

## SPECIAL FEATURES OF THIS ISSUE:

Modern Church a Pagan System.—Mystery of Matter and Energy.—Cycles of Progress.—Soul of Scientific Socialism.—The English Language.—Mental Illusions Dispelled.—Original Editorials.

# THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is dark and muscular, with the index finger pointing upwards. The sword is held in a firm grip, and its blade is engulfed in bright, stylized flames. The background of the entire page is a dark, textured field with radiating lines emanating from behind the sword, creating a sense of intense light and energy. The entire composition is framed by a decorative border consisting of a repeating pattern of white, flame-like or leaf-like shapes on a dark background.

August 17, 1900.

## THE CONTENTS

**The Modern Church a Pagan System.**  
Bishop Potter's Fallacious Conceptions of Communism; the Primitive Christian Brotherhood; Locating God and the Neighbor; the Coming Commonwealth the Promised Theocracy.  
**KORESH.**

**The Mystery of Matter and Energy.**  
**Rev. E. M. Castle.**

**Cycles and Their Relation to Human Progress.**  
**Prof. O. F. L'Amoreaux.**

**The Soul of Genuine Socialism.**  
**Mary Everts Daniels.**

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

**Prof. U. G. Morrow.**

Entered at Chicago Post Office as  
Second Class Matter.



# The Flaming Sword,

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

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

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

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

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

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

**EVELYN BUBBETT, Associate Manager.**

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

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

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

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

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

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

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

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

**New subscriptions** may commence at any time during the year.

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

**Do not** order your paper discontinued without paying all arrears.

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

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

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

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

## A GLANCE AT KORESHANITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



# The Flaming Sword

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

Vol. xiv. No. 39.

CHICAGO, ILL., AUGUST 17, 1900. A. K. 60.

Whole No. 402

## The Modern Church a Pagan System.

Bishop Potter's Fallacious Conceptions of Communism; the Primitive Christian Brotherhood; Locating God and the Neighbor; the Coming Commonwealth the Promised Theocracy.

BISHOP POTTER, in the *Chicago American*, attempting to bolster and fortify the attitude of the paganized church in its dethronement of the principle of love to the neighbor, the fundamental doctrine of original Christianity, says:

Nay, more, if in deference to any narrow and superficial interpretation of Christ's language a man should take his wealth and distribute the whole of it in largesses to the poor tomorrow, he would be doing the poor an incalculable evil and not a benefit. What would be the effect of the announcement that half a dozen rich men had disinherited themselves, and that tomorrow morning fifty millions of dollars would be distributed to the poor? Does anybody care to contemplate the pandemonium that New York would become—the idleness, the licentiousness, the fierce hatreds, the bitter discords, the mad license that would be engendered; and ought a christian man do an act that would make his brother man incalculably worse instead of better? No, the possession of wealth is not inconsistent with our Christianity, nor alien to it.

The Rt. Reverend gentleman has taken a most narrow and superficial view of the purpose of the Lord Jesus in establishing communism, both through his personal example and in the legitimate operation of the Holy Spirit as it actuated those in whom it operated, when as many as received the Holy Ghost sold their possessions and brought the prices of the things they sold and laid them at the Apostles' feet, and they held all things common. The principle of love to the neighbor is involved in that portion of the Decalogue pertaining to human relations, and is summed up by the Lord in this language: "The second is like unto it; thou shalt love thy neighbor as thyself." That which distinguished the early church from the pagan world more

than any one thing, was the fact that the early Christians held their possessions in common interest.

Before the principle of love to the neighbor can be practically applied, the neighbor must be found; we mean the neighbor from the true Christian standpoint. "Who is my neighbor?" from the Christian point of view, or from the true religious point of view, must first be understood. The neighbor, in the age now being ushered in, is the one who, actuated by the true spirit of communism as the fruit of the Lord's planting nineteen hundred years ago, recognizes the fact that the Lord Jesus was the Son of God; that he was planted in the beginning of the age, and that the fruit of the dispensation must of necessity be the product of the divine planting, the Word (Logos) sown in the beginning of the dispensation. No person incapable of acknowledging the fact of the planting of the Word in the primitive church, and of the death of that seed as an essential factor in regeneration, can become the firstfruits of the age, the new age now opening. The recognition of the Lord as the Son of God, the Saviour of men and Creator of all there is in heaven and in earth, "visible and invisible, whether they be thrones, or dominions, or principalities, or powers," is the natural sequence of regeneration.

The Lord's kingdom—when the earth of humanity ripens into Sonship—will be an orderly, organic communism. No man will take his wealth and distribute the whole of it in largesses to the poor tomorrow, or



any other day, to do incalculable evil, and not benefit. This is a figment, a vagary of the Rev. Bishop's brain, not constituting any part of any system of interpretation, by any people of modern times. Humanity will ripen into a commonwealth. Every form of government will give way to the Theocracy, and then shall ye call every man his neighbor under the vine and under the fig-tree. Every one in divine spiritual life (the vine), and every one in divine natural life (the fig-tree) will constitute the neighbor; and these will be under the auspices of the Theocratic government,—the organic form of which will embody all the perfections of the divine natural order.

The church of today is not God's kingdom in the earth. The Lord's prayer, indited nineteen hundred years ago, is as often used today as any form of prayer, and in it the request is urged, let thy kingdom come,

and thy will be done in earth as it is done in heaven. If the kingdom were here, the prayer would not be repeated. The church of today is *not* the kingdom of heaven; it is not even a righteous church. It is destitute of even the form of Christianity, to say nothing of the life. The church is represented by the Christian powers, and by the speech of the Emperor of Germany to his troops on their departure to China. His speech is a fair representation of the spirit of venom which actuates the entire so called church of Christ at the present stage of modern Christian progress. "Thy kingdom come; thy will be done in earth as it is in heaven," is a petition to be fulfilled in the near future, *in this world* and *with men*; but after the firstfruits are ripened, and the sons of God manifest in the world and the kingdom set up, the poor will yet remain, though the hells will be reduced to order and made subject to the kingdom of righteousness.

## The Mystery of Matter and Energy.

Great Problems Which Confront the Scientific World; Fallacious Theories of Modern Chemists; Nature of Matter and Character of Energy Revealed in Koreshan Alchemy.

REV. E. M. CASTLE.

IN THE PRESENT view of what is generally regarded as scientific authority, there are, as revealed through phenomena, but two realities in the universe, these two being matter and energy. It is admitted that no energy manifests that is not in some way connected with matter, but in considering the relation of these two universal factors, matter is regarded as merely the vehicle of energy. Further, it is the present belief among scientists that whatever the changes that take place in matter, its mass remains constant, as does the sum total of energy; linked to which are the doctrines that matter is uncreatable and indestructible by any process within human knowledge, and that energy, while transformable, is equally uncreatable and indestructible. It is held that no change in matter can be effected without the simultaneous production of some form of energy change, and that in consequence every chemical change involves what in the terms of modern science are called physical, i. e. energy, changes, but that the converse of this is not true, and that energy changes may take place without the production of any corresponding matter-change. In other words, there is conceived to be no reciprocal relation of these two universal factors, consequently no balance, in view of which the distressing theory advanced by Lord Kelvin is not surprising, that ultimately all motion and change of every kind will cease, and the universe be dead. Granting unbalance, no other conclusion is possible. The attempt to justify this theory is made by conclusions, necessarily imperfect, drawn from undeniable, but partial, facts. Thus, since a given quantity of energy may be produced only at the expense of an equivalent quantity of some other form, we are told it

follows that a perpetual motion is impossible, which deduction itself from the premise given may fairly be considered as open to question, for it is not impossible to conceive of relations in which this very condition of energy production would be a condition of perpetuity, and since no process of transforming energy, within man's present knowledge, is completely reversible, hence being the form that most readily escapes conversion, we are told it follows that every transformation effected by an imperfect process results in the production of a certain quantity of heat, that is, a conversion into a less available form, as time goes on the entropy, or available energy, of the universe tending to a minimum. An obvious possibility of error here is in the assumption that the universe as a whole is not equal to a perfect process of transformation. At the same time it is held to be theoretically possible to convert some form of energy entirely into the energy of light, the great problem of the age being how to do this practically, and it is claimed that Langley's measurements on the glowworm abundantly confirm the hypothesis that nature actually accomplishes this. A difficulty in the way of concise statement of the position of modern science is such conflict of hypotheses and of authorities.

