

SPECIAL FEATURES OF THIS ISSUE:

Paramount Campaign Issue.—Politicians for Spoils.—Co-operation in Nature.—Pure and Undeified Religion.—Commerce of Life.—The Political Platforms.—Questions and Answers.—Editorial Topics.

THE FLAMING SWORD

September 7, 1900.

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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.

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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.

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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.

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A GLANCE AT KORESHANITY.

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

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

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

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

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

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

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

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

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

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

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

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. 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. 42.

CHICAGO, ILL., SEPTEMBER 7, 1900. A. K. 60.

Whole No. 405

The Paramount Political Issue.

The Whiskey Traffic a Gigantic Evil; its Destruction is the Important Question of the Hour; Popular Parties in a Controversy Over Spoils of Office.

THE READERS OF THE FLAMING SWORD are familiar with the general purposes of Koreshanity as they pertain to government. We advocate the principles of a Divine Imperialism, because when humanity fructifies from chaos into the perfection of organic unity and its coincidental life, it will embody all of the laws of form and function as they obtain in that organic order called the physical universe. It is for this reason that when the great Lawgiver provided the world with the principles of organic order, perfection, and perpetuity, these laws were founded upon fundamental principles reduced to typical expression in the pattern given from the very heavens themselves. The form and function of the alchemico-organic (physical) universe is imperial; for this reason it is eternal. Such will be the ultimate of the order of the social fabric. But while we await the time of the coming revolution, we are interested in the protection of society from a greater chaos than now reigns; we therefore are interested in the maintenance of the best possible form of government that can obtain under the old *regime*.

We have lived under the influence of republicanism the greater portion of the time for about forty years. It has been a party of so called "protection," ostensibly the protection of the working man, while in reality it has been a party for the creation and fostering of the great system of capital against labor, and is the parent of the trust—its legitimate offspring, the greatest enemy of labor. Its present campaign slogan is "prosperity," while every reasonable man knows that all of

the indications of that prosperity are with the rich. The most pronounced determination of the millionaire pilots of the G. O. P. ship, is the absolute reduction of the workingman's prosperity and possession to what he can carry in the "full dinner pail,"—upon which the grocer holds the first claim. It might with great propriety be said, that if the ordinary worker would confine himself to the dinner-pail, and would eliminate from his daily rations the products of the distillery and commerce in tobacco, his dinner would be paid for in advance;—an argument sometimes employed in favor of the great possibilities afforded to the sober and industrious man in a free country like our own. The party which attempts to retain its hold upon the reins of government, fosters the tobacco and the liquor traffic through the support of the church, which stands at its back without moral courage enough to cast its vote in the direction of its convictions.

The republican party has gained its victories on the basis of making foreign countries supply its revenue, a resource which gets into the treasury of the United States, but which is never afterward seen by the people of the country. That there are three or four hundred millions of dollars in the treasury of the Government never makes the poor man happy, nor does it add to the fund with which the laborer struggles to meet his obligations to his merciless drivers—his employer, his landlord, and his merchant. The last Presidential campaign was conducted upon the merits of two issues,—that old chestnut of the republican party, "protection

to the working man," and the remonetization of silver in concert with the other nations of the world, a pledge never intended to be fulfilled by the party making the promise.

The issue today between the two great parties is the same that it has been in the past—a controversy for the spoils of office. Lurking under the guise of anti-imperialism in the democratic party, is the remonetization of silver at the ratio of 16 to 1, which would—in the event of a successful democracy—prolong the agony of despair. It would double the amount of money for the money-brokers to squabble over for another ten years, for no proportion of it would ever find its way into the pockets of the working man. There is one issue confronting the people, before which every other point of controversy pales into insignificance. It is an issue on which all honest men can conscientiously unite; namely, the cause of prohibition. We do not altogether endorse the processes for the attainment of the end held in view by the Prohibition party, but we do advocate the final destruction of the liquor traffic, and maintain that if that which calls itself Christianity today were what its name implies, every professing Christian would cast his vote where it would count on the side of virtue, for the destruction of this terrible commerce which crowds the thoroughfares of hell, and makes hideous the avenues of despair, while the traffic repletes the treasury vaults of the government, and Christians (?) promote the commerce of the resources and revenues of satan and the bottomless pit.

The principle of anti-expansion and anti-imperialism of democracy is *not* against the evils which expansion may carry and sustain. The government of the United States was founded upon the principles of expansion. It has ever been expanding in territory and in population. It is expanding in area, in numbers, and in commercial interests; and any party, whatsoever other virtues it may possess, weakens its possibil-

ities in proportion to its advocacy of such a puerile and fratricidal policy as that of circumscribing the limits of a growing power. The law of expansion is right; but the processes may be wrong, and the purposes to which the products of expansion are devoted may be absolutely evil. A traffic carried by a Christian country into pagan fields, upon the basis of commercial resources, is the prostitution of hell. It is not the policy of expansion that should be condemned, but the purposes of an administration, the very acts of which betray its vices; these should be frowned down by the united coöperation of professedly Christian multitudes.

The *New Voice*, published in Chicago, deals with this question from the most radical view-point of the present aspect of the political field. Its positions are logical and unanswerable, from the world's competitive basis; and we heard a radical and an enthusiastic democrat remark: "If I continue to read that paper I will find myself deserting my party." It is a bad paper to fall into the hands of either democrats or republicans—honest men with consciences. Did we feel under obligation to vote, maintaining our conscience void of offense, we would be compelled to cast our vote with that party pledging itself to the destruction of that abomination of desolation—commerce in the intoxicating evil.

While we write, our eye falls upon the following in the *Chicago American*: "We punish anybody who commits or attempts direct murder or theft; but indirect commercial theft and murder are not interfered with. More than fifty per cent [it should have said 100 per cent] of those who make beer in this country, poison the customers who build up their fortunes. There is no effort to remove the poisoners from their nice brewers' homes to prison cells." Yet the *Chicago American* enthusiastically endorses and promotes the success of a political party, whose very mainsprings of power are in the slums and cesspools of these "poisoners." Consistency is the same old diamond in the bosom of the politician.



GOD gave the law for man to obey; and the Christ of God, entering the visible domain of human comprehensibility, brought down and out to us God's own life, the bread and wine of his immaculate presence, our pabulum, that through its appropriation we might also keep the law and become like him, immaculate. Fulfilling the type, shall there not arise from the thick crust of the earth another Sinai? Shall not another Moses arise to deliver? Shall there not again be heard the deep and portentous mutterings of the mountain as she travails, bringing to the birth the science of the Tree of Life; the leaves of the tree for the healing of the nations? Shall not another Moses, as great a Lawgiver as in the type, walk with majestic

tread adown the mountain side, holding in his hand the two tables of the compact of immortality—one for God, one for man—and by these lift from degradation the sin-cursed, benighted race; and from the pall of blackness entailed through ecclesiastical bigotry, lift into the light of the celestial luminary, a people hungering and thirsting after Godliness? As long as the self-appointed teachers of modern times abrogate the authority of the Most High, educating the people under their direction into the fallacy that the law has no binding power, so long will the efficacy of a crucified Redeemer plead in vain; so long will death and hell hold their sway, and so long will corruptibility desecrate the Temple.

Co-operation in Nature.

"The Ethical Import of Darwinism;" Fallacious Theory of Evolution the Product of a Competitive Age;
Co-operation in All the Spheres of Universal Activity.

LUCIE PAGE BORDEN.

