

## SPECIAL FEATURES OF THIS ISSUE:

Analysis of John's Revelation.—Kings of the Coming Age.—Law of Conjunctive Unity.—Progress in Woman's World.—Curse of Waste and War.—Failure of Christianity.—Editorials, Questions, Answers.

# THE FLAMING SWORD

October 5, 1900.

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Prof. U. G. Morrow.

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## A GLANCE AT KORESHANITY.

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

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

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

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

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

in his perfection and power is the God-man or the man-God, the Seed of univesal 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."*

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## The Book of Revelation.

### Part III.

The Kings of the Coming Age and Their Inheritance; the Lord's Coming in the Clouds of the Spiritual Heavens, and the Character of the "Eyes" which will See Him.

THE KINGS OF THE EARTH (Rev. i: 5), in the supreme degree, are the Sons of God who constitute the firstfruits of the resurrection. They are the Arch-natural men, the product of the Lord who was planted in the race, the church, at the beginning of the Christian age. The Lord, the Christ of God, the Son of God, was the seed planted; the Sons of God will be the fruit. The final process of their production will be through the great conflagration which is to conclude the dispensation. The conflagration in which the dispensation is to terminate, is not the burning of the physical world; the world to be burned is the humanity that will be gathered into imperial orders as the land of Canaan. Canaan is a word derived from *cana*, bundles. The bundles of tares are to be gathered at the end of the age, to be burned. The land of Canaan does not mean the geographical country—that was merely the type; the land is composed of the people whom the New Jerusalem will occupy in its descent into the race, at the end of the age. Jesus is King of kings; that is, of the Sons of God—the kings to come; he is Lord of lords, namely, the lords to come.

"I will give thee the heathen [Gentiles] for thine inheritance, and the uttermost parts of the earth for thy possessions." This is a prediction to be fulfilled in the final entrance of the Lord into his people at the end of the age. The heathen or goyim (Gentiles) are those who, at the end of the dispensation, are receptive to the

influx of the New Jerusalem as she descends at the consummation of the Christian dispensation.

"To him who loved us and freed us from our sins by his own blood." Rev. i: 5. The blood of the Christ is not merely the external blood that was shed on Calvary. That blood was poured upon the ground, and could only fertilize the ground into which it fell. The very life of the Lord, disseminated by the operation of the Holy Spirit, was imparted to the church. This was the blood referred to as the real shedding of the Lord's life. The life of God planted in the church will renew the race and make of the mortal humanity the offspring of Deity. Thus man is rendered chaste by being regenerated from the Lord himself, who becomes the Father of the regenerated (reproduced) humanity. It is by this actual process of proceeding directly from the Lord, that we are washed white in the blood of the Lamb.

"And made for us a kingdom, priests unto God and his Father; to him be the glory and dominion for the ages of the ages. Amen." Rev. i: 6. The Sons of God are to possess the kingdom of the Almighty, because they inherit all that the Father possesses. They inherit this because the Lord God planted in the church will bring forth the offspring of Deity, the life of God being reproduced in them. Each one of the Sons of God becomes a microcosm, that is, a universe in its least form, hence the Sons of God are kingdoms over which each one reigns. The Sons of God are priests unto God because each one,



by virtue of the fact that through the baptism to come at the end of the age, and through the office of Elijah the prophet, who dispenses the final baptism of the dispensation, is enabled to make all the essential sacrifices for life. The Jews of the old dispensation furnished their own sacrifices; but the high priest performed the office, making the offering and placing it on the altar. Everything that the Jews offered for sacrifice had reference to some principle in the mind, and some form of the lower life which has to be given up in order to insure to the aspirant the higher life and its conditions. It is for this reason that when one reaches sonship, having made all the essential sacrifices necessary to such an attainment, he is a priest unto God. Being a Son of God, and therefore the offspring of God, he has the glory of God, for he shines by the light of the Lord, and his dominion is that of God for the everlasting ages.

*"Behold, he is coming with the clouds, and every eye shall see him, and those who pierced him; and all the tribes of the land shall mourn over him. Yes, so be it."* Rev. i: 7 The clouds of the spiritual heavens are the correspondents of the clouds of the physical heavens. The clouds of the physical (the alchemico-organic) heavens produce nothing but the natural water that proceeds from them. The clouds of the spiritual heavens produce the humanity that proceeds from a union of the spiritual with the celestial, which is precipitated into the natural life as the Arch-natural men, the Sons of God. That the spiritual humanity constitutes waters, we have but to accept the testimony of the angel who appeared to John, to show to him the mystery of the waters that he saw but did not understand. The angel said: "The waters which thou sawest \* \* are peoples, multitudes, nations, and tongues." These waters are identical with the waters upon which the Spirit of God moved in the beginning. The Spirit of God moved upon the face of the waters, and God said, "Let there be light, and there was light." Nineteen hundred years ago

the Spirit of God, the Holy Spirit, moved upon the minds of the people, and there was light; that is, intellectual light. It is said that the wicked are clouds without water. If the wicked are clouds without water, the righteous are clouds with water. Water is predicated of the truth.

"Every eye shall see him." The blind have no eyes, hence they cannot see. The light of the body is the eye. As Christ is the light of every *man* that cometh into the world, he is the eye. It follows that those who have the Christ have the eye, and those who have not Christ have no eyes. So when it is declared that "every eye shall see him," it means that only those who are enlightened by the Lord can see the Lord when he comes. "Those who pierced him," in the supreme sense of its significance, means they who were gathered into Him as he arose in the resurrection of his life at the end of the Jewish age. In the resurrection of the Lord from the Jewish age, all of the dead who died during the Jewish dispensation were gathered into him, and passed through him as the Door of the new or Christian age;—therefore they pierced him. All of the Sons of God who come at the close of the age were in the Lord as spiritual entities at its beginning; hence they came through him, therefore they pierced him. Those who pierced him in this sense, will see him because they are not blind but have the eyes of illumination.

"And ALL the TRIBES of the LAND shall mourn." The tribes of the land are the twelve tribes of Israel, which become the seven churches in their descent. The seven churches will constitute ALL the TRIBES of the earth; that is, the new earth. They mourn before they come into life, because they will see the desolation which comes to the earth at his manifestation and the baptism he dispenses. The original word mourn, in the Hebrew, means to stand upon the threshold. This is the waiting period after the baptism, just before the final entrance into life.



