

SPECIAL FEATURES OF THIS ISSUE:

Koreshanity to Revolutionize the World.—Sacrificing for Humanity.—Truth our Vindicator.—Factor of Organic Unity.—Shifting Sands of "Science."—Limitation of God.—Koreshan Propaganda.

A hand holding a flaming sword, with the words 'THE FLAMING SWORD' written in large, stylized, flame-like letters across the center. The background is dark with radiating lines emanating from the sword's tip. The entire illustration is framed by a decorative border of repeating leaf-like shapes.

THE FLAMING SWORD

July 13, 1900.

THE CONTENTS

The Power and Purpose of Koreshanity.
Revolution in Human Thought and Relations;
Reconstruction of Society and Government;
Order in Industry and Equity in Commerce;
the Cause of Koresh Demands Sacrifice of
Its People.

Truth Our Vindicator.
KORESH.

Facts and Factors of Organic Unity.
Amanda T. Potter.

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and Miscellany, World's News, etc.**
Prof. U. G. Morrow.

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A GLANCE AT KORESHANITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Power and Purpose of Koreshanity.

Revolution in Human Thought and Relations; Reconstruction of Society and Government; Order in Industry and Equity in Commerce; the Cause of Koresh Demands Sacrifice of Its People.

MANY WHO BELIEVE in the fulfilment of prophecy are unfamiliar with the fact that in the end of the Christian age there is to follow a new dispensation. They do not know that the new age will be ushered into the natural world with a revolution in human conception, fulfilling the annunciation: "Behold, I make all things new!" and that the new things pertain to social as well as other revolutions. Commerce, agriculture, architecture, arts, scholastic progress, and civil government will mark the changes which distinguish the new from the old dispensation.

The great change which, more than another, will define the new age as a distinctive era in the progress of human development, is the method of conducting the enterprises of the world; for there will obtain an equitable distribution of the products of industry, and a readjustment of the wealth of the world. We are bold enough to assert that the principles involved in Koreshan Science and enunciated by the Koreshan propaganda, will govern the world in the generations which succeed the closing of the Christian age.

In the prenatal development of the individual (vidual) organism, the heart, with its arterial ramifications and its venous tributaries, is the first to assume the functions of organic life. The heart, with its vascular appendage, in the vidual, is the correspondent of the system of commerce in the organic life of the social fabric. As the heart is the origin and center of prenatal development, so commerce must constitute the beginning of the new organic life to unfold from the parent

order of organic activity. Were it not for the fact that every cosmic creation depended upon a pre-existing cosmic form and function, agriculture would be the first consideration, because there can be no commerce without land control and supply. There can begin a new commerce on the dependence of the old agriculture.

We may consider the question of commerce as still a prior condition to the formation and activity of the new heart, because commerce on every plane of influence is the beginning of life, as may be attested and verified in that domain of commerce whence proceeds every conception and inception of being. Sex commerce on its own plane of action is the correspondent of commerce either in the church, or commerce in the domain of secular activity and enterprise.

Having defined the relation that commerce sustains to life, and especially the relation that the new commerce sustains to the old or pre-existing life, it remains for us to signify some of the factors of its province as they obtain in relation to the initiation of the new Empire. Commerce must be free. The waters of the world cannot be absolutely monopolized by any trust combination, howsoever ponderous or overgrown it may have become. It is for this reason that the beginning of a new kingdom or empire must attach its nucleus where the field of commerce is as open to navigation as the great waterways of the world can possibly insure.

Such a location for the heart of a new empire must constitute the point which has been determined as the vitellus of the egg. This is near the equatorial diameter.

It is for this reason that the efforts of Koreshanity to establish a commercial nucleus of development look toward the tropics, and tend toward the line of least resistance. A successful world commerce must, of course, include the control of land transportation; but this may be more easily acquired by beginning at the proper end of commercial activity.

The formation of the new government, in its relation to the old church and state, will be a wheel in the middle of a wheel. In other words, the new, in its externalization, will begin with a very small nucleus, precisely as the heart in the chick begins its growth at the heart and center of incubative activity, or as the inceptive germ begins its activity at the vitellus of its gestation. It is in the province of the Koreshan System to locate the natural spot in the earth where the new Empire will have its seat, and to dictate the character of that seat as well as the nature of that Empire. It will require millions of the wealth of industrial production already accumulated, with millions of industrial wealth yet to be added, to carry out the plans involved in the creation of the final great government, the seed of which was planted in the church nineteen hundred years ago, and the perfection of which in this age demands an intellect acquainted with the laws of form and their coincident function.

Will the Wealth of the World be Utilized for the Purposes Claimed by the Founder of the Koreshan Order?

It does not depend altogether upon the power of the merely natural or mortal mind, to convince the world that Koreshanity is the truth. The foundation of the Koreshan argument is astronomically scientific. Our cosmogonic basis, while appealing to the intellect and to the reasoning faculties, is not the only factor in that force of revolution upon which depends the establishment of the new order. In view of the fact that there are as many opinions as there are thinking minds, regarding what shall comprise the true order to succeed the present chaos, it would be a hopeless task to attempt to adjust the affairs of men upon the basis of an equitable relation of mankind to the industrial products of the world. Koreshanity does not depend upon the ordinary factors of progress for a knowledge of its evolution; it has a deeper insight into the laws and principles of organic growth and the processes of communistic life, than the ordinary mind. The culmination of events in the destruction of the old order and the birth of the new kingdom, is an extraordinary process, and involves extraordinary phenomena.

The aggregation of the wealth essential to the execution of an enterprise of sufficient importance to control and regulate the commerce of the entire world, will engage a power the existence and character of which the world in general is in total ignorance. What is this power? It is the power of God operating in the

human soul. It is the power that was buried with the declension of the Christian church, but which will arise again as the fruit of the new dispensation—an Empire of divine authorization and direction.

There are two determinations of the laws of Deific evolution, which constitute determining factors in the prognosis of coming events. These factors involve the manifestation of the focalized truth as the impregnative Center, and the aspiration for the truth in the thousands who are to receive it. Then "shall the children of Israel return, and seek the Lord their God, and David their king, * * * whom I shall raise up among them." This fact—that the implantation of the holy Seed must determine the volume of power to contend against the opposition to the truth, is the sustaining and impulsive energy of our aggression. There is coming the harvest; it is the fruit of God, which the Lord God planted in the dissemination of his own seminal life—the Holy Spirit.

Koreshanity will control the world. There is no effort in the world today so worthy of the support of a following, as the cause of Koreshanity. There is no cause before the world today that can so consistently call for self-sacrifice as the work in which we are engaged, because it is the only hope of the world. Its first great enterprise is the development of the divine commercial system, which will necessarily control both land and water commerce. This will demand an overwhelming influx of the volume of wealth already accumulated, which must come to the community through the thousands who are looking for the new gospel and are prepared for its reception. Its life is the life of God. God the Lord has ordained it, and he will protect and enlarge it by the mighty arm of his everlasting power. As surely as the wheat comes through the regenerating forces of development, from the wheat sown by the farmer in his field, so surely will the kingdom of righteousness evolve from the seed that the Lord planted in the race at the planting time of the Christian church. Knowing the principles of seed time and harvest, as applied to the regenerating forces of God in man, we are bold enough to call upon all who are interested in the work of human redemption, to make every sacrifice to push forward the work of promulgating the gospel of Koreshanity.

We need the fruit of the harvest; with this fruit we expect the thousands of dollars, the hundreds of thousands, yes, the millions that are awaiting but the right hour and proper direction. It is said of us that we are after the money that other men have accumulated. This is one of the things that we expect, and must have to carry forward our enterprises. In other words, we expect the accumulated riches of hundreds of years and of tens of thousands of people. Yes, this is the thing we are after. We only differ from the other fellow that is

after riches, in this, that we demand riches only for their use to the world and the creation of the kingdom. We demand these riches for the purpose of controlling the commerce of the world first, then all other enterprises to which the commerce of the world is related.

We urge the friends of the cause of Koreshanity to put in their mite to swell the treasury of the movement, that it may become the power in the land that its virtue as a redemptive force includes. Forty people are employed in a fifty thousand dollar printing plant, to put before the world the only doctrines that are of value to the world today. It is not a money making establishment. It demands the support of its friends; will its friends come to the rescue? Every religious cause is supported by its devotees. This is true, whether that cause is a righteous one or not. Is Koreshanity any the less worthy, in the estimation of its friends, than any other of the religious or scientific efforts that call for support from their many followers?