Modern investigation has accomplished much of value through careful experiment, accumulating data, determining and classifying the facts of phenomena, but admitting this is not foregoing the right to question the theories built upon these facts, such inquiry being not merely the privilege, but the duty of the seeker for truth. The words of Descartes are appropriate: "It is not true to say we know a thing simply because it has been told us. \* \* \* in matters where we are



able to judge, it is wise to receive what is told us by those who know more than we do. But to *know* anything requires more than this, and unless the reasons for any belief are so clear to our minds that we cannot doubt them, we have no right to say we *know* it to be *true*, but only that we have been told so." Moreover, inadequate theories are sources of confusion, so darkening the understanding that the character of the facts with which men deal may not be clearly determined. The theory of 'phlogiston' in chemistry, advanced during the seventeenth century, so trammelled the discoverers of oxygen, hydrogen, carbonic acid, and nitrogen, a hundred years later, that they could not understand or make use of the facts they discovered. It remained for Lavoisier to overthrow the old theory, which his work effectually did, although it did not thoroughly establish the theory that lies at the basis of modern chemistry, as a critical consideration of the matter will reveal; and in considering the body of what is called science a careful distinction should be made between the fact and the crude, or perhaps prejudiced inference from the fact, too often presented in such intimate association as to preclude separation in the mind of the uncritical.

The theory overthrown by Lavoisier by means of the facts regarding these gases, determined by himself and others, was to the effect that combustible bodies contained an invisible matter called 'phlogiston' which was given up to the air in burning, charging the air until it would no longer support combustion. When Priestly discovered oxygen, finding that a candle burned in it with a vigorous flame he called it 'dephlogisticated air.' Lavoisier had previously begun to suspect that the theory of 'phlogiston' was false, his chief reason for this being his discovery, of what was known to Geber more than 900 years before, that when metals are heated so that they turn to powder, the powder weighs more than does the metal before being heated, and the confined air in which the metal is heated loses exactly as much weight as the metal gains, this seeming to show that the metal takes something from the air instead of giving anything to it. His classic demonstration of the fact that all burning and animal breathing take oxygen from the air is too well known to require extended notice, and also his resolution of mercuric oxide into mercury and oxygen, finding the resulting oxygen equal in amount to that lost by the air in which previously the mercury had been heated to form the mercuric oxide. The theory of the conservation of matter was the result.

The principle of the conservation of matter, which in its broadest application would determine a constant mass of matter in the universe, not necessarily precluding destruction and creation of matter, but merely demanding that creation balance destruction, even permitting an orderly oscillation of this balance,—in the mind of the chemist seems to require that matter be uncreatable and indestructible, which conception demands for its establishment that equality of mass be found on both sides of the chemical equation. Finding

equality of mass on both sides of the chemical equation, the chemist infers that no matter is destroyed in the combustion through which the so called chemical change is effected, and that therefore the medial condition to the induction of the law of conservation of matter, as he understands the principle, has been established as fact; namely, the indestructibility of matter. But, admitting equality of mass on both sides of the chemical equation, is this conclusive evidence that no matter has been destroyed or created in the operation? or that the material equation involves all the quantities that belong on either side of the process? Obviously it is not even admissible evidence unless it first be proven that matter constitutes the sole resource of combustion, and that the residual matter is the sole result. That energies are essential to the process and that energies are generated in the process are well known facts, and until the characters of both these things are clearly established, their relations and possibilities may not be determined with any degree of certainty, nor is the fact of equality of mass on both sides of the material part of the equation sufficient to determine whether matter has been destroyed or created in the process of combustion. There is no intention to suggest here, as an alternative of the present theory, the conception of annihilation of matter as substance, which indeed is not a possible alternative; but attention is directed to the fact that this theory of modern science is not rationally established, nor can it be established unless the possible operation of spiritual substance in the process of combustion be disproven. To ignore the possibility of the existence of immaterial substance does not prove the impossibility of such existence.

If there are but two realities in the universe, it becomes of prime importance to understand the character of each and their true relation. In examining the scientific definitions we find them possessing a character the very antithesis of what a definition should possess; namely, indefiniteness. Matter is defined as that which can occupy space—*space* being a word in such a vocabulary which is ordinarily assumed to require no definition. It has been variously defined otherwise as that which possesses inertia, that which requires the expenditure of work to put it in motion, that which in virtue of its motion possesses energy, that which is the receptacle or vehicle of energy,—none of which proves mastery of the question; and lastly, this definition has been offered—whatever possesses the property of gravitative attraction; but in view of the fact that the character of gravitative attraction is an unsolved riddle to the learned gentleman who offers the definition, this is merely a further darkening of counsel by words without knowledge. Numerous hypotheses, or guesses, have been made regarding the ultimate nature of matter, the value of which may be judged from the opinion of Tait that "an adequate conception of matter itself could we obtain it would almost certainly be something extremely unlike any conception of it which our senses and our reason will ever enable us to form." Consequently in his opinion "the discovery of the ultimate



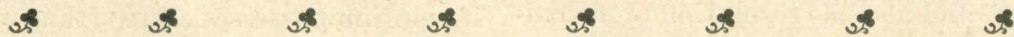
nature of matter is probably beyond the range of human intelligence."

This opinion, critically examined, reveals the real attitude of the agnostic. Accompanying his confession of uncertainty, for the agnostic defines himself as one who lacks positive knowledge and therefore neither affirms nor denies, is the conclusion—not firmly advanced, for the one thing he is certain of is uncertainty, but given as the balance of probability—that it is impossible for the human intellect to discover what these authorities (self-constituted in the first instance and then admitted through general ignorance, or indifference, and its consequent impotence) have failed to discover. The spurious brilliancy of the agnostic has hypnotized the modern mind until as a rule it operates only in sympathy with the agnostic attitude. These proud authorities—for despite the confession of uncertainty, i. e. lack of knowledge, they are not humble, for the confession of ignorance is not evidence of humility when accompanied by insistence on the consequent impossibility of knowledge—have seized the rudiments of knowledge and of them constructed a castle of doubt to imprison those who would seek for truth. Moreover, when one says, as the agnostic virtually does, "I do not know; ergo, I am inclined to the conviction that the human intellect cannot know,"—he is advancing, albeit with subtlety that may deceive himself, the belief that he has attained the greatest possible amplitude of the human intellect. For these reasons we protest against the opinion of Tait, and the agnostic attitude in general.

The definitions of energy are not less inadequate than the definitions of matter. It is never found unassociated with matter; hence it has been defined as a condition of matter by virtue of which the matter may be made to perform work, i. e. definite portions may effect changes in other portions; what we call force being simply the space-rate at which energy is transferred from one body to another, or in other words, "the measure of the tendency of energy to transform itself." The conclusion advanced is that whatever matter may be, this other reality that is never found unassociated with matter, depends in all its varied

forms upon motion of matter; the definitions of energy finally resolving themselves to this—a mode of motion; all energy being regarded as ultimately a phenomenon of the ether. This ether is a special medium assumed to fill all space; assumed to be capable of wave motion; assumed to be matter, though of an extraordinary kind; through which are assumed to be passing in all directions the vibrations which are assumed to constitute radiant energy. In the vocabulary of the modern investigator the word *ether* stands for this summary of assumption. Certainly what is called modern science has done work of value in differentiating the kinds of matter and the modifications of motion; but has not yet discovered anything more than that matter exists in various forms and qualities, and that it moves in various ways; which may be assumed to have been known before,—less specifically analyzed, perhaps.

Koreshan Science teaches that we can know things only through contrast, and that a knowledge of matter may be obtained only through contrast with something that is not matter. It may not be contrasted with motion, for of itself motion is not anything, but merely a condition of something. We know a thing as distinguished from other things. We may know one kind of matter as that kind is distinguished from other kinds, but to know matter itself we must know some other substance with which to contrast it. All knowledge whether of substance or of state, obtains through contrasted knowledge. We conceive motion in contrast with its opposite condition. We conceive heat in contrast with cold, light in contrast with darkness; and thus with all the facts and phases of existence. As nothing can act of itself alone, the impossibility of matter independently originating motion is so apparent that one readily conceives inertia of matter, which, after all, is simply a denial of the ability of matter to initiate motion of itself. But no argument that has been advanced by philosophers disposes or can dispose of the proposition advanced by Koreshan Science that matter shares in such initiation through a reciprocal relation of two substances, one of which is material, and the other immaterial but not insubstantial; which proposition is capable of ample development.



