

## SPECIAL FEATURES OF THIS ISSUE:

Dangers of False Imperialism.—Tyranny of the Money-Power.—Astronomical and Intellectual Parallax.  
Where Did Jesus Go?—Modern Optimism.—Mysteries of Creation.—Immortality.—Editorial Topics.

# THE FLAMING SWORD

August 10, 1900.

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**In Editorial Perspective, Editorial Discus-  
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News, etc.**  
**Prof. U. G. Morrow.**

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## A GLANCE AT KORESHANITY.

**K**ORESHAN 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 a practically communistic in the relations and affairs of its own people. In this 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 when every class is enplaced at rest in 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 Dangers of False Imperialism.

Governments of the World Controlled by the Money-Power; the Love of Money the Root of all Evil; Universal Greed and World-Wide Perversion of Industry and Commerce.

THERE CAN BE no question that the dangers of a false imperialism in America are greater than can be expressed in language. This imperialism is not the concentration, merely, of the principles of government and the extension of that power to subject countries controlled as dependencies, not according to the laws regulating the home government, but according to the caprice of any administration that may be in power. The dangers of imperialism are rooted more deeply in the very heart of impulse, than indicated in the proposition set forth by the political opposition. If the country has reached that point wherein an administration can with impunity violate the Constitution, as declared by the democrats out of power, it is not safe under the control of any political party.

Our legislation at Washington is under the control of Lombard street, manipulated from or through the instrumentality of Wall street. Every legislative act at the seat of government is directly under the influence of the money-power; but the perversions of legislation are not confined to the authorities at Washington. The love of money, deeply imbedded in the commercial instincts of this nation, an incentive from which is eliminated every principle of love to the neighbor, actuates the zeal of all the political tendencies of every party, at all our centers of general and local administration. Our seats of government are rotten to the core; and the working masses are compelled to carry the burdens of the few whose affluence is the product of a slavish industry, which the affluent have en-

forced. The burdens of taxation fall upon the people who have no money, taxation being so manipulated by the rich as to be derived indirectly from the laboring man.

The great arch emperor and fiend of our peril is the love of money, declared to be the root of all evil. The Lord instituted the communistic system, in direct antagonism with the competitive system now universally operative, in contrast with it and in deadly opposition to it. Not only did the Lord define the character of communism, but he projected the true spirit of its impulse and power. The Spirit of God, the operation of the Holy Ghost, as it is called, took possession of those who were amenable to its influence, and the followers of the Lord held all things in common interest.

The spirit of a false commercialism is the menacing danger at the present hour. The heaping up of the wealth of the country in the hands of the unscrupulous and soulless, the tendencies of which are augmenting daily at an accelerated ratio, is the danger-point of disintegration. Our danger is the money-power, not one political party as distinct from another.

The day for men with small capital to do a successful business by honest methods has gone by, and combinations are so completely in the hands of monopolistic trusts as to preclude the possibility of successful effort. Those business men who heretofore have pursued a moderately successful trade, but have been trying to tide themselves over the financial crisis with the hope that good times are coming, as predicted by the



republican prophets, are holding on with the expectation of a renewal of former activity. The tenacity they exhibit is the persistency of blindness,—for the times they hope to see will never return. It is the purpose of the money-power to forge the manacles of subjugation and commercial oppression to the uttermost; and there has never been a better tool for the money-power than the present republican Administration. The wealth of the world is in the hands of the few, and the millionaires are determined to maintain this ascendancy.

The various forms of socialism and anarchy pitted against the power of accumulated wealth in the hands of the few, are manifestations of the competitive system, even more to be dreaded than the organic power of the monopoly of wealth. The same spirit actuates either side to the conflict. The laboring masses constitute one phase of the money-power; and in the relation of labor organizations to the wealth they have turned over to the trusts, to be held in trust until the labor-unions, socialists, and anarchists can dispose of it to suit their inclinations, they comprise one side of a house divided against itself. It is the soullessness of both these phases of competition that constitutes the danger. Neither the spirit that moves the capitalist to rob the wage-slave, nor the spirit that urges the socialist to agitate the world on the questions of the distribution of wealth, is fitted to control the affairs of the world and the interests of the race.

The so called Christian powers, in their struggle to acquire commercial supremacy over China, afford a fair illustration, not only of the commercial spirit, but the condition of that modern Christianity that deplors the ignorance of the poor heathen, and their want of the spirit of Christ which makes these Christian powers so love one another, as exhibited in their naval and military armaments and displays, ostensibly to keep the peace of the world, but in reality to protect them from one another's avarice.

The conflict of capital and labor is impulsed by a deadly venom, the infection of which permeates the very heart's blood of the nations, and for which there is offered no remedy in the prescriptions of the socialistic quacks and the nostrums of the pseudo-reformers, who would engender life in the race, as it is, without the soul which is so essential to organic union and healthful perpetuity.

The masses of the people throughout the world are acquiring an intellectual conception of rights and possibilities, without a corresponding advance in that higher principle of life, love to the neighbor, which is utterly ignored in all of the schemes suggested by social reformers for the regulation of society. The competitive system of production and distribution has crowded the world into the vortex of despair, and into the bloody conflict which, in the Scriptures, has been

denominated the great red dragon, because of the direful consequences of the revolution which the system will entail. There is no escape from the calamity to which the commercial greed of nations and individuals has brought us. If the remedy is not in political parties, nor in nationalism, nor in any form of socialism as now advocated, where is the succor for the world?

We have tried to emphasize the fact that, in the progress of the competitive system, which the rich and the poor alike, love so well, industry—which is the only true capital—has been so diverted from its legitimate course as to constitute the anomaly of a divided and conflicting power which threatens the destruction of both sides to the controversy. We have made the announcement that there is no escape from the calamity it has brought to the world. We do not, however, leave the world in despair, nor without hope; but we maintain that there is no hope except in the methods involved in the processes of law which will bring not merely a nation, but a kingdom to its birth.

The imperialism of the money-power is in its last struggle; it is writhing in the agony of its consummation; it is in the throes of its final dissolution. The heart of the new world begins to beat with the vitality of the resurrection, and soon a new spirit will diffuse itself through the avenues of a living commerce, made vital by the divine transformation in the diffusion of the baptism of love, without which there can be no effectual organic unity.

In Koreshanity will be found the only hope of the world. It is the kingdom into which the old dispensation ripens; it wears the new garment; it fulfils the predictions of a new world, a regenerated humanity, the beginning of the kingdom of righteousness. Koreshanity is an empire. Through it the forces of organic unity and power will operate until the world is renewed, because its bond of unity and fellowship is a religion which involves the conjunctive unity of God and man, and the unity of men in a bond of fellowship and obligation founded in such a religion.

The beginning of every age is in the establishment of a new church, because the ages progress, by virtue of regeneration (re-production), and because gestation takes place in the matrix, and the matrix of regeneration is in the church. Without the church there could be no development. Every church passes through its stages of birth, maturity, and declension. The Christian church is no exception to the law of progress. The Jewish church was vitalized by the vivifying influence of the divine breath, fulfilled its mission when it brought forth the Son of God and the Christian age, and then passed into its declension and will reach its final disintegration. The same fate was predicted of the Christian church, because such is the law of universal and everlasting perpetuity.



The doctrine of the tri-personality of the Godhead, held to by the Roman Catholic church, is the amalgamation of paganism with Christianity; and this doctrine, imparted to all the churches, constituting the root of every so called evangelical denomination, marks these as daughters of the paganized and adulterated church. It was declared that the church should fall away. "That time shall not come except there be a falling away first, and that man of sin be revealed." This is at the end of the Christian age, under the identical law that marked the end of the Jewish age, and pertains to the church itself. The church which follows the Christian age will be as distinct from Christianity, as Christianity was distinct from Judaism. The new church will be a government ordained of God and actuated by the Holy Spirit. It will be a Royal Household, and its King, the Lord of Hosts. The foundation upon which it is structured is the science of the universe. Christianity has brought into existence this scientific religion from the philosophy of the Christ of 1900 years ago, and now, as the old dispensation passes away and all things are made new, a new name must appear also, to indicate the passing of the old and the beginning of the reign of the new.