We do not call for contributions from those not interested, nor anything from those who do not ultimately expect to become associated in communistic relations with the body of Koreshans in some one of their communities of coöperative, organic life. The time

has come for the world to awake to the resurrection of immortality; and Koreshans everywhere are called upon to contribute time and wealth to the furtherance of our cause. The world today has come up against "the abomination of desolation" spoken of by Daniel the prophet—the final woes of John the Revelator. This is the time of the end; and nothing is of value in this time of judgment that does not especially relate to the inauguration of the kingdom of righteousness in the earth.

We have heard the cry of peace, and the predictions of the pseudo prophets that there existed a universal brotherhood of man. We have had the audacity to say we do not believe them, and despite the fact that we are denounced as pessimists, we still hold to the conviction that a majority of men are devils rather than angels. Thousands of men, women, and children are being murdered in China, and the most conspicuous thing in the way of speedy relief, is the lack of commercial confidence one nation has in another of the same pretended faith. To what extent will the action of another nation in this world's crisis jeopardize our commercial interests? is the first question. It is not, How many people are to be sacrificed by our delay? but, Who will get the spoils?

Truth Our Vindicator.

THE CAUSE OF KORESHANITY has gradually but surely made its way upward and onward, against the opposition of the monopolistic and leprous press and church of the country. Fourteen years ago, Dr. Teed came to Chicago with the revelation of a scientific religion. Clergy and press alike began a system of slander, vituperation, and merciless persecution. While columns in the daily papers have been devoted to the vilification of Dr. Teed and his followers, by the enemies of the Koreshan doctrine, scarcely a paragraph of truth or foundation for the manufactured fabrications of the mediocre brains of the reportorial army, with very few exceptions, has ever appeared.

It must be remembered that Koreshanity, while the outcome of primitive Judaism and Christianity, is in open conflict with the false doctrines of the modern so called church of Christ. Clergymen and laymen will stoop to almost any pollution of tongue and pen to vilify character and destroy reputation when character confronts, with the unanswerable logic of truth, the fallacies of their technical and hide-bound creeds. It must also be remembered that Koreshanity is in open rebellion against the corruptions of the corporate pirates called political parties; and inasmuch as the monopolistic press of the country favors political corruption, and, through subsidy, enriches itself with the per-

quisites of the gold god, it is not surprising that the press of the country not only embraces, but makes opportunity to slander the Koreshan Head and cause.

Koreshanity takes the lead, today, in that system of reform which will ultimately wipe out the wage-system and, consequently, the money-power. It is foremost in the advocacy of those principles which must, and do, conspire to overthrow the competitive system and inaugurate the system of united life, the seed of which was planted by the Lord in the beginning of the Piscatorial era, and which will end in the fruitage of the Tree of Life, as the dispensation closes. The charges made against us through the slanderous daily press, are fabrications of a monopolistic power which as surely reads its doom as that Belshazzar's destiny was depicted in the handwriting on the walls of his palace.

We remember the record of false charges made against the Son of God by as righteous a set of thieves as the press mongers and clergy of this most corrupt age, permeated in its every department by viciousness. We are familiar with the operations and findings of the so called court of justice which condemned the Savior of men to an ignominious death upon the cross, and the unremitting efforts instituted to prove him an impostor, a disturber of public peace, and a violator of moral and social law. Despite the conspiracy of His

enemies, the impress made upon the world, not from the testimony of his enemies, but the truth he uttered, characterized him the Prince of eloquence, the greatest Man, the only standard of righteousness, and the power behind the throne, which is about to destroy the competitive world, the wage-system, and the power of gold to enthrall the masses.

We know that truth is mighty and will at last inevitably prevail. This is our hope; upon this, and not upon the daily press, do we depend for our vindication. We positively deny—through our own channel of communication, *THE FLAMING SWORD*—every charge made against us by our enemies and the press of the country.

Our friends will understand us; and there is potency enough in truth to destroy its most bitter foe.

We have placed ourselves upon the altar of sacrifice, for the sake of humanity. We know the consequences of placing truth antagonistic to the corruptions of the age. When the law of righteousness was revealed to us, we ate "the little book," which was delightfully "sweet in the mouth" but very "bitter in the belly." We shall make the fight. When God called us we made the choice, and we know that though the entire world appears to be against us we shall triumph gloriously in the end, and establish the kingdom of righteousness in earth, in fulfilment of the Lord's prayer.

Facts and Factors of Organic Unity.

Principles of Imperialism Taught in Human Physiology; the Typical Theocracy of Moses; the Unity of Church and State in the Divine Kingdom in Earth.

AMANDA T. POTTER.

LOVING HIS CHILD tenderly, the maniac conceived the thought that she was invincible to death, and as triumphant demonstration, he decapitated her. The news-reading public stood aghast, and the maniac, with shrieks of grief and rage, saw the grave tear his idol from him.

The head is the director of the body. In the head is a central corpuscle, to which converge the fibers of the mass of corpuscles comprising the brain. Each brain corpuscle is the motory and sensory power, the governor in fine, of a group of cells in the body. From the central cell to the uttermost part, the vital electric message is conveyed, and rapidity of thought becomes synonym for rapidity of act. When comes estrangement of a cell from the mass, anarchy is set up, with simultaneous disintegration terminating in metamorphosis to a living relation. The law which governs the cell governs the mass of cells, whether they compose the man as a vidual, or man as a mass. Man as a mass, the human race, is made up of subdivisions which correspond to the organs of the vidual. The external manifestations of these subdivisions are seen in the various fields of human activity: The people who till the soil correspond to the liver of the vidual, while the heart is represented by the characters engaged in commerce.

If the heart (the seat of commerce in the vidual, and the correspondent of commerce in the body politic), which collects and distributes the blood, becomes unbalanced in its function, that is, if collection is not perfectly coördinated with distribution, its function is stultified; anarchy is enthroned, and disintegration not only of the heart but of the entire body supervenes, because a mass of the cells of the body has ceased to respond to the direction of the central cell, and thus to continue in organic unity.

The human body is capable of perfect function in proportion as it possesses its complement of normal organs. Normal organs are in a state of constant co-

öperation. They sustain this relation, each to each and each to all, so long as continues this condition of the health of each and of all, which condition hinges upon obedience to the central cell. Every exemplification of intellect is a correspondence of the organism producing it. It is one with the organism producing it—the quality of the tangible sustaining and creating its equivalent quality of intangibility or intellect—each the recreator of the other. Hence the man of perfect parts, the perfect man, contains and sustains the perfect spirit—Holy Spirit.

Healthful activity in a dismembered body is alone expected by the maniac. An unimportant part may be maimed or removed with a corresponding change from the normality of the vidual, while a fatality to a vital part means a fatality to the whole, since the whole is sustained by the one and the one by the whole. It should be recognized that the loss of the function of the whole in relation to the one, is as fatal to the whole as is the loss of the function of the one in relation to the whole. If the physiological correspondence to the lines of human activity were understood, human depravity would cease to be a mystery.

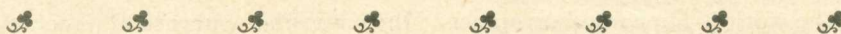
Commerce, the heart of state obligation, the heart of church fealty, the heart of propagative sanctity, has become vicious. The organs of state are defiled. They serve no constituency; their full bent is to chain a vassal public to their own service. This have they done, and this will they do in spite of the opposition of men. The church is rent in fragments. No man can agree with the sum of the fragments; no man can in entirety agree with any advocate of his own preferred fragment. Church and state dissevered see pseudo religion stalled and fattened one day in seven, while state-fostered commercial greed runs amuck the remaining six days; and in both church and state sex commerce is sunk lower than bestial level.

The chaotic, the anarchistic, condition of the race

has nearly culminated. The metamorphosis from a dead to a living condition is nearly ready to set in. The old consists of selfishness, of death, of trespasses, and sins. All things are to be made new. The new is to be the kingdom Obadiah promises, and for which the Christ gave the ensample of prayer. What will the new be like? Our minds are not tempered to image the glories of God's kingdom, but this we may know from reason, guided by the light of God's science: *It will be just the opposite of our "glorious republic," wherein the body—the people, nominally usurping the prerogative of the head, really is saddled, ridden, and driven like a donkey!*

Nineteen hundred years ago, typical of this day, the world of human corpuscles stood dissevered from its head. Among this mass of confusion and anarchy, and as chaotic as they, were the people who were to become the body of the great anthropostic Head, the Christ. Then was He born, the central anthropostic corpuscle, the Son of God. He called. His people surrounded him, and as a garden prepared for God's seed, absorbed him who was that promised seed. He promised that he would come again. What the Christ the Lord God was, that were they to become by means of God working in them to will and to do of his good pleasure: When He should appear they would be like him.

