possible question as to his sincerity, the integrity of his purpose, the purity of his motives.

He divulged the great secret of human happiness—the love of service for others; and as he described how, in his endeavor to make others happy, he forgets himself, and therefore all things which harass him in his battle for the world's deliverance, his countenance glowed with the pure love for humanity at large; and as he told us of the wonderful exhilaration, ecstasy, and joy that come to the heart in the endeavor to make others happy, his disciples realized the altitude of the divine ideal, which is being fulfilled in the great purpose and mission of KORESH.

The purpose of Koreshanity is to make the world happy; to inaugurate such an order, such a relation of man to man, that performance of use will be but recreation, whereby every man, woman, and child will have the comforts and luxuries of life; and to establish such a government as will insure justice and equity throughout the entire world. Then it will be easy and natural to serve one another; whereas now, with the mind and heart saturated with the elements of corruption, it is difficult on account of the perversity and depravity of the human nature and will.

The principles of true liberty were pointed out. There is no liberty in chaos; there is conflict on every hand when every man licenses himself to do as he pleases regardless of law and the interests of others. Will runs counter to will, and there is a conflict of interests; every man is against his neighbor. The golden truth of genuine liberty was summed up in the declaration that *Liberty is in obedience*. It is the foundation principle of human freedom. There is power in unity, in organic effort. Armies move against an enemy in obedience to the command of the general, and there is accomplished that which could never be possible through



individual effort. It is the law of polarity. The purpose of Koreshanity is to mass the forces of conserved life, in the construction of a great biological battery which shall destroy inharmony and control the world!

The uses of adversity were pointed out; how struggle against adverse circumstances makes worthy and sturdy characters; and how hardships of pioneer and frontier life have paved the way for the march of civilization across the American continent. The value of education in the performance of use and love of sacrifice for others, in the Koreshan System of United Life, was placed in contrast with the false methods of education in the schools, which render the mind utterly unfit for practical and efficient service of humanity.

Koreshans will never forget the two notable lectures by our acknowledged Leader and Teacher upon his return from the Crescent City. Like the disciples of old, our hearts burn within us as we ponder the great truths to which we have listened, and which we struggle to apply to ourselves in the purification of our desires and exaltation of our minds in aspiration toward the goal of our destiny!

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### The Fall of Modern Science.

**The Inevitable Result of The Severe Blows Dealt by the Facts of Koreshanity.**

A few months ago I purchased a little book from a stranger, entitled "THE CELLULAR COSMOGONY, or the Earth a Concave Sphere." At first the book somewhat repelled me, and there were some religious ideas expressed upon a few of the first pages that I did not enjoy; but nevertheless I read the book very carefully and can now truly say that it has more than paid me to do so. I cannot say however that I am entirely convinced that the earth is a concave sphere, but I am convinced that modern astronomy is anything but a science, and that it is based to an extent upon assumption and theory, and such evidence will never satisfy the person who is after facts and nothing but facts.

The writer of the little book claims that under his direction an absolutely mechanical straight line was run upon the water's surface for about three miles, and by the running of the line it was demonstrated conclusively that the surface of the water was concave and not convex. Since reading the book I have consulted several persons who claim to be authority, asking them whether it is possible to run a perfectly level, straight, mechanical line upon the water's surface, and in this way discover whether the water's surface is concave or convex. Some of these authorities affirm that such a line could be run, and others deny that it could be run.

Now here at the outset, it seems to me, is quite a blow at the reliability of the claims of our modern scientists. The writer of the little book claims that "ships

that have almost entirely disappeared at sea can be brought into plain view again with a powerful telescope." If this statement is true, it is a hard blow to some of our modern theories. And to settle the matter the writer has consulted a great many men who from their positions are supposed to know all about such things. Some of these eminent persons say that the writer of the little book is perfectly correct when he claims that the disappearance of vessels at sea "is an optical illusion."