THE LORD has appointed man's sensual nature as the channel through which the propagation of the corruptible body is extended from generation to generation, because it is through sensual propagation that the law of reincarnation is effectual. He makes the sensual nature a means to an end—that end being the production of the final body into which the life of God shall enter by influx to establish immortality. The body has come in which the righteous seed is manifest, and in which the works of righteousness shall obtain; hence the law of perfect righteousness will be enforced, and the seed maintained in its integrity. Immortality

cannot obtain except through the exaltation of the desire and purpose to a loftier plane of righteousness, which shall involve the sexual function, subjugating it so as to extend the operation of a holy life even into the body. Such an achievement will induct that part of humanity that accepts the gospel of everlasting life, into the state of virginity. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. xiv: 4, 5.



## The Law of Conjunctive Unity.

Overcoming Death in the Natural World; Equilibrium of Divine Waste and Supply; the Principles of Absorption Through Messianic Function.

THE DESTINY of the human race is to become the Sons of God. We mean by this, that the processes of generation (production) and regeneration (re-production) carry the progressive phases of human development forward and into that state of perfection which renders it the offspring of the universe, the center of which is the conscious intellectuality and individuality called Deity. "To all that believe in his name, gives he power to become the sons of God." The fruition of human development culminates in the natural world, and with the natural and material humanity. The ordinary death of the body is not the door into sonship; death is not the normal entrance into the highest heavens. There is coming a time, and the time is at hand, when man will overcome what is called death and the power of the grave; when this mortal shall put on immortality, and this corruptible shall put on incorruption. It will be accomplished here in the body, and by the application of the science of immortality. This science is held alone by KORESH, and in Koreshanity.

The invisible world, the highest sphere of which is the solar realm, where the invisible Sons of God (the Gods) reside, is an eternal sphere and condition. The number constituting that sphere of existence cannot be increased nor diminished. The number constitutes numerical perfection. If it were possible to increase the number of a mathematical cube, it would be possible to destroy the symmetry of that cubical number. If it were possible to diminish the number then, also, the symmetry of the perfect number could be destroyed. It follows, therefore, that there must be some provision in the economy of the universe, in which the life of the Gods (the Fathers of eternity) shall replenish and perpetuate their being through some process of appropriation in which the waste and supply of their perpetuity shall be reciprocal and equivalent. The Gods are intellectual and affectional beings. The activities of love and wisdom operative in the minds of the Deities produce the incidental friction, and therefore the waste which activity engenders in any sphere of action; these activities provide for a constant elimination and precipitation of spirit, which, though not matter, is as substantial as matter, and in its waste creates a demand for a supply equal to the amount of waste. It is only in the fact of an equal supply and waste, that a being of any character can be eternal. Eternal life depends upon a provision for an equilibrium in the waste and supply of the life of that being.

As the Gods are eternal; as they cannot be increased nor diminished in number, and as there is a constant

waste of spirit (energy), there must exist a law by which the waste is replenished. Koreshanity alone holds this secret. The waste is precipitated in the character and quality of spiritual entities. These entities descend onto the next inferior plane of the spiritual orders, and are absorbed by and enter into conjunctive unity with the mentalities of that plane of existence. This is done without increasing the number of the entities of that inferior plane. The replenishment of that waste is made by a coincidental elevation from the inferior to the superior plane. The final supply or resupply of the most interior, is made directly from the most natural plane of life. This is brought about in this way: the progressive humanity passes through stages of development, until there is brought forth the natural immortals. These immortal-natural, arch-natural, forms clothe the invisible Gods, that is, the invisible Gods inhabit their own tabernacles, the human bodies which, through the application of the science of immortality, have become immortal.

The external beings are the sons, the children; the inner beings are the fathers. There obtains an outer mentality, an outer consciousness, coördinate with the inner mentality or inner consciousness. The outer is the under-consciousness, hence, the sub-conscious mind. The inner is the upper, hence, over-conscious or supra-conscious mind. These two qualities of mentality are related in the Sons of God, as they existed in the consciousness of the Lord. The Lord's external mind was the sub-conscious or infra-conscious mentality; while the Father who was in him, was the supra-conscious mentality. When the Lord's body dissolved, it was absorbed into the invisible center; the Son entered into the nucleus of spiritual existence. He did not lose his consciousness or identity in his ascending degree, but his outer mind, the sub-conscious or infra-conscious mind of the Lord, entered into conjunctive unity with the interior consciousness, and the Son of God took the throne of God, becoming one with the intellectuality (wisdom) of Deity. There were not two persons of the Godhead, for the Son had become the Father; the Son arose to the place and inherited the throne of God. The Sons of God will attain a corresponding state, and will be absorbed into the supra-conscious entities called the Gods. Thus the hearts of the fathers will be turned to the children, and the hearts of the children to the fathers. This will be accomplished through the Messianic office of Elijah the Prophet who, it is declared, will be sent "before the coming of the great and dreadful day of the Lord."

The external mentalities of the Sons of God will en-



ter into conjunctive unity with the internal mentalities; the external mind will be conscious of having become one with the internal mind. The external loses no consciousness nor identity, nor does the internal mentality—having put on and into itself the external—lose its identity or consciousness. We have thus set forth the law of absorption, which is only vaguely hinted at in the Buddhistic and theosophic philosophy of absorption into Nirvana. Elijah the prophet passed through the process of absorption. He could not have been absorbed, had not Elisha been present to receive his spirit when his body passed through its process of com-

bustion—burning. The fire (electro-magnetic) which consumed Elijah caused his absorption into Elisha. The two minds became one, but the one mind was conscious of having been in both bodies.

The law of conjunctive unity is one difficult to explain, because those who attempt to fathom its mystery have not had the experience, and therefore fail to comprehend its character. KORESH has passed through the experience of coming into conjunctive unity with his supra-conscious mentality, having entered into the throne of Deity; the two identities having become one without any loss of identity to either. There yet remains the passage of the altar.

## Progress in Woman's World.

Growing Endeavor to Break the Chain of Woman's Slavery; Superficial Reforms at the Circumference of the Field; the Koreshan View of Woman's Emancipation.

LUCIE PAGE BORDEN.