There will be no reformation along the lines of the present efforts of the pseudo-reformers. The imperialism of a perverted love (worship), the love of the dollar, whether it be gold, silver, or paper, has within it all of the elements of its own destruction. The spirit of rebellion against the money-power and against the forms of order as they obtain throughout the world, is of the same kind which actuates the accumulator and hoarder of wealth; and the animus of revenge pent up in millions of souls who are merely smothering their grievances, finds vent through such criminals as the

anarchist Bressi, and is a sister spirit to the one that robs the laborer of his hire. Competism is hell-born; it will destroy itself.

There can be no form of distribution not founded upon the general desire of all men to possess all things in common. It will not be the result of the voice of the majority, predicated upon an intellectual conception of human rights. The present condition of the human soul (in which resides the desire to own property—the more the better) moves the rich and intellectual to rob the poor, and the poor to resent it and harbor revenge. It is not upon this foundation that the kingdom of righteousness is to be established. The beginning of the Christian age, in which was inaugurated the church of communism, was determined by the operation of a spiritual baptism which transformed the hearts of the people.

The beginning of the new age will awaken by a new baptism, ten thousand-fold greater than that of 1900 hundred years ago. It will come through a new baptizer, the Messianic harbinger of the Golden Age, and precursory Sign of the coming of the royal genus, the immortal household, kings and priests unto God, the sons of Deity evolved from the immaculate planting of the seed of the Christian gospel. The Spirit which permeated the inner life of the early church, but which did not transform the body of mortality to incorruptibility, must again diffuse itself, penetrating the outer mind and physiological organism with its healing potency, revolutionizing the organic structure, and consummating the new conjunction of God and man. Thus God, the life of righteousness in man, will actuate the human soul, and the imperialism of the love of God will supplant the imperialism of the love of money; thence will be ushered in the kingdom of God's establishment, in fulfilment of the hopes of the world.



In studying the nature of the atonement made by the Savior of the world, we present this question because there has grown up in the church, universally, an utterly false idea of the two states—life and death. As a direct sequence of a false notion concerning the salvation of the race, the great desideratum of modern gospel work is to save men from some future catastrophe; while the truth properly defined is, that through the transgression of Adam, man is already plunged headlong into the maelstrom of corruption, dissolution, and suffering. In confirmation of the doctrine that man is already lost, and that the Messiah's mission is to save men from a hell which is the abode of the race through present and subsequent states or degrees until, through the efficacy of the Christ's atonement, he is restored, we refer you to the language of Paul, in which he fully corroborates the teachings of Jesus: "For the love of

Christ constraineth us; because we thus judge, that if one died for all, then were all dead." In this Paul fully confirms the doctrine we have already set forth, that Jesus came into the world to redeem from a loss already sustained, and not—as generally taught—to prevent the world from a prospective degeneracy. The fact proclaimed by Jesus, that he came to seek and to save that which was lost, should be to every genuine disciple of the Lord, a thorough and sufficient demonstration of man's present degradation.

The Jewish sabbath, or observance of rest on the seventh day of the week, was instituted as a figure of the rest required of man from the transmission of his reproductive germs. This final rest is the real sabbath upon which depends the hope of immortal life,—to which the Jewish figure pointed.



## The Point of Sight.

L. E. BORDEN.

THE SAME OBJECT viewed from two different points of sight, differs both in aspect and position. Much depends upon whether it is seen from the center of the universe or from its circumference—from the position of knowledge or from that of ignorance. Parallax which is an important factor in astronomical calculations, enters into all the moral relations. In terms of astronomy, parallax is change of direction. When a person changes his place, objects about him appear in different directions from him. If he moves *north*, an object which was directly *west* of him, is moved by parallax toward the *southwest*; and an object which was *east*, now appears in the *southeast* quarter.

"By the true place of a heavenly body, is meant that which it would seem to occupy, if viewed from the center of the earth." This is what the Copernican astronomers say. In the Cellular Cosmogony, the earth is a great stationary egg and the sun is at the center; we live upon the inside of the shell. Hence the true place of a body must be determined from the sun; when it is seen from the circumference it appears displaced from its true position. We must get into the sun in order to see things as they are. While we remain upon the circumference, things are not exactly what they seem, nor where they seem. Judgment must be suspended so long as we do not enjoy a central outlook. The injunction, "Judge no man" has a scientific basis.

The moral effect of parallax, or a circumferential view, like the physical effect, is to cause a body to appear lower than it really is when seen from the standpoint of righteousness—not that vice is palliated at the center, but particular instances are obscured by the general principles which they subserve. The cycle of necessity is there seen to culminate in freedom, and origin and destiny are plainly identical.

There is a story of Professor Hayden, of the United States Geological Survey, which illustrates judgment from the circumference, or the standpoint of ignorance. One day upon the plains he became separated from his party, and, seeing some men on horseback, rode toward them only to discover that they were hostile Indians. He turned his horse and tried to escape, but his saddle bags and pockets were filled with specimens of various kinds of minerals. Thus laden, he made poor headway and was soon overtaken. The Indians ordered him by signs to dismount, and then began to examine his possessions. Dipping into his pockets, they brought out handfuls of rocks. Again and again they did this until pockets, pouch, and saddle-bags were emptied. As the pile of stones increased, the Indians burst into laughter. Then they spied the tin box stuffed with bugs and insects, which hung at his side and, looking curiously at one another and then at Prof. Hayden, they touched their foreheads, showing that they thought the poor man was not in his right mind.

Now the Indians were always kind to the insane,

fearing that some evil would befall them if they injured such unfortunates. So they gave back all the Professor's minerals, putting them carefully into his saddle-bags and pockets, and let him mount his horse and go on. From their standpoint, a man who went around collecting stones and bugs must be insane. The scientific point of view was utterly beyond their conception. Some persons look at the Koreshan System in the same way. They decide at once, with a great burst of laughter, that a man who teaches that we live inside the earth, as well as those who believe him, must have lost their minds. Ridicule is a cheap argument. It does not appeal to the reason.

The Koreshan System starts from a demonstrated premise,—that a straight line extended at right angles to a perpendicular erected at any point on the earth's surface, forms the chord of an arc, not a tangent. This premise has been proved by actual experiment on the Gulf coast of Florida. It leads to the logical inference that the earth's surface is concave instead of convex. All the details of the System in every relation have been worked out from this premise.

The Copernican theory of the universe goes counter to one of the primal laws of research maintained by the old scientists themselves, in positing conditions wholly foreign to experience. Everything that has form has limitation. If the universe is illimitable, it has no form. An illimitable universe is a logical impossibility, contrary to all the facts of experience. Every known object, and consequently every mental concept of an object, has both form and limitation. The Copernican theory advocates a universe that has a center without a circumference—another logical impossibility, for the center implies the circumference.

The atomic theory is another case in point, where one of the fundamental concepts of physical science is founded upon a figment of the imagination. The indestructible atom of science was long supposed to be absolutely solid and absolutely impenetrable; yet there are no absolutely solid and absolutely impenetrable bodies in nature.

The theory of molecular vibrations also shines conspicuously in the list of unthinkable concepts. A hydrogen molecule (each molecule containing at least two atoms) is supposed to collide with its neighbors seventeen thousand million times every second, while the collisions of an oxygen molecule are seven thousand million per second. What miracle of theology requires of its devotees such an act of faith?

Besides its mathematical premise, demonstrated by means of the extension of an air-line in Florida, an experiment which the advocates of Koreshan Science are eager to repeat along the shore of Lake Michigan, the Cellular Cosmogony may be proved by analogy. Continuity is evidently the expression of the divine veracity in nature. All life develops in the egg or cell; hence it is more reasonable to conclude that human



life develops inside rather than outside the great cosmic cell.