Other eminent persons state that vessels actually sail round the earth when they disappear at sea, and they have shown the writer pictures of how a vessel looks hull down even through a telescope. Now here is a decided conflict of opinion on what has always been supposed to be a very simple matter, and about what has always been supposed to be a "fact." Now what are we poor laymen going to do about it when the doctors disagree? And what sort of an opinion are we going to have about our school books and college text books when there is so much uncertainty about the very things that we have been told were facts? And what sort of an opinion are we going to have about men who claim to be our superiors and instructors, when they will not take the pains to settle a matter that could be settled so easily for all time? Now a word in conclusion. We have always been taught that the earth was shaped like an orange. Now we are told very recently, and by eminent authorities, that the true shape of the earth is a pyramid or a top; large at one end and small at the other.

We have been taught for years that the earth inside was a molten mass. Now we are told that the earth is solid to the core, and that the heart of the earth is a mass of pure gold, because gold is the heaviest of metals and would naturally settle to the center.

We have been taught by wise men that our atmosphere extended up from the earth forty-five miles. Now it is said by a professor in Columbia College that our atmosphere extends upward at the equator twenty-seven thousand miles, and at the poles seventeen thousand miles.

Years ago we were asked to believe that beyond our atmosphere there was absolutely nothing—a vacuum. Now it is claimed that all space is filled with a substance called ether.

Formerly we were taught that our earthquakes, volcanoes, etc., came from the molten mass within. Now it is said that there is no molten mass within, and these phenomena are purely electrical. And so the writer might continue, but enough has been said to prove conclusively that a so called science is not a science, in the strict sense of the word, at all, but simply the feeble effort of a few honest searchers to discover the hidden secrets of the Almighty, and instead of being so positive and vain as some are, we ought to be very humble and teachable.—W. E., in Canton (N. Y.) *Commercial Advertiser*.

### Where is Progress?

**Inventions and Discoveries Used for the Continued Oppression of Humanity.**

When we are through celebrating the triumphs of the nineteenth century, when we have sung sufficiently the glories of the telegraph and telephone, when we have contemplated long enough the pleasing prospects naturally connected with the trolley car, the dum-dum bullets, and the twelve-inch shell, I should like to ask one little question: What real progress has man made during the last one hundred years?

It is, of course, pleasant to reflect that we have railroads and steam engines. It is satisfactory to know that we can send a message to London and get an answer in so many minutes, that there are machines that can make a thousand shoes a day, and steamships that can travel twenty miles an hour. It is pleasing to learn that we can fire a shot fifteen miles, and that we can kill a man through two tree trunks.

#### Is Humanity Happier?

Is man better or happier for these inestimable privileges? Does the end of the century find him any freer from sordid aims, any further from self, and higher in his purposes, than the beginning of the century found him? Is he any better in his relations to his fellows, is he really kinder or more tolerant, more hopeful, or more generous? Is he any less under the dominion of avarice and appetite, any further from the material life that hardens and destroys? Has he in the average any nobler idea of living, has he risen in any perceptible degree from the primitive creed of grasping and holding? Is he gentler? Is he nearer the ideals of Christ and Jean Valjean?

Is there any more brotherhood among men? Is there any more equality? Any wider recognition of rights? Are the weak more secure or the strong more forbearing?

#### The World Gets no Better.

Is the actual condition of the overwhelming majority of mankind one whit the better? Are most men really freer, more independent, less the slaves of fear and of other men? Have they any more joy in their lives or any more light?

True, many men, even most men, live in better houses; true, most men, in Europe and America at least, have more comforts; true, most of them have better food, most of them have longer lives; most of them know more about the fundamental laws of health.

Will some one kindly mention one of our inventions that has not been turned into an additional bond for industrial slavery? One that has not become the instrument of organized greed? One that has not been made a vast machine for wresting the fruits of the earth from those that have too little and adding them to those that have too much?