WHAT IS KNOWN as the wonderful woman movement of the day, claims that the century now drawing to a close has taken women out of a status of dependence and admitted inferiority and has made them in nearly all respects the equal of men. Miss Susan B. Anthony, who at eighty is the central figure of this movement, believes that woman's success in industrial pursuits has been the prime factor of her emancipation—that she is emancipated nobody presumes to question.

In collegiate life and the learned professions women have become prominent; in the field of mechanical invention, over four thousand patents have been granted to them during the past twenty-five years; data gathered by the last census of the United States and quoted by Miss Anthony, enumerate 219 women coal miners, 147 women bartenders, 237 women hack-drivers and teamsters, 30 quarry women, 83 undertakers, 59 blacksmiths, 129 butchers, 24 hostlers, 48 livery-stable keepers, 4 locomotive engineers, 42 brick and stone-masons, the list closing with 288,156 dressmakers, and 1,205,876 engaged in domestic service.

Intermediate between the various occupations mentioned above and the dressmakers and servants who are in excess, come the women doctors, lawyers, journalists, artists, and clergywomen, all of whom are in large proportion. Facts corroborate Miss Anthony's assertion that there is hardly any line of human activity, not even the grim pursuit of war, from which women are debarred. In twenty-three states and one territory, women have the right to vote in school matters. In Wyoming, Colorado, Utah, and Idaho equal suffrage laws have been passed. Mr. Hoar has given his opinion, that there is nothing in the Constitution to prevent women from sitting in the United States Senate, and it is hoped that the next few years may find them there.

Here in brief is the summing up of the whole movement and the results thus far accomplished. Who was the germ? The Countess of Warwick says, that over in

England a quest for the protoplasmic woman ended by ascribing that honor to Mary Astell, who first proposed to found a college for women in 1694. The project was supported by a noble lady who offered a donation of £10,000, but a certain good Bishop took fright at the papistical tendency of the plan, which was somewhat conventual in its aim and scope, and included a daily service on cathedral lines. The Bishop's opposition finally crushed Mary Astell's idea. Here in America Miss Anthony, Mrs. Julia Ward Howe, and Mrs. Stanton are revered as the fostering mothers of the woman movement on this side the Atlantic.

Despite this dazzling array of statistics to herald woman's progression, Koreshan thought is bold enough and honest enough to ask whether she is really free? All genuine reforms begin at the center and work toward circumferences. Does the liberty to compete with men in every kind of work constitute liberty? If every state in the union should declare in favor of equal suffrage today, would the curse of subjection be lifted from woman?

Several months ago, the *New York Weekly Witness* published an earnest plea for subscriptions to sustain a Home for young women students, artists, and other workers in Paris. In order to impress American audiences with the urgent need of protection and a safe home for our girls abroad, the lady who originated the enterprise and has maintained it for a term of years, related the experience of an art student from a wealthy family in Philadelphia. The young lady in question wanted lodgings in Paris and, having been advised to go to the Students' Home, called one day to meet Mrs.—, whom she had never seen, in order to apply for admission. Mrs.— was out, and the young lady returned to her temporary quarters. The next morning a lady professing to be Mrs.— the founder of the Home, came in a carriage and offered to take her immediately to the place. It was three weeks before the poor girl, who suspected no harm and went with the stranger in



perfect confidence, was able to escape from this fiend in woman's shape and the vile spot where she was held in durance.

Is woman free under an organization of society where such acts are possible? Is she free while there are human hearts callous enough to conceive and execute such crimes against her? Go search the earth, and from its widest bounds there is no happy spot today where woman's queenly head is not bowed in submission to the curse of sensuous desire. No legislative act can lift this curse; nothing but a divine impulse of purity from the very center of Being is potent enough to right her wrongs. When the Gods come down to fallen man, and the sweet breath of Eden fills the earth once more, then woman will be free and innocent and joyous in the morning light of the new age.

In Colorado, where it is claimed the suffrage movement has met with the greatest success, women legislators have raised the age of consent; they have worked hard and accomplished something in the way of municipal reform and of fairer legislation toward women. How pitiful and fragmentary these efforts appear when contrasted with the mighty purpose of Koreshan thought which, beginning with the central cause of woman's age-long subjection, aims first to change the heart's desires by a species of divine alchemy, transmuting love of sense and self to love of the neighbor and all heavenly things!

The object of the suffragists is to give to woman equality with man before the law; they set the goal of their hopes no further. But the Koreshan, looking upon the pathetic figure of woman in the desert as Olive Schreiner has pictured her, with the dumb pain of the centuries in her eyes, meets her anguish with a thought that is wider and deeper. "If man and woman were placed side by side as equals in government, there would

still be no equality, because men have ruled so long there will be no righteous government until a woman stands at the head of affairs. This is what God purposes to do; he will place a woman at the head. She will stand forth immaculate, glorious, beautiful!" This excerpt from the writings of KORESH shows a fuller sympathy with woman's past sufferings, and a nobler conception of justice toward her than the plans of the suffrage agitators ever compassed. They have given her the right to work in coal mines and quarries, to drive a hack or to tend bar, and they exult over such privileges; at the same time they exclaim with horror at sight of a peasant woman harnessed to a cart like an ox, a spectacle that is common enough in some countries. Is not the privilege of sharing in the coarser drudgery of life worth as much in one case as in the other?

It is true that the college and the university with the learned professions, are now open to women, which shows a growing confidence in her intelligence, especially when we consider that as late as the sixteenth century, a learned monk sustained the thesis, "*Femina non est homo*;"—a woman is not a human being. But with due gratitude to those who have contributed to open these doors to education,—such education as can flourish in a competitive age,—these concessions have been so grudgingly given and so dearly bought, while they affect woman's true liberty so little that they appear rather as alms doled out than as justice granted with a free hand. Neither the bondmaid nor the wage slave will be content with charity; the time for that is past. Today they ask for justice.

In its attitude toward woman as well as in every other line of educational and social activity, Koreshan Science is central in its operations. Reform movements start from the circumference and produce a surface agitation that does not extend to causes.

## Under the Curse of Waste and War.

Increase of Undesirable Conditions in the Modern World; the Blights of Civilization; Koreshanity Waits and Works for the Destruction of Competism.

AMANDA T. POTTER.