What was the Christ? In this significance He was the environ of twelve thousand souls from each of the twelve tribes of Israel. Each of these had sojourned forty years in the wilderness with Moses, the central cell to which they yielded obedient response. These cells or souls, who in their natural life had looked earnestly forward to the advent of the Messiah, were garnered in Him—gathered with his arm and carried in his bosom. This spiritual body, the children of the kingdom cast into outer darkness, was made up of groups which represented every organ of a perfected human body. As a body of people, with Moses as their head, they constituted a type of that organic unity which will be known as the kingdom of righteousness in the earth. This perfected human body (form and function), which finds its duplicate in that organic unity known as the kingdom of righteousness, is triplicated in the central sun and its attendant luminaries; and a modification of the likeness of these is carried down through all the forms and functions of the cosmic form called the universe, which word in essence, signifies the turning of a unit.



Men who have so long usurped and prostituted the rights of others cannot always go unpunished. Without repentance and a restoration of illegitimately acquired and mis-appropriated wealth, retribution must needs be meted, and the honorable professions (rightful conservators of the public weal) must father the responsibility, and share the calamity of a forcible overthrow of arrogated authority.

And why may we at this time expect the external development of that organic grouping called the kingdom of God? The Tree of Life, which bears twelve kinds of fruit, and yields its fruit every month (dispensation), bore the fruit which yielded the divine and promised Seed at the close of the Jewish month or dispensation. This seed, involving—as heretofore stated—the germs of the Mosaic typical system of organic unity, was planted in a corresponding number of people at the beginning of the Christian age; and now, at the end of the Christian age, what shall the harvest be if not the system of organic unity—the children of the kingdom cast or sown in the outer darkness?

The coming of the kingdom revolves around the recognition and acceptance of Elijah the prophet, to whom our Lord alluded as being John the Baptist. None but the Christ recognized John as the divine personality; and today this same prophet walks among men recognized by but the few. In him is gathered the life of the antitypical kingdom, the New Jerusalem, the Bride descending to meet her husband—the sensual humanity in process of regeneration.

The New Jerusalem is the Christ in spotless robes. It is "a seed which shall serve Him; it shall be accounted to the Lord for a generation, [it shall generate the kingdom,] for God is in the generation of the righteous." "To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." "He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom"—the lambs, the embryo organic unity housed in the bosom of the Lord. "And thou shalt call his name Jesus: for he shall save his people from their sins." "And what shall the harvest be?" SAVIORS! "Saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." Remember—we do not go to God's kingdom; it comes in earth.

The Christ pronounced men dead in trespasses and sins. When they are saved, they, like Him, will have life; they will have Him who is the life; they will be him, as he was the Father; they will inhere the law of life, which is the application of organic unity; they will inhere the law of organic unity, which is the law of love; they will be the Cabala into whose links are woven the cause and effects of all creation and recreation, whose length ends where it began, in the conjunction of God and man, which precedes organic unity.

The present denial of God is the rational sequence of a system of astronomy and cosmogony which has no known, nor even hypothetically fixed center. Such a system of astronomy as the present one, with neither center nor circumference absolute, leads inevitable to the conclusion that there is no circumference nor center of life absolute, hence that there is no God—the center and origin of all life.

In the Editorial Perspective.

THE EDITOR.

MODERN SCIENCE presents to the world so many conflicting conclusions, that thousands of thinkers are losing confidence in its pretensions. In all the history of the development of the many departments of the popular scientific world, there cannot be found a single instance where an absolutely demonstrated premise was taken as the basis of logical conclusions. Scientists are continually changing their conclusions, shifting hypotheses, and accepting and discarding sets of observed facts and phenomena; and today they are searching earth and sky for proofs of conclusions already reached! Copernicus evolved his theory of the earth's diurnal rotation and its annual revolution about the sun; he did not prove it—he admitted that it was a mere hypothesis. More than a century elapsed before any attempt was made to prove the mobility of the earth; and the attempts were futile. The ingenuity of Newton was expended in vain; Faucault failed; and today modern astronomy remains admittedly and confessedly undemonstrated. A modern writer has said that one of the great discoveries of the nineteenth century was, that "almost everything which has been taught as truth in preceding centuries was not true." Modern science has almost completely changed its complexion during the past fifty years; new conclusions have excluded the old. Somebody hinted that there was such a thing as the conservation of energy, and the theory of chemistry was modified; a new idea of universal ether has brought new conceptions of the nature of matter; new and radical phases have been added to astronomy; Darwinism and christian science have honey-combed the church; archeological discoveries have cast doubts upon the pages of history; and the new geometry threatens to modify philosophy as much as the theory of evolution has modified former conceptions of Nature. These are but instances of the modification of theories by newer speculations; a few instances in which the kaleidoscopic shifting of the fragments and rearrangement of the colors in the spectrum of fallacy have amused the world! What a startling transformation must the great discoveries of KORESH effect in the human mind! What a stupendous revolution will come in all branches of science, in all schools of thought, and in all departments of life, when the world acknowledges the truth of the complete and marvelous System of Koreshanity! It is not a hobby, not an ism, not a fragment; it is a Universology, embracing the truth of all that the world has thought or conceived, of all that the world has been, all that the world is, and all that the world will be in all time to come. From the perfect System of KORESH nothing is omitted that is true; it is the all-knowledge, the all-science, through which the world will be redeemed from death and darkness!

The prophetic utterances of Jacob the patriarch have puzzled both Hebrew and Christian theologians. Judah and Joseph were special subjects of prophecy; before the prescient eye, two great ethnoligical lines stretched in time; and each was destined to become a factor in fulfilling the world's hope for deliverance from the curse. Two distinct Messianic personalities were foreseen as the product of racial progress; the Jews have recognized neither, the Christians acknowledge only one, while Koreshanity points to the two! At the time of the coming of Jesus there was a dispute among the Jews as to the tribal line in which the promised Messiah was to come; one class held that it was Judah, and another, that he should come through the lineage of Joseph. Christendom claims that Jesus was the Lion of the tribe of Judah, and Koreshanity agrees that he fulfilled the prophecies concerning Judah; but it is as plainly declared that the Shepherd, the Stone of Israel, is to come from Joseph. An Anglo-

Israel theory claims to harmonize the two lines of prophecy, averring that God made three great covenants with Abraham—a national covenant, a Christian covenant, and a racial covenant; and claiming that the national covenant was fulfilled in the Jewish nation, the Christian covenant in Jesus, and the racial covenant through Ephraim and Manasseh, in the people of Europe and America as the literal blood descendants of the ten tribes. But where is the Messiah to come from Joseph through Ephraim? What became of the scepter of Judah? and where is the unity of state, religion, and life, which were one in Abraham? The life of lost Israel has filtered down through Gentile blood, to Europe and America; Jesus crossed himself with the mixed product, and becomes the fulness of the Gentiles in the Shepherd in America, who will fulfill in the last degree all the covenants, prophecies, and promises made to the Hebrews.

The democratic party of the United States has made imperialism the main issue of the present campaign. There is a current presentiment that an empire is to be established in the West, and a great tide of opposition threatens to sweep the country. History affords instance of the transformation of republics to empires: The Roman republic ended with the coming of the Cæsars, and the democratic chaos of France culminated in the reign of Emperor Napoleon. The Western world is moving in the direction of the establishment of the great Pan-American Empire, which will ultimately control the world; the reflex of the genuine spirit of divine imperialism will find forms of expression ere the true Empire is established. The fear of imperialism in the West is not felt in the democratic party of the United States alone; but the liberals of Latin America are becoming alarmed at the growth of the clerical or conservative power; and they declare that a movement is on foot to bring about a monarchical reaction; they predict the fall of republicanism in both Americas. The Mexico *Herald* has said editorially: "The progress of imperialism in the United States is eagerly observed by both great parties in Latin America. The clericals predict that plutocracy will come to rule at Washington, the form of republicanism being preserved, but in reality an empire. If this results, so much the better for monarchical ideas in Latin America; for the American of the North cannot in decency protest, and the reactionary ideas will have triumphed in the United States. The old-fashioned liberals in Mexico and to the South, are watching events in the United States. They note that the great Catholic prelates are expansionists, and they augur ill from this fact."