In presenting the gospel of purity to the world, it is communicated alike to male and female, to be accepted or rejected by one or both. The right to exercise this religious tenet is fundamental in the gospel of Jesus. The principle that man shall be sustained in the exercise of his religious convictions—by the worship of God according to dictates of his conscience—is also the groundwork of the Constitution of the United States government. No Christian patriot will attempt to coerce a man from the free exercise of his religious prerogative. No man or woman should fear to boldly embrace and publicly advocate the foundation principle of the gospel of immortality, foreshadowed in the precept and living example of the Lord.

The propagative germ is the product of a series of vital operations which terminate in the seventh or final vital function. If man pleases God and yields not to the gratification of sensual desire, and persists in the conflict until passion is subjugated, he obeys God and rests upon the seventh day, thus insuring to himself the confirmation of the covenant of life. This potency becomes in him a well of water springing up into living perpetuity. It becomes his food, the hidden manna. "The sabbath of the land [body] shall be meat for you." Lev. xxv: 6. The final sabbath, then, to which the typical sabbath pointed, is rest from propagation; a rest to which only the eunuch or virgin can fully attain.



# Cycles and Their Relation to Human Progress.

## Part I.

### Processes of Development and Establishment of the Great World-Power, the Divine Kingdom; the Prophecies of Daniel; Cyclic Cataclysms and Universal Day.

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

The great year of the equinoxes, the Zodiacal cycle, is an age of ages.

The human conditions of this grand cycle of 24000 years were symbolized by Nebuchadnezzar's image with the head of gold.

The earth power that should succeed this was "the stone cut out without hands, a kingdom set up by the God of heaven" to stand for the next Zodiacal age—"forever."

SUCH IS THE changing nature of that growth called human speech, that the language which foretells with accuracy events ages in the future, must be couched in unchanging symbols. These are necessarily a sealed book to all except him in whose keeping is found the key to them. Nebuchadnezzar, king of Babylon, had a dream which, when he awoke, was gone from him. He demanded of the wise men and diviners, under the penalty of death, a revelation of the dream and its interpretation. Among all the wise men of his realm but a single one, a Hebrew captive—a slave whose suggestive name, Daniel, means God, the Judge, possessed the required knowledge.

In his dream the king saw a colossal image of a man, whose head was of fine gold; his breast and arms of silver; his belly and thighs of brass; his legs of iron; his feet, part of iron and part of clay. The king saw until that the stone cut out without hands smote the image on the feet, when the gold, the silver, the brass, the iron, and the clay were ground to powder and blown away by the winds of heaven, and the stone grew to be a great mountain and filled the whole earth. The interpretation of this striking symbol, as revealed by Daniel, was that the king—representing the kingdom of Babylon—was the head of gold. After him would come a kingdom whose lesser magnificence symbolized the breast and arms of silver. Still degenerating from the head of gold would come another, representing the belly and thighs of brass. The last and most degenerate of these four universal kingdoms would represent the legs of iron, with feet of iron and clay.

The king was informed that the dream was sent that he might know what would come after him. After the end of his visions, the prophet Daniel was told to go his way for "the words are closed up and sealed until the time of the end;" and when that time came, he should "stand in his lot at the end of the days." When all the events symbolized by the image were past, he "would stand in his lot," that of prophet and interpreter, and be able to reveal the words that were then "closed up and sealed" from him. He is now here by reincarnation, which is the key to most of the mysteries hidden from men, therefore it is possible to explain the full meaning of the image. Daniel has come to judgment; he stands in his "lot at the end of the days"—"the thousand three hundred and five and thirty days."

The Medo-Persian empire succeeding the Babylo-

nian, was symbolized by the breasts and arms of silver; following this, the Grecian was the belly and thighs of brass, and the Roman was the legs of iron, with feet of iron and clay. Consonant with this is the remarkable fact that every weapon, tool, or vessel made during the Greek age was of brass or bronze, and all were called, in the Greek language, by the general name of *kalkos*—brass. So among the Romans, the corresponding articles were made of iron, and called in general by that name. The image had two legs, corresponding to the two divisions of the Roman empire; and ten toes, corresponding to the ten divisions into which the Roman power is going out, mingled with other forces—clay, which render it partly strong and partly weak. The time occupied by these human governments is the Zodiacal cycle now about to end.

The stone that Daniel saw strike this image on the feet and destroy it, was the government that would succeed these universal empires for the next cycle. This stone was cut out without hands. Hands are the extremities where, and by means of which, power is applied, hence are the symbols of power. A stone is a foundation truth, primarily the *man* through whom such truth comes to the world. But the declaration is, that this stone had no hands—no power, yet it destroyed the image and grew until it filled the whole earth. Seed, so long as it remains seed, has no hands, no power; when sown, it has power to create everything of its cycle of reproduction. Jesus was such a Seed: "Not seeds as of many, but thy seed, which is Christ." During His stay—as a man—in earth, he had no power; when he went away by a change to Spirit, and that Spirit entered the men and women who desired it, as the divine Seed, and that Seed began to develop and grow, it soon began to be apparent that of the Christian age, "Without Him there was not anything made that was made." So Daniel saw this stone without hands, that was to succeed, as a world-power, the four universal empires, grow into a great mountain and fill the whole earth.

The cycle of the Zodiac, which Nebuchadnezzar's image symbolized, is formed by the precession of the equinoxes, and is the period called Mazzaroth. It is a period of 24,000 years; but for certain periods of foreshortening, caused by planetary attraction, in which the movement is accelerated (a fact ignored by the astronomers), the period would be about 25,816 years. This is the great year of the Almighty, spoken of in Revelation; it has twelve months, which, like the months of our year, vary in length, but average two thousand years each. This Tree of Life (human life) bears twelve manner of fruits, ripening its fruit every month; and "the leaves of it are for the healing of the nations."



There are twelve star groups called constellations, which form a continuous belt, sixteen degrees in width, extending entirely around the physical heavens. The line dividing this belt through its center is the ecliptic, which means *the leaving out*, because on this line occur all the eclipses. This Zodiacal belt in the heavens crosses, at an angle of  $23\frac{1}{2}$  degrees, the equator of the heavens, which is a line formed by extending the plane of the earth's equator into the heavens, to where it cuts the plane of the ecliptic. The earth is stationary, or nearly so; but the heavens, including the sun, have two revolutions—the one daily, the other annual. This declination of the ecliptic to the equator of  $23\frac{1}{2}$  degrees, causes the sun in his annual course to go north of the equator to the tropic of Cancer, and south to the tropic (which means turning point) of Capricorn. Thus he crosses the equator twice every year.

When the sun is on the equator, the days and nights are equal; hence these points are called the equinoctial points, or the equinoxes. The sun begins his annual revolution on the equator, when in his spiral movement, going north to the tropic of Cancer. When he completes his annual revolution, coming round to the place of starting, owing to a forward movement on the equator he is  $50''$  of a degree back of the point on the equator, from which he started. This falling back of  $50''$  of a degree every year, becomes an apparent backward revolution of the sun,  $50''$  of a degree each year. This is the movement that measures the ages, or dispensations, or months the great year of the equinoxes. The difference in the spaces in the Zodiacal belt, occupied by the constellations, causes the different lengths of these months, corresponding to the months of our year.

As our equinoctial year begins when the sun is on the equator going north, so the great year of the equinoctial cycle begins when he is at the same point. The head of this Zodiacal belt of star groups is the constellation Aries, Ram, or Lamb; the foot of it is Pisces—Fishes, the head being next to the foot. The present astronomer uses the term sign, but has no true conception of what it means. Indeed, not seeing their real import, he imagines that those ancient heathens who gave the astronomical nomenclature, applied fanciful names to the facts of astronomy.