THE DIFFICULTIES of life provoke more comment than the attractions of life. That the attractions of life decrease and the distractions and difficulties increase, is patent from the growing number who voluntarily relinquish the struggle. The ratio of suicidal increase may not be rested as ratio of the increase of undesirable condition, since it is concomitant of being that man adjust himself to his environment. Slowly has the avarice-made entanglement enmeshed the masses. What is tolerated today would have been considered unbearable, had it suddenly descended a quarter century ago.

The cords are tightening; all the conditions which tend to the enslavement of the many to the few, are ripening. No popularly recognized method will blight this harvest, for it is nurtured from the very hearts of

those whose degradation it has worked, is working, and will continue to work until Koreshanity has become sufficiently full statured to call a halt. Governmental ownership and management of industries as advocated by Koreshanity, meet expressed disapproval on the ground of involved complexity. The hope is strong that the executive arm will find it impossible to marshal and recompense so vast an army of workers and attend to the accruing distribution; and upon this the changes are rung. It is but a case of misapplied ingenuity. If these croakers would put forth but half the energy to devise a plan for the public good that they do to make a proposed good seem impossible, the way would open to them with startling suddenness.

An English army has two little republics of South Africa in process of subjugation. As a result, up to the



present, about eighty-five thousand British and Boers—Christians all—lie under the sands and the red hell of war sweeps on. If surcease were now, thrice and more than thrice eighty-five thousand lives must pass before the effacement of the wounds of this conflict, for the more lasting laceration has been at the firesides of the unreturning. The conditions attending the clothing, victualing, sheltering, arming, and manipulating this host are not unknown to the thoughtful reader. No line of governmental administration calls for keener sagacity, a subtler acumen, a more able executive *ensemble* than were required to keep those bodies in fittest condition to work upon each other the culmination of all evils, the most dreaded of all calamities—death.

This war, as is the case with all wars, is upon the basis of acquisition. That it meets the disapprobation of many of England's best citizens counts nothing, since at home as well as afield, might makes for right. It is upon the basis of the acquisition of what? What of advantage can accrue that is not attended by advancement in culture and happiness? This wide-spread English-manufactured, informal funeral has thus far cost the aggressor over \$1,500,000,000. But the land has

not beamed with smiles, has not rung with laughter, nor has homely plenty been augmented for Albion's humbler ones; nor is there reasonable promise that any save the wealthy will profit by this cloud of battle-smoke which to England's discredit has palled South Africa.

With the interests of the masses at heart, and under a righteous direction, what seasonable and marvelous changes could have been wrought through the expenditure of this aggregation of finance and energy! If England's historic parks, gamekeepers, and manors must be preserved as too sacred to serve human needs, this war expenditure was sufficient to have wheeled acre upon acre of Albion's chalky cliffs into the sea, landlocked them from her quarries, fertilized them from the waste of her cities, and dotted them with homes for thousands who in these same cities are shut from sunlight and free air.

The world during the last five years has worse than wasted sufficient thought and gold upon wars, to have turned its flood-tide of competition into the channels of coöperative and communistic effort, *if the hearts of men were ready for the change*. Koreshanity waits, but it works while it waits.

## In the Editorial Perspective.

THE EDITOR.

THE FAILURE OF CHRISTIANITY, after centuries of endeavor to save the world, is so obvious in view of the gigantic evils which exist throughout Christian civilization, that even the churchmen are not enthusiastic over the results; the corruptions of society and government, and the perversions of industry and commerce, are conditions which contradict the claims of the most zealous Christian. The church reached the climax of its power in unity with the great Roman empire; but the Christian kingdom did not bring peace, nor did it rule in justice. The power of the church fell with Rome, and the fall broke it into fragments—the fragments of corrupt Babylon. There have been rebellions against the tyranny of the church. Once, indeed, France endeavored to wipe out the influence of Christianity from the nation; for its aristocracy and priesthood were sapping the life of the people. We may follow the progress of Christianity through the power of Spain, and view the horrors of the Inquisition, the corruptions of its government, and the slavery of its colonial subjects. Today, the great West rejoices that the Spanish power has been crushed in the East and the West. Christian England has converted India from fortune to famine, and is now plundering Africa for gold and diamonds. The great Christian powers are on the verge of conflict over the division of China, and the spirit of greed is manifest in the movement of war-ships in the Orient. In the American nation—so called Christian, considered to be the most advanced nation of the world—Christianity has proved to be as great a failure as elsewhere. Even here, the curse of competition in a false system of industry and commerce, prevails; but none of the millions cry out to the church for deliverance from bondage! The Christian church was never intended by its Founder to redeem humanity from the curse; it was destined to fail. Looking down through the age, the Christ and his Apostles saw the apostasy and decline of the church, and the final upheaval at the close of the dispensation. In the many parables

of the Christ, in which the corruption of the church was symbolized; in the many prophecies of wars, the increase of crime, the rise and fall of Babylon, and the final revolution, there are no indications that the world *could* have been saved during the Christian dispensation; and the events of past and present history fulfil these prophetic declarations made nineteen hundred years ago. The Apostles knew that the new kingdom did not come with the founding of the Christian church; *they* looked forward to the end of the age in the hope of deliverance through *another Messianic manifestation*—the coming of a Man who should open the door of the New Era and establish the Kingdom of God in earth; *they* knew that the entire world of humanity would wait and groan in bondage until the final day of deliverance! Judaism did not save humanity, but it produced its Messianic fruit. Christianity has not saved humanity, but it has fulfilled its mission in the economy of life and progress. It has been the great school of experience for nineteen hundred years; the path of descent of the Lord's life; the soil of the divine Seed. The Almighty has awaited the time of the harvest—the great harvest of the Gods, the manifestation of the Sons of God; and the day of salvation is at hand when the age is in the throes of revolution!