#### Tyranny of Money Barons.

If in our minds we substitute for the force of arms the power of capital, no less effective in oppression, we shall see that the world presents today essentially the conditions that it presented three hundred years ago, and that this country has seen reaction instead of progress. The modern employers of labor occupy for all essen-



tial purposes the position occupied by the barons of mediaeval Europe. They are small, nearly independent monarchs, owing an allegiance varying between the nominal and the real, to some central power. They make, unmake, or break laws as suits their pleasure or profit. Like barons, they war upon the world and upon one another for gain. Like the barons, when in any considerable number they unite, they rule states with absolute power, declare wars, make treaties, obliterate nations. Like the barons, they control the destinies of large numbers of men, over whom they have practically the power of life and death, and who are in all the important considerations of life not less the slaves of the system than were the serfs of feudalism.

Is there any progress in that?

At will these latter day barons can refuse these men the right of labor and the right of a share in the products of labor. They can compel them to silence or direct their speech. Like the mediaeval barons, they can use their retainers, dependent upon the baronial nod or wink for sustenance, to accomplish their selfish ends, to war against the state, to overawe governments with ballots for pikes and primaries for cross bows. The retainer no longer fears to be hanged by the neck from the castle wall; he fears that the baron will take from him the opportunity to labor, as much the right of man as the opportunity to breathe. His span of life is one struggle against that dread. Is there any real freedom in such conditions?—Extract from article by CHAS. E. RUSSELL, in N. Y. Journal.

\* \* \*

## The World's News.

Feb. 21.—Lord Roberts pursuing Gen. Cronje on road to Bloemfontein; Ladysmith not yet relieved by Buller.—Anti-German sentiment increases in England.—Bulgarian troops massing on frontier, and Serbia prepares for war.—Cities and towns preparing for celebration of Washington's birthday.—Feb. 22.—Washington's birthday.—Battle raging between Roberts' army and the Boers under Cronje; British advance to Bloemfontein intercepted.—Senators oppose Nicaragua canal treaty.—Church revolution pending in Cuba.—Jamaica ratifies trade treaty with U. S.—Natives in Congo Free State make war on missionaries.—Feb. 23.—Cronje's army is surrounded, and is fighting desperately; Cronje refuses to surrender; looking for reinforcements.—Plague spreads in Hawaiian islands.—Annexation of Nicaragua is suggested as best way to settle the canal difficulty.—Democratic national convention announced for July 4, at Kansas City, Mo.—Feb. 24.—50,000 Russian troops concentrate near British India; creates anxiety in England.—Stubborn resistance by Cronje; English consider his position hopeless; battle continues; Lord Methuen enters Kimberley.—Russian warship enters Persian gulf; watched by an English vessel.—Bubonic plague breaks out in Australia.—Feb. 25.—Rumors of Cronje's escape from Roberts' trap, and that Free State and Transvaal forces unite; Europe speculating on Cronje's power of resistance and endurance.—Buller loses heavily in attempts to reach Ladysmith; powerful Boer force stands in the way of relief; Buller busy crossing the Tugela.—Big steamer, Californian, runs aground off Maine coast.—Springfield, Ill., coal miners' strike still on.—Labor troubles in Chicago

continue.—Feb. 26.—Furious battle between forces of Roberts and Cronje continues; British shelling the Boer laager.—British forces under Gatacre near Moleno repulsed with heavy loss; Capt. Montmorency killed.—Buller makes no headway in Natal.—Shah of Persia, backed by Russia, with money and men, making warlike preparations in hostility to Great Britain.—Austrian press urges European intervention to stop war in South Africa.—Wall street continues dull; stocks weakened by British war.—Riotous demonstrations of workmen in Austria.—Feb. 27.—Reinforcements endeavor to relieve Cronje, but fail.—Cronje and 3,000 men taken prisoners by Roberts; unconditional surrender to an overpowering force of 40,000 British; small army under Cronje held out against the 40,000 English for ten days!—Anniversary of famous Majuba hill massacre of English by the Boers; love of revenge not yet dead in England.—Gen. Buller meets with no success in Natal.—France is planning a railroad across Sahara desert.—Central American republics engage in a general quarrel.—\$15,000,000 flouring mill trust fails at Milwaukee.