The signs are the places on the earth directly under the constellations, at the time the great year of the equinoxes begins. From this point Aries, in the forward movement, begins to pass through the sign Taurus; and in the apparent backward movement, he begins to pass through Pisces at the rate of  $50''$  of a degree each year. The sign through which Aries is passing in this backward movement is the sign for the dispensation or age, hence the sign in the almanacs for the last age has been Pisces—up to 1839. After the backward movement begins, which measures the months of the grand year of the equinoxes, the constellations will not again be exactly over their own signs, until the 24,000-year cycle of the equinoxes ends. When this occurs, it is a sign that the cycle has ended, and another is about to begin.

The constellations overlap each other, hence the ages which they measure do the same thing. The Christian age began when Jesus was born, but the Jewish age did not end until the destruction of Jerusalem, seventy years after. When Jesus was asked what would be the sign of his coming again, according to his promise, and of the end of the world (age), he bade two of his disciples go down to the next city, and told them there would meet them a man bearing a pitcher of water in his hands. City, in the language of symbolism, means doctrine, fundamental truth; the stone cut out without hands, that would become a great mountain and fill the whole earth.

## The Soul of Genuine Socialism.

The Work of Lifting the Curse is Divine; Genuine Reform must Obtain Through Messianic Function; a New Spirit Imparted to an Organic Social Order.

MARY EVERTS DANIELS.

The era of competition is ended. The era of combination has opened. All business is concentrating. In this massing of capital there is coming to be an absolute domination over the wage-worker, over the interests of the people at large, over the life of the state itself. Yet this movement is natural and necessary. It is in the line of economic progress. The real question concerning it is: Can these new orders grow a soul within it—a spirit capable of mastering these monster powers and using them, not for self-aggrandizement, but for human service? If it cannot, there is a revolution ahead, worse than any the world has hitherto known. If it can, there opens an era of boundless, beneficent progress. This is a question of religion. It is the old need of an ever fresh faith, and hope, and love.—REV. R. HEBER NEWTON.

THE SPIRIT of competition has hitherto ruled the world. It is the spirit pervading individual effort for gain; the lust for money or the accumulation of wealth taking such a strong hold of the human heart that all sense of justice, or religion, or a higher life is utterly destroyed. As the individual arm waxes weak, combinations are formed which are but the concentra-

tion of these infamous powers; as if the devil, finding his forces weakening, must needs rally his allies, consolidating them into bodies, thus strengthening himself in order to subjugate the mass of humanity, degrading the laborer to a condition very like his satanic majesty's own favorite realm.

"The love of money is the root of all evil." Since this passion predominates, all men are brought more or less under its influence. The world is like a gambler's den; where one wins, another must lose. It seems scarcely consistent to say that the love of money is the impelling motive that causes the wage-worker to delve and dig, twenty hours out of twenty-four, for the simple necessities of life to keep himself and family from starvation. The two classes—the wage-worker and the employer, are distinct. The abnormal spirit of greed for wealth, the life of luxury and ease, the palatial home, all form a strange contrast with the soiled and



worn clothing and hardened hands of the toiler bending beneath his burden, whose few, hard-earned dollars for a week's service must be spent to procure the coarsest, plainest food for the little ones whose pinched, half-famished faces appear at the dingy windows of the poor hovel he calls his home. This is not an over-drawn picture; not alone Chicago, but every city in our land presents thousands of similar pictures of want and woe.

The curse of labor is yet hanging over the earth. Man is struggling to free himself, but he knows not how to effect the work. Trades-unions are formed; industrial armies are marshaled to battle for freedom from the capitalistic yoke, but they are laid low by the martial tread of combined capital, that now exultantly says: "Work on what we offer you, or starve;" and like the Egyptians' task-masters, they would force them to make bricks without straw, while they increase their tasks and decrease their wages.

The outlook of the wage-worker is indeed a sorry one; action and reaction are coördinate laws, for where there are insatiate greed and avarice, they react upon those subservient, consuming the vital forces, and in order to meet the demand of the controlling powers, excessive drudgery is exacted. This saps the life-blood of those who constitute the bone and sinew of the nation. This abnormal condition engenders a turbulent spirit which threatens to demolish existing systems, without regard to legitimate ways or means. We may say, "This is in the line of economic progress," even if the means are disorderly, for there can be no progression without the tearing down of the old systems of the world.

Change is written on the tide. Where there was formerly individualism, there developed small combines; then larger trusts, and from that, great consolidations, till nearly every branch of commerce and business is embraced in its giant arms. This condition can but develop a spirit that shall clamor for government ownership, and this too will only lead on, step by step, till an overshadowing of divine love shall prompt the people to lay all on the altar, that all things shall be held in common, and there shall be an equitable distribution of the wealth of earth.

We have evidently arrived at the terminus of old conditions, which, in the struggle to exist, indicate redoubled efforts to perpetuate them. It is indeed time that a Deliverer were manifest, who will lead the poor and oppressed out of the land of bondage.

The question now arises, "Can these new orders grow a soul within them—a spirit capable of mastering these monster powers and using them, not for self-aggrandizement, but for human service?" We answer emphatically, yes! The question was once asked, "Can anything good come out of Nazareth?" Out of these very conditions there must and will arise One possessed of a spirit capable of mastering these diabolic powers, wrenching from the iron hand of monopoly its power of restraining force, and transmuting the evils of the present system, utilizing them in building up a system of

commerce, or a united life, which shall develop till all the nations of the earth are drawn into one fold, where there will be but one Shepherd.

Nearly two thousand years ago, Jesus the Christ of that age, inaugurated common interest, for he commanded his disciples to place all their possessions in one treasury, and they had all things in common. This system was small in comparison with the avaricious spirit of the Jew; but it was practiced by the disciples of the Lord till the church committed adultery with paganism. At that time the Holy Spirit was operative in the souls, of the people, but in the retrogression of the church this Spirit died; the Lord was again crucified and put to open shame, and the satanic spirit fastened the chain of avarice and greed, until now we witness the powers of evil in full force, and misery and want are rampant throughout the earth.

The seed of communism planted by Jesus the Christ, slumbers in the great womb of the universe until its time of gestation is full; and now comes the time for its birth. It is heralded by the struggling communistic societies springing up in the land, which will ultimately converge to one center, where the great Liberator will be manifest, declaring truths wherein love to God and the neighbor predominate, clearly demonstrating scientific specifications whereby man may be freed from the curse of drudgery. He whom God has raised up and directed all his ways, will remove every cause for the necessity or use of money; and by his Almighty power, he can and will control and regulate the powers of evil for the service of righteousness. He will establish on their transformed foundation, a system in which the performance of uses will ensure an equitable distribution of the products of the earth, establishing an organic equilibrium wherein labor will be changed to recreation, through righteous adjustment. This will be accomplished through the inauguration of an industrial system which will balance wealth and labor, and law will be established on the basis of divine justice and equity. All this will not be accomplished without a struggle. There is a revolution ahead, more terrible than the world has ever known; for satan knows his time is short, therefore his efforts will be fierce and bloody. The wars of nations today presage the coming ills, for none shall escape the fiery trial. Capital and labor will be called to the battle of Gog and Magog, but justice will stand as Captain of our salvation, and might will be compelled to yield to right.

It is a question of religion pure and undefiled; a religion brought to the world by KORESH, who comes from among the people, born in the midst of all the diabolism of the earth, "a soul grown within these very conditions—a spirit capable of mastering these monster powers and using them, not for self-aggrandizement, but for human service." Upon his banner is emblazoned the two great commandments of our Lord: "Love to God and the neighbor." Through his power the very hells will be reduced to order, and a kingdom of righteousness will be established. In the coming conflict, nation shall rise up against nation, and kingdoms



and empires must fall before the devastating horde. The old earth dies hard; the agony and pains of labor are upon it, but the new earth will soon be born with all rejoicing, to which the new heavens will respond, "Amen and amen."

The great conflict will usher in an era of beneficent

progress, establish the correctness of the system of common interest, and dethrone competition with all its vast combinations. The fiat of Jehovah will ultimately abolish all evil from the face of the earth, through the baptism of fire which will be kindled by Elijah the Prophet, who comes now with the name of Cyrus, which signifies the Sun that shall give Light to all the earth.