The unthinking public entertains the idea that modern astronomy is an exact science, and that the astronomer is able to calculate the distance to the sun as easily and accurately as he can calculate the time of an eclipse. The fact is, that eclipses occur at regular intervals, and the accuracy of eclipse calculations depends upon the fact that we can pass, in time, from one eclipse to another, and measure the time to a second; but unfortunately for the astronomer, he cannot go from the earth to the sun with a tape-line! The length of his solar yardstick is indefinite; it is admitted that there is a probable error in the estimated distance to the sun, of about 50,000 miles; and this



error, from the basis of the Copernican hypothesis, would make an error of about 12,000,000 miles in the calculated distance of the nearest fixed star; so the astronomical unit of measure has never been accurately determined by the astronomer. The main question, after assuming that the earth is convex, is whether the earth revolves about the sun, or the sun about the earth; for if the earth were convex, but *stationary*, the value of the solar parallax would be much less, and the astronomical yardstick considerably reduced from the present reckoning. The fact that the theory of the earth's motion has never been proven leaves the calculated distance to the sun open to question without further argument; but the demonstration of the fact that it is not convex, but concave, completely destroys the entire theory—premise as well as conclusions. Venus and Mars have failed the astronomer; but now new hope and interest center about the new asteroid Eros; and preparations are being made for extended observations when the asteroid comes nearest the earth. But as the time fixed for its nearest approach is 1924, it removes the possibility of reconstruction of the Copernican theory—for ere Eros is again within reach, the Koreshan Astronomy will be the prevailing system!

Theologians long ago dismissed the Almighty from the field of human activity and relegated him to the unknown; in their minds, he has been everything and nothing—a personality in the sky; a God without a body; infinite intelligence diffused throughout all space. The church has failed to reveal Deity; so the churchmen turn to the hypotheses and assumptions of the agnostic scientists for "the key to the solution of the problem of divine existence." The various conclusions of the schools of fallacious theology during the past quarter of a century, have necessarily taken modern astronomy as a basis; and the latest conclusions are pronounced in their relation to the Copernican system. The physical world has become more sublime in the popular mind than the world of man; the mysteries and marvels of astronomy exceed in importance the problems of human origin. It is not surprising that the ultimate conclusions of the church should call for the embodiment of God in the physical world, drift into fallacious pantheism, and manifest all the characteristics of paganism. The recent conclusions of Rev. Heber Newton, a representative of the school of higher criticism, confirm our statement concerning the general theological tendency of the times. The mere suggestion on the part of the physicist that in all probability the universe is alive, becomes the ground for the assertion that "the universe in which we live is, therefore, a personality. \* \* We are compelled by this slow ascending series of affirmations, to make one further affirmation, and declare of the universe that it is our Father"! This is the best effort of the clergyman to locate Deity; he takes the macrocosm for God, instead of the microcosm; he makes the lowest form of matter to embody the highest quality of Mind; and he worships that which is *not* God, but only his outermost expression!

Newton was accused of substituting gravitation for God in the government of the physical cosmos; and the more modern scientists have endeavored to trace the cause of all motion to the mere agitation of a single atom of ether in the great ocean of universal stillness, the quiet of infinite homogeneousness, which was supposed to prevail before there was anything but ether. Today, in all the new schools of fallacy, God is sought for in ether. Tesla has declared that "Nature has stored up in the universe an infinite amount of energy. The eternal recipient and transmitter of this energy is the ether." Another adds: "Now call this energy God's mind, and the ether God's body, then we have the secret of eternal life and the process of cosmic

evolution. God in the ether is no more strange than a soul in the body; mind in the ether is no more strange than mind in flesh and blood." It is here where modern science and theology come into conjunction; and it is here where modern physics and christian science are at one. The conception of an impersonal God, a God reduced to mere physical force of the physical cosmos, is the outgrowth of the age; it is specifically antichristian and anti-Messianic, opposed to all principles and laws of polarization and universal perpetuity. Koreshanity stands upon the demonstrated premise that there is *no function without form*, no mind without brains! Koreshanity is the only system in all the world today that stands upon the scientific foundation of the personal Deity in humanity—the only system that advocates the necessity of the Messiah, and manifests his presence in the human world!

The facts of geodetic survey demonstrate that the earth is not flat; the measurement of degrees of latitude and longitude in different parts of the world proves that the earth is a sphere, having an equatorial diameter of 7,926 miles. But such measurements do *not* prove that the earth is *convex*; Koreshan Geodesy, applying more specific tests of the terrestrial curvature, demonstrates the *concavity* of the surface upon which we live. Government surveys prove the earth's sphericity; Koreshanity determines that we live on the inner surface of the globe. The Zetetic astronomers have now to face the facts and "cave in"! By actual measurement, it is known that the length of a degree of longitude on the equator is 69.16 miles, making the equatorial circumference 24,897 miles. Further, the 39th parallel has been measured across the continent of North America, and a degree of longitude at this latitude is 54,136 miles in length, making the circumference of the 39th parallel 19,488 miles. Now the puzzle is—and the Zetetics will find its solution quite impossible from the flat basis—to make the equator and the 39th parallel, having the dimensions determined as above, fit satisfactorily upon a map of the flat earth; and in addition, to make 48.5° of 44.03 miles each, fit the measured distance of 2625.6 miles across the American continent! A parallel of latitude 19,488 miles in circumference on a flat circular plane earth, would be but 19° from the equator, in the torrid zone.

The mental science world is all agog over the question of the relation of the will to human destiny. Out of christian science grows the idea that the will must be supreme—hence, thousands are taught to assert their will in the hope of enthroning the "I Am;" while the theosophical and spiritualistic idea is submission of the will to the forces of the occult. The one class presumes to see deliverance in asserting its individuality, while the other has no hope except through destruction of the individual ego. The conflict of these two ideas has produced various shades of difference; the mental science press is chiefly characterized by a ridiculous jumble of the extremes; and the readers are subjected to the task of wandering through a maze of contradictions! The trouble with the world now is, that the will is already supreme—and corrupt at that—and the intellect is dwarfed under subjection. We maintain that the throne of God Almighty is in the *enlightened human intellect*, and that humanity cannot be free from fallacy and death until the will is conquered by reason. The time has come for the light of genuine Science to subjugate the will, to cut the hose which conveys noxious fallacies from the corrupted spiritual world, and to enable man to be divinely natural and naturally divine!