\* \*

## The Flaming Sword's High-Class Exchanges.

The Saturday Evening Post.—Double number, in beautiful, colored covers, dated February 24, is before us, a rare gem of typographical as well as literary art; and its many departments are full of interest. The most interesting illustrated articles, by entertaining writers, are: The Diary of a New Congressman's Wife; The Making of a Railroad Man; A Comedietta—Queen Anne Cottages; and one of especial interest, How We Make Presidents.—The Hayes and Garfield Campaigns, by Col. A. K. McClure. A number of poems appear; also several excellent short stories: An Acadian Coquette; The Brunswick Diamond; and Jerome's Three Men on Four Wheels continue their journey through Europe. The Fitting of the Peats ends with this issue, while Cyrus Townsend Brady begins an excellent marine serial, The Grip of Honor. The faces of prominent people appear in Men and Women of the Hour, and Public Occurrences that are Making History. Only 5 cents a copy; \$2.50 a year. Curtis Publishing Company, Philadelphia, Pa.

The Best of All.—Of the many pretty calendars for 1900, the "LITTLE SWEET-HEARTS" ART CALENDAR is the best for the home. Its six sections of bright, pretty children's faces will cheer and gladden any household. There are six beautiful groups, in water-color designs, by Frances Brundage, the famous painter of children; each group in 12 colors and size 10 x 12½ inches, on fine Whatman paper; bound together at top with silk-ribbon, making the prettiest and most artistic collection of water-color reproduction ever issued. Each of the six sheets contains two months' dates, being a complete calendar of the year 1900. This calendar is sent free to all subscribers to Frank Leslie's Popular Monthly for 1900, the giant of the one dollar magazines, together with the November and December numbers, 1899, or the January and February issues, 1900. FRANK LESLIE'S PUBLISHING HOUSE, 141-143 Fifth ave., N. Y.

Frank Leslie's Popular Monthly.—The leading feature of the March number is an elaborate and finely illustrated account of

the British military organization, with particular reference to the English contest with the Boers, by Gen. Miles. The Trans-Siberian Railway is discussed by Theodore Waters, and profusely illustrated. Other interesting features are: Frank Morris' "Famous West Pointers as Draughtsmen;" Mrs. Logan's "Women in Washington," and two charming short stories—The Room on the Roof, and The Journal of a Prince Consort. This is an interesting number, in bright, pleasing colored covers. 10 cts. per copy. 141-143 Fifth ave., New York City.

## American Monthly Review of Reviews.—

Every month the Review of Reviews comes to us with its panorama of current history, not as matters of news, but as a careful review of new situations growing out of great events. The March number is of special interest, because political issues are being shaped, Congress is in session, the Nicaragua canal treaty is under way, and much depends upon the Boer war. The Editor discusses all these situations this month. An elaborate illustrated character sketch of Ruskin appears; a study of the mountaineers of Kentucky and Tennessee, by President Frost, Berea College, Kentucky; Peach Growing in Maryland, by Worth B. Stottlemeyer; and Prof. D. B. MacDonald discusses abolition of slavery in Sulu. 25 cents per copy. 13 Astor Place, New York City.

Leslie's Weekly.—An interesting specialty in Leslie's Weekly at the present time is the work of Gordon H. Grant, special artist in South Africa. The Roberts campaign is being illustrated; also Buller's work in Natal. A superb double-page drawing by artist Peters in the Philippines, shows Americans chasing Aguinaldo. Other subjects illustrated are: Disastrous flood on the Hudson; hardships of English troops in Boer war; page of amateur photographs; Mardi-Gras scenes, and the page of personals. Susan B. Anthony's "The Manly Woman of the New Century," appears this week.

The Star of the Magi.—A new, Chicago, 16-page monthly, devoted to reincarnation, astrology, mystic masonry, Kabbalism, and other doctrines of the ancients. The series of articles now running on reincarnation is interesting as a superficial treatment of the subject. \$1.00 per year. 617 La Salle ave., Chicago, Ill.