Six years ago the great religions of the world were represented side by side on the platform of the World's Parliament of Religions at Chicago, and the millennium of universal brotherhood was proclaimed. One year ago, the great nations of the world were represented at the peace conference at The Hague, for the ostensible purpose of proclaiming universal peace. Today, the world is on the verge of the greatest war of the dispensation, the greatest revolution of all history! The clouds darken and the outlook is stormy. The war spirit of Christianity is aroused over the wholesale massacre of missionaries and foreigners in China; the Chinese war god revolts against the endeavor of the powers to save their subjects. If the last fuse which connects the world's magazines has been lighted, the greatest explosion is inevitable. The brotherhood of Christendom and Buddhism has been severed, and the Buddhists are on the war-path placarding the cities of China with the latest message from Mars, the war god: "The holy god of war arouses the Bud-

dhist world on account of the depraved sects of Protestant and Catholic Christians who insultingly overpower the Ching dynasty. Millions of spiritual soldiers will destroy the depraved sects without the calamities caused by earthly armies. All who are ready to distribute copies of the placard quickly secure his family from calamity. Non distribution brings calamity." The great battle of Armageddon has begun; the outermost field of this battle joins the battle-field of Gog and Magog, because there is a plane uniting church and secular commerce; and when the border line breaks away, war precipitates in all domains!

We saw in the work of the republican convention at Philadelphia, and the democratic convention at Kansas City, the fulfilment of the predictions of THE FLAMING SWORD made two years ago. We then declared that the paramount issues of the present campaign would be those growing out of America's war with Spain. The republican platform upholds the present administration and promises the retention of the colonies of the United States and the perpetuity of that form of imperialism which duty has imposed upon the nation; and this imperialism is made the first and greatest issue in the democratic platform. America has made a leap unparalleled in history—a mighty bound toward the culmination. The nation stands as a peer among the powers, and joins Europe in the imperial march toward the precipice of revolution. The present administration has done more for commercial greed and national greatness than the ten previous administrations. The tariff is fixed, and protection of corporations is assured; the gold standard has become a law, blocking the way of free silver; and the power of the gigantic trusts challenges the democratic Hercules. The fight is on; but can the democratic party hope to undo the work of destiny and dethrone the perverted god of commerce without a revolution?

The harmony of the universe depends upon the uniformity of law in all domains of life. The laws of propagation of life are the same in all planes, in all forms, from the minutest organism to the body of the physical cosmos. Life in all domains is cellular. The geometry of life necessitates corresponding forms and functions in the lowest and the highest realms. If there are eternal laws of construction, they are operative in analogous structures. This necessitates the conclusion that the universe is constructed in accordance with the same principles and laws that man himself is constructed; and also the further conclusion that the forms of the genuine, scientific society corresponds in every detail to the forms of man and cosmos. Who can conceive of divine integrity, the law of uprightness, entirely separate and apart from the principles of the plumb-line and its relation to one center whence all gravic rays radiate? Who can define the laws of relation of man to man in the absolutely true form of government, but He who can also define the laws of relation of part to part in the government of the physical universe? Have the socialists and other modern reformers learned this lesson?

The nineteenth century has witnessed the working over of old things; different combinations of ideas already expressed; worn garments patched to the covering up of the original. Fragments of past mental explosions are gathered up and re-arranged and revamped merely to please and catch the public eye. True progress is in the line of originality. That which today is distinctively new is specifically old—old enough to reach back through the hidden lines of human progress, to ancient days, the Golden Age of the past. The new can be nothing else than the old made young, as the old is but the result of the aging of the new. Koreshanity is the newest of all old things that have moved humanity to goals of destiny in the past; it contains the

Mind that said, "Behold, I make all things new!" and that mind is distinctively original because it originates all that is to come.

The extent to which the modern man loves man, was forcibly demonstrated during the recent great holocaust at Hoboken. At such times, when hundreds of lives are in peril, there is opportunity for the making of heroes. When the flames swept deck and deck and caused scores to leap into the harbor in hope of being rescued, what a credit it would have been to boatmen had they swarmed with their crafts about the places of danger to pick up the perishing! But the spirit of greed, the spirit which characterizes modern commercial activities, controlled; the tugs were after salvage on property, while the unfortunates sank, crying for help; many were pushed back into the water because they could not pay the price of rescue. This is in civilized America, where there is less love for the life of others than is manifest even among the savages!

Truth is never in conflict with itself; it is entirely consistent, and perfectly harmonious. Such is a concise description of Koreshan Universology, which embraces all departments of science. If Koreshanity contradicted itself, one could find no better proof of its fallacy; it does not contradict itself, and there are thousands of proofs of its truth. But what of the so called science which prevails in the world—is there harmony in it? Look at the conflicting conclusions of astronomers; observe the hundreds of religious factions; note the differences concerning industrial, social, and political economy—see the mental chaos manifest everywhere, and ask if in that chaos, in that inharmony and mental conflict, there is truth. The logical conclusion is that there is none. Koreshanity alone, of all systems in the world, is true!

Many devoutly superstitious minds endeavor to observe a sabbath day, and fondly imagine that at the same time the Almighty and all the angels in heaven are keeping the time that is measured upon the earth. In the same minds there are jumbled the Copernican vagaries concerning the cosmos—the conclusions that there are peoples keeping sabbath days on other worlds, where time is measured by different periods of rotation. If the Almighty rested every seventh day simultaneously with the peoples of all the supposed worlds in space, it occurs to us that He would become tired of resting, and abolish the sabbaths or change the plan of the universe! Perhaps it would be easier to change the conceptions of the superstitious!

Absolute monarchy and republicanism represent extremes in forms of government; the one excludes the voice of the people in the conduct of national affairs, while the other has a form, a body, without a head. The Koreshan government consists of the unity of imperialism and democracy, and involves principles of all other forms of government in the world. The true government is a theocracy, where the will of the Head controls for the benefit of the people. Without this adjustment, this reciprocal relation between head and body, absolutism becomes despotic, and republicanism ultimates in the anomalous conditions which now confront the people in America!

Koreshan Science is the Light of the world; truth and life conjoin in it as inevitably as light and heat exist in unity in the sun's ray. Wherever truth is, there is the spirit of genuine love for humanity, in actual application and manifestation. If we look in vain for divine love in the old order of the world, we may also look in vain for the absolute truth among those in whom greed predominates. The modern church and state are corrupt; and they contain mental products which co-ordinate with the manifest corruption. There is not a solitary conclu-

sion outside of Koreshanity that is absolutely and scientifically true!

"Everything that is, is now," says one who wishes to make a point in favor of mental science. Certainly; but there have been a number of things that are not now, but which will be. Man today is mortal, but the time is coming when he will be immortal. If that which is now is exactly the same in every particular and condition as that which has been and will be, there could be no change, no progress, no growth, no development. When the immortals appear in the world, the nows will be relegated to oblivion, and the has beens will become the will be's.

The Almighty is democratic by virtue of the fact that he rises from obscurity among the people, and the fact that he is the supreme representative of humanity; he is imperialistic in that he rises to the pivot of power; he becomes the universal Emperor. Koreshans believe in government by election, and also by inheritance—paradoxical though it may seem. The Almighty makes his calling and election sure; and when he has done so, he inherits the universe, establishes his kingdom, and sits upon the throne of universal dominion.

The Messiah stands at the apex of the spiral rounds of human progress; he terminates the old dispensation, and as the pole of human impulse, begins a new cycle of development. The great world of being and existence is perpetuated through the Seed-man, who involves the whole. The progressive world moves with the divine generatrix in the great circle of life and destiny.

The difference between the republican and the democratic party is just the difference between the elephant and the donkey—the acknowledged political symbols; they have different *ends* in view! The elephant has organic unity in his trunk, while the donkey has destruction in his heels. The democratic party is now kicking against imperialism!

A paradox: The modern republics are governed by money kings, whose salaries are greater than the incomes of all the heads of monarchies. The trusts are more ponderous and powerful than the machinery of political governments under presi-

dents; for the trusts have monopolized the products of the world!

The issues in the Koreshan Platform of Righteousness are the issues of life. Our platform goes beyond national affairs, and deals with world-problems. We believe in world-reformation—in the scientific application of truth for the benefit of humanity as a whole.

Bryan is the much nominated candidate; he has found favor with all the "aunties," who are more pronounced regarding things to which they are opposed, than concerning principles for which they stand. The geometry of Bryanism admits of many negative surfaces!

The modern world is being weighed in the balance and is found wanting: the abundantly rich are wanting more money and more power, while the millions in poverty are wanting bread!

It is not against putting the shoulder to the wheel of progress that we protest, but putting the shoulder under the enormous loads by the modern false systems of human relations.

Demonstrations of the truth of Koreshanity are seen in its cohesive elements of life, and in its coherent elements of inexorable logic.

The form of the republican money god is the golden calf; the democrats desire to worship at the shrines of sixteen calves of silver!

Before it descends and materializes in the natural world, the New Jerusalem consists of mental air-castles—spirit in brain cells.

A race of rough riders: McKinley and Roosevelt on the elephant, and Bryan and Stevenson on the donkey.

The universal remedy alone will cure ills and evils which universally prevail.

The last panic demands the application of the panacea.