Koreshanity is the only great system of correct conception of things, from the smallest cell to the form of the cosmos, and from the atom to the man. Things are strange when we are unacquainted with them; they are mysterious when not under-



stood. Great things cease to be wonders when we comprehend the principles and laws upon which their existence depends; and Nature is made more sublime when revealed in the beauty of truth. Where before all was darkness, Koreshan Science lights up the mind and dispels the ghosts of illusion. To see the world from the Koreshan standpoint, one must get into the Koreshan sphere and reason from the Koreshan premise. The eye of speculation casts blurred and false images upon the mental retina; it is the eye through which the ignorant world observes the things of creation; and the impressions are deceptive. How differently everything appears to the mind in possession of a knowledge of true Science! Through the scientific Eye the world is seen as it is; groping is at an end where reason reigns, and the great day of the future stretches before us as the course of events, the path of the history of the new humanity.

Maurice Thompson suggests that new words should clothe new century thoughts, and looks forward to the time when there shall be as great progress in literature as there has been in lines of invention and discovery. Literature, as well as life, has reached its lowest ebb; it has run out; it does not merely need new words, but new conceptions—new force! The Golden Age of literature is not of this old order of the world; for the mental spheres that have inspired pens of the past have exhausted their gems—the mental stars of the old heavens are few and far between. There remains little else of the present order but conflict and tragedy—the breaking down of the age. There must come the freshness of spring, where progress may leap in new fields, and where the morning dew will sparkle on all the mental products of the new world. Koreshanity will supply the world with the spirit of new life, new language, new art, and new literature; and it will so revolutionize education, industry, commerce, and government—so construct society as to afford opportunity for the highest possible culture of the mind in all that will contribute to human progress and happiness!

Theosophists and Buddhists talk of absorption into Nirvana, but they have no conception of its meaning, neither can they point to a single instance of absorption in the entire world of Buddhism. Absorption was taught by the Jewish teachers and prophets, by Jesus and his disciples, and is now taught scientifically by KORESH. The Koreshan Teacher points to a number of instances of absorption. Enoch was absorbed—he was translated and passed into his church, composed of human beings; Noah and Moses were absorbed by their following, and Elijah entered the personality of Elisha by absorption. Jesus was not only absorbed by his church, but he left in symbol, a demonstration of the processes. He was the Bread of Life; and at the Passover he showed his Apostles not only *where* he was going, but *how* he was going—he demonstrated to them that he would be appropriated by them; that he would enter into conjunction with his church through being absorbed into its very being. Koreshanity is in the direct line of divine progress, and teaches the science of being and existence. Buddhism is a reflex of the truth as it was taught in ages past.

The idea is becoming prevalent that the universal mind fills universal space; and that mind, in its highest state, is free from embodiment, performing its functions without form, notwithstanding the fact that the meaning of the word *perform* necessitates the conclusion that that which *forms* must possess form. The great sea of mind is the human sea—humanity contains the great ocean of thought. The words man and mind originated from the same root. The word man means "the being that thinks;" and is derived from the Sanscrit *man*, to think; while mind is from the Sanscrit *man*, also. Man and mind are de-

rived from the same root, because the roots of life and language are in man. The perfect man is the creator, because he is the *thinker*—the creator of thought; and thought is the progenitor of all things. Hence the perfect Man is God.

A report of the great American geodetic survey, covering the distance of 2625 6 miles along the 39th parallel, contains the following: "By actually laying bars of metal end to end, the surveyors, in the course of this stupendous measurement, marked off the base lines essential to their triangulation work. Can the imagination be strained to picture a degree of hair-splitting accuracy to exceed this?" Why, the objectors to the Koreshan Geodetic Survey by means of the Rectilineator, endeavor to maintain that such delicate adjustments of metal surfaces are impossible! But we suppose that no one will attempt to deny the accuracy of the government survey, covering a period of nearly thirty years, and measuring a line from the Atlantic to the Pacific. Cavilers always lose the jewel of consistency!

Truth and fallacy are known by contrast and comparison. The Koreshan is able to point out fallacy from the basis of the absolute truth. We maintain that this is the logical position; and we consistently and successfully attack all modern theories. No man can consistently attack the Koreshan System without first proving his own position; but prejudice does not wait for proof, and desires no premise; it never investigates, but ignorantly denounces a system because it is new. Prejudice runs in the ruts of ignorance, and is always loaded with bundles of fallacy.

The clergymen are endeavoring to make a show of themselves in attempts to have the Pennsylvania coal strikers and operators settle their difficulties by arbitration; but the modern church has made a worse show of itself in perpetuating the system of competition and wage-slavery, against which the workmen rebel. Perhaps credit will be given to church leaders if the strike is settled; but should not the church also receive due credit for the oppressive conditions which exist in modern Christian civilization? Churchmen strain at gnats and swallow camels!

Water and wind recently carried a Koreshan message across Lake Michigan; it was a little roll of Koreshan literature, which floated across the concave surface of this inland sea. On a trip to Milwaukee on a steamer, one of our propagandists placed a roll of Koreshan pamphlets, with name and address, in a bottle, sealed it tightly, and threw it overboard. After a lapse of about a month, it was picked up by one of the Life-Saving crew on the opposite side of the Lake, who promptly sent report concerning his find.

Humanity today is lost; the masses neither know their origin nor destiny, and cannot locate themselves in the universe. Man is lost, but like the Indian, he will not admit it; God and the universe are unknown to him—they are lost, not the man! The Indian, having lost himself in the forest and vainly endeavoring to reach his wigwam, was overtaken by a trapper, who asked the redskin if he was lost. "Me not lost; wigwam lost!"

"Science does nothing to reduce the number of strange things that we may believe." True; and modern science thrives best in credulous soil. Its mission is to increase mystery, not to reveal; to multiply absurdities, not to discover a single truth. In points of extravagance, so called science is on a par with theology; for the two go hand in hand—the blind leading the blind!

Fashion in the mental world necessitates constant change



in theories, the continual evolution of new fallacies, the multiplication of fads. Now, as nineteen hundred years ago, the people can only be entertained by an ever-changing panorama of new views; they are always looking for something new—but the new does not please them unless it is false!

Americans are ostensibly opposed to aristocracy; they are essentially opposed to imperialism—but the worst form of imperialism (plutocracy) rules the Western republic. The fighting of sentimental shadows on the part of the people has given opportunity for the development of modern oppressive realities!

"A new word seems destined to come into use with the census of 1900. The word is *median*." The census department is away behind the times, for the word *median* has been in use by Koreshans for years; it occurs frequently in our literature.