DARWINISM is the alleged discovery that competition is the law of the physical universe. It is a competitive theory, the product of a competitive age, and it consists essentially in the application of the idea of competition to Nature. Many writers have shown that Darwin did not originate the general theory of evolution—that the notion that one thing may be evolved from another because all things are at bottom the same, was a "musty commonplace twenty-five hundred years ago." In the sixth century B. C., Anaximander put forth the idea that men were developed fishes which had come on shore and lost their scales. In the following century, Empedocles taught that lumps of earth and water, which afterward shaped themselves into the various organs of animals and men, were thrown up through the action of subterranean fire. Then this chaos of heads and feet, arms, legs, eyes, and noses, came flying together in a hit or miss fashion. The scene reminds one of Talmage's lively picture of the resurrection, with the air full of bodily members rushing hither and thither in wild confusion. After many unsuccessful combinations, Empedocles supposed that these dissevered fragments united to form self-conscious beings.

The general conception of orderly progression from lower to higher forms of life, was familiar to the Greek philosophers. In 1775, Immanuel Kant introduced into modern thought the idea of the development of the universe from primitive chaos to harmony. God as he believed, created matter subject to the action of forces through whose fortuitous play the solar system was evolved. Half a century later the French mathematician, Laplace, made an independent effort to establish the same theory; Lyell, the English geologist, taught that the history of the earth was a process of slow evolution through the operation of causes that are still working.

The same authorities who are responsible for the foregoing statements, have also shown that Darwin was not the first to make a biological application of the doctrine of evolution. Fifteen years before Darwin was born, his grandfather, Erastus Darwin, in England, the poet Goethe, in Germany, and Geoffrey Saint Hilaire, the French naturalist, came nearly at the same time to the conviction that the different species of plants and animals were not separate creations, but had evolved one from another. This whole question of the origin of species was agitated during the first third of the present century by the French naturalist, Lamarck, to whose services Darwin pays a marked tribute. Lamarck held that species were modified not only by environment and cross-breeding, but by habit; for instance, that the giraffe derives its long neck from constant stretching to browse on the branches of trees.

Darwin's intellectual activity covers a period of twenty-eight years, from his twenty-second to his fiftieth year, during which time the works which made him famous were composed. If, as has been shown, he did not originate the general idea of evolutionary development, as many erroneously suppose, what then was his particular contribution to that hypothesis? That the development theory is but a shrewd, philosophical guess, not a demonstrated fact, must not be overlooked. Haeckel says that the essential service which Darwin rendered to modern science, consists in one thought and in that alone—the thought of a universal struggle for life, and the survival of the fittest.

Darwin's studies and observations corroborated the idea which he first derived from reading Malthus on the dangers of over-population. He saw that "every organic being naturally increases at so high a rate that, if not destroyed, the earth would soon be covered by the progeny of a single pair," and he concluded that Nature must be the scene of universal competition. "There must in every case be a struggle for existence, either one individual with another of the same species, or with the individual of distinct species, or with the physical conditions of life." Suppose every plant to produce only two seeds annually; at this rate of increase, one plant would become in twenty years, the parent of a million. The Darwinian hypothesis reduces existence to a mysterious and hopeless tragedy. Every leaf and water-drop shows myriads of microscopic creatures engaged in sanguinary conflict; the weak are doomed to perish almost at the beginning; only the stronger and more perfect individual can hope to survive at the expense of those less favored; the fair earth with its fragrant fields, the clear waters and the shining sky are but so many battle-grounds. No wonder that men "stretch lame hands of faith and grope," while Nature lends such evil dreams!

Darwin's theory of the survival of the fittest is the strongest argument in favor of the competitive system. It bolsters up that system as no other theory has ever done. If competition is the order of Nature, then it is right and lawful for man to compete with his fellows, and they do well who say it is the life of trade and necessary to the perfection of the race, with all the activities of civilization. Is it not possible, however, that Darwin saw but half the truth? That his famous hypothesis is founded upon a superficial view of nature? He saw the appearance, the simulacrum, the image, without its informing soul. He saw Nature in a hideous guise, "red in tooth and claw with ravine," and he showed her to other men as he saw her. He described the awful vision until they, too, seeing this "*monstrum horrendum informe ingens*," shrieked and beat their breasts and straightway became mad, calling them-

selves agnostics and materialists. Modern scientists are the hopeless spectators of a soulless world, the guardians and repositories of knowledge whence love has been abstracted.

If Darwin had seen Nature in her true aspect, as Koreshan Science sees her, as the body or the outermost expression of the mind of God, he would have recognized in the law which leads one individual or species to feed upon another, something more than a blind struggle for existence. He would have discerned therein the great law of orderly progression from one sphere to another, by virtue of which one plane of animal life, by absorbing the life of the plane below its own, becomes the medium of advancement for lower forms of being.

The bird in preying upon the fish, subserves something more than a competitive end. It becomes the medium of transposition, raising the life of the fish from the watery element into which it was born, to aerial heights. The fish, paradoxical as it may seem, actually gains by losing its life, for its spirit, or its modicum of consciousness, unites with the bird at the same time that its material substance is taken into the bird's organic structure. So the species really coöperate; they do not compete. The same law of absorption is constant through all degrees, extending finally to the throne of God himself. The Gods come down and prey upon man just as the animalcule in the drop of water preys upon other minute organisms; they absorb man as the animalcule takes its meal, not only to nourish and replenish their own strength, but in order that the spirit of the organism consumed may rise in the scale of being by becoming part of a higher life.

It may be urged that Darwinism is also a coöperative theory, since it teaches that the survival of the fittest has for its object the preservation and improvement of the species through natural selection and variation. Like the doctrine of impersonal immortality, advocated by the Positive school, it falls short of satisfying man's inherent sense of justice. It is a very subtle presentation of selfishness in the guise of utilitarianism, or the Jesuitical maxim that the end justifies the means. It is the logical antecedent of the argument that competition in society is not only necessary but really altruistic, because it is the only means of stimulating man's activity and developing higher forms of intellect and civilization.

The ethical import attached by Darwin to the general law of ruthless slaughter, is inadequate because it makes no provision for the individual lives sacrificed for the good of the species; thus it is in opposition to a fundamental law of ethics, that whosoever loseth his life shall find it—shall find his own personal life, not on the same plane but on a higher plane. Like competition in society, it disregards the many who fall by the way that the few may march on in triumph. Darwinism, or the attempt to prove that competition is the law of Nature, is a logical offshoot from the Copernican system, which involves the idea of waste,—vast waste,

a problem for which it offers no solution.

Huxley recognized that facts do not support Darwin's hypothesis of indefinite variability. He said: "It is quite conceivable that every species tends to produce varieties of a *limited number and kind*, and that the effect of natural selection is to favor the development of some of these while it opposes the development of others along their predetermined lines of modification." Variation may produce types as diverse as the dray and the race-horse, but it can never endow the ape with human intelligence; nor can it produce new species. Thus, even by scientists of his own order, the modicum of ethical purpose which Darwin affixed to the struggle for existence is denied. His theory ultimates exactly as competition in society has ultimated,—in plutocracy, in the trusts, in the seeming necessity that great numbers perish in order that a few may enjoy the comforts and luxuries of life.