## In the Editorial Perspective.

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

THE CITIZENS' educational commission of Chicago, reports that the pupils who have finished the elementary schools as a rule are deficient in English. They can neither speak nor write the language in an acceptable manner, and this deficiency is a serious handicap to business and good citizenship. The committee recommends that no language but English be taught below the high school. Fully half the pupils leave school before the fifth year, and three fourths before the eighth year. A smattering of foreign languages is nothing but an injury to these pupils. It is absurd to hear a person whose knowledge of grammar is so limited that he is constantly and unconsciously guilty of solecisms like "them things," or "you was," and who can not tell why he ought to say "those things" and "you were," even if his attention is directed to the fault, proudly mingling phrases of imperfect German and worse French with his conversation. English is gaining ground as the cosmopolitan language, every year. It has already supplanted French, which used to be the speech of courts, diplomacy, and science. It is beautiful, copious, and, not being an inflected language, simpler than any other modern tongue. It is the expression of the thought and life of the Anglo-Saxon people, the highest product of racial development, and the most important people in the world today, being the channel for the establishment of divine order in church and state. Pure diction springs from a nice sense of beauty and proportion. It is a test of quality. Beyond this, in the Koreshan concept of language, words are recognized as spiritual entities. Inexact and ungrammatical forms of speech transmit inharmonious forms of spiritual life from one sphere to another, but purity of language prevents an influx of undeveloped and immature entities—spirits in whom there is great lack of balance. Especially ought the higher forms of truth to be clothed in the choicest and most appropriate garb; otherwise the doctrine is given forth with inharmony and incompleteness in the outermost degree. "Words fitly spoken are like apples of gold in pictures of silver." They are like golden fruit, the good of the higher spheres in an image or representation of truth. The English language is the medium chosen for the primary communication of the new gospel. It is not as yet a perfected medium; it is in a state of development. Certain forms are not fixed but fluid; certain others will yet be created; but the great body of grammatical rules, like the laws of the physical universe, takes its origin in necessary principles and should be respected and obeyed. Law in the higher sense is never arbitrary; law is the divine proceeding toward order. The common school system now in vogue is permeated with the prevailing idea of *charity*, rather than *justice*. This thought pervades the whole body social. Since the children of the poor can hope at best, for only a few years of mental training, let us be as charitable and as benevolent to them as possible during this short period. Let us cram their minds with facts relating to as many different subjects as there are hours in the day. No matter if they do become dyspeptic in the process. Keep on stuffing them, for the poor things will never have

another chance. The education of the rich can be extended over the first twenty years of life, with a tour in Europe to add grace and dignity; but the poor have no choice. Three fourths of their children must leave school before the eighth year. So they must be hurried and crowded, all from the purest charity. Then the educational committee is surprised and perplexed to find that these pupils, or rather these victims, can neither speak nor write their own language acceptably. Still, nobody thinks that the fault lies in the idea at the root of the system—the idea of charity not justice. The time is coming fast when no man will be cheated of his birthright, and then asked to be content with charity doled out by his defrauders. The watchword of the future is co operation, and an equitable division of the products of labor will follow in its train.

Socialism and anarchy were defined and contrasted by Miss Irene Ashby, the London trades-unionist, in her recent address at Hull House: "The barriers of nationality are breaking down, and the proletariat will yet make common cause throughout the world. Socialism would use these forces to bring about peaceful regeneration along the natural lines of evolution. Anarchism is built on hatred of government and the conception of an ideal man. Socialism takes men as it finds them, knowing that the stupidity, the inertness of the ordinary man must be fought as the great obstacle to progress." What an easy task Socialism has set for itself! About as simple as the construction of the great pyramid. To overcome the inertness and stupidity of the ordinary man along the natural lines of evolution, would only require a few ages of reincarnation. Holmes said he should want to begin with a man's ancestors three hundred years back, in order to improve the individual; now we know that the man himself is usually the re embodiment of his ancestors. The education and the discipline of many lifetimes are required to produce alertness of intellect and moral perception. The Socialists go on talking of peaceful regeneration; in the meantime, the whole world is at strife. When will the Socialists become aware of the actual condition of human affairs, and realize that the baser passions are common to all men irrespective of the veneer of civilization; that he who is persecuted and tortured today is ready in his turn to persecute and torture tomorrow; that the Chinese who put their prisoners in iron cages forty years ago, and lately fell upon the German envoy like brutes, are not so far below the white mob that lynches and hacks in pieces the Negroes? Hasn't the Green Turtle Club of New Orleans set a price of \$1,000 on the head of Miss Jewett who has founded an anti-lynching league? There is, indeed, "About as much human nature in some folks as there is in others, if not a little more." This is not a flattering admission, but as Mr. Gradgrind used to say, "Let us have facts." Evolution along natural lines has not brought mankind to such a dizzy height of development that the Socialists are justified in their hopes of peaceful regeneration. Anarchy, going back to the Greek root, means, without a head; the



whole movement is ungoverned, devoid of coherency, and opposed to every form of organic unity. It has its function in the divine economy. If you want to put up a new building on a certain spot, anybody who comes along and offers to tear down the old one that is cumbering the ground, at his own cost, is a helper. In this sense alone, the Anarchist is useful to society, but he cannot build. Koreshan Communism, as contrasted with Anarchy, is constructive in its work. It has drawn a plan of the new building and is beginning to lay the foundations. Like Socialism, it takes man as it finds him, but it works by swifter methods, and is trying by the potent force of mental desire to transform his inertness and stupidity. It looks for the influx of a new spirit—the spirit of love and righteousness, to change man very soon. Socialism is one-sided, like all the advocates of the theory of evolution, as it is taught by the old scientists. Socialism presents only a half truth, because it fails to see that evolution implies involution. Evolution is unrolling, as the tree with trunk, branches, leaves, and fruit evolves from the seed. Whatever is unrolled or evolved must first be rolled up or involved. Without the potentialities rolled up in the little seed, no tree could develop. Involution as the co-ordinate of evolution, gives us the Christ, the Seed-man, in whom the possibilities of righteousness are involved. His translation plants the seeds of love in human hearts.

And now the voice of man is heard,—unhappy man, pleading, pleading for comfort, freedom, joy, in the shape of dress reform. "Why," he asks pathetically, "should man be condemned to wear a coat, no matter how high the thermometer may be?" A glimpse of the shirt-waist has conjured up for him delightful visions of emancipation. But is it not singular to find him borrowing in his own behalf the arguments which he was swift to censure from the mouth of woman? The New York editor of a religious weekly says: "The individual man cannot free himself from bondage to the coat in public, because he would appear singular and insufficiently dressed if he did. Deliverance can only come through united action, which, when dress is concerned, can usually be brought about only by the leaders of fashionable society." Only listen to that! A little while ago, when women were talking after this manner, he called them timid and procrastinating. What a pitiful lack of independence and nerve they were showing! But then, women have no backbone. They don't know how to think and act for themselves. Here they stand suffering in their long, heavy skirts, like a lot of silly sheep waiting for some leader of fashion to jump over the fence first. Well, after listening to a good deal of such talk, women began to act. Here and there some braver souls like Dr. Mary Walker put on the comfortable garments that have been man's prerogative so long; short skirts and bicycle-trousers with or without skirts were adopted; some women wore loose gowns. Of course, they expected these innovations would meet with hearty support and commendation from consistent man. He would be the first to praise their good sense. Then what happened? Why, a shout of derision both long and loud went up from every masculine throat. The press and the clergy united in deploring the shocking immodesty of the new garments. School boards in progressive Massachusetts forbade their teachers to wear short skirts in the schoolroom, protesting that unless her skirts were of conventional length no woman could exert a proper moral influence over her pupils. Western states passed laws against loose gowns in the streets. The protest was universal, and woman found the moth-eaten garments of tradition forced upon her by her keepers as violently as a strait-jacket is forced upon a lunatic. Now, it is man's turn to sue for dress reform. He wants "A sort of combination

shirt and vest with plaits or fixings in front to give it a dressy appearance and with a band to which the trousers could be buttoned." Will he get it? Well, appearances indicate that he will accumulate valuable experience on the way, that may lead him to reflection—perhaps to regret and charity.