The reason that the decisions of the courts are not founded upon justice, is because they are but the "opinions" of the judges!

The socialists are vainly endeavoring to establish the "kingdom of heaven" in earth, on the democratic basis!

The devil is in-humanity.

## Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

### Eternal Life and its Attainment.

EDITOR FLAMING SWORD:—At your very earliest, kindly publish and answer the following questions in your esteemed paper:

(1) If the Messianic manifestation takes place only every 24,000 years, why does Dr. TEED claim to be the forerunner or Messenger of a manifestation so far off?

(2) As I understand from THE FLAMING SWORD columns, the coming manifestation is to be the seventh. Kindly explain how this became known to KORESH. The manifestation, or rather the time that elapses between one and the other, I understand is 24,000 years.

(3) Do the spiritual entities departing from the human brain at the time of death, enter another living body immediately? If not, where do they go?

(4) If humanity is doomed through eternal laws to ascend and descend the ladder of physical, mental, and moral life, and be subject to all the ills and calamities of mind and body, *ad infinitum*, without ever coming to the final point of rest, what is the use of a Messiah? Since there is but one Being that reaches perfection at the end of 24,000 years, (and the 144,000 Sons of God must also go over the same ground in all eternity,) then where does the eternal bliss of heaven come in? What is the use of suffering here, when in all eternity we cannot better our condition?

I may be dense, but from the ever-recurring events of the eternal, unmerciful law of the Koreshan system, I can see no other outcome. I admire the above system in a number of points, but I derive little consolation from its theory of the life to come, which practically offers me nothing better than what I now undergo—besides the loss of identity, which cannot be denied. It seems to me that a knowledge of one's prior life would be almost necessary, in order to appreciate more fully the progress made, mentally as well as morally.

(5) One of my friends, a thinker in the fullest sense, is somewhat perplexed as to what exists on the other side of the firmament, that is, outside of the seven metallic strata. If *nothing* is on the outside, kindly define nothing;—as the gentleman claims this earth must of necessity rest on *something*. I would thank you especially for a lucid explanation of this riddle.—Miss M. C. B., St. Paul, Minn.

(1) There are special manifestations of God's Messengers at stated times in the history of human progress. Moses was the Messiah to the Israelites in Egyptian bondage. Elijah the prophet was a special Messenger, but such a manifestation as took place 1900 years ago occurs but once in about 24,000 years. This manifestation, which is the involution of the Son of God, precedes by a dispensation the 144,000 Sons of God, who come now at the end of the Christian dispensation or age. Jesus, the Son of God, was planted in the race (the Christian church) for the purpose of regenerating the Sons of God, now about due. Before these Sons of God mature, the Messenger of the Covenant must appear; for it is through his office of conjunction that the invisible Gods unite with the Sons of God, to be manifest from the human race.

(2) How does the mathematician know that he is a mathematician? KORESH came into possession of this knowledge through the comprehension of the science of being. It became known to KORESH through his knowledge of the relation of the progress of humanity to the movement of the sign on the ecliptic. The basis of the law of determining times is astronomical and astrological.

(3) Within a very short period after the dissolution.

(4) You misapprehend the law of the ascent and descent of the human race. When the fruit matures, as in the case of the Son of God, and the point of absorption is reached, the visible Lord is absorbed into the invisible, eternal consciousness, never to descend. When, however, the conjunctive unity occurs, and the visible Son is absorbed into the invisible nucleus, and the consciousness of the visible becomes one with the conscious entity of the invisible, there is the precipitate of a *debris* or waste which becomes the source of another regeneration, or another generation of a new Son

of God, who matures at the end of the recurrent cycle. What is true of the Son of God is also true of the Sons of God. When the humanity is perfected and redeemed, or when the Sons of God appear, they are taken into the invisible world by absorption; they never lose their identity, nor do they descend. They precipitate their descending life, the life upon which depends the regeneration of the succeeding crop of the Sons of God. They reach the final point of perfection and eternal happiness, but their perpetual continuity in that state depends upon their replenishment by the absorption of a succeeding crop of the visible Sons of God, developed from the race and taken into themselves by absorption.

Unless you can form some idea of the law of the conjunctive unity of mind, and the principle of the blending of the natural and external mind with the invisible and interior consciousness, you have scarcely the mental starting-point of an adequate conception of the truth of eternal life and its attainment. At the end of twenty-four thousand years, there are thousands of beings who mature as the Sons of God, and millions who become angels. About or within two thousand years after the first Adam, the Sons of God were manifest. About twenty-four thousand years from the manifestation of the Sons of God, there will be another manifestation of the Sons of God. We are now approaching that time.

You say you may be dense; you are a little that way, but time may clear things up for you. Koreshanity teaches that there must be a succession of reincarnations until perfection is reached; then the individuality is absorbed into the eternal consciousness, never to fall from that state of bliss. The reason you derive but little consolation from our theory of the life to come, is because you misapprehend its principles. We do not teach the loss of identity; on the contrary, we



maintain that when the identity is restored it never ends. We maintain further, that the man is eternal; this means, that what is without end is without beginning also. A man produced in time, having a beginning of existence in time, and who is to become eternal, without beginning of days or end of years, must be absorbed into an eternal identity. It is this principle of conjunctive unity, known to KORESH, and so hard to be comprehended by the unilluminated mind, that distinguishes the Messenger of this age from all other people. A knowledge of one's prior life can only be known when the mind awakes to its recurrent memory. This is accomplished at the right time, and in the regular order of law, and is called the resurrection of the dead in the Scriptures.

(5) If we can define something, we can understand that no-thing is the absence of some-thing. Illimitable space, or the idea of illimitable space, is an absurdity. It is admitted by astronomers, that the thing called the universe is regulated by a universal law, to which the universe as a whole is subject. Limitation is a property of form; without limitation there can be no form. If there can exist form without limitation, some smart Ellick can at least show us *one* material thing that exists, having form that is not limited by the three dimensions of every form known; namely, length, breadth, and thickness. If the universe exists without having the laws and principles of dimension, which are the known properties of material existence, then some of the very bright "lights" in astronomy may be able to throw some light on this preposterous proposition of the modern scientist, the parent of the agnostic—the "I-don't-know" man. The fact is, the universe has length, breadth, and thickness, or it does not exist. If it has length, breadth, and thickness, then it has limitation.