The chain of relations which binds organic beings together, and the reflex influence of one kingdom upon another may be further illustrated by the familiar statement that the growth of red clover is largely dependent upon cats. This flower can be fertilized only by the humble bee, and humble bees are plentiful only where mice do not destroy their combs and nests, and mice are destroyed by cats. The cat in seeking nutriment at the expense of her natural enemy, the mouse, not only supports herself, but provides for the upward tendency of a lower form of animal life; at the same time, the growth of the vegetable kingdom is promoted; this in turn has a reactionary effect upon the animal, as the clover becomes the food of cattle, who in their turn furnish sustenance to man. All the parts coöperate, and when the coördinate law of reincarnation is understood, waste and loss are eliminated from the scheme of existence. By the law of reincarnation, experience is perfected and the balance between inner and outer spheres is maintained. It is a conservation of energy. There is a forcible contrast between Darwinism, which gives us a soulless, chaotic world of rapine, and Koreshanity, which presents a beautiful concept of a cosmos or world-harmony founded upon the reciprocal relations of spirit and matter.

The general theory of evolution or cosmic development, which assumes that the universe has gradually evolved from inert matter, from a primitive chaos to the law-governed cosmos and the rational activity of man, is wholly false according to Koreshan Cosmogony which maintains that the universe as a unit or whole thing has always existed together with God,—one being the coördinate of the other, one producing the other, as the seed produces the tree, and the tree produces the seed, and neither seed nor tree can be said to begin nor end except in the other. The physical universe could not evolve from chaos, unless God evolved from chaos. Jesus Christ was God. He was also a man, albeit the perfect man,—spirit, soul, and body, produced by processes of involution and evolution extending through the ages, and he died; but his mind, the Father to whom he prayed, his interior, is eternal in

the heavens, without beginning of years or end of days.

It is true that Jesus Christ died, but this fact does not imply the disintegration of the physical world which represents the body of God, because the body of Jesus did not see corruption. The idea of the end of the world, at some future period more or less remote, is deduced from the premise that it had a beginning; but this concept cannot spring from the plane of divine reason, where all questions are determined by reference to the divine nature itself. The end of the world is a bugbear used to frighten children who cannot yet reason, so they shiver and cower in the dark.

Though the universe never evolved from chaos nor from inert matter, creation is continuous in the sense

that processes of waste and renewal are reciprocal and constant, from the atom to Deity. The waste of one plane recreates or fertilizes the plane below. The waste of the God plane revitalizes the higher angelic spheres, as animal waste spread upon the soil vitalizes the vegetable plane. But the cardinal error of Darwinism and of every evolutionary theory, old and new, lies in the failure to see that evolution implies involution. Either doctrine alone is but a half-truth. Evolution is unrolling, as the tree with trunk, branches, leaves, and fruit, evolves from the seed. Whatsoever is unrolled or evolved must first be rolled up or involved. Without the potentialities rolled up in the little seed, no tree can develop. The physical universe evolves from Deity, who involves it with all its laws and principles.

The Pure and Undeiled Religion.

How the Almighty Visits the Fatherless Through Messianic Function; the Meaning of the Widow in Affliction; Application of the Laws of Purification.

BERTHALDINE, MATRONA.

Pure religion and undeiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. i: 27.

PURE AND UNDEILED religion, in its ultimate and most universal sense, is that instituted by Elijah the Prophet. The widow in the universal sense, whom to visit in affliction is pure religion, is the church of Christ utterly bereft of her Lord, but loving his appearing and kingdom. The false church, the modern Babylon, the queen of harlots, says: "I sit a queen and am no widow." The fatherless, in the universal sense, are those lacking the begetting or vitalizing powers of the Almighty, the knowledges of the law, the resources of wisdom and understanding.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." It is the mission of the Messenger of the Covenant of this age, officially Elijah the Prophet, to effect the conjunction between himself—who is God the Lord, the heart of the fathers, and the Ancient of Days—and the begotten of his holy seed Jehovah, planted nineteen hundred years ago. To keep oneself unspotted from the present evil world or dispensation of the "man of sin," one must put on the flesh of Christ, which cannot see corruption. This flesh must be put on first by the Messenger of the Covenant, in demonstration of the power of the spirit directing his energies for the elimination from the mind of the sin which causes death.

The presence of Elijah the Prophet at the end of the Christian era, just before the great and dreadful day of the Lord, means that the time has come for the practical institution of pure and undeiled religion. Elijah is the Sign of the Son of man. He is spiritually in heaven, because he is standing in the sun—that is, he is

in a state of mental illumination, having the mind of Deity. The pure and undeiled religion which he institutes is the religion of Science, which manifests in power and great glory, God the Father, to whom all the kingdoms of this world are to be delivered up by the reign triumphant of the true Mother Church, gestated and given birth to by the Mother principle of Jehovah, known to the world as the Holy Spirit—the soul of Jesus poured out unto death in conjunction with his church militant.

The world is full of religions today; but so far from pure are they, that they are making the very word religion hateful to men who are in need of righteousness. Religion is a word meaning simply to retie, from the Latin *re*, again, and *ligare*, to tie. The merit of a man's religion is determined by the nature of what he is really tied or bound to by his dominating love. A critical examination of human society at large, leads one to think that the best common name for the religions of the day would be the money religion; for the strongest love manifested by nations and by the average individual is the love of money—the root of all evil; and the god of this world is best symbolized by the golden calf, which everywhere makes the cross of Christ, the symbol of the money of divine love, of none effect.

All the resources of life are now represented by their iniquitous money value; and every affection is slain on the altar of the golden calf. The lusts for the pleasures of sin, every one to be had at a fixed cash price, end in the complete sacrifice of Christ's righteousness and a final act of self-destruction, that precipitates to the lowermost hell the very God of life, who must descend to the limit of man's fall to reach him in the helplessness of his sinful mortality. The end of this age marks the limit of man's fall; but unless the days of the "man of sin" be shortened, there could be no salvation of the flesh of Christ; therefore, Elijah the Prophet comes with

the science of truth to cut them short, and to reproduce the flesh of Christ by the conservation and repolarization of the sex energies.

The power of God in ultimates, the power of the seed of Christ, is the power residing in Elijah, the final ingatherer or Mighty One of forces. He is the Hero of the Gods, their Lucifer, the Morning Star of their reformation. His is the power to restore the flesh of Christ to as many as believe in his name. The power is equal to all the needs of the dead "man of sin," for it is the universal, revitalizing power of the Lord's resurrection or reproduction from his holy Seed, sown in corruption.

Elijah the Prophet cuts short the career of the "man of sin," by quickening or awakening the dead in Christ with the reviving, mighty forces of the knowledge of truth. With the far-reaching ultimate of the all-absorbing power of divine love, God the Lord meets the "man of sin" in his lowermost nature, and declares to him the gospel of the kingdom, to which he is heir by virtue of his spiritual begetting, though he be born in sin and shapen in iniquity. With the lost, Eloah begins the work of salvation; he begins by throwing a search-light from his own Sun of Righteousness on the confines of his own environment, his sinful flesh, found in the darkness of the lowermost hell of his being. This light brings him to a knowledge of himself and his surroundings, and by it he sees his origin and his destiny. In the face of the Sun of Righteousness he sees his Father-Mother God, and a new religion or bond of unity is effected by the divine light focalized on his heart (the heart of the universe) which, though stone, burns with unquenchable fire; for the light proceeds from eternal truth.

The new religion, effected by the melting of God's heart, by the light from the countenance of the Son of man, is so strong, so pure and undefiled, that the "man of sin" arises (awakes) to righteousness. He is brought into conjunctive unity with Deity, and remains forever with his Lord. Having been "caught up" and born of the Spirit by his wonderful illumination from the mind of his inherent Deity, he is in conjunctive unity with the God of his salvation, and is the personality of Deity. Having thus ascended to the Abrahamic Fatherhood of his race, he is the Magnet and the Magnate of the race, to draw all men into organic unity with him.