The announcement is made that a German astronomer of great fame has ascertained after years of study that the weight of Virginis, one of the fixed stars, is exactly 388,967,553,221,007 of tons. How surprised that astronomer will be when he learns, as he will learn one of these days, when the Koreshan System is universally established, that all his time has been wasted, since the stars are only centers of combustion! How does Koreshan Science reach this conclusion? Is it merely a dogmatic statement, or the result of logical processes of reasoning? All the statements of the new science are the outcome of definite reasoning. Starting with the experiment in Florida, which proved the earth to be concave, the Koreshan reasons that the sun, moon, and stars must be within the cell; that the sun must be the center, radiating its energies in all directions; that in order to preclude waste and account for the sun's supply of fuel, corresponding energies, both electric and magnetic, must rise from the earth's crust to meet them. At the various points of meeting a vortex would be formed, the nucleus of which is in process of combustion, and the result would be a star. The vortex might generate energies of rotation as well as energies of orbital motion, impulsing the star to move in its own plane and orbit.

According to the constitutional amendment, to take effect July 1, 1902, which was carried at the recent election in North Carolina, 75,000 Negroes will be deprived of the right of the ballot. When they are disfranchised and the politicians are willing to let them alone, perhaps the colored people may have a fair chance to progress. The Crotan Indians joined in the democratic battle-cry of white supremacy. Hundreds of them wore "red shirts" and showed their sympathy with the effort to eliminate the Negro vote. Race prejudice seems to be as contagious as whooping-cough and measles. Like them, it belongs to the class of children's disorders.

Campaign orators who make vituperation, which acts on the principle of the boomerang, their favorite weapon, would do well to follow the example of Dr. Johnson, who on one occasion, when his feelings were wrought to a high pitch of indignation, called an old woman a parallelopipedon, and neither of their characters suffered much from the attack.

Bacon classified the delusions of mankind as idols of the tribe, the den, the cave, and the theatre. The idols of the tribe today are half-way measures. When will the reformers of society break their idols and renounce the whole competitive system, root and branch?

A thousand copies of the Bible are now sold in the Philippines every month. At this rate, the natives will soon be able to judge for themselves how well the Americans live up to their religion.

Some of the guests at the Waldorf-Astoria hotel in New York pay \$100 a day for their rooms the year round. We have all heard of person whose room was better than their company.

When will tolerance cease to be a prophecy and become a reality?



## Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

### Optical and Mental Illusions.

(1) Please explain the *primary* cause of optical illusions.

(2) Why did the November meteoric shower fail to appear when it was predicted and prepared for by true scientists as well as the false?

(3) If a curved line is a straight line, why did the operators of the Geodetic Survey at Naples use a machine which was constructed to measure a straight line, by the horizontal and perpendicular? If the instrument was correct, as was supposed, why was a "Castle system" of reversals required? If this is a point of dispute among Koreshans, and it is and has been, can the world be revolutionized until the revolution is made in our system by the banishment of inconsistencies?—E.

(1) Optical illusions result primarily from an imperfect application of the reasoning powers.

(2) The November meteoric shower is of quite regular appearance, so much so that the astronomers of the Copernican school have come to regard it as a fixed phenomenon. At longer periods—for at least enough recurrences of the event to enable them to fix what they considered a determinate cycle—there were special showers, and their conception of regularity in astronomical events led them to feel somewhat certain of the occurrence. As there are some things that the scientists do not know, they failed to have their prediction met satisfactorily. It was not regarded of enough importance to the Koreshans for them to enter into an analysis of the status of the meteoric team. All the reference made to it in THE SWORD was on the basis of the expectations of the old school of astronomers. The Koreshans did not make any preparations for the observation, that we have heard of. The reason, to answer your question directly, that the shower did not appear in the profusion it was looked for, was owing to the fact that there was an interruption of the mutual union of the electric and magnetic currents upon which such phenomenon depends, providing the astronomers made no mistake in their calculations as to time.

We have made no estimate of the team of the phenomenon, not being interested enough in it to give it the attention that an accurate conclusion would demand. It is possible that the looked for shower may yet appear, but the same law governs meteoric showers that governs the cometic team. A comet may appear at regular intervals, and then when it is looked for, it fails to put in an appearance by the same law that the shower does not appear—the comet has been consumed. Comets are not permanent bodies. The question seems to be a subtle way of in-

terjecting doubt in the minds of others, and not an honest query for truth.

(3) This question shows that there is something radically wrong with the mental horizontal and perpendicular of the questioner. In the first place, no Koreshan assumes that a curved line is a straight line; while it is admitted that an instrument like the Rectilineator might deviate a fraction of an inch in the distance of four miles,—an amount which could in no *possible* way affect the general character of the survey.

"If the instrument was correct as was supposed, why was a 'Castle system' of reversals required?" The instrument, determined by a variety of tests, was practically accurate. There might be a possible deviation of the direction of the instrument, of a fraction of an inch in the distance of four miles, where we had a leeway of twelve feet. It could not have neutralized one ten thousandth fraction of our geometry. But the Koreshan Geodesist did not wish this fraction of an inch to stand in the way of a perfect demonstration, and be utilized by objectors to the accuracy of the survey. Eleanore Castle suggested the system of reversals, which would obviate even the possibility of the assumed fraction. If the instrument deviated one ten millionth of an inch, the reversal would correct it. If it did not deviate, the reversal could not influence one way or the other. The question shows one of two things; either an absolute ignorance of principles, or a disposition to insinuate doubt by suggestion.

"If this is a point of dispute among Koreshans, and it is and has been, can the world be revolutionized until the revolution is made in our system by the banishment of inconsistencies?" It is not, nor has it ever been a point of dispute among Koreshans. A Koreshan is a follower of KORESH. This implies a belief from which every doubt is eliminated, as to the accuracy of the message and the authority of the Messenger. Nothing short of this constitutes a Koreshan. There are *professed* Koreshans of this character; there are doubtful but *professed* Koreshans;—doubtful, not real. The success of Koreshanity depends upon the undoubting Koreshans, that cannot be influenced detrimentally by its internal, doubtful pretenders, but undoubted enemies.

No one but a malcontent could see an inconsistency in the employment of every possible adjunct to a successful survey,

even to the final institution of a system of reversals which, if possible, might add to the accuracy of the mensuration.

The revolution was made in one mind. This revolution was absolute. The profundity of the principles involved, and the depth of the processes of reason essential to the knowledge of the universe are so great as to render it impossible for any common mind to encompass and grasp their magnitude. It is for this reason that the great Teacher cannot be judged by the lilliputian mind of the disciple. It is for this reason that the Teacher does not trouble himself about the attitude of the cavalier.

The conclusion that the world is a cell, was predicated upon the universal law of cellular development. This was a revolution founded upon the divine law and process of illumination working the central revolution. The operations of the geodetic survey are being publicly discussed by thousands of people, and their public promulgation augments daily through the enthusiastic workers in the field of propaganda. The revolution is a matter of fact. The carping and quibbling of pretended believers in Koreshanity cannot stay nor retard the progress of the revolutionary power of Koreshanity. We are finding better material to work on in our propaganda operations, than the so called Koreshan who, after five or six years of effort at Koreshan discipleship, can find an inconsistency in a system of reversals which might or might not add to the accuracy of an operation.

The final success of our cause does not depend upon the survey. This may convince some minds. It is the least of all the points of demonstration. It is a mechanical factor in corroboration of an established truth.

We apprehend the question regarding a straight line being a curved line, may have originated in a statement made by Professor Morrow regarding the premise of the non Euclidian mathematicians. If a mind is not critical enough to discriminate between what a man claims and what he says some other men claim, it certainly is not critical enough to cavil at Koreshanity, and have those cavilings amount to argument.

\* \* \*

Without laborers capitalists could not operate their capitalistic properties. Without laborers capitalists could not accumulate fortunes from the land. Without laborers capitalists would have no food to eat or clothes to wear. Without laborers capitalists would be naked and hungry savages. The laborer makes the capitalist and supports him when made.—*Ex.*

The rich are indebted to labor for the houses they live in, the clothes they wear, and the food they eat. Labor is indebted to the rich for nothing. The rich would be unknown and capital unthinkable without labor.—*Ex.*

Moral: Destroy both labor and so called capital.—KORESH.



### Rejects the Copernican System.

General De Peyster Defends the System of Tycho Brahe Holding that the Sun Moves.