Taking the fact of the earth's concavity, thus demonstrated, as a basis, and reasoning from natural phenomena to spiritual phenomena on the principle that a law in one domain must have its correspondent in every other, the whole fabric of Koreshan theology, psychology, and sociology has been wrought out. The relation of the physical center and circumference involves the relation of God and man. A study of the solar, lunar, and planetary systems involves the science of government and the adjustment of social relations.

All the arguments of the system are clear, simple, and reasonable.

"A prophet is not without honor save in his own country." The first public recognition from an exponent of the old science has come to the Founder of Koreshan Science, from France. Camille Flammarion very courteously sent him a card of invitation to become an honorary member in the Royal Astronomical Society of France. Koreshan work is, however, gaining ground very rapidly in this country; witness the fact that crowds varying from two to fifteen hundred persons listen nightly with earnest attention to Koreshan speakers in Chicago.

## Where Did Jesus Go?

**The Messiah's Mysterious Disappearance; the Modern Church Fails to Explain; Koreshanity Alone Solves the Problem; Spiritual and Physical Heavens Differentiated.**

AMANDA T. POTTER.

KORESHANITY and lexicology unite in according heaven the character of a heaved up or exalted place. In specific application, the former word defines the alchemico-organic or physical heavens, while the latter refers more particularly to the degrees of quality in man which correspond to these three sun-enveloping atmospheres. While Koreshanity does not deny the existence of those heavens from which fall the rains, and which are environed by the earth's crust; and while it rejoices in their beneficence, it holds them as quite distinct from the spiritual heavens, environed by the human flesh. They are just as differentiated as matter and spirit. It is in the latter heavens, now in the darkened epoch of human-tide, that satan sits upon the throne (the human intellect), to be cast down by the brightness of His coming, for "there was war in heaven."

Both primitive and modern Christianity gained the concept of heaven from Biblical teaching. Since the death of the Holy Spirit in the race, primitive Christianity is obsolete, and modern Christianity—supervised by satan upon the throne—holds a false concept of heaven, which will be cast out along with its promoter. However, the Record remains, and who will may read not only of the heavens that fructify the earth, but of the heaven of which the Lord spake in this wise: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." This instruction from the Lord God of the universe conclusively separates the anthropic heavenly states from statics.

Thought, the invisible, is the origin of the visible. Every visible thing has its counterpart in the invisible or thought-world. Are there visible clouds? Then there are corresponding clouds in the thought or spirit-world, and the manner of their development corresponds to the process of the formation of the visible clouds. The visible cloud is formulated by the union of energies of the oxygen and hydrogen, plunged into violent agitation by contact with the electric spark. This agitation produces friction which ultimates in combustion, whose precipitation or waste is the rain-cloud

which overshadows and falls upon the land. Upon the basis of analogy, we are able to determine how the Lord disappeared from sight:

Our sphere of oxygen is the analogue of the spiritonatural degree, or the perfect truth of the Christ; the sphere of hydrogen embraced in the sphere of oxygen, corresponds to the spiritual world in which dwells the thoughts, or spirit-entities of love, hate, etc. The disciples of the Lord worshiped him, and the myriad foes of truth hated him with deadly venom. Into His person, as their polar point, were hurled these two opposing forces. The friction of their conflict had failed to culminate in the disintegration of His flesh, but for the third element of the triangle of combustion—the lumen of the Christ intellect. Lumen or light corresponds to physical electricity; and that which the electric spark wrought in the production of the visible cloud,—its analogue, spiritual electricity or internal mental lumen effected in the production of the spiritual or invisible cloud by intensifying the friction to ignition. His dissolved body was the cloud, and his flesh (which John declares was created from spirit) returned to its original state. With spirit-vision His followers gazed steadfastly, each into the heaven within himself, whither went the cloud.

The land is the correspondence of the flesh; water is the analogue of divine knowledge or truth. Rain falls upon the land; the dissolved Christ as Holy Spirit, spiritual rain, or divine knowledge, fell upon or into his people. Word, God, Spirit, which had been made the Jehovah or perfect flesh, was returned to Spirit and planted as seed: "The seed is the Word of God." Luke viii:11. "The sower sows the Word." Mark iv:14. "He who sows the good seed is the Son of man." Matthew xiii:37.

Of all the perversions of Scripture, that which poses Deity as extrinsic to humanity is the most satanic. It is the denial of the humanity of God. It leaves him without basis of existence. The time is ripe for it to be understood that God works *in* and not *without* the man. We append the following quotations as proof incontrovertible of this truth:



The most High dwelleth not in temples made with hands.—Acts vii: 48. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. iii: 16. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.—Jno. xvi: 17. But when the Comforter is come, whom I will send to you from the Father, even the Spirit of truth [He was the Truth], which proceedeth from the Father [He and the Father were one], he shall testify of me.—Jno. xv: 26. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit

of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me; because I live ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

This is all denied by the accursed heresy of the modern church, as intolerant of the truth as the heathen Chinese is of the modern Christian religion.

## Robbery by Means of Land Titles.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

THE EARTH, which the Almighty designed to be the common possession of humanity, is in devious ways made to be the means of robbing them. There is a class of men that deliberately plans what usually turns out to be successful spoliation of the labor of their fellows, in this way: They sell entirely on time, to whosoever wants to buy, unimproved land which they have managed to monopolize. They sometimes obligingly advance part of the money for permanent improvements. In nine cases out of ten, they know in advance that the man thus handicapped will never be able to pay for what he has bought, and that they, after the man and his family have put years of their life and considerable money into improvements, and interest, and taxes, will put it all into their own pockets, and turn out these robbed and injured ones to begin anew, or to become despairing tramps. The pious Pharisee wipes his lips and justifies it all by the saloon-keeper's plea that "the man wanted it," and if this man had not accommodated him some other one would. This is one of the ways in which millionaires and

tramps are made. God hath said, "The land is mine; ye shall not sell it forever." We are approaching the time when He will enforce his prohibition.

### Monopolies of the Public Highways.

An Omaha company owns 150 grain elevators, scattered throughout the state of Nebraska. This is in reality part of a still greater system that extends through the great grain-growing region of the West. Like the Standard Oil Company, its greatest power to coin money out of the farmers lies in its rebates on freight. These are sufficient to enable the system to amass millions of money without any serious competition. The people's professed public highways are highways to great wealth for the favored few at the expense of the masses. If they become in fact, as they will, *real* public highways, it would make all the difference between helpless poverty and the dependence which it creates, and abundance and its independence, to great masses of men. Every phase of this monopoly is carefully concealed, plausibly glossed over, and kept from the public eye; but this ignorance cannot last forever.

## In the Editorial Perspective.

WRITTEN BY L. E. BORDEN, FOR THE EDITOR.