Man's ascent is possible in proportion to his descent. He must know all evil in order to know all good by comparison. The last man to ascend to the highest is the lost man, the wandering Jew, who reaches the confines of man's lost estate. In him all the mental energies of the "man of sin" terminate; he is the foot of

the dispensation, and stands in his place—the place of judgment. He represents man's extremity and God's opportunity; and in him God involves all the energies of the confines of the spheres of existence, for their returning and his rest in recreation.

The "man of sin"—the divine one, who has borne the cross of his Head, despising the shame—has, by the power of his Head (the Lord Jesus Christ), the affectional power of Deity, possessing the keys of knowledge, unlocked all mysteries, and so applied his science that he is destroyed as a "man of sin" on reaching his extremity, and is revealed as God the Father, in whom is the Mother of all living. He is revealed in power and great glory, to practically take away the actual sin of the world. In him we see Christ our life, Haveh, the divine Mother. In him the divine alchemy, the power of the cross, operates in ultimates. The Book of Life is opened, and the records of the ascending and descending life of Deity are made plain by the spoken language of his theocrasis.

CYRUS, the anointed Elijah, is anointed according to the prophet Isaiah, for the accomplishment of most marvelous things—even for the fulfilling of all the divine promises to his humanity redeemed from among men. He is to crown with glory all the divine handiwork, revealing the beauty of its divine uses by the light of true science. The glory is the light generated by his burning love of wisdom, which has enabled the Lord to descend to the very lowest hell; and having descended to such depths, and having become a "man of sin" to sinful men, the light has enabled him to appropriate the science of the law, the foundation of all knowledges, and to discriminate as one knowing good and evil; and with the voice of the true Prophet he is enabled to reason with men, that though their sins be as scarlet they may be as white as snow.

The time has come for all who would become God's humanity, to respond to the exhortation of Isaiah to Israel: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." To do this, all who seek the kingdom of God and his righteousness must polarize their desires in the legitimate Messiah of this age, and enter into the relations of the divine organic unity established according to the science of the divine Social Order. The Lord's new Name must be confessed as that of the all-conquering Hero, by whom the Almighty makes manifest that he is the "Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." This confession, made with the loyalty of a good soldier, will insure the retying of man and God, by the coming baptism of fire, whose infolding flame absorbs man into the consciousness of his Deity.



Those who seek for the true resurrection will do so by a recognition of the Messianic center solely, and will direct all their desires for genuine divine phenomena to him as the real Sign of circumcision, the true cutting off.

The Bible is not the word of God, but the truest and best possible exposition of the Word, who is God. God himself—the Lord—is the only Word, and the Bible is his revelation to man,—written in natural, human language.

Anthropostic Agriculture and Commerce of Life.

Cultivation of the Field of the Human World; the Seed, the Soil, and the Harvest of the Age;
the Products of Recurring Cycles.

AMANDA T. POTTER.

AGRICULTURE AND COMMERCE, twin peaks of emphasis in a field of acquisitiveness bounded alone by the universe, are emanations from principles inhering in the central sun of humanity. Each embraces the other, howbeit the relation of the latter to the former may be more readily discerned than the reverse. Truth is grounded in principles as fixed as the basis of the existence of the Almighty. Truth is changeless, and times and domains present conditions that serve as reminders and confirmations to him who holds the key to its storehouse, and can say that commerce, except as related to recurring cycles, never had a beginning, and of its co-partner: "Were it not for the fact that every cosmic creation depended upon a pre-existing cosmic form and function, agriculture would be the first consideration, because there can be no commerce without land control and supply. There can begin a new commerce on the dependence of the old agriculture."

In the sixth chapter of John some obtuse folk, who could not fathom an eating unaccompanied by physical mastication, or dream of its relation to commerce, stand as highlights of absurdity in their cavil at the method of redemption maintained by the Lord God of heaven and earth. That they must eat His flesh and drink his blood was "an hard saying," and in fancy one hears the voiced discontent, sees the wagging head, and watches the prating throng depart by ones, twos, and groups, wending their ways to things more easily understood. When the twelve were asked if they would follow the malcontents, Peter answered: "Lord, to whom shall we go? thou hast the words of eternal life."

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." It is the popular belief that the words of this reference were the formulated tones issuing from the lips of the Lord. But the speech to which He referred was the fire of his theocrasis, which should resolve his flesh to the Spirit which he had aforetime promised to his followers. This Spirit was the

words which He should speak,—the words which composed him who in the beginning was *the Word* and was made flesh. This flesh performed a mission in preparing a soil to receive it when it should again be made spirit. As spirit, not as flesh, the Christ could work in mankind. His work in the flesh was nearly done, and only as spirit could He fulfil his promise: "He shall be in you." He promised not to leave his disciples comfortless, but as He was in the Father, they should be in him and he in them.

"The bread that I will give is my flesh, which I will give for the life of the world." Thus here, in the God domain, here in the heart of the anthropostic universe, is illustrated genuine commerce; genuine because the commercial equation is perfect; for, to "as many as received Him, to them gave he power to become the sons of God." "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him."

With regard to its specific domain, each principle has a genuine and a false relation, while the principles of sub-domains sustain an adulteration with relation to the central and supreme domain. In the sensual human sphere, when the commerce and agriculture which result in human reproduction are instituted for their legitimate use,—the propagation of life, the transaction is righteous in that sphere, though the issue be stamped with mortality, and as much beneath the divine production as the beast is inferior to the sensual human. Koreshanity has come to establish this just relation of principles to their specific planes, and in this adjustment one of the most noticeable features will be the release of woman from sexual bondage, and the consequent reduction of birth statistics to a record which may truthfully be labeled "Desired."

We have seen essentially that in the God domain, commerce (the giving and receiving the Holy Spirit) sows the seed; that the human race is the soil, which fact involves agriculture. The relations are perfect, and perfect the consequent harvest—the sons of God.



Jesus was the Bread from heaven, the Life of the world, the Light from the celestial fire. His propagation was the propagation of virginity. On the other hand, by the very provision of the law of unhallowed and unsanctified procreation, man—born in sin and shapen in iniquity—is corruptible and mortal.

"Any law, principle, phenomenon or form discovered or observed in any given domain has its corresponding law, principle, phenomenon or form in every other

domain." Law and structure, or function and form, are so uniform throughout the universal economy, that there can be no exception to this rule.

Jesus was the embodiment of the divine attributes—the manifest form of those attributes. He differed from other men in that he was the manifest LIFE of the world, while other men are in the form and quality of death.

The times are consummated, and the Day Star arises anew to unmistakably signal the Dawn of the incoming age.

In the Editorial Perspective.

THE EDITOR.