Success is the measure of wisdom and courage.

Editorial Discussions and Miscellany.

THE EDITOR.

A Parent's Awakening!

EDITOR *Daily News*.—The article you printed in the *Daily News*, June 15, continues to absorb my attention. I have understood that the philosophers taught that the atmosphere was about 50 miles high, and that the atmosphere was necessary to our vision; and have often wondered how we could see the sun so many millions of miles beyond the atmosphere.

I should like to ask, if there was only one substance in a homogeneous state; and if an atom cannot be changed, where do so many different forms of substance come from? Evidently there is something wrong between modern physics and modern astronomy. It is a question in my mind if it is worth while for my child to take up these studies. I've gotten along very well without them. I believe the children are studying too much.—PARENT, in Springfield (Mass.) *Daily News*.

The above is but a single instance among thousands of minds who are be-

coming dissatisfied with the theories palmed off on the people as science. Students are learning too much—too much fallacy; the modern teachers are cramming minds with the effete thought of the age. The methods employed in the institutions of learning are not educational; the mind is not developed, but stuffed! The students become parrots; they repeat that which they learn by rote. A revolution in methods of imparting instruction must come with the revolution in that which is taught.

Thirty years ago, KORESH declared that the modern systems were fallacious; and he then founded the absolutely true System of Religio-Science known as Koreshanity. The Cosmogony of KORESH fixes the depth of the external atmos-

phere at about 900 miles; and Koreshan Physics demonstrates the fact that the sun we see is *within* that atmosphere. During the past several years, a number of astronomers have rejected the conclusion of the 50-mile atmospheric limit, and a few have placed the upper stratum of our air at a distance of about 700 miles—approaching the truth of KORESH in this regard, but failing to explain how the sun is visible at a distance of 92,000,000 miles. They will yet be compelled to acknowledge the scientific discovery that the earth's surface is concave, and that the visible sun is only about 900 miles above that surface!

There is an irreconcilable difference between chemistry and the nebular hypothesis; it is here that the modern scien-

tific mind encounters the insuperable. Both theories are absolutely false; the theory of chemistry is founded upon the idea that the atom is indestructible, and the nebular hypothesis presupposes that at one time the universe did not exist. We maintain that the universe is eternal, and that it is eternal by virtue of the fact that matter and energy are interconvertible, because they are correlates. There are precisely as many qualities of energy as there are kinds and conditions of matter. An atom is destructible and convertible to energy, and energy is susceptible of materialization in planes of tangibility. But for this relation of energy and matter there could be no motion, no sensation, no life!

Koreshan Alchemy is the *key* to the solution of all problems of life and existence. In its revelation of the mystery of mind and matter, it uncovers the arcana of the whole. The Universology of KORESH is the genuine science of all truth, the solution of all problems, the explanation of all phenomena. It answers all questions, and enables the intellect to grasp the very fundamentals of being and existence. It is the scientific system of future ages, and will soon supplant in all schools and universities of all nations, the fallacious systems which now prevail.

Limitation of Creator and Creation.

EDITOR FLAMING SWORD:—(1) In a recent issue of THE FLAMING SWORD, I see the following in one of your editorials: "No idea is scientific that is indefinite." Can you give any evidence of the truth of this statement? (2) You also say: "The idea of infinite space with an infinite universe in it is not rational, because no mind can conceive of infinite space." According to this, I can state: The idea of an infinite God, with infinite adherent qualities existing in him, is not rational, because no mind can conceive of such infinite qualities. What do you say? You pursue: "If infinite space is beyond human conception, we have in the absence of such a conception, or the possibility of such a conception by the mind, a metaphysical proof that there is no infinite space." I can say also: If an infinite God is beyond human conception, we have in the absence of such a conception, or the possibility of such a conception by the mind, a metaphysical proof that there is no infinite God. I can also say: If the last number is beyond human conception, we have a metaphysical proof that there is no last number. I hope that you will kindly solve the above objections.—Dr. L. E. C., Zacatecas, Mex.

(1) The word science means knowledge; it is derived from the Latin *scire*, to know; while knowledge is from the Greek *gnosis*, which means knowledge. Science is the ultimate form of truth, and is susceptible of being comprehended by the intellect. An idea that is scientific is a complete and specific conception or knowledge of anything. Idea is from the Greek *idein*, to see; so that a scientific idea of anything is a complete view of it, a definite conception, a perfect picture in the mind, of all its relations and parts. An indefinite

idea would be only a partial view, an incomplete conception; and hence, the conclusions reached from the view which does not reveal the real situation and relations must be erroneous and unscientific.

(2) What do we say about the idea of an infinite God? We declare that both Creator and creation are limited, hence *finite*; that is, perfect, finished, complete. This is the logic from our premise, and you have reached the correct conclusion. Is there anything wrong with the premise? The infinity of God is inconceivable and incomprehensible; therefore, for the same reason that there is no infinite space nor infinite universe, there is no "infinite" God. We do *not* mean by this that there is *no* God; nor that he does not know all things; nor yet, that he cannot do all things that are possible. We hold that God is omniscient and omnipotent; but the fact that He knows all things proves that his knowledge is *limited* to the universe of existence; when he knows all things, there are no more things for him to know. God is not only in the universe, but he is specifically in the universe of humanity—never outside of the world of man, never in open space.

There is a last number of things, relations, qualities, and degrees, in every order, in every evolution; and that number, whatever it may be, in any domain, is susceptible of being comprehended, through rational processes, by the human mind. There is a last number to everything, and because there is, there is limitation. Everything is limited; it is definite. The geometry of space and time limits the space of the physical cosmos and the length of the cycles of development. Time does not move in straight lines, but in circles. Eternity is made up of limited cycles. Cycles begin and end; a cycle of time corresponds to a world of space.

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The Koreshan Propaganda.

Teaching the Scientific Gospel of Koreshanity to the Thousands in the Streets of Chicago.

THE CONSERVATIVE public looks with suspicion upon the new and the radical; it frowns upon innovations. There are regular channels through which ideas are promulgated; there are churches, halls, and auditoriums in which the people gather to hear public questions discussed. When a movement breaks over fixed customs and begins a work of agitation upon the public thoroughfares, it is considered irregular.

If we go back in history, we find that the work of promulgating new systems in open air, appealing directly to the people in informal gatherings in the streets or by the roadside, was conducted by some of the greatest minds the world has ever produced. The ancient philosophers sat in the streets by the market places and taught the people; the people thronged in the forums and in the fields to listen to teachers who had something new for the people.

Jesus himself taught by the roadside and on the plain; by the seaside and on the mountain slope; on the ship's deck and

street pavement; and the multitudes heard him gladly. The temples were not open to him after the clergy and the scribes discovered that He was a revolutionist. When the disciples were cast out of the synagogues, where else could they go than to the streets of the city, town, and village?

Peter and John preached the gospel on the street; the riot of Ephesus resulted from Paul's innovation in doctrine and method; while at Lystra, the multitudes heard Paul and Barnabas in open air, and desired to crown them as gods. All along through the age, men have taught in the street and market square; reformers in every country have been forced to go outside of the regular channels to reach the people; and even today, during political campaigns, people gather on the streets and on the commons to listen to political questions discussed by the candidates.

A department of the Koreshan Propaganda has invaded the streets of Chicago; but it does so at a time when numerous faddists and fakirs are permitted to harangue little groups in the street, concerning doctrines, schemes, and wares. There are all forms of *begging* on public thoroughfares of large cities—all the way from the salvation army with tambourine and drum, down to the blind woman with the hand-organ. The Koreshans do not go on the streets to beg for pennies to support the work; they go to *teach*; not to make money, but to distribute the most valuable literature the world has ever produced. But it is not surprising that the people and the police should at first ignorantly class us with the fakirs.

The leaders of the Koreshan street propaganda have had to assert their rights—rights guaranteed by law. They represent a religious organization. A strange fact about it is that the police are able to recognize a religious teacher only by the usual earmarks—a long face, solemn voice, and popular religious vocabulary! Once, a few weeks ago, our street lecturers were arrested as fakirs on the street; but they were promptly released at the station upon exhibiting to the judge the permit from the Chief of Police of Chicago, and the certificate of the Founder of the Koreshan Church Triumphant.

That the Koreshan street work is being felt in Chicago, and that excellent opportunities are afforded our wide-awake lecturers is evident from the fact that the daily press, the police, and the manager of the Great Northern theatre endeavored to break it up—and failed! One daily paper captioned an article with the flaming headlines: "Rule of the Fakirs; Police called to Disperse Crowds on Quincy street; Have Kipley Permits; Pedestrians and Vehicles unable to Break Through." We quote as follows from the *Inter-Ocean*, to give the reader some idea of the immense crowds which gather in the vicinity of our down-town lecture platform:

Several thousand persons collected in Quincy street last night (June 24), between State and Dearborn, listening to the frothy mouthings of curbstone orators, and completely blocked the sidewalks, so that manager Russell of the Great Northern theatre sent an appeal to the police to clear the way if possible.