THIS IS AN OPTIMISTIC AGE. It is so delightfully hopeful and buoyant and enthusiastic that it calls black, white, and evil, good; then it folds its arms in proud complacency, feeling that society has been reconstructed and the world has been redeemed; everything necessary to human happiness has been done. First in order are the religious optimists. *Zion's Herald* for July 25, says: "The world is no doubt bad enough, but it is better than ever before. We need more religion, but we never had so much effective religion as now." THE FLAMING SWORD is not a pessimistic Journal; it is not an alarmist, but it believes in calling things by their right names. It does not believe in verbal jugglery. It does not believe in shutting the eyes to the real world and persuading oneself that the will of God is already done as it is in heaven. It believes in trusting the testimony of the senses, and reporting with fidelity what we see and hear around us in the inside of the earth every day. In reviewing the present condition of the world and of society, THE FLAMING SWORD cannot discern signs of religious improvement. It hears the Filipinos complaining that Christian soldiers have brought vice and drunkenness to their islands. It reads the *Herald's* own admission that caste

and formalism, insincerity and tradition, hearsay and make-believe, possess the church. It knows that the richest man in the world at the head of the greatest monopoly that ever cursed society by working for private good rather than for the good of the people, is considered one of the great supports of the church. It is convinced that the religious world is in the last stage of disintegration; that it is decadent, wrapped in the thicker darkness that portends the dawn; that divine truth is so thoroughly mixed with error that no rightful concept of religion remains. But the *Herald* says, in spite of the church's declension, that we are coming nearer the rational faith and to the truth of the Gospel than we ever were before; that the religious thought of society, which violates every principle that Jesus taught, is converging upon him as the Lord of life and the Head of the church. The world thinks and the world says, with the *Herald*, that it is better than ever before, as blind to its real state as those grotesque shapes more brute than man, whom Swedenborg found in passing through the spiritual hells, who fancied themselves as beautiful as Apollo. The *Herald* continues in the same strain: "The control of religious ideas is steadily increasing in the community. Men are feeling responsible for social



order as never before. They are using their wealth for the common good as never before. They have an enthusiasm for humanity and the ideal order of the world such as never before existed." Does the author of these statements take a daily newspaper? Does he know how to read? and does he read its pages? Has he ever visited Chicago or New York? Or does he dwell apart, far from the world of men and things, in a fairy palace, wrapped in a golden cloud in the rosy isle of illusion? We refer him to the *Boston Transcript* of July 28, which says: "New Orleans is a social volcano in a state of violent eruption. The future is dark—dark in Louisiana, dark even in Virginia, dark in North Carolina (in both of which states the red-shirt night-riders are terrorizing and pillaging), and dark all over the South." So much for one section of our country. How about social order and enthusiasm for humanity in the West and Northwest,—in St. Louis, for instance, during the recent strikes, where five women were dragged from the cars and almost stripped of their clothing, simply because they were riding in a public conveyance! In spite of all these things, the *Herald* invites us to rejoice together saying: "All is good, and there is no evil."

Every one knows that China is the most conservative nation in the world, where laws that were established 2,300 years ago are still in force. As a race, the Chinese reached their culmination and began to decline ages ago. They are now approaching the point of racial extinction,—the point of terminal transformation to opposites, where, having passed the limit of retrogression, they will begin—by processes of ethnic amalgamation extending over immense periods of time—to climb upward toward another national unity and another culmination. Every 24,000 years one of the five great races culminates, that is, it produces a definite number of persons who reach the climax of human destiny, and rise from the human to the divine kingdom. The red race culminated 24,000 years ago; now the white race is about to culminate. At the end of the next cycle, as many years hence, the Negro race will reach the acme of evolution, which is absorption into the divine race and the divine order, the invisible, spiritual Center of the universe. Of all the various Christian sects, the Universalists are nearer right in teaching the final salvation of every human soul. But the Universalists believe that men die but once and pass into the spiritual world, where they go on growing in wisdom and knowledge until they reach perfection without ever coming back to earth life. This is not true; it is less reasonable than the doctrine of reincarnation. The law of eternal justice demands that every person should pass through all grades of human experience, since the destiny of all men is alike. Life is a great university. The curriculum demands a practical understanding of the principles of certain branches. If mathematics be among these branches, then the university cannot bestow its degree upon one who is ignorant of the rudiments of mathematics. This would not be just. In the brief space of a single lifetime, a person may gain a certain discipline in one direction but none in another. He may learn to be tolerably generous without learning to be patient—it requires ages to accumulate patience. Then again, he may spend his few years on earth in a low and degraded condition—perhaps as one of the Australian Bushmen. Another person will be a great poet or philosopher. Is it not more reasonable to believe that the Bushman must be reincarnated until he, too, has figured as a poet or philosopher, that he will pass through every stage of moral and intellectual development before he is ready to be absorbed into Divinity? The Universalists say that souls can progress just as well in the spiritual world as here. How do they know this? The conditions of life there are wholly

different. Is it reasonable to suppose the same kind of experience may be gained there?

What a revelation of greed and corruption appears in the following paragraph from the *Chicago Record*: "Some members of the board of education want to protect the city from short coal-weights by putting in scales at each school-building. But even with scales the school-board would have to rely on the honesty of the man who weighs the coal. Furthermore, the scales would not test the quality of the coal, which, when delivered, may or may not be what is contracted for." Every department of the body politic, even that pertaining to the sacred function of education, is exploited. Honesty even on the low plane of expediency is no longer to be counted upon in the individual or the corporation. The trail of the serpent of competition is over them all. Competition means self-interest, and self-interest means greed.

The function of criticism is a lower function than that of creation. The most critical minds in literature have been the most unproductive; they have contributed the least to the sum of human happiness. All the volumes of criticism ever written are not worth one of Shakspeare's dramas nor Shelly's "Sky-lark." The greater a man's art, the larger his charity toward all below him. Criticism is a destructive force. It tends to separation, not to unity. Every time you make your neighbor the subject of criticism, every time you repeat his faults, you are sending out a poisonous mental force that will weaken and cripple him.

There was some talk of boycotting the French exposition on account of the terrible exposure of national decadency during the Dreyfus scandal. Has some species of natural retribution overtaken the French, after all? The exposition is now proving such a failure that admission prices have been reduced to five cents. The unfortunate attack upon the Shah by a French anarchist will prevent other members of royalty from visiting the Fair. Altogether, France is no happy exception, in the midst of disorder and confusion that promise to become universal.

"Who never ate his bread with tears," says Goethe, "knows not the heavenly powers." The lives of all great men, as well as the history of all great movements, are marked by storm and stress periods, by which their inherent vitality is tested. If the living truth is hid within them, it must express itself in visible results, for all the hosts of hell cannot prevail against truth. The slings and arrows of outrageous fortune impel the noble mind to nobler daring; they wound but cannot daunt; they sting but to incite.

Beauty is that perfection, physical or spiritual, resulting from the harmonious combination of diverse elements in unity. The greater the number of elements combined, the higher the form of beauty expressed. The greater the number of uses to society performed by any individual, and the higher those uses, the higher his place in the scale of being, and the more perfect the type of beauty which he represents.

If competition is the climax of social evolution, let us dethrone Jesus Christ, the Founder of Christian communism, and erect statues to Rockefeller and Jay Gould as representative types that the world delights to honor.

Chief among the lost arts is the art of distribution. The lavish earth yields enough for all her children; but we can never make it go around so long as the lack of the many feeds the morbid fancies of the few.

No doubt the disciples had great faults, but Jesus took



them *as they were*. He saw what the world could not see in them—what they could not see in each other.

Bressi says that he shot Humbert because the king had too much power. If this is the principle upon which the anarchists choose their victims, Mark Hanna ought to have a body-guard and go fully armed.

The sun's rays strike the hilltop before they flash into the valley; so truth comes first to men of noble mind, and God chooses the pure in heart for his Messenger.

There is no liberty where plutocracy rules, no equality in nature, and no fraternity without love to God—which inspires love to the neighbor.

The Koreshan movement provides for the transformation of the individual as prerequisite to the establishment of social order.

The Chinese emperor claims to be a brother to the sun. This explains why he is making it hot for the foreigners.

The test of progress lies in the prevention, not the alleviation of misery.

## Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

### Mysteries of Creation and Prophecy.

(1) "In the beginning, God created the heaven and the earth."—Gen. i: 2. When was the beginning? and who was this God?

(2) "And God said, Let us make man." Who were "Us," and who was this "man"?—Gen. i: 26.

(3) Is there not back of all and in all, the primary, the immovable Mover, the unthinkable Thinker, Mind, or Spirit, which is unfathomable, without parts or form, color or attributes, and still is the Cause of all? Is the same mind in the mineral, the vegetable, and the animal, differing only in degree, according to unfoldment?