NEW YORK, July 22.—Does the sun revolve around the earth after all? Is the theory that the earth turns upon its axis every twenty-four hours an incorrect one? Is Newton's law of gravitation a mere figment of the imagination? Are all the deductions of astronomy and the scientists since the time of Copernicus unfounded, and all the teachings of our schoolbooks on the subject false? Is the true theory of the universe the one held by the early observers of the sun and stars? All these questions are answered in the affirmative in the remarkable publication which has just been issued by General J. Watts De Peyster, of Tivoli, N. Y.

General De Peyster was well known a generation ago as a writer on military subjects. He has obtained and translated a lecture delivered in Berlin by Professor C. Schoepffer, in advocacy of the theory that the earth is immovable in space. This translation has just been published in the form of a pamphlet under the title "The Earth Stands Fast," which is fortified with the Biblical quotation: "He founded the earth upon her base that it should not be moved forever."

#### The Earth is Stationary.

While General De Peyster holds that the apparent conflict between the statements of the Bible and the accepted theories of accepted astronomical science is recognized by assuming that the sun revolves around the earth every twenty-four hours, he attempts to prove the theory by reproducing the scientific arguments of Professor Schoepffer. Professor Schoepffer's argument includes disproof of every movement of the earth that has been regarded by astronomers as established and proved. To begin with, he attacks the various accepted "proofs" of the rotation of the earth upon its axis, and shows, with considerable plausibility, that they are not proofs at all in the scientific sense.

For example, he points out that the variations of pendulum movements observable at different points of the earth's surface never have been explained to complete satisfaction, and that they cannot be explained fully by the theory of the earth's rotation. Furthermore, he asserts that the movements of the earth could not carry the entire atmosphere along with it, as motion can be communicated to bodies, the parts of which have no connection with one another, only as they are inclosed by a solid.

#### Scientists Cannot Prove the Earth Moves.

He argues, therefore, that if the earth really rotated from west to east at the rate necessary to complete a revolution in twenty-four hours, the atmosphere would appear to flow from east to west at the same rate. In other words, Professor Schoepffer says if the earth really turned upon its

axis there would be a constant wind blowing 1,250 feet per second, or 900 miles an hour, at the equator. It is a well-known fact, however, that no such constant breeze exists. Some of the other arguments are too involved to be reproduced within a brief space, but his conclusion is sufficiently clear and explicit: "We cannot perceive the rotation of the earth in any way," he says. "We cannot demonstrate it. There are no air currents which we can justly regard as—or even suppose to be—consequences of this rotation. These facts ought to be proof enough against a rotation of the earth. Indeed, we wholly lack a condition indicating rotation which can be substantiated. Must it not appear almost absurd in us, preoccupied by what they have taught us in school, to accept a theory of the rotation of the earth which neither is nor can it be proved?"

"Must we not wonder at the readiness of the learned of the entire world, from the time of Copernicus and Kepler, to accept the conception of the rotation of the earth—and then search afterwards, now for nearly three and a half centuries, for arguments to maintain it, but, of course, without being able to find them?"—*Press Dispatches*.

\* \* \*

### March of "Civilization."

Powers of Oppression Engaging the World's Genius to Fetter the Masses!

Man has become the master of lightning, the winds, the air, and the waves. He has built wonderful cities, and great steamboats and conveyances. He has practically perfected the huge ocean fortresses we call battleships, and brought war down to the maximum of destruction and cruelty. During the past century he has made wonderful strides, and he calls this civilization. But is it? Is it not a civilization of the head rather than the heart, to use a figurative expression? Is it not a fact that with this great era of so called civilization, invention, progress, and everything modern, the masses have found themselves fettered worse than they were before they were prescribed and compelled to take such heroic and adult doses of "civilization"? These are questions that it would be well for you to answer in your own mind. The inventive genius of one man has left thousands and hundreds of thousands of his fellow men homeless. Has the price of the necessities of life been proportionately reduced as a result of this invention of new machinery?

The modern man of today, to become a success; must be barren of the real sympathetic nature it was intended that he should have. He must, to be a success, be a man who will forego every better element of mankind in order to keep in hot pursuit of the elusive dollar. Thousands can die in poverty, want, and squalor. Missions can starve, and yet he turns a deaf ear. This is modern civilization. The question arises, "Is it really civilization, or is it what we call civilization from the force of circumstances?"—*Ex.*

### What Has Capital Done?

Would there be any clothing without labor, or any houses, or ships, or railroads, or machines without labor? Would there be any food for anybody without labor? Can capital produce pictures, write or print books, raise wheat or corn, make machines, build houses or ships, construct railroads, or cut and sew clothing? Has capital anywhere ever done any of these things? Do you know of a single mile of railroad in all the 180,000 miles, that capital has built? Ever seen a pair of socks that capital knitted, or a horseshoe that capital forged? Do you think that all the capital in this world could produce this week's paper? If capital can do none of these things, and the doing of them is so essential to human comfort, why should it hog five sixths of all that labor, joined to capital, produces? The answer is plain, and to understand the answer is to see the hopelessness of the wage-slave's condition. Capital, under the present system, must appropriate the lion's share, that is, all the surplus value of labor it can, to preserve itself. Under this system of labor it cannot do otherwise.—*Social Democratic Herald, Chicago.*

\* \* \*

## The World's News.

L. E. BORDEN.

Aug. 8.—Fierce heat continues.—Another message from Minister Conger; still besieged, situation more precarious.—Report that Li Hung Chang is plotting to overthrow Manchu dynasty and become Emperor.—Bryan reaches Chicago and is given a reception; goes on to Indianapolis.—Missionary in China is carried 400 miles in a coffin and escapes.—President Kruger willing to negotiate terms of surrender.—Stuyvesant French, of New York, ejected from hotel dining-room for wearing shirt-waist.—Mrs. May Wright Sewall starts branch of Woman's International Council in France.—Wheat crop of Minnesota and the Dakotas estimated less than half that of last year.—Anti-McKinley mass-meeting at Boston assails Senator Hoar.—Aug. 9.—Deaths and prostrations due to heat increase.—Admiral Seymour arranges to land British troops at Shanghai.—News of capture of Peitsang by allies; Americans suffer no loss.—Germany will put 30,000 men in the field.—Berlin pleased at the rumored appointment of Gen. von Waldersee to command allied forces.—American capitalists capture half England's new war loan.—Funeral train of King Humbert approaches Rome.—Bird S. Coler, comptroller of New York City, defies Tammany.—Lord Roberts fears the Boers have taken Eland's river garrison.—W. J. Bryan formally notified of his nomination by the democratic party for president; pronounces his notification speech at Indianapolis.—Aug. 10.—Allies on the road to Peking take Yang-Tsun; Americans lose sixty men.—European governments plan



to suppress anarchists.—Panic at King Humbert's funeral; thirty injured.—Hot wave continues; hundreds die from heat.—Two hundred Armenians massacred by Turks at Spaghank.—Chinese laundryman in Sioux City attacked with scissors.—Plot to kill all the English officers and take Lord Roberts prisoner discovered in Pretoria.—Capitalists planning a four-hundred-mile railroad through gold-fields of Alaska.—Hanna looking after campaign funds in Boston.—Aug. 11.—Report that 12,000 Chinese troops are marching toward Pekin.—Minister Conger is instructed to remain in his barricade.—47 deaths, 131 prostrations, and 6 persons insane from heat during past week in Chicago.—Baron Russell, Lord Chief Justice of England, dies in London.—Fifty-two cases of yellow fever at Havana.—Fight with two train robbers near Goodland, Kansas.—Zionist congress gathers in London; Dr. Max Nordau among the number.—Aug. 12.—Chinese government asks United States to prevent British landing troops at Shanghai.—Allies advancing toward Pekin; marching dangerous and heat intense.—Italy's new king takes the oath.—Two Chicago men plan a duel.—Wife and child of Chinese minister Wu, narrowly escape drowning.—Lord Roberts reports progress in African war.—Aug. 13.—China sues for peace.—Twenty war-ships concentrated at Shanghai.—Eight transports soon to sail from San Francisco.—Train kills fifteen at grand crossing near Slatings, Pa.—International Astronomers' Association closes five days session at Heidelberg.—Strike of firemen delays troop-ships at Marseilles, France.—Torpedo-boat of French fleet sinks; fifty of the crew drowned.—Report that two anarchists have left Vienna to kill prince of Montenegro.—Charles Ferrell, of Adams Express Co., confesses that he killed Charles Lane; object of the crime to get money to marry.—Aug. 14.—Allies 20 miles from Pekin.—British minister in Pekin reports situation desperate.—Cosacks massacre Chinese in Manchuria.—Details of Yang-Tsun battle show American losses heaviest.—Two hundred starving Porto Ricans beg food or work in San Juan.—Philippine war has cost U. S. \$186,678,000 and 2,394 lives, up to date.