THE POLITICAL ISSUES of the present presidential campaign are now before the people; they are set forth in the platforms of the ten parties who have either nominated or endorsed candidates for the presidency. The two great parties are at issue on questions which, so far as they are discussed by their representatives, do not contain a single element of reform. The democratic faction presumes to fear that the American nation is about to be transformed from a republican to an imperialistic system of government—as though as great a nation as the United States may not, in the spirit of humanity, accept as pupils the peoples of the islands of the sea, to be disciplined in the lines of political economy until their forms of government are able to stand alone. So far as yet distinctly manifest in the conduct of the affairs of the American republic in its relation to helpless peoples abroad, there is now no *more* imperialism than has existed in the republic under both democratic and republican administrations of the past. Would the simple fact of America's coming into possession and control of colonies make the government despotic? Would not actual despotism abroad demonstrate the fact of the existence of despotism *at home* also? There may exist a spirit of imperialism or a strict democracy; there may be expansion or not; there may be free silver, or the single gold standard; there may be a coming republican administration or a democratic one—whichever issue wins, the gigantic evils which now curse the nation will not be removed by the successful popular party. The government as it at present exists is inevitably bound, in its financial affairs, under the great powers of money and whiskey. The poor have little to expect from the principal parties now in the field, and the reformer can have but little hope for the success of any one of the minor parties for years to come. The republican party is distinctly committed to the money-god, the rum traffic, and the corporations; and the corruptions of democracy are just as pronounced in their details. The republican party is not a party of reform—it is the party of aggression; the democratic party is not a party of reform—it turns right about face, and kicks! Populism drifts, breaks up, and the fragments float apart. There are planks in the various platforms which, if we should judge from what appears in the print, appear good—there is much fallacy in each. Our sympathies, under present conditions, are with the reform elements. There is a distinct spirit of reform among the prohibitionists—a party with scarcely more than a single plank in their platform. If the socialist parties could unite and declare as emphatically against the evils of the whiskey traffic as they do against the evils of the competitive system, and should show less tendency toward anarchy, they would gain the sympathy and cooperation of hundreds of thousands who now vote the popular tickets. Genuine reform cannot come through the ballot-box; votes counted, not the votes cast, are made to elect; and while the money-god is in power, the ballot-box will be stuffed, and the votes juggled as the oppressor dictates!

Eccentricities of character sometimes appear on tombstones—one's shallow conceptions are involved in epitaphs, and the monuments to the memory of the dead are made to preach the hobbies of departed individuals. Sometimes freethought imposes on the marble the duty of proclaiming a dogma—thus manifesting a freethought paradox. Agnostics are never certain of anything, except that which is not—they are negatively sure! An Eastern cemetery contains a shaft on which is engraved: "The angry, wrathful Bible.—God is a myth;" while on another is asked the question, "Where is God?" After living in a world

of effect for a generation, the agnostic mind concludes that though the effect is real, the cause is a myth. The Bible is condemned because it contains the history of the Jewish race, and the wars waged at the command of Jehovah. God is blamed because evil exists in the world; he is cursed by the freethinker because he did not construct an unnatural universe according to his misconceptions. The god of the atheist is the physical world. Darwin was an atheist, and believed in the survival of the fittest, and held that the happiness and progress of the few depended upon their victory over the many who are weak. If this is true, then all the crimes, wars, cataclysms, human corruption, and depravity in the world, are the products of the atheist's god. If there were no god but Nature, it would be as logical to hold *that* god responsible for the history of the Jews, as it would be to make the God of the Jews a criminal. It is a fact that the Bible exists; and if Nature is the cause of all that is produced in the universe, then the atheist's logic forces the conclusion that Nature inspired the Bible! What difference in responsibility does it make what name is given to the source of its inspiration? All of the things and conditions to which the "advanced mind" objects, are here in the world as facts. Were they produced by a myth? If so, it was a powerful myth. If not, then let the atheist admit that Nature is as guilty as he adjudges the Jewish God to be!

The problem of life is the one great problem of the universe; it is the problem of existence, and its solution is the revelation of all mystery of creation and the perpetuity of the cosmos. The study of the great subject of the origin and destiny of man is the noblest work in the field of inquiry; and the discovery of the principles and laws of life is the greatest discovery in the history of the ages. The modern world is at sea in the great universe of facts. The clergyman cannot find God; the astronomer is lost in a wilderness of worlds; and the chemist's indestructible atom fails to reveal the secret of the fundamentals of existence. It is a notorious fact that the world does not know what life is; and all the kingdoms of existence are full of mystery. Some one has aptly described the chaos and darkness of the mental world: "I am engaged in studying life, the vital principle; and I find myself engulfed in a labyrinth more intricate, devious, and insidious than the one in which Theseus sought the Minotaur. In the whole thesaurus of human knowledge there is not a word nor syllable which throws the slightest light on this greatest of subjects." This makes modern science wholly unscientific, and transforms the world's boasted knowledge into ignorance! The popular theories are proven false by the fact that they fail to solve the simplest problems which confront them. The opposite of darkness is light; and the Integral System which comes as the exact opposite of all modern conclusions is the truth—it is Koreshanity.

Another little ripple of sensation has been created in the scientific world through the announcement that Prof. Boelsche, of the University of Leipsic, has discovered the origin of all life. Sometime ago, the geologists and biologists had a theory that the tree of life grew up out of molten granite; while others have presumed to trace life to *amœba*, which were supposed to be able to change their forms at will, and thus develop numerous species as the seeds of evolution. The startling announcement now is, that twentieth century science has revealed "how life started from a stomach, and developed upward from a bacillus to apes and man." The sum of the theory (which idea, by the way, is nothing new except in the way of a newspaper sensation; for it has

been advocated in England and America for nearly a half century) is, that the first organ of life to be formed was the stomach, and that the first animal was all stomach. Of course, it wanted to eat, and absorbed some substances, and through desire developed function—so creation is a digestive process, not requiring any brains! Whatever is the primary origin of man, is also his destiny; and according to the new theory, he must ultimately reach his climax in a new god—the stomach. There were people in Paul's day who were inclined in that direction; they worshiped a peculiar god—"whose god is their belly [Greek, *Koilia*—stomach];" and such a god exists today in striking agreement with the latest conclusions of Germany's great university!

Everybody has heard of "Symmes' Hole" and his idea of the hollow globe. Minds coming in contact with the Koreshan System sometimes conclude that it is Symmes' system revamped and modernized. It is true that Capt. Symmes, about the year 1820, held that "the earth is hollow, habitable within;" but under careful scrutiny, his theory has nothing in common with the Koreshan Cosmogony. He taught the Copernican system in its general phases: that the people of the world as now known live on the *convex* surface of the earth; that the earth rotates diurnally on its axis, and revolves annually about the sun. The main difference between the Symmes idea and the popular one, is in the fact that he held that the earth was not a solid body, but hollow, and for a considerable space under the "verges" was habitable inside. The supposed openings at the poles were 3,000 or 4,000 miles in diameter; these openings were necessary in his theory, to admit of sunlight into the interior, from the Copernican sun, 92,000,000 miles away. It was a patch on the old system—not a system of truth. The basis of the system was an hypothesis, not a discovery; it was put forth as the best explanation of certain alleged and some real phenomena which are opposed to the popular idea. The Koreshan System demonstrates that the earth's surface on which *we* live is concave, and that *we* live inside—not that some *other* people somewhere else are the *in*-habitants.

Hundreds of thousands of workingmen marched through the streets of cities on Labor Day—a vast army under union banners, making a show of its numerical and moral strength, silently declaring the rights and the wrongs of the world's craftsmen. The millions of workingmen constitute the great factor in the industrial world, and they will be the great factor in the impending industrial revolution. They are citizens, they are voters; and the political candidates during campaign years, endeavor to set their sails to suit the wind. Promises which are never fulfilled are made time and again to the men who create capital. The magic ballot-box has been available for 125 years in America; yet the great national evils assume greater proportions as the years go by. In the hope of being successful, politicians must assume false faces when they appear before the laboring masses; they must withal, be inconsistent. Bryan presumes to condemn the trusts, but commends the unions in their federations, and calls them a brotherhood. Why not commend the trusts of capital, and call them a brotherhood? Is the principle of the trusts wrong? If so, the great trusts of labor must be placed on an equality with the trusts of the products of labor. Continue the trusts of capital and labor, and competition still remains—competition between the producer and the controller, a fight between the oppressed and the oppressors, a fight which must ultimate in revolution.