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## Editor's Acknowledgments.

C. B., Salem, Ohio. Thanks for letter and tract on money. Tract is excellent. Will answer letter soon.—E. C., Natick, Mass. Citizen containing SWORD article received and appreciated. You are doing a good work.—S. E., Bangor, Me. Thanks for copies of Progressive Thinker, and other publications; all discussions of great subjects interest us.—A. L. B., New Haven, Conn. Thanks for Register containing article on Koreshan Survey; its author is making some wild guesses; see answer to W. L. A.

Mrs. S. C. M., Allegheny, Pa.—No authorized teacher of Koreshanity will permit hypnotic exhibitions nor spiritistic seances at his meetings. We are not in league with hypnotists and mediums. We are not responsible for results



of meetings conducted without authority from Koreshan Headquarters.

W. L. A., Black Hall, Conn.—Have no objection to your writing us whenever you desire. However, you cannot convert us to your illogical views. Better learn more about Koreshanity before undertaking to indicate to us where the System needs changing.

D. E. S., Santa Ana, Cal.—Will forward your letter to Mr. Easton, and reply editorially to his objections to Koreshan Astronomy. Much interested in your reply; it is good, and we thank you for it.

Mrs. L. M. N., Springfield, Mass.—Thanks for papers and clippings on higher criticism. Your questions will be answered soon in THE FLAMING SWORD.

#### Religious and Reform Press.

The following publications have our thanks for recent mention of Koreshanity and quotations from THE FLAMING SWORD: *Class Struggle*, San Francisco, Cal.; *Self-Reliance*, Waycross, Ga.; *Needham Hustler*, Needham, Ind.; *Co-operator*, Burley, Wash.; *Daily Herald*, El Paso, Tex.; *Record*, Edwards, N.Y.; *Chips*, Trinidad, Colo.; *Critic*, Rich Hill, Mo.; *Discontent*, Lakebay, Wash.; *Coming Events*, Evansville, Ind.; *X-Rays*, Harrisburg, Pa.; *Field of Progress*, Toronto, Ont.; *Star of the Magi*, Chicago.

#### That Mysterious Wrapper.

A. Z., Galveston, Tex.; M. A. P., Antioch, O.; Mrs. E. B., Kalamazoo, Mich.; H. N. R., Baltimore, Md.; H. M. W., New Orleans, La.; and many others have written our Publishing House concerning matter on wrapper in which a number of FLAMING SWORDS have been mailed, desiring to know if we publish a book or tract, of which the leaves seem to be a part. Only a portion of it was ever printed, and the book was never issued; we cannot supply the matter in this form now. However, much of it has appeared in THE Guiding Star, and during the summer of 1899, articles containing some of the matter, appeared in THE FLAMING SWORD. Glad to know that it has aroused so much interest. The Guiding Star Publishing House purposes issuing a work on the brain, with much new matter now being prepared by KORESH. The work will be announced at the proper time.

\* \* \*

#### New York's Army of Paupers.

THE Department of Public Charities of those divisions of the city of New York that are distinguished as the boroughs of Manhattan and the Bronx, during the three winter months, admits about 40,000 persons to the numerous public institutions for the relief of the poor. In the same period nearly 12,000 individuals are assisted by the out-door poor department. If we were to add the figures of the three other boroughs of the city, and to include the number of persons who are entirely or partly supported by philanthropies other than public, we would have an aggregate of not less than 100,000 paupers in the great metropolis.

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nearly twice as great as the number of people in the State of Wyoming when the last census was taken. Greater New York, therefore, has a State of Poverty which, while it is without Senators or Representatives in Congress, is large enough to claim the serious attention of the public, if not to excite the alarm of the thoughtful.—HENRY McMILLEN in *Leslie's Weekly*.