\* \* \*

### The Flaming Sword's Exchanges.

Leslie's Weekly.—China is now the great popular subject of absorbing interest; and *Leslie's Weekly* is faithful in its graphic descriptions and illustrations of the Chinese situation. The current issue contains a long letter from the British legation in Pekin, conveyed by a Chinese courier from that city to Shanghai. The illustrations this week are fine and striking, and include the last portrait of Colonel Liscum, the hero of Tien-Tsin; notable cities in China connected with the Boxer outbreak; American soldiers sailing for China; vast fleets of war-ships in Chinese waters. Also a double page of pictures from South Africa.

**Rand-McNally Atlas of China.**—Rand-McNally & Co., of Chicago, have published a fine Atlas of China—a single number of their interesting Geographical Series, published weekly. This Atlas contains maps and descriptive matter pertaining to general conditions and the present crisis in the Celestial Empire, and a concise review of its history, government, religion, people, industries, and relation to foreign powers. The pages are 11 x 14 inches and a number of the maps are double pages; we count in it about 20 fine photographs. One copy, 25 cents.

**Health-Culture.**—Devoted to practical hygiene. The August number is unusually interesting, containing a number of articles by prominent physicians. We mention a few of the leading contributions: Curing by Suggestion; Health Influenced by Colors—Sunlight and the Human Body; Rational Treatment of Malarial Fever by Hygienic Methods; Tyranny of Habit and its Relation to Therapeutics; and Moderation and Health. Monthly, \$1.00 a year. 503 Fifth Ave., New York City.

**Mind.**—Rev. R. Heber Newton is writing a series of articles for *Mind*; one of the series, *The New Thought of Immortality*, appears in the August number. *Astronomical Myth-Makers*, by Batterman Lindsay; is interesting, however much we may consider him in error. Other articles are: Physical Science and Spiritual Growth; Stumbling Blocks in Eastern Physics; Darkness in Light; Law of Compensation; Omnipresence and Realization: True Womanhood. Alliance Pub. Co., Life Building, New York City.

\* \* \*

### The Wrap for the Twentieth Century.

**Umbrella Shawls, Suitable for Young or Old.**

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

**Appropriate for Holiday and Birthday Presents.**

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

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

**Orders Filled By Mail.**

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

### New Departments

## Bureau of Equitable Commerce, of the Koreshan Unity.

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

### Our High-Grade, Hand-Finished Razor Strops.

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



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

### Jewelry Department.

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

### Department of Electricity.

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

Perhaps you need a reliable bell to inform you when some one is at your door. We will send "The Equitable" Electric Door-Bell outfit, consisting of 1 electric bell; 1 dry battery; 1 polished bronze push button; 75 feet of wire; staples and tape, with diagram and full instructions for putting it up, \$1.50. Regular price for similar outfits \$2.25.

### Musical Department.

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

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

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

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

### The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

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



## The Literature of Koreshanity

Uncovers the Mystery of Ages.

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

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

### From the Writings of Koresh:

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

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts

Identification of Israel. By Dr. Andrews.....10 cts

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

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

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



### Announcement.

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

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

## The New Webster Dictionary



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

## Human Nature,

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

ALLEN HADDOCK, Editor and Prop'r.

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

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

50 YEARS' EXPERIENCE

# PATENTS

TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

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

## Scientific American.

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

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

## The Albert School of Astrology, and Palmistry,

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



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

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

## The New World

of Koreshanity  
is the...

### HOLLOW GLOBE.

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

### Latest Geodetic Surveys!

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

## Cellular Cosmogony,

the Earth a Concave Sphere.

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

The Guiding Star Pub. House,  
CHICAGO, ILL.

PREVENTION AND CURE  
OF OLD AGE

A new book by Eleanor Kirk; price 50c. Also The Influence of the Zodiac Upon Human Life—same author; price \$1.00. Send for sample copy of "Eleanor Kirk's Idea," free.

ELEANOR KIRK, 696 Greene Avenue, Brooklyn, N. Y.

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

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

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

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

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

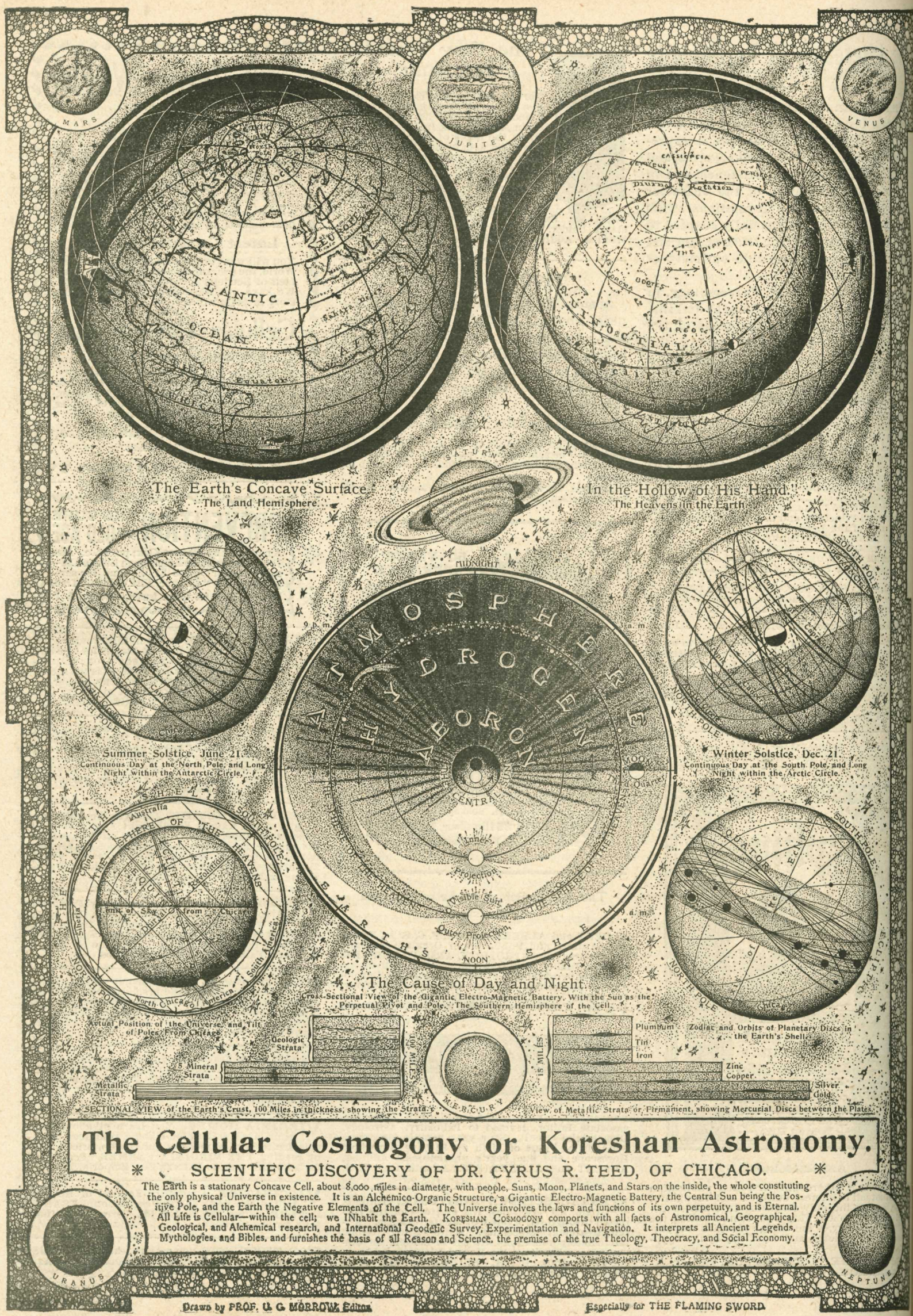
SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

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

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

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





# The Cellular Cosmogony or Koreshan Astronomy.

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

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