It was not time for a system of Universology nineteen hundred years ago; the philosophy, not the science of life, was then taught by the Messiah to the Jews. The time for science

is when truth reaches its ultimates in the external mind, and when the progress of life reaches its climax in the external man. It is in accordance with the eternal fitness of things, that Koreshan Universology should come to the world after an age of inquiry, that the discovery of the universe might succeed research into all its parts. But a few centuries ago, all the continents of the earth were unknown; and millions of people existed of which the civilized world was ignorant; but now all races, all nations, are in touch with each other. The known world is larger than it was; and the world of known facts, which co-ordinate with the principles of the universe of facts, has grown. Thousands of active workers have been engaged in world-wide research; they have recorded the facts to be utilized in the final great System which shall control the world in the power of its own absoluteness. Now, as never before, men are undertaking great world-projects—the execution of great plans on the universal scale. Centuries of inquiry must result in ultimate discovery. The world has asked for the solution of its problems; and that solution comes in the form of the Science of Koreshanity, for practical application to all the affairs of humanity.

Talmage discourses on the plumb-line as a symbol of uprightness in the moral world. His idea of the plumb-line is derived from the mere words of the Bible referring to it, and not from an understanding of the principle of the relation of the perpendicular and horizontal. The plumb line is the symbol of equity; the principle is universal, and the divine plumb-line is suspended from God himself—the Sun of Righteousness. If the symbol of the plumb-line amounts to anything in science, it must correspond to the divine plumb-line, and always indicate the direction of the central sun of the physical cosmos. Think of a plumb-line having any such meaning in the Copernican system, where there is no central sun, and where perpendiculars are supposed to point in all directions every diurnal rotation of the earth!

The twin evangelists operating in American cities, pray through a megaphone in their meetings in the streets. See what the false prophets who came in conflict with Elijah, missed in their day! The megaphone prophets have obeyed the mocking injunction of Elijah: "Cry aloud [Hebrew, with a great voice—the megaphone]; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure, he sleepeth and must be awaked." What is the matter with the gods of Christendom? Imbued with the spirit of invention, no doubt the clergymen would try the telephone for transmitting to the Almighty their plans for running mundane affairs, if they only knew where to locate the other end of the line!

A scientific missionary has gone to the jungles of Africa, not for the purpose of converting the human natives, but to establish a gorilla school, in which the various tribes of monkeys may learn to talk. Prof. Gardner has considered it desirable to educate the forefathers of the Darwinian world, that the monkey tribes may reveal some mysteries concerning the origin of man! Suppose he were successful—what would be the result? Every "scientific achievement" of modern times has been for the benefit of the corporations; and with successful monkey education, no doubt would come the solution of the problem of labor by the importation of a new race of slaves from the dark continent!

No single political party in the United States has either saved or ruined the nation. That which is leading the nation to its destruction is the money-power,—and that has been zealously supported by all parties which have been in power. The three great movements in the progress of the nation have been,

for the most part, the result of the concerted action of the people at large, irrespective of party—at least in the North and East: the destruction of the English yoke near the close of the eighteenth century; the emancipation of human slavery in the sixties; and the destruction of the Spanish power in both the East and the West Indies in 1898.

Bryan's cry is no government of the Filipinos by America without the consent of the governed; while his party in the Southern states is determined, for political reasons, to disfranchise hundreds of thousands of Negroes, and thus transform citizens into subjects on the basis of taxation without representation. Democratic love for people on the other side of the earth, in preference to an army of American born, in danger of being governed without the right of expressing their consent, leaves the "paramount issue" of imperialism open to the charge of being far-fetched!

The Koreshan Science of social economy demonstrates that the greatest good with the least expenditure of energy, can only be produced through performance of use to the commonwealth. On the competitive basis, where each man seeks to serve himself alone, the many are impoverished, while the few control the products of industry. Organic society must have the cement of love and fellowship; where a sacred bond of unity obtains, every man can best serve himself by serving society.

A scientific tragedy.—If you were a modern astronomer and had constructed a beautiful theory without any proof; and all the world admired your system as the greatest scientific marvel; and you found your name being written on the scroll of fame; and a rational Man should discover the key to the interpretation of the universe and explode your whole theory—wouldn't it jar you?

The astronomer concludes that his theory is the universe. Systems of centuries past have disappeared in the wear and tear of time; but the universe lives on despite the ruin of mental worlds. Each succeeding system supplants that which was considered to be true; hypotheses are but shifts of the mind in its endeavor to find a scientific basis for current illusions!

Koreshanity is the only system which harmonizes the idea of the eternity of the universe with the fact that its existence necessarily implies a Creator. The universe is eternal, by virtue of the fact that its continuous creation is the means of its perpetuity throughout all cycles of eternity.

It is said that money talks; but its speeches are costly, and the echoes are the groans of the people. The money-god is partial; he comforts the rich and curses the poor. He commands, and nations lay the burdens of tyranny on their subjects.

In order to restore the world to life, the Almighty must restore vital forces; this necessitates the conservation of the elements of life itself—the sex energies, and the polarization of mental substances in the tangible, Messianic storehouse.

Time accelerates, and everything moves more rapidly as the dispensation nears its end. Even the car of progress has been transformed into a gigantic automobile, and the train is being switched onto new tracks.

When each man pulls for himself, the masses are not pulling in harmony. There is power in unity, but force is lost where there is no concerted action, no common object in view, no commonwealth.

Modern physicists hold to the theory that sound is a mere mode of motion, specially adapted to excite the auditory nerves; their *sound* doctrine is fallacious.

The whiskey-god is baptizing hundreds of thousands of people with evil spirits, and transforming victims into monsters;—he makes them see serpents.

Increase your ability to remember that which is useful by learning to forget that which is useless.

The dark blots on modern Christian civilization cover the entire field!

The money kings are the rulers of America's false imperialism.

Modern cities are the focal-points of infernal civilization.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Voluntary Ascending and Descending Spirits.

In the translation of Jesus, would you say that the ascending spirit of absorption into the central consciousness was voluntary, and the descending spirit involuntary?—M. A. P.

Both the ascending and the descending operations are voluntary. The Lord prayed, that is, he agonized, that "if it be possible, let this cup pass from me." What did He mean? He held a cup for the world,—the pure, spiritual wine of divine life. He came to pour out this cup for the life of the world. It could not be poured out except through His going away. "It is expedient that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." It is very evident that His departure was essential to life, and this depended upon the pouring

ing out or impartation of the wine, which means spiritual truth. Hence He prayed to the Father within him,—who always answered the prayer of the Son of God,—to let the cup, which he had to pour out, and which he expressly came to impart to the world, pass from him. The Father answered the prayer, for immediately after His agony, Judas came to betray him. He was crucified, and his human blood, his physiological soul, was poured out unto death; that is, his cup passed from him, in answer to his prayer. This was merely typical of the pouring out of the Spirit in the theocrasis, which was purely voluntary.

In the descent of the Spirit, the involuntary force operates when—through its fall—it has gotten beyond the direct reach and influence of the voluntary power of the throne of God. The life of

the Lord was a voluntary good; it reflexed an involuntary evil. This evil was a psychic reflex. It was a spirit antithetically co-ordinate with the spirit of truth, or the Holy Spirit. The Lord's ascension into the central unity was *reciprocally*, not *antithetically*, co-ordinate.