(4) May not the grand climax of this mind or Spirit be to bring a fully-developed, ripened Seed, at the close of each cycle of years? As for example, an Adamic Seed, perfected up to the consciousness of his day, innocent but desiring experience; a Noah, perfected up to his light and generation; a perfected Abraham, on his plane, with more experience, more light, —a higher grade of Seed to fall upon his successors, and so on, through the ripened seed of Elijah, Moses, Jesus, and KORESH.

(5) Is it not true that ripened seed can be improved many degrees, up to perfection, or before reaching perfection? And is this not done by the seed taking in the infolded experience of past seed of the same type—say corn?

(6) Has not the prophecy of Isaiah xlv: 28 been fulfilled, and is therefore past? And is not the Cyrus referred to the same as that in Ezra i: 4? and is not that prophecy also past?

(7) How do you explain the passage, "The wayfaring man though a fool need not err therein"? No fool can understand Koresch.—A READER.

(1) Every cycle of time, whether long or short, has its beginning and its end. There is one cycle or period of time marked by the movement of the sign Aries on the ecliptic, covering a duration of about 24,000 years. It would require 25,816 years for the cycle to complete itself, at the rate of precession (50 seconds of a degree every year), were it not for the fact that a process of foreshortening reduces the time. The Lord came into the world at the completion of a twenty-four-thousand-year period. The beginning of that period was marked by similar conditions to those of 1900 years ago. "In the beginning,"—as it refers to time, was the beginning of the Christian age, or

the period of time beginning 24,000 years before that, when there was manifest just such a Messiah as came to the world at the end of the Jewish, and the beginning of the Christian dispensation.

"In the beginning," as it refers to quality and manifestation of personality, is whenever the Son of God appears in any age of the world's history, for "He is the beginning of the creation of God." It will be noticed that the word "beginning" does not merely refer to time; beginning is also a quality. The God who created, or who began to create anew 1900 years ago, was the Lord Jesus. The God who created, or began to create, twenty-four thousand years before that, was one just like the Lord Jesus, who came in the same way, and who was the Lord God, that is, the God-man.

The coming of the Lord 1900 years ago was a definite manifestation, which takes place regularly in the order of time. It has recurred throughout the perpetual past, and will recur throughout the perpetual future. It is a little surprising that people can read our literature and fail to apply this principle of duration.

"The God's said let us make man." The word Elohim is the plural form of the noun. Who were these Gods or Elohim? They comprise the order of Melchizedek; they are the inhabitants of the solar realm, and are eternal beings, of whom it is said they are without father or mother, and without beginning of days or end of years. They perpetuate their existence in the solar sphere, by creating in humanity the natural and material sons of God, who, when they are raised up, matured, and ready to be absorbed, are taken by translation into the consciousness of this order. It is thus that the hearts of the fathers are turned to the children, and the hearts of the children are turned to their fathers.

There is a fixed and definite number of these solar, invisible beings. The number cannot be increased nor diminished

without destroying the symmetry of the origin of creation, hence the identities formed in the world through human development, when complete, are absorbed into and become one with the identities into which they are absorbed. The material identities are absorbed into the spiritual identities. When thus absorbed there remains the original number, but they have absorbed into themselves the youthfulness of the new creation. The "man" created is the genus; that is, a number of men, for it is said: "And the Gods called their name Adam, in the day that they were created."

(3) There exists the physical (alchemico-organic) cosmos. It is complete, limitable, and comprehensible; it is called the physical universe. In this is its correspondent; namely, the anthropostic (human) cosmos. As the alchemico-organic cosmos has its astral nucleus, so the anthropostic cosmos has its astral nucleus. The first mentioned is the physical star, the second is the mental star. The Lord was this mental Star. He is the primary—the first and the last, the beginning and the end, the Alpha and the Omega.

Mankind seems to struggle to hold on to that preposterous absurdity, that there is some incomprehensible something outside of man, without form, without brains, without structure, and inscrutable, that has power to create. There is no power of creation not originating in the Son of God, who is God the Lord. A tree is constituted of a material body and an invisible spirit. The power to recreate does not reside in the spirit alone, nor in the body of the tree alone; but the material body, associated with the spiritual function in the tree, act together to bring forth the material seed, in which resides the power to begin the creation of the new tree. The universe as a whole is like this tree; it has its material structure, in which is its functional power, and together they bring forth their perfect seed, which



is the perfect Man. He is as material as the seed of the universe, as the seed of the tree is material, to bring forth the new tree.

There can be no mind outside of brains, and no mind can be brought forth without a *prior* mind in prior brains. The "un-thinkable thinker" is pure nonsense, a figment of the undeveloped brain. Spirit cannot exist without matter, and in it. Every function of the universe exists and operates by virtue of the fact that it has a form in which to operate, and through which to perform its uses or functions. The universe is made up of parts. That which is called the inorganic world is not strictly inorganic; that is, without organs. The mineral world is in the form of what is called the universe, which we call the alchemico-organic cosmos. It is in the form of the world, the stars, the sun, moon, planets, atmospheres, etc. These are all governed by the laws of their own order, these laws operating according to their own forms. Out of this order proceeds the vegetable world or kingdom.

The life of the vegetable kingdom is in it, and operates according to the forms of the vegetable kingdom. The spirit of the vegetable kingdom is in it, not extrinsic to it. Its spirit is its own active force. As it develops and operates, it absorbs other spirit, not from an unknown source, but from the sun, stars, atmospheres, and surrounding conditions which belong to the various *forms* of creation, but *not* from the unformed and uncreate. There is nothing in the universe that can reproduce any one of the kingdoms of nature, but the kingdom itself.

(4) The climax of the 24,000 years of the Zodiacal cycle fulfilled itself in the creation of the Lord Jesus, who in another climax at the end of another 24,000 years, will bring forth another like himself, and be absorbed into the invisible nucleus of being, as he was absorbed into the invisible nucleus of this same being, into that center called God, whom the Lord Jesus became by his absorption. The perfected Adam was perfected in the image and likeness of God. He came at the end and the beginning of a grand cycle. He was just like the Lord Jesus, and was absorbed into God.

The Lord Jesus was the living soul, the first man Adam; the Holy Ghost was the second Adam, the quickening Spirit. From this Adam, who lived nineteen hundred years ago, will spring the sons of God, the men made in the image and likeness of the Lord God, namely, the Lord Jesus.

(5) There is a limit to the universe

and its perfections. This limit was reached as to individual life, in the Lord. There can be no more perfect man as to life; there *can* be greater perfection as to science, and thence the transmission of that one life to many of a like kind. There can be no life more perfect than that of the Lord Jesus, but that life can be multiplied in men, so that there may be many lives of the same degree. It is the office of the Messenger of the Covenant to bring to fruition this multiplied life.

(6) The prophecy of Isaiah xlv: 28 was not fulfilled in Cyrus, king of Persia. If it were, then he was the Christ; for we read of this Cyrus: "Thus saith the Lord to his" Messiah (in Hebrew), to his Christos (in Greek), to his "anointed," (in English). Messiah, Christos, and Anointed mean the same thing. If Cyrus was the Christ of God, then the world has had time to ascertain the fact; but up to date, the world does not know that Cyrus, king of Persia, was the Christ or Messiah. "Thus saith the Lord, the labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, saying, surely God is in thee; and there is none else, there is no God;" that is, there is no God beside thee. This was not fulfilled in Cyrus, king of Persia. There are many things prophesied in the forty-fifth chapter, and in the chapters preceding the forty-fourth, pertaining to Cyrus, the Anointed, that were not fulfilled in Cyrus, king of Persia.

(7) "The Lord cast up an highway." Jesus said: "I am the Way." He was this highway. The wayfaring man is the man who is *in* the way; that is, the man who is in Christ. The fool is a natural man, without learning; every child is a fool. When a man first enters "the new and living way," he is a novice in the way; but though he be a novice, if in the way, he cannot err; and though he does not understand KORESH, he can acquire the growth and experience that will enable him to understand. The common conception, that every person, whether in the way or not, is a wayfaring man, should be quickly eliminated from the mind.