A wagon-load of police from the Harrison street station responded shortly afterward, with a sergeant in command, and were met by the speakers, who showed that each had been granted a permit by Chief of Police Kipleby to pursue their vocation, and the attempt to dislodge them failed. Mr. Russell then addressed a letter to the chief of police asking that the nuisance be abated if possible.

From early evening until late at night the out-of-door meetings along State and Quincy streets are kept up. The largest crowd was gathered on Quincy street, where there was no chance of interruption on account of street-cars.

Close by the corner of State and Quincy streets a long, lean man dressed in a flowing Prince Albert coat and a semi-clerical garb, was attempting to convince the people by means of colored charts and frantic gestures, that the people upon this earth dwell inside of it instead of upon it. His remarks and arguments apparently "went" with most of his audience, for all were listening spell-bound to the rapid torrent of words he was pouring forth.

The Koreshan street propaganda is under the direct charge of Mr. W. R. Wallace, of the Koreshan Unity; and he is to be specially commended for his zeal and courage in facing the people and the police, until he has dignified street work and reduced it to a system. During the season of 1899 he battled alone, for the most part; but early in the present year, both Mr. Wallace and Mr. W. E. Linton began work in the streets, with the finest display of charts and scientific diagrams in the city.

These lecturers are now conducting about five meetings per week, in different parts of the city, the principal point being State and Quincy streets; other points are 63d and Halsted; West Madison and Curtis; Humboldt Park; North Avenue and Sacramento; Cottage Grove avenue and 39th street; South Chicago; Pullman, and Blue Island. They have sold hundreds of copies of the CELLULAR COSMOGONY and FLAMING SWORDS, besides giving away Swords, circulars, tracts, etc.

Other outfits, consisting of large charts, platforms, etc., are being prepared for other speakers. The work is fairly begun; it has become a necessary adjunct to the Koreshan work. In the streets, we come in contact with all classes of people, and we propose to extend the work and expand our influence until the world hears the gospel of KORESH! To the thousands who are attending our street lectures, Koreshan Science is proving to be a marvel; there are no riotous demonstrations, no disturbances; hundreds stand for hours listening attentively to the different speakers.

The people wonder that science should be taught upon the streets; but the scientists have never stooped to the common people; the common people hear us gladly. This glowing report is not an exaggeration; a genuine interest in Koreshan Science is being awakened here and elsewhere; the Koreshan System is making rapid and irresistible progress; it is invincible, and will capture the world!

Koreshanity a System of Order.

Recognized Representatives of the Koreshan Cult Possess Credentials of Authority.

KORESHANITY is a system of exact science; it has come to the world with the stamp of divine authority, vested in the Messenger. The System is so true and so scientific as to necessitate the most careful selection of its advocates. The gospel of Jesus nineteen hundred years ago was considered sacred enough to be promulgated by specially appointed apostles and disciples and was proclaimed in its purity only by those taught and authorized to declare it. The gospel in its purity has come again; and today, no less than at the beginning of the dispensation, it must be kept free from fallacy through its promulgation by teachers who are disciples of KORESH in every sense of the term. If the Koreshan message is true, the Messenger and Founder is the authorized Head of the System; and this fact must be recognized in more ways than by mere acknowledgment by those who enter the field of promulgation.

Since the beginning of the promulgation of Koreshanity, a number of persons having a smattering of the system, and having a greater desire to lead than to be led, have undertaken, independently of the regular channels of Koreshan propaganda, to advocate what they conceive to be Koreshanity; and with the idea that Koreshanity can best succeed by keeping its Founder in the background, have presented such portions as they chose, without revealing the source whence they derived their information. This course obviates some persecution, and gives a feeling of importance to self-appointed representatives who have presumed to have their own way in the choice of methods of presenting what they suppose to be Koreshan Science. But have not people been brought to the point of investigation of Koreshan Literature in this way? Yes; and minds have been attracted to the System through published statements of our avowed enemies, as well!

We have found it necessary, sometimes, to inform our readers to not rely upon the conclusions of teachers who are not authorized by the Head of the System. Persons may either ignorantly or purposely misrepresent the doctrines of KORESH. The pure gospel of Koreshanity is proclaimed only by those who have proved by their work that they comprehend the branches they desire to teach, and who have accepted the position and privilege of discipleship in the Koreshan Orders. The authorities in the Koreshan Societies do not desire representatives and lecturers who are not fitted, through the regular and appointed channels, to teach the fundamentals of the System.

It was for the benefit of investigators of Koreshan Science in the West that we made the statement in THE FLAMING SWORD of March 16, 1900, that Dr. Cannon,

of Los Angeles, California, "is not now a representative of the Koreshan System in any sense." We also made the statement that "He is now among the spiritualists; and having a smattering of the Koreshan Science of mediumship and other psychic phenomena, he is perhaps able to make spiritualism attractive to some minds; but his work has nothing whatever to do with the Koreshan propaganda."

We have since received a number of letters regarding the matter—to the effect that Dr. Cannon is not a spiritualist, but a Koreshan still; and that the extracts we quoted from the *Medium* were erroneous. The entire correspondence, however, does not change the situation; for we stated that "he is now among the spiritualists." That he is teaching and lecturing to the spiritualists is not denied by the writers of the letters received. We did not say that he had accepted spiritualism; but we affirmed, and now reaffirm, that he is not now a representative of the Koreshan System; he is neither an authorized nor a recognized teacher of Koreshanity. It seems that he is not anxious to have the people to whom he lectures so recognize him; for he makes it a point to be introduced as a spiritualist, a theosophist, a christian scientist, or a socialist, according to the name of the society before which he lectures. We quote as follows from a letter at hand:

I cannot tell you how it grieves me to see in the pages of THE FLAMING SWORD, such a gross misrepresentation of the truth. Dr. Cannon is and always was one of the staunchest and truest friends of KORESH; and on account of his loyalty to KORESH and his cause, has made many bitter enemies. Surely, to have such a statement go out among the thousands of readers is not very encouraging to one who has endured poverty and persecution for the Koreshan cause these last twelve years. I am acquainted with the facts in this case, and want to say that the article in the *Medium* was entirely misleading regarding him and his work, and was published without his knowledge or consent.—**

If such were the case, it would seem that there should be some effort, by protest, to stop the complimentary notices which appeared in the *Medium* from time to time since. We have noticed a number of them since the time of the publication of extracts in THE FLAMING SWORD, two of which we quote below:

Drs. Cannon and Green are meeting with deserved success in their joint meetings every Monday and Wednesday afternoons, in the parlors of Dr. Green, 3311 So. Spring street. Dr. Cannon's lectures are always interesting and instructive, and Dr. Green's tests and messages never fail to convince.

Dr. Geo. Cannon's lectures each Sunday evening are attracting large gatherings. He is one of the best speakers in the ranks of spiritualism, and his discourse is always interesting and food for thought. Besides being brilliant and eloquent, he uses language that all can understand. He is truly a teacher, and the Co-operative Spiritual workers may well feel proud of such a mortal, who gives without price.

thoughts and suggestions that have cost him much money and conscientious, hard study. Many are also taking advantage of the classes the doctor has formed, and speak in glowing terms of his simple method of teaching the mode of living a higher spiritual and a better physical life. He is one who can only teach the higher philosophy.

Suppose that we grant, for the time being, that the above are misrepresentations published without the knowledge and consent of the lecturer; (and these are not the items referred to in the letter quoted, but paragraphs appearing since the extracts published March 16;) we have yet another item which was published with his consent—an advertisement published regularly in the *Medium* until the time of its suspension; and it is fair to presume that the space was paid for. This advertisement was published *without the consent of the Koreshan Society*, however, and the work of Dr. Cannon is wholly unauthorized by the authorities in the Koreshan System; we are not responsible for what he promulgates. The advertisement is as follows, and speaks for itself:

DR. GEORGE CANNON, Spiritual Lecturer, Teacher and Therapist, (Golden Era School of Science). Students instructed in Law of Mediumship, Materialization, Coming of Christ, Spiritual Breathing, and How to regain Health, Beauty, and Happiness. Dreams and Visions interpreted scientifically. Hours, 9 to 12 a. m.; 1 to 4 p. m. Evenings by appointment. Terms reasonable; consultation free. 46 S. Main street, Los Angeles, Cal.

* * *

Mankind's Next Great Problem.