Absorption of the Sons of God.

(1) Your answers to my questions concerning existence are all satisfactory to me except the seventh, which I have not yet been able to understand perfectly. From it I infer that during each 24,000 year cycle, only one person is able to obey the law; but that at the end of each cycle of 24,000 years, this one person baptizes thousands with his spirit or mental energy, thus enabling them to keep the law and enter into life. Where are these thousands during the cycle? (2) And what do you mean by entering into life?—S. A. G.

(1) The order of Melchizedek is invisible. This order is in the interior of man.

The spiritual world is in humanity. The stellar nucleus of mentality, which is the correspondent of the astral nucleus of the physical (alchemico organic) cosmos, is the central throne and altar of the anthropostic (human) world. These thousands constitute the solar sphere of the anthropostic world; they are the central, celestial entities into whom the fruitage of the long cycle is absorbed. The absorbed identity is not lost, but it enters into conjunctive unity with the invisible, which, by the conjunction, comes out into the visible, so that they materialize by union with the dematerialization of the hundreds of thousands who enter the great anthropostic conflagration. This conflagration is the burning up of the world so often mentioned in the Bible. The burning up of the wicked is for the purpose of burning out the wicked, from which the righteous will materialize.

(2) By entering into life, we mean to effect the change that will transform the mortal body into the immortal body; which will change this corruptible body to an incorruptible one without the ordinary process called death.

In the Time of the Awakening.

If all are living entities after they pass out, what is meant in I Thess. iv:15: "We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep"?—E. B. Y.

The living entities raised up in the spiritual heavens, that is, in the New Jerusalem, are alive. Those who are asleep are those still in the flesh, and who are not yet awake to the truth. The entire church is asleep; and there are thousands now living in the flesh—or who think they are alive, but are not alive, for they are mortal, in the mortal flesh, and asleep in fallacy, but who, through the Universology of Koreshanity, will be made truly alive in the descent of the New Jerusalem.

Jerusalem is already gathered out of all nations. This is the New Jerusalem, the Bride, the Lamb's wife, comprised of the twelve tribes ready to descend. These are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. The ten tribes descended through the generations from Joseph's posterity, while the other tribes, Judah and Benjamin, passed over from the early Christian church into the same posterity. Therefore, the twelve tribes are in the spirit, already gathered, and are in the Messenger of the Covenant. It is said of him, upon him that overcometh, I will write my new name; I will write upon him the name of my God; I will write upon him the name of the New Jerusalem, the holy city, which cometh down from my God out of heaven.

The Translation of 288,000 Koreshans.

(1) Do all the 144,000 coming sons of God pass through the same martyrdom as did Jesus, and as will Koresh? (2) Will the 144,000 pass out of the tangible world at one time; namely, at the end of the Koreshan age, or will they go out one at a time? (3) Do I understand that the Chinese represent a tribe of Indians who lived during the last Golden Age, 24,000 years ago?—A. S.

(1) Some of the 144,000 pass through martyrdom.

(2) It will take 288,000 to make the 144,000 biunities. These will dematerialize into spirit; this spiritual afflatus will flow into the central and visible Motherhood, chosen by the Messenger for this purpose. Through her the 144,000 will materialize. These will comprise the visible and material sons of God. They are biune, male and female unities. These constitute the repetition of the Adamic men, whom God created at the beginning of the grand cycle. God called *their* name Adam in the day that *they* were created. These were the sons of the Elohim (plural), Gods, who created the worlds; that is, the orders of the dispensations.

(3) The Chinese are the result of the declension of the pre-Adamic man.

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RIPE FOR REVOLUTION.

The time is ripe, and rotten-ripe, for change;

Then let it come: I have no dread of what is called for by the instinct of mankind; Nor think I that God's world will fall apart Because we tear a parchment more or less. Truth is eternal, but her effluence, With endless change is fitted to the hour; Her mirror is turned forward to reflect The promise of the future, not the past. He who would win the name of truly great Must understand his own age and the next And make the present ready to fulfil Its prophecy, and with the future merge Gently and peacefully, as wave with wave. The future works out great men's purposes; The present is enough for common souls, Who, never looking forward, are indeed Mere clay, wherein the footprints of their age

Are petrified forever; better those Who lead the blind old giant by the hand From out the pathless desert where he gropes,

And set him onward in his darksome way. I do not fear to follow out the truth, Albeit along the precipice's edge. Let us speak plain: there is more force in names

Than most of men dream of; and a lie may keep

Its throne a whole age longer, if it skulk Behind the shield of some fair-seeming name.

Let us call tyrants tyrants, and maintain That only freedom comes by grace of God, And all that comes not by his grace must fall;

For men in earnest have no time to waste In patching fig-leaves for the naked truth.

—JAMES RUSSELL LOWELL.

Mob-Rule in America.

While we are shuddering over the horrors, real and alleged, which have occurred in China recently, it might be becoming in us to give a shudder or two over the barbarities which have been committed at the same time within this enlightened and Christian land of ours. Taking it all in all, we have not much to boast of over the brutal and bloody Boxers on the other side of the world. For downright savagery, and cruel and unreasoning mob fury, the recent murders and burnings in New Orleans have not been surpassed by any atrocities which have actually been committed in China. Before we throw too many stones at the heathen, it would be well to recall the fact also that it was less than ten years ago that numbers of Chinese were murdered, and their homes destroyed, at Rock Springs, Wyoming, and other points in the far West, and that for no offense whatever except a willingness to work at low wages. Even now the Chinese in the same quarter have had to be put under the protection of State troops to save them from similar outrages. When we remember these things, together with the hideous tortures inflicted on Negroes by lynchers in the South, the recent beating and stripping of defenseless women in the streets of St. Louis, and other outrages of the kind in Cleveland and Chicago, we may well feel that we ought to sweep before our own doors before concerning ourselves too much over the litter in front of our neighbors'.—*Leslie's Weekly*.

* * *

The World's News.

Aug. 29.—Germany and Russia reject McKinley's peace plan for China.—News from China uncertain and conflicting; allied forces supposed to be in control in Pekin.—G. A. R. veterans in a bicycle race, Garfield Park, Chicago.—Hazelton (Pa.) miners threaten to strike.—Boers and British in battle at Machadodorp; Boers defeated with serious loss.—Cubans preparing for independence.—Aug. 30.—Friction increases between allied forces in China; Russia and Japan at odds.—Japanese soldiers defeat Boxers at Shanghai; 1,500 Boxers reported killed.—McKinley's commissioners at work on Filipino government at Manila.—Bresci, assassin of Humbert, sentenced to imprisonment for life.—Chicago policeman arrests a 4-year-old child for breaking a street-car window.—Gen. Shaw elected commander of G. A. R.—Sham battle at Washington Park, Chicago.—Aug. 31.—Five powers agree to withdraw troops from Pekin; Germany and Italy object to plans of the Czar.—Eleven victims of bubonic plague at Glasgow.—G. A. R. veterans returning home from encampment.—Corbett defeats McCoy in prize-fight in Madison Square, N. Y.—Sept. 1.—U. S. troops are ordered to leave Pekin as soon as Russians depart.—Em-