#### Explanation of I Cor. vii: 36.

If any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. I Cor. vii: 36.

Paul, in the above quotation, is replying to questions from teachers in Asia Minor. The gospel of the Lord was taken to a country having rigid laws of its own regarding marriage. The doctrine of the Christ involved purity of life, making it incumbent on its adherents to forsake all the tendencies of the sensual flesh, and to be holy as he was holy. No one will dispute that His holiness included a separation from everything of a fleshly tendency.

While the Apostle Paul had certain conceptions of the character of the Lord's righteousness, he has demonstrated that he allowed his converts to adjust their lives according to their modified views of the Christian faith. The permissions given to his converts in Corinth, or to the church in Asia Minor, show a disposition to allow that church to depart from the letter of his own best conviction. "Now concerning the things whereof ye wrote unto me: It is good for man not to touch a woman." This was Paul's best conception. But he knew the weakness of the human heart, and the impossibility of men in that day to meet the higher requirements of the law of immortal life, so he modified the demands of the gospel to suit the genius of that people, and thus permitted them to do things which he knew to be in opposition to the higher will of God. This is shown in the declaration made in the verse following the one quoted: "Nevertheless, to avoid fornication, [according to the laws of that country,] let every man have his own wife, and let every woman have her own husband." Notice that this permission was against Paul's highest ideals of life, as set forth in the gospel of the Lord.

It will be seen that the interpretation of any one verse of this chapter must be predicated upon Paul's own conception of righteousness from his highest standpoint, as also set forth by himself in the same chapter. Paul found the people of that age far short of what is to be the condition of those who, at the end of the age, should comprehend and fulfil the law of God. We will examine the text in question, from the original; this will afford us a better understanding of the Apostle's meaning. "But if anyone think he acts improperly in remaining single, if he be past age [of youth], and thus it is fitting to be married, let him do what he wishes [that is, marry]; he sins not; let them marry."

A young couple were engaged to be married, as the Apostle's letter shows, and the gospel is presented to them; the young man is converted to the gospel of the Lord. What follows? He contemplates the subject from the highest moral point of view, while he feels that he owes to the maiden certain obligations because he has previously espoused himself to her. It is for this reason that she is referred to as his virgin. Marriage is not a crime; it is all right on its own plane of life, but no man can live on that plane and be transposed to the higher plane, while at the same time he is living in and practicing the principles of the lower plane of existence. Every one who



has a grain of sense, ought to know that marriage has become prostitution, for this reason. It is regarded virtuous merely because one has a license, according to the laws of the land, to marry and thus to violate all the principles of physiological law by indulging in sensualism.

Man produces within himself the strength of his own life, precisely as the wheat stalk produces the wheat. The life of the stalk enters the seed, and the seed contains the virtue of the spirit that was originally in the stalk. This is true of every kind of life that exists in the universe. There is one law for all. It is not expected that any man who is given to the indulgence of sensual pleasure, can appreciate an argument that militates against his own gratification in the pleasures of sensualism. Men will not reason against their own lower propensities, when license is given to their indulgence. The life of man ultimates in his seed, precisely as every other kind of life fulfils its existence. The seed of man is the hidden manna referred to in the Scriptures. It becomes manna only as it is conserved and appropriated. If it is wasted through sensual pleasure, it depletes the mental and physical vigor; it collapses the brain cells, vitiates the vital forces of the organism, and prostitutes the physiological functions. Men destroy themselves by prostituting their sex-life, maintaining the right not only to self-prostitution, but also the prostitution of the wife, merely because they hold licenses called marriage certificates, possibly from drunken justices of the peace, who are authorized to solemnize the marriage contract. The marriage is made in heaven(?), and the men referred to above are the agents of the Almighty to execute God's will.

There are two legitimate uses of the life force husbanded in the sperm and germ of reproduction: one of these uses is involved in the law of propagation, in the transmission of the sperm and its vivification of the germ for the development of offspring; the other is in the re appropriation of the vitality of the hidden life, the hidden manna; that is, the strength of the seed. It is for this reason that John said: Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God." While it is not a sin to marry and to perform all the legitimate physiological, social, and moral uses of marriage, it is a heinous crime for a man to violate all these principles of life, merely because he holds a license. It is a greater crime for a man to compel a woman to become an unwilling partner to

such crime. No man should compel his wife to be a criminal against her will; and no woman should force a husband into moral criminality.

The conservation of the sex energies is a religious obligation, and every citizen of the world should be sustained in the right to worship God according to the dictates of his own conscience. Let us repeat: the true marital order is of God, on its own plane. Common marriage is honorable; but so long as a man lives on that plane and indulges in the operations belonging to that plane of life, he cannot rise above that plane into the higher one. The marital order is mortal; it engenders naught but mortality. To live on the immortal plane of life, one must cease the functions of the mortal, and adjust himself to the functions of the immortal. It does in no wise follow, because Paul allowed certain things 1900 years ago, which he regarded expedient at that time and in that age of the world, that they are equally expedient for this age.

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### Immortality in the Flesh.

Synopsis of Address by Koresh, at Beth Ophrah, Chicago, Sunday Afternoon, July 22, 1900.

REPORTED BY AMANDA T. POTTER.

**A** LAW OPERATIVE in one sphere or domain permeates every sphere of activity. If you understand a law in one domain, you are familiar with the operations of that law in all domains. This is because the influences of causation radiate from center to circumferences, from whence they are reflexed to the center again. From this it will appear that every principle of function or form in the universe is found in the center. For example, humanity is in a state of death. This is because death obtains in the very center of causation. Cause is operative through voluntary and involuntary power. Recall the life and death of the Lord Jesus, and you will find therein life and death at the very heart of the universe. Immortality means life and death.

We find the Lord represented as the promised seed. This is not spoken from the basis of metaphysics. The Lord Jesus was the promised seed, because he was to be planted. He was the sperm and the germ of universal man. God is a Saxon word derived from the Hebrew Gad, and signifies fortune. Jesus means bread of life. The Lord is the man—the bread of life. What the sperm and germ would be to the individual man, the Lord was to the universal. He came to be planted.

#### What is the Origin of Spirit?

We must get at the origin of spirit. To do so we must go out on new lines, away from the scholastic conception of chemistry, of astronomy, and of theology. The origin of spirit, approximately, not remotely, is the dissolution of matter. Destroy spirit as spirit and you produce matter. Matter is the condensation and precipitation of spirit. The spirit domain is constantly supplied from the destruction of

matter. There is sometimes a maximum of spirit, and a minimum of matter, and sometimes a maximum of matter, and a minimum of spirit.

We have mental electricity and mental magnetism—the pneuma and the psyche, the wisdom and love of the mind. There is an equilibration in God as to his electric and magnetic power. I desire to differentiate between the *pneuma* or *ruach*, as understood by the church, and as understood by the Koreshan mind, or between the imaginary thing called God, which is nothing, and the true God, who is the personal Lord. The world is mistaken in the character of the Holy Ghost.

There is before us today a movement which is spreading—Christianity gone to seed. It has upon it the mark of the beast. It is spoken of in the Bible as the unclean spirit like a frog. It bears the name of "faith cure," "divine healing," and "mental science;" it is full of names of blasphemy. A specific character is given by one of its names—christian science, which means, so far as I have been able to gather from the title of a certain book, "Science and Health," the process of healing. Mrs. Eddy pretends to have written the book; it is said, however, to have been written by one Quimby, who died before it was brought to public notice.

Mrs. Eddy claims to be inspired of God; to have confined herself to the reading of the Bible for ten years. She does not confine herself entirely to theology, but deals also in astronomy. She holds that the Ptolemaic system is entirely wrong, and the Copernican system is right. If she has made a mistake in astronomy, she may have made a few mistakes in theology.