Strongholds of Barbarism in Modern Civilization; Demands for Revolution and Reformation.

The final triumph of the British armies over the farmers of South Africa insures, of course, in that region the extension of the British Empire and the supremacy of British civilization. This suggests that here we may profitably consider for a moment just what is this civilization thus enforced at such a terrible cost upon a people that do not want it. For the case of the South African republics is doubtless only an example, and with this great dominating power, thus swollen with success, the world will have to deal for many years to come. We may believe that we see this civilization in its most characteristic and pregnant phases here in London, the capital and flower of the Empire. Looking on these phases impartially, what shall we think of the significance of this influence for good or evil to the world at large?

First, we shall note that it is a civilization of extremes. Nowhere else in the world will you observe such lavish luxury and display by the rich; nowhere else such appalling misery among the poor. On one hand, lords of the earth that have reached probably the modern limit of man's power and aggrandizement; on the other, the lowest forms of humanity that crawl—these are the most impressive types of London life. Take note of affluence rolling in carriages through Botten Row, and then of the famished, miserable, hopeless faces peering through the railings of Hyde Park. Or come to the Stock Exchange. Within, the brokers, in a delirium of boisterous joy, are celebrating the defeat of a hundred Boers by ten thousand British, or kicking almost to death a member accused of not encour-

aging his clerks to enlist. Outside swarm the Hooligans, the wretched outcasts and Helots, worse than any slaves.

It appears also, that the substance of this civilization is wholly material. Nowhere else are trade and profit held with such frank faith to be the extent of man's mission. Nowhere else have the softer and more elevated aspects of life so little regard. Of all great cities, only London is without adornment, without a suggestion of art or taste. No desert waste can equal the profound and melancholy gloom of a London street. Of art, indeed, except for the poets and a few painters, all England has nothing and knows nothing. The houses are hideous, the public monuments—for the most part and characteristically of butchers or kings—are nightmares, the two or three public parks conspicuously barren of art or taste.

It appears also, that the animating spirit of this civilization, so far as it is not commercial, is wholly medieval. It is the civilization of the strong arm, of brute force, of caste and class, of rank and birthright, of government by inheritance instead of government by the people. Nowhere else in Europe (outside of Russia) will you find such servile adulation of rank, nor a denial so candid and uncompromising of the equality and brotherhood of man. Elsewhere men may be esteemed for what they have done to help the race and make it better; here they are esteemed according to the class to which they were born, or according to their expertness in human slaughter. Take note of the monuments in Westminster Abbey. Ninety per cent of them commemorate England's leaders in battle. Where are the monuments to the thinkers, inventors, scientists, artists, the really great men that have given birth to ideas; that have tried to help men, not kill them?

It appears also, that this is the civilization of conservatism that clings fatuously to forms and methods of the past, scrupulously maintains in this last year of the nineteenth century the hoary nonsense of throne and title, insists upon ancient prerogative, retains the odious partnership between Church and State, and is everywhere the open or secret enemy of the republican form of government. It appears also, that this is the civilization of race prejudice. In whatsoever cause this nation makes war, whether to force opium on China, seize ruby mines in Burmah, grab territory or steal gold-mines, that cause is supported with unreasoning enthusiasm, the hired church blesses it, and the people celebrate its victory with strange scenes of drunkenness.

It appears also, that this is the civilization of selfishness. While with blood and tears, or fraud and lies the British empire is being extended, here in London people starve, millions grow up in densest ignorance, millions live in inconceivable squalor, darkness, dirt, and vice. And nobody cares. True, some spasmodic efforts are made here and there to attack these monstrous strongholds of barbarism in the heart of what we are pleased to call civilization, but a government engaged in destroying weak and distant nations can hardly be expected to bother itself with problems of ignorance and suffering at home. It is an indifference both social and moral. I ask one question: Is it believable that among any naked savage tribe of the Pacific Islands, the Hottentots, or the degraded Fuegians, are scenes so horrible, so depressing, so black in their indictment of the people that permit them, as the scenes in Piccadilly every night?

In view of these facts it seems, on calm

reflection, most probable that the next great problem to confront mankind's real progress—which has nothing to do with stock exchanges, gold-mines, cotton sales, battle-ships or slaughter-fields—will be the destruction of this arrogant and brutal power that stands everywhere as the champion and representative of reaction, retrogression, and the past.—CHAS. E. RUSSELL (London) in *N. Y. Journal*.

* * *

The World's News.

July 4.—Independence Day!—Hot wave strikes U. S.—The Boxers in China reported busy massacring foreigners; heads of foreigners are paraded through the streets of Peking, held aloft on spears; legations fired upon by Chinese troops; imperial decree against foreigners issued from the throne.—Emperor of Germany decides to help punish the Chinese.—Roosevelt joins the rough riders at Oklahoma City in jolly reunion.—British war office reports total casualties in Boer war amount to 48,640.—Democratic convention opens at Kansas City; fight between the factions; Bryan demands 16 to 1 plank.—July 5.—No aid for foreigners has yet reached scenes of massacre in China; Chinese forces fight back armies of allied powers; abandon hope of relief until arrival of reinforcements.—Many Filipino leaders take oath of allegiance and begin work for peace with U. S.—Statue of Lafayette is presented by American school children to France.—Scores reported injured in U. S. from bombs and firecrackers.—July 6.—Bryan is nominated at Kansas City convention; Stevenson for second place; new platform makes imperialism the main issue; 16 to 1 plank in.—European powers stirred up over Chinese question; hurrying reinforcements to Taku; Germans cry out for revenge; war spirit runs high!—Directory census gives Chicago population of over 2,000,000.—Gen. Rundle and company of carabinieri are captured by the Boers near Pretoria.—Silver republicans in convention at Kansas City.—Roosevelt and McKinley meet at Canton, O.—July 7.—10,000 foreigners and native Christians reported slain by Chinese near Peking; fears entertained by powers that defeat of allied forces by Boxers will spread the revolt; France sends soldiers and warships to China; Japan starts an army of 20,000.—Excessive heat kills a dozen persons in Chicago.—Wild scenes of disorder in French chamber of deputies.—Big Russian railway magnate on trial at Moscow for embezzling nearly \$5,000,000.—July 8.—Meager reports say foreigners in Peking are still alive; powers hope to relieve legations and missions before further raids of Boxers.—Yacht *Idler* sinks on Lake Erie; 6 drown.—King Menelek of Abyssinia in trouble with France.—Russia advises Japan to take free hand in suppression of Chinese revolt.—Revolution again threatens in Spain.—July 9.—New developments in Chinese affairs; counter-revolution started by Prince Ching, opposing the Boxers and regular troops; immense army of Boxers surround Tientsin, and threaten massacre of all foreigners.—Filipinos renew fighting about Manila; 11 Americans killed.—New placer mines discovered in Lower California.—Naval experts hope to save the Oregon.—Russia distrusts Germany and England in attempted invasion of China.—July 10.—Tientsin is being bombarded by Chinese.—Diplomats want Turkish sultan to order 20,000,000 Mohammedans in China to stop the Boxer raids.—Several officials in Free State have surrendered to British.—Switzerland is dis-

cussing annexation to U. S.—1,000 Chicago street cleaners dismissed because of lack of city funds; some boodler has tapped the treasury, and needy must suffer!—Peter Nissen shoots the Niagara rapids successfully.—Remarkable summer snow-fall in Hungary: grape crops injured.

* * *

Editor's Acknowledgments.

The following journals have our thanks for recent mention of Koreshanity, and also of quotations from THE FLAMING SWORD. If our exchanges will send us marked copies containing references or quotations from our columns, it will insure publication of names and addresses of papers in these acknowledgments:

Independent Reform Press, Pueblo, Colo.; *The Lamp*, Toronto, Ont.; *Daily News*, Denver, Colo.; *Chips*, Trinidad, Colo.; *The Advance*, Tampa, Fla.; *The Sun*, Tacoma, Wash.; *Johnstown Daily Tribune*, Johnstown, Pa.; *Daily Union*, Springfield, Mass.; *Daily Republican*, Springfield, Mass.; *Champion*, Arcadia, Fla.; *Daily Gazette*, Raton, N. M.; *Daily Reporter*, Raton, N. M.; *Lucifer*, Chicago, Ill.; *Discontent*, Home, Wash.; *Dawning Light*, San Antonio, Tex.; *The Hesperian*, St. Louis, Mo.; *The Hustler*, Needham, Ind.; *Harmony*, Ponca City, Okl.; *Field of Progress*, Toronto, Ont.; *World-Herald*, Omaha, Neb.; *World's Advance*, Thought, Portland Ore.; *Daily News*, Springfield, Mass.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—The breaking up of China is the principal subject of illustration in this week's *Leslie's Weekly*; descriptive articles and a number of photographs appear. The first page presents two striking views of Peking. A double-page is devoted to views of prominent missionaries in the Celestial Empire, and views of mission stations destroyed by mobs; also pictures of the famous wall of China. Second in prominence are the views of the horrible shipping disaster at Hoboken piers; an illustrated supplement is devoted wholly to this subject, with many photographs taken during the holocaust. Campaign pictures are next in point of interest.