ployers and union workers at Chicago agree, and non-union workmen will be discharged.—Negro convention at Indianapolis ends.—Croker bets \$20,000 on Bryan.—Sept. 2.—Bulgaria and Roumania on the verge of war.—Czar orders troops to retire from Pekin to Tientsin.—Germany is testing Marconi's wireless telegraphy.—Bryan comes to Chicago.—50,000 miners win in strike in Wales.—Filipinos said to desire an American protectorate.—Kruger moves Boer capital to Lydenburg; Buller releases 2,000 British prisoners from the Boers.—Sept. 3.—Labor Day.—Thousands of workingmen in parades; day generally observed throughout the country.—Overconfidence in McKinley's re-election leads to apathy and consequent shortage in campaign funds.—Serious international complications threatened by open discord among the powers at Pekin; European nations oppose withdrawal of troops from Pekin.—Americans in Pekin favor severe punishment of leaders of the massacres.—Filipinos, fearing assassination by rebels, hesitate to accept offices offered by the Taft commission.—Twenty-fifth anniversary of the Sultan's reign in Turkey.—Census estimate of population of United States is 75,578,000.—Kruger and Stein said to be preparing to flee from South Africa.—Sept. 4.—Russia decides to keep troops in Pekin for the present; other powers fail to agree to withdraw.—Mahomet Bey attempts to usurp Persia's throne; defeated in battle and captured.—15,000 coal miners threaten to strike at Wilkesbarre, Pa.—Lord Roberts has declared the Transvaal a part of the British empire.—Labor congress opens in London.

* * *

The Flaming Sword's Exchanges.

Leslies' Weekly.—A noticeable feature of the current issue of *Leslie's Weekly* is a double page illustration showing a phase of Filipino treachery. Another picture shows American and English soldiers scaling the walls of Pekin. Other striking illustrations include the race riot at Akron, O; Bryan; Count Zeppelin's new flying-machine; improvements in warships; map of Pekin. Other features are striking, and the usual departments are full of interest.

American Monthly Review of Reviews.—In the September number appears a comprehensive treatment of the issue of imperialism, with particular reference to Bryan's speech at Indianapolis. It is a thorough digest of the issue, and is of interest to all. The editor's departments are of inestimable value to the student of current history. Can China be saved? is an excellent article by Talcott Williams; while the Present Needs of the Philippine Islands, are set forth by Major John H. Parker, U. S. V. The Chinese situation is thoroughly canvassed; and there appears E. J. Wheeler's sketch of the candidates of the Prohibition party. 25 cents a copy. 13 Astor Place, New York City.

The Cosmopolitan.—Sympathizers with the Boer cause will be glad to learn that the September number contains an article by Olive Schreiner, on The African Boer, to be continued in the October number. This article is finely illustrated, and full of facts. China and the powers, by the Editor, and What China Really Is, by John Brewster Dane, are reviews of Chinese character and history. A prize article is the Human Eye and How to Care for It, by Dr. H. O. Reik, of Johns Hopkins University. The fiction of this issue is fine, and the entire number good.

Secular Science has a sub-title of "Common Sense;" liberal and progressive, "for sensible people on subjects common and uncommon." Contents of August number: Whither Bound; Art of Attainment; Influence of Fear; Genesis and Exodus of the Organism; Mental Freedom. 10 cents a copy. 35 Randolph street, Chicago.

Our Race News-Leaflet.—June and July numbers just received. Contents: The New Gospel; Our Present Situation; Biblical Dates Rectified. Prof. Totten is at work on a new translation of the New Testament, giving the Greek and English, with numerical values of the text, besides, an Interwoven Text of the four Gospels. Our Present Situation, is a review of the Advent movement, with suggestions of the persecuting spirit of the Advent press. \$1.00 a year. Our Race Pub. Co., New Haven, Conn.

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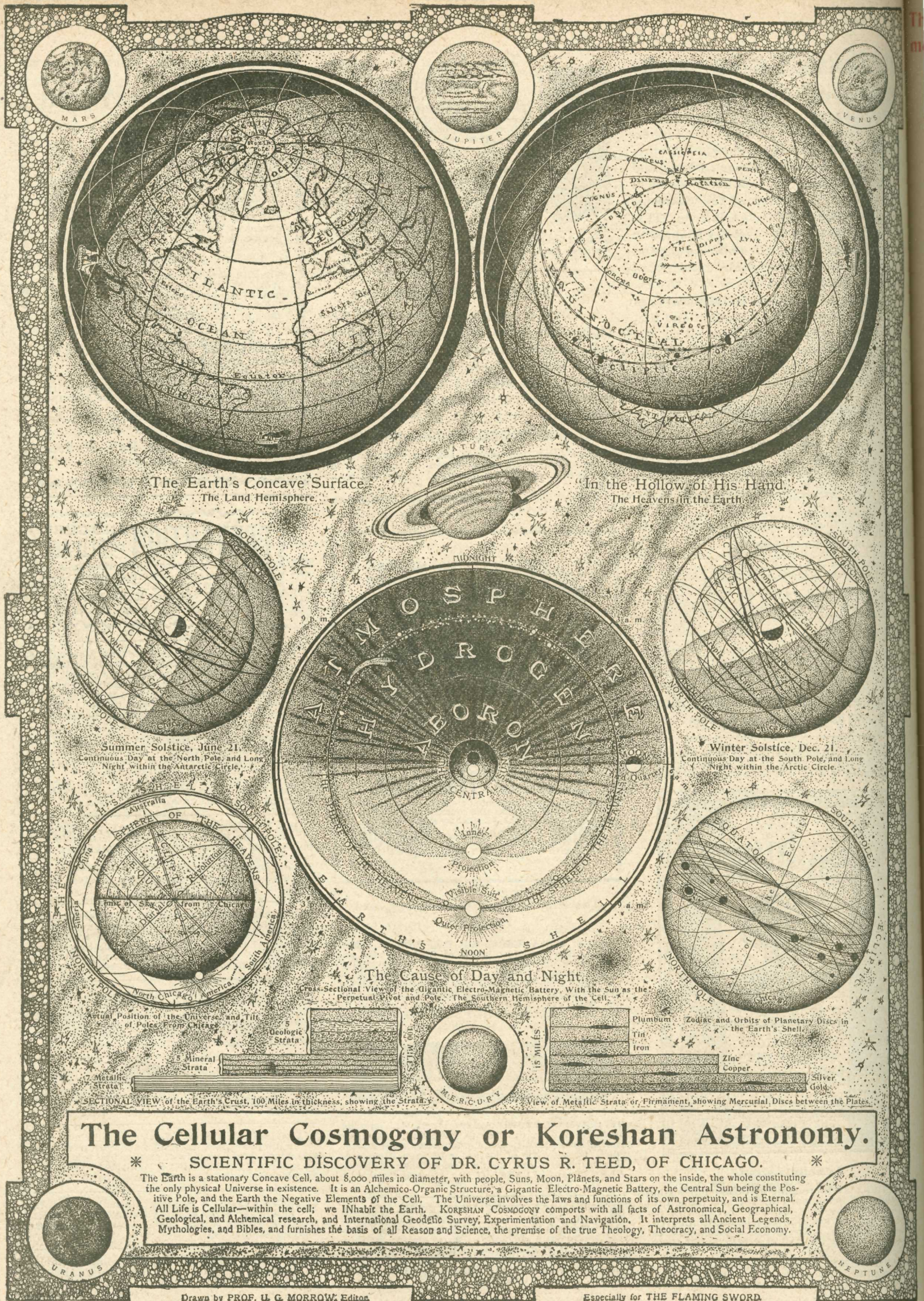
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