I wish to distinguish between true and false spirit. Our mission is to bring immortality to the body. Now, at the end of the Christian dispensation, principles will be applied which will cause people to stand out in the immortal flesh, the Sons of God. The Holy Spirit that came nineteen hundred years ago fulfilled its mission. The character of the Spirit was given it by the character of the man. The atoms of that man were made holy by a holy life. Every atom of matter entering Him was differentiated from the matter obtaining in the form of any other man. He was the source and center of all influxes of spirit, and from him all spirit radiated.

#### Ancient and Modern Pantheism.

Let us differentiate between the ancient Pantheism and what seems to be the Pantheism of Koreshanity. Pantheism recognizes the universe as the body of Deity, and the soul that pervades it as God. The ancient idea was that the universe was a hollow sphere—thence a pan. Then God had the hind legs of a goat, because the religion originated at the time when the solstitial colure was a marked feature in the fulfilment of an age, and



the goat, Capricorn, was the specific symbol of generation.

At the center of the universe is the astral center. All the activities are felt at that center. It is the physical touch-point. This is the correspondence of the center of mentality, which is the universe in least form, but it is the universe complete. We find an analogy in the oak and acorn,—all that pervades the oak is involved in the acorn. Can the *spirit* of the oak-tree produce another oak-tree? The oak in all its splendor and in the grandeur of its strength cannot produce another tree until it has generated its germ. What the material germ is to the oak, the heart of the universe is to the universe. What the acorn is to the oak, that the God-man is to all men and the universe. The spirit cannot create anything until it has materialized itself in the germ. God (Spirit) is impotent in creation until he has brought forth the germ. Such a germ was the Christ. He was the beginning of the creation of God; creation begins when he comes to be the fulness of the Godhead bodily.

The Holy Spirit was not in the Peace Congress; it is not in the armaments of the world. Armies and navies are not the indications of peace; they are not the manifestation of the olive-branch. The cry of peace at The Hague was not the operation of the Holy Spirit.

#### What Was the Holy Spirit?

The Holy Ghost was the procedure of the Father dwelling in the Son. The Holy Ghost passed into the church—crossed itself with the church, whence the church passed into declension and died; and the Holy Ghost died with it. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

The theologians are blind guides; they cannot tell you that the Holy Ghost—descending by its operation, falling away, produced the death of the two Witnesses. These two Witnesses were the Father and the Son: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me." The two Witnesses (the Word) were planted and died. "The Sower sows the Word." "Thou fool, that which thou sowest is not quickened except it die." If the Holy Ghost was sown nineteen hundred years ago, it must bear its fruit now, in the end of the age, because it was planted, and because it died.

Is there any Holy Ghost now? Each church has its own ghost. There is a Roman Catholic ghost, a Greek church ghost, a Methodist ghost, a Presbyterian ghost, a Baptist ghost. This is a body with schism in it. But there is no schism in the body of Christ: show me a church with a Catholic ghost, or a methodist

ghost, and I will show you a church which is the dead body of the Christ.

We have a Holy Ghost (say some) that does exactly what the Holy Ghost of nineteen hundred years ago did; it heals the sick, by saying that nothing is the matter. It says there is no matter, no sin, no sickness, no death; that there is but one mind, and this is the mind of God. This mind of God, which is all there is, forgot itself and fell into the belief of mortality. How could the all good, the only one substance and spirit, fall into the belief of mortal mind? A counterfeit bill has sometimes passed for years, and has even been accepted by the bank upon which it was forged, and finally, by critical examination, its real character has been discovered. This holy (?) ghost is a counterfeit bill; do not take it! The genuine has been out of circulation fifteen hundred years.

"The Holy Ghost was not yet given, because that Jesus was not yet glorified." He had not yet gone away. When will you have another Holy Ghost? When you have another man just as holy as was the Christ. This man will be born in sin and shapen in iniquity, but he will overcome the world. Jesus was eaten; as Holy Spirit he was sown, and he took on all the conditions of the sinful humanity in whom he was sown; but he will overcome. "To him that overcometh will I give to eat of the hidden manna."

I would differentiate between the teachings of the true Holy Ghost and of the false. One says, "There is no sin, no sickness, no death, no mind but that of God in the whole world." That mind forgot himself and fell into the mortal state. There is no mortal state. All you have to do is to think there is no mortal state, and you will be immortal. This is the attitude of Mrs. Eddy and her followers. You are in hell; get acquainted with the fact. You have fallen into a pit, and cannot get out until you confess it; you are in a state of corruption. How can you become immortal? "This corruptible must put on incorruption." What is the immortal condition? The Lord was a living soul—Jehovah. The Spirit that emanated from Him began to die because it took on the sins of the humanity—"The soul that sinneth it shall die."

#### Koreshanity vs. Modern Christianity.

The difference between the Koreshan and the old church, is that the believer in Koreshanity has his eyes a little open. How can you get out of your condition? Work out your own salvation; love your neighbor as yourself, but love the Lord your God first of all.

Where is God? Some will say "Away in Burmah (in a palace which outshines any palace in this country), with forty-two thousand muscles in his trunk. He is a better god than the one who is everywhere and nowhere,—you can localize him;—he has a trunk, and a chest, and other attachments of character, and indicates organic

power. It is the white elephant, the symbol of the organic power of God Almighty. But what said the Lord Jesus about the character and locality of the Father? "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." Jesus worshiped the subjective Deity—the Deity within. It was different with the disciples. The Deity, the Christ, which they worshiped, was the objective Deity. The Christ was dissolved and entered them, and became the object of subjective worship.

Do not lie to yourselves; confess that you sin. Do the commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the [holy] city." What are the gates? Enoch was a gate, so was Elijah, so was Jesus—all who went through the door. They lifted up their lives into their heads: "Lift up your heads, O ye Gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in!"

\* \* \*

#### Famous Assassinations in this Century.

Abraham Lincoln, President of the United States, shot by J. Wilkes Booth at Ford's Theater, Washington, April 14, 1865.

Michael, Prince of Servia, June 10, 1868.

Count Rossi, the Papal Minister of Justice, assassinated November 15, 1848.

Charles III., of Parma, assassinated March 27, 1854.

Juan Prim, Marshal of Spain, shot in streets of Madrid at night, December 28, 1870.

Abdul Aziz, Sultan of Turkey, assassinated June 4, 1876. His assassins were convicted, sentenced, and afterward reprieved.

Alexander II., Czar of Russia, assassinated March 13, 1881.

James A. Garfield, President of the United States, shot by Charles J. Guiteau, in the Pennsylvania depot at Washington, July 2, 1881.

Paul, Czar of Russia, March 24, 1801.

Carter Harrison, Mayor of Chicago, father of present Mayor, assassinated October 28, 1893, aged 68, by Prendergast.

Sadi Carnot, President of France, assassinated June 24, 1894, while visiting the Lyons exhibition, by a young Italian anarchist named Santo Caserio.

Nasir-Ed-Din, Shah of Persia May 1, 1896.

Borda J. Idiarte, President of Uruguay, August 25, 1897.

Canovas Del Castillo, Premier of Spain, 1898.

Elizabeth, Empress of Austria, in Switzerland, 1898.

President Heureux, of San Domingo, assassinated July 26, 1899.

King Humbert, of Italy, assassinated by anarchist Bressi, July 29, 1900.