\* \* \*

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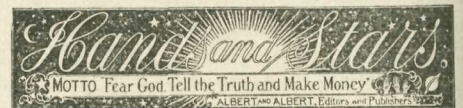
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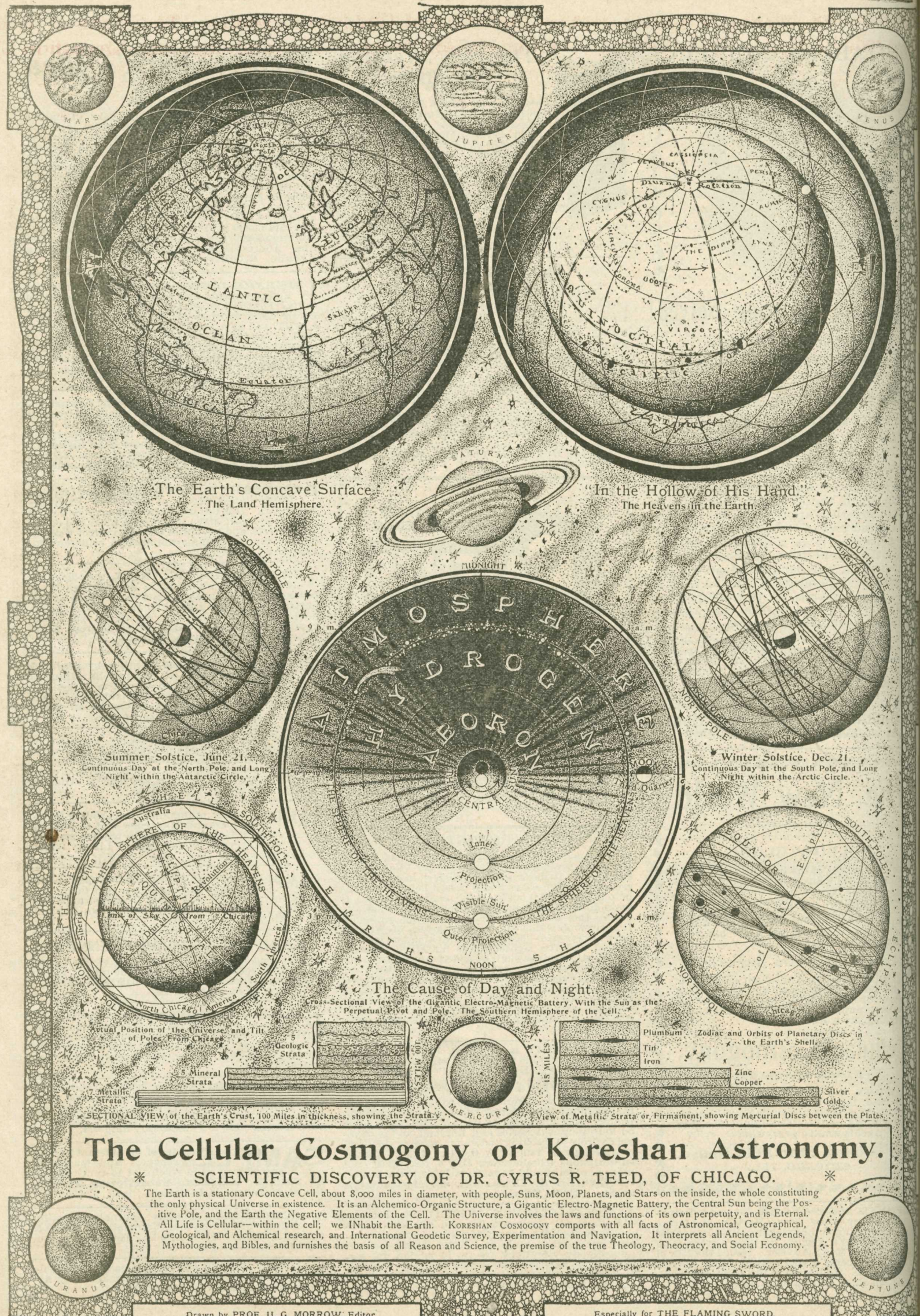
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# The Cellular Cosmogony or Koreshan Astronomy.

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.