* * *

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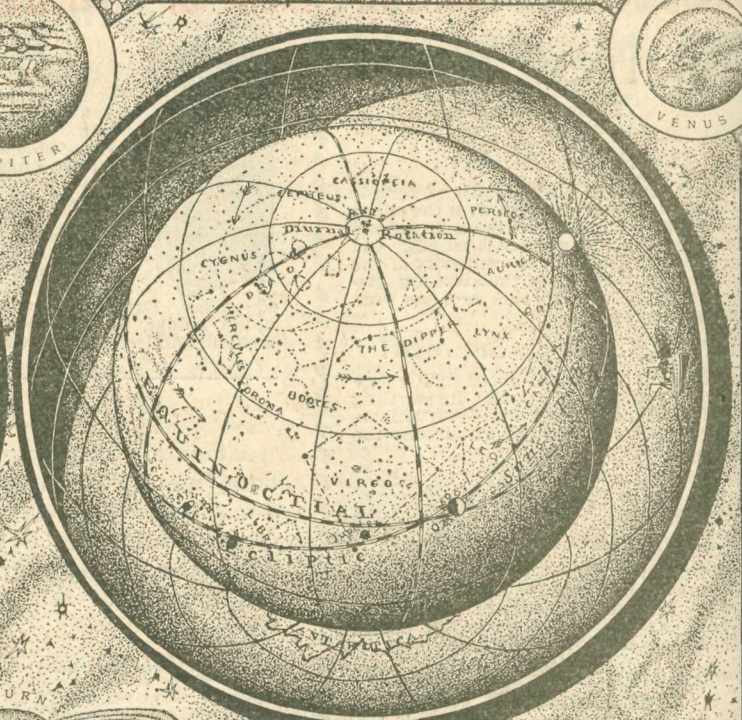
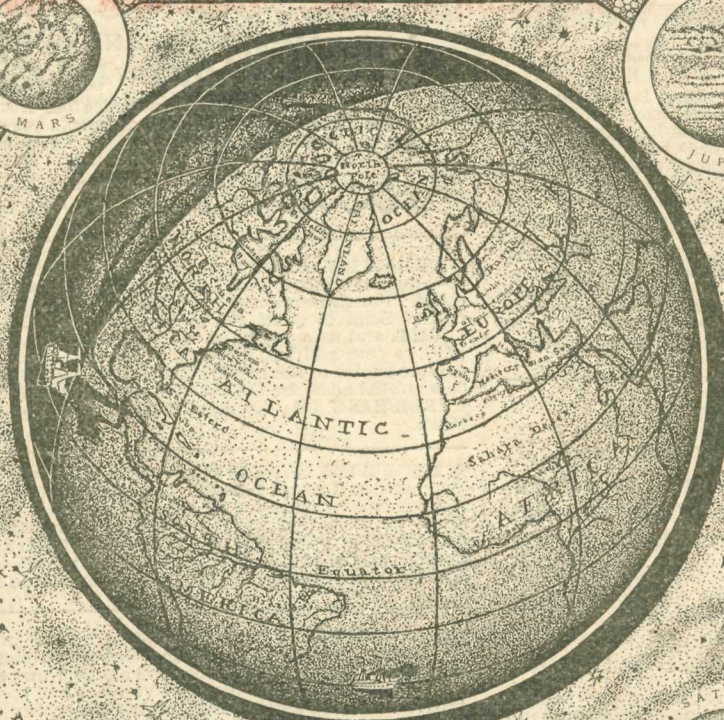
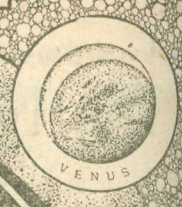
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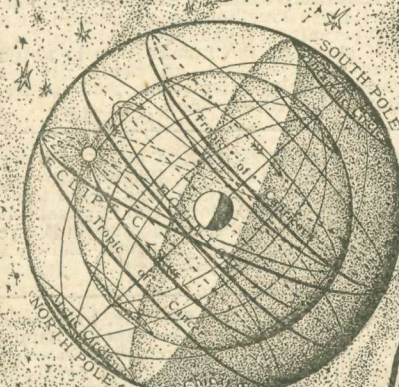
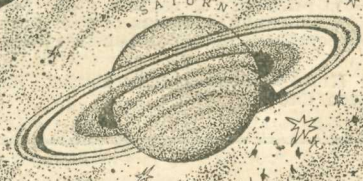
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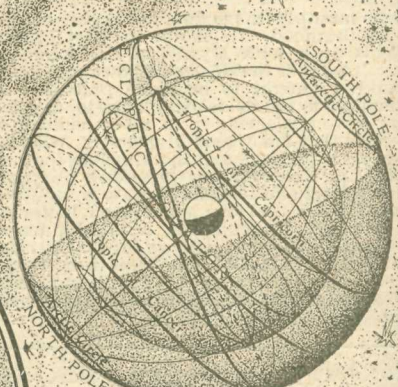


The Earth's Concave Surface
The Land Hemisphere.

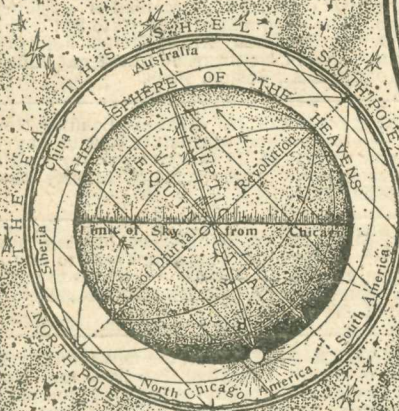
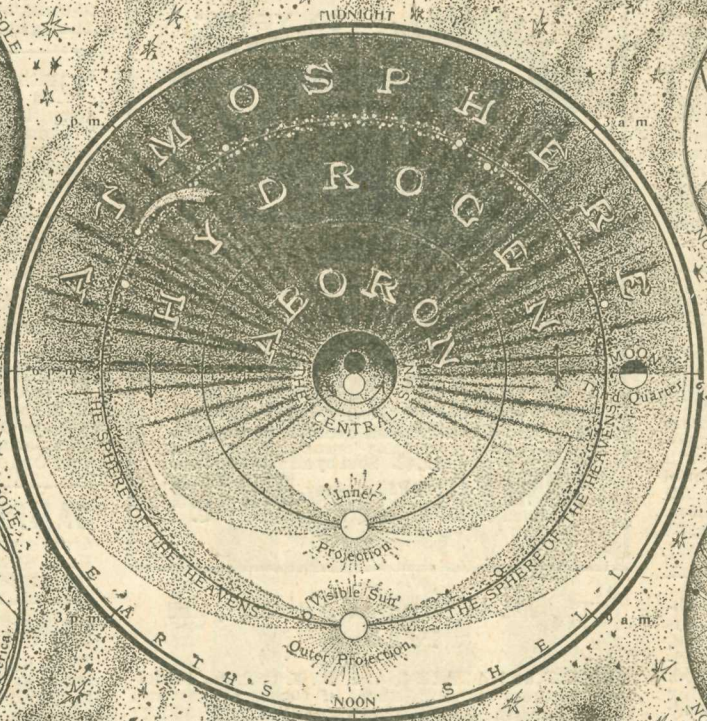
"In the Hollow of His Hand"
The Heavens in the Earth.



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.



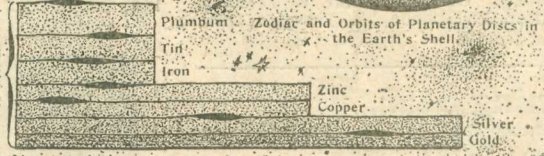
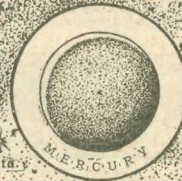
Actual Position of the Universe and Tilt
of Poles From Chicago.

The Cause of Day and Night.

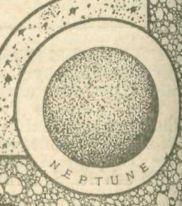
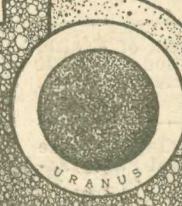
Cross-Sectional View of the Gigantic Electro-Magnetic Battery, with the Sun as the
Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



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.