# The World's News.

L. E. BORDEN.

Aug. 1.—Methodists in Chicago organize great trust to control \$2,000,000 worth of church property.—Illinois Brickmakers' alliance threatens to tie up every brickyard in Cook County.—Foreign forces in China inactive and in need of commander.—Alleged message from minister Conger at Peking reports foreigners safe.—Chinese minister to England says overthrow of present dynasty would mean 25 years of anarchy in China.—John Clark Ridpath, the historian, is dead.—Aug. 2.—Report from Tien-Tsin that allied forces are advancing on Peking.—Survivors living on rice and horseflesh.—Pope Leo acquiesces in accession of Victor Emanuel, the new king of Italy.—Anti-Semitic riots in Odessa.—Chicago police quell socialistic riot.—President Harper, of Chicago University, against small colleges.—Aug. 3.—Secretary Hay tells Li Hung Chang that United States will not negotiate without news from Conger.—China ready for war if allies advance.—Chinese kill 10,000 native Christians.—Kaiser preaches sermon calling for prayer and fighting.—Attempt to assassinate Shah of Persia at Paris exposition foiled; grand vizier prevents murder.—Democrats carry North Carolina election; Negroes disfranchised.—Aug. 4.—Allies on the way to Peking.—Li Hung Chang prohibits messages to foreign ministers.—Massacre of Christians confirmed.—Shah's assassin proves to be Francois Salson, French corporal.—1500 mechanics on Canadian Pacific strike.—Senator Marion Butler, of North Carolina, loses his seat.—Aug. 5.—Allies and Chinese in a big battle.—Stevenson receives ovation from Bloomington, Ill.—Papal encyclical against anarchists to be issued.—Dynamite wrecks bank and kills 12 persons in Scranton, Pa.—Aug. 6.—Anarchists in cells; Lucy Parsons and five men arrested by Chicago police.—Colorado train held up; all passengers robbed, one shot.—Gen. Miles offers to command American forces in China.—Boxers massacre 1,000 Mohammedans.—King of Serbia weds lady-in-waiting.—Four thousand Paris cab-drivers strike.—Mobs, riots, and bloodshed over elections in North Carolina.—Aug. 7.—Allies lose 1200 men; win battle after hard fight.—Transport Logan arrives at San Francisco with refugees from Tien-Tsin.—Socialist hissed in Italian chamber of deputies.—Methodists plan world-wide revival.—W. J. Bryan en route for Indianapolis.—State election in Alabama carried by democrats.—Hot wave causes many deaths.

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## The Flaming Sword's Exchanges.

Leslie's Weekly.—The cover of this week's issue is illustrated with a striking cartoon of the Chinese outbreak; it is captioned, "The Handwriting on the Wall." Other special features are: A characteristic likeness of McKinley while making a speech; the imperiled legation at Peking; attack on Taku forts; latest pictures of the Chinese capital; and other views of China. A remarkable article is from Guy Morrison Walker, for many years a resident of Peking; then there is a special correspondence from Shanghai. The customary departments are also full of interest.

The Saturday Evening Post.—The issue for the week ending July 28 is before us. On the cover appear pictures of Chinese soldiers and dragons, and display headings of two interesting and timely articles:

The Empress of the East, by Frank G. Carpenter, and John Chinaman at Home, by Rev. Francis E. Clark. We have read these articles with interest and profit. A Treaty of Peace, by Gilbert Parker is a vigorous story of India; and Dove-Cote Days, by Gen. Charles King, is a pleasing story of Manila. Hamlin Garland continues The Eagle's Heart, and the usual departments—Editorials, Public Occurrences, and Men and Women of the Hour, are full of interest.

The Cosmopolitan.—The *Cosmopolitan* for August is a superb number, finely illustrated. Perhaps the most interesting feature is W. T. Stead's The Paris Exposition, illustrated by over twenty fine photographs. Newport Palace, by Montgomery Schuyler is fine. We enjoyed reading the editor's article on The Republic of the United States of Great Britain, a forecast of the result of the Transvaal war; while With Boer and Briton, by R. Robertson, contains an excellent character sketch of President Kruger. Four interesting stories appear in this number. Hiprah Hunt completes his tour in hades; and the cartoon department contains many interesting selections from cartoon papers. 10 cents per copy. The Cosmopolitan Co., Irvington-on-the-Hudson, N. Y.

Suggester and Thinker.—A monthly devoted to investigation of the laws of suggestion and thought, and their uses and abuses, as curative, moral, and educational agents; a journal of research into psychic phenomena. \$1.00 per year. Columbus, O.

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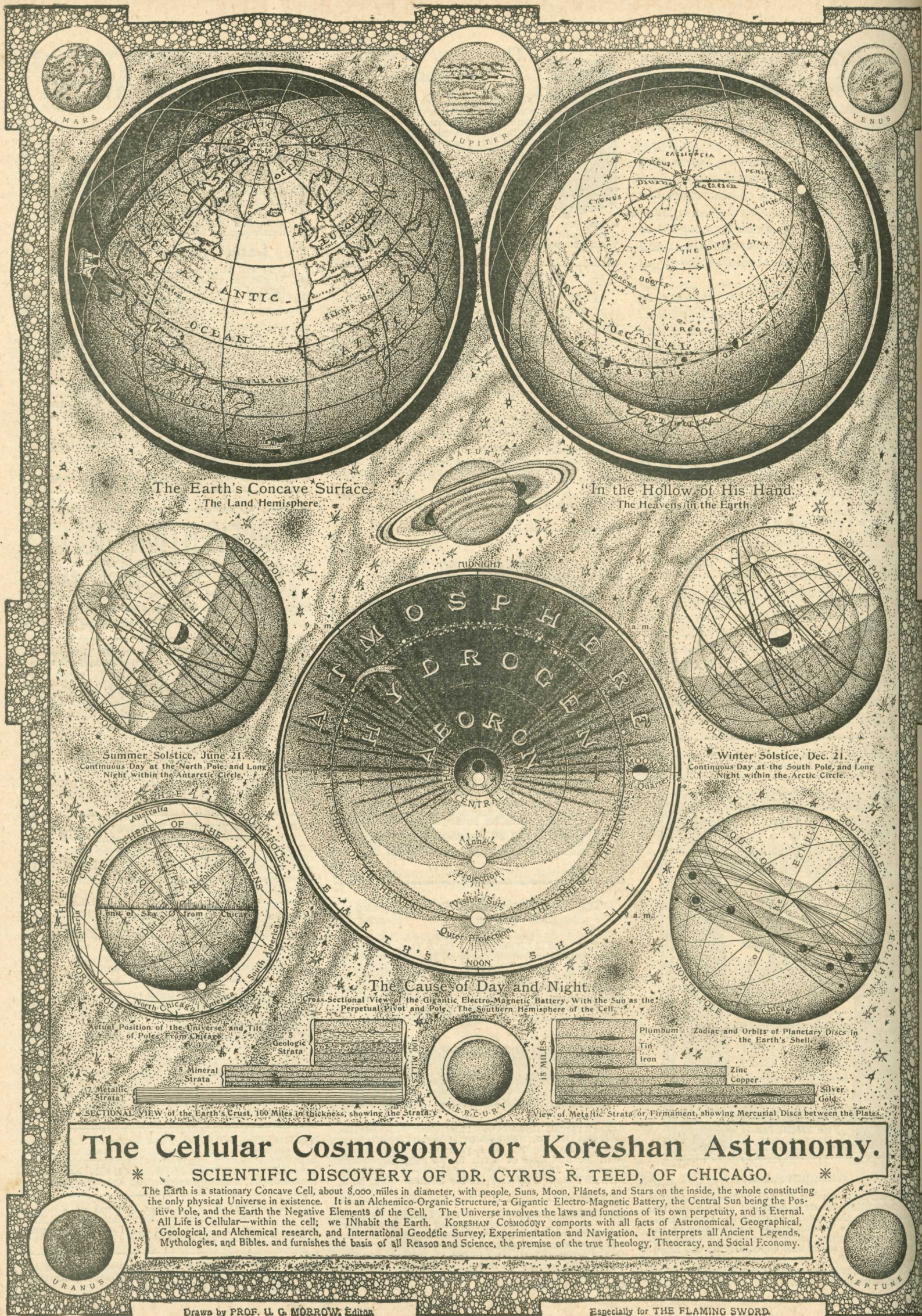
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