It is claimed by the modern, most humble, and modest scientist, that he has a *finite* mind. This, according to Webster, is "having a limit; limited in quantity, degree, or capacity; opposed to infinite." If the mind limited in the capacity of its knowledge assumes that the universe is illimitable, am I to take it for granted that the self-confessed limited mind is capable of dictating to me the kind of conviction I shall entertain about what he confesses he knows nothing? It is claimed by those who profess to believe in God, that he knows all things; if God knows *all things*, then there is nothing else for him to know, hence the knowledge of God is limited to his creation; for there is nothing *beyond* his creation. If God is

confined to the limit of his creation, then he is limited. Beyond the knowledge of God there is nothing;—no space even, obtains beyond where God's knowledge reaches its limit.

The difficulty with the "scientific" mind is, that it is not *finite* (finished); it is *infinite* (unfinished), therefore it cannot think *finutely*, but thinks *infinitely*; and thinking thus with an undeveloped consciousness, with an unfinished mind, it is puerile; and being ignorant of the laws of form and function, it assumes an impossibility; namely, that the universe is illimitable, unfinished,—hence infinite. Nothing is a condition of non-existence; beyond the limitable space of the finished universe there is no space, there is nothing. The foolish idea that there is illimitability in space, leads to all the other foolish ideas of the astronomers,—about the cooling off of the sun as the source of its heat, the radiations of its energies indicating its final obliteration, the freezing out of the solar system, etc.

The fact is, the sun radiates what flows into it,—nothing more. The radiations from the nucleus of the physical universe reach their circumference, and are thence reflected and flow back to the astral nucleus. This relationship of center and circumference is reciprocal and eternal. The great difficulty with the modern scientist, resides in the fact that he has no adequate conception of the character of "energy." He does not know that the physical spirit which he calls energy and a mere mode of motion, is what was matter, but as spirit is held in solution as spirit. It was matter; but in its destruction as matter it became physical spirit. It reforms or changes again to matter, by the reaction of ascetic and alkaline qualities of spirit ("energy").

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### The Fruits of Ignorance.

Contrasts in Modern Society; the Dark Veil to be Rent by the Wand of Knowledge.

A stranger stood upon the shores of a great and beautiful city. As he was contemplating the beautiful scenes before him, he heard ominous murmurs of discontent throughout the length and breadth of the land, that at times rose to such a volume that some of the people near him turned pale with fear. The stranger wondered why there should be so much discontent in such a beautiful and fruitful land. A magician approached and touched the stranger with his wand, and lo! the veil that hid the cause of discontent was rent and made him sick with horror.

He saw grand churches, costing thousands, filled with fine ladies and gentlemen,

whose raiment cost untold wealth, pretending to be following the teachings of our meek and lowly Saviour, while within earshot he could hear starving babies wailing their lives away in the arms of parents from whose hearts all hope had fled. He saw men spending thousands upon a supper, while upon the curbstone outside a mother stood with her little babe in her arms, starving and freezing to death. He saw a woman at a public gathering whose costume and ornaments cost \$150,000, and within a stone's throw another woman starving and freezing, whom \$5 would have made comfortable.

He saw rich girls sell themselves to foreign rouses for a title, and the people all shouted their approval. He saw poor girls sell themselves for means to keep life in their bodies, and the people shouted, "For shame!" He saw innocent childhood and decrepit age compelled to compete with strong and unscrupulous manhood for the means of existence. He saw honest girls compete with girls with "friends," and homeless girls compete with girls who had homes and wanted pin-money. He saw men competing with their own children, and children competing with the machine. He saw honest men trying to compete with thieves; honest dealers with dishonest ones; the man with small means trying to compete with the gigantic combinations of capital.

He saw throughout this beautiful and fruitful land a terrible struggle between nine tenths of the inhabitants struggling for the means of existence, while the other tenth, which had all the means of existence, sat just above them and idly watched the struggle. He saw the lower class, when it became desperate, approach the idlers and ask for some of their plenty. This he saw was refused, but the idlers made a proposition to them to use the idlers' means of production, provided the idlers should have all that was produced except enough for a bare existence for the worker. He saw at times some of the workers revolt and ask for more of what they produced than just enough for existence. When they did the idlers, usually, simply sat and waited for them to starve into submission. Sometimes soldiers were hired to murder a part of them so the rest should have due respect for the rights of the idlers.

These things, and many more, did the stranger see, and he again expressed wonder that nine tenths of a people would submit to the proposition of the other tenth. The magician then said: "We have seen what is, let us see what will be;" and he touched all of the people with his magic wand. The change was wonderful. They rose up as one man and did away with one thing—the private ownership of the means of production. The whole rotten structure fell of its own weight. The law books were thrown away; the lawyers, judges, politicians, and plutocrats went to work; jails and court-houses were



turned into schools; everyone had plenty: children had playtime and schooling; old age had rest and comfort; fathers had employment and assurance of their children's welfare, and of their own maintenance in their old age; mothers' hearts were satisfied—all done by the magician's wand.

The veil is Ignorance. The wand is Knowledge.—*Citizen and Country*, Toronto, Ont.

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### The Great World-Reformer.

The Question, Where is He? is Answered in the Coming of the Prophet of Koreshanity.

EDITOR FLAMING SWORD:—In all ages of the world's history, in a great crisis, and when great events are to take place, the people of the nations call for a man. The call is not made aloud by proclamation; it is not shouted from the house-tops, nor in the street—it comes from the heart, the silent longing and desire. He comes always from obscurity—up from the common people. He knows them, their history of poverty and checked ambitions, their dreams and disappointments, and the heroic struggles under conditions almost too much for mortals to bear; and his heart is filled with a sense of obligation to defend and help them; he comes with an understanding of the wrongs endured.

His great heart throbs with humanity; their success is his success; their prosperity, aims, and joys are his also. He is most always opposed by the conservative few—the rich, not all the rich, but those who make their living trading on the fears and false hopes of ignorant and deluded human nature. The false and the hypocritical fear him; those who wear masks fear that he will penetrate them, and unmask their faces to the gaze of a critical world. The dishonest fear him, as they do any one unlike themselves; and those who have bribes to offer hate his honesty.

He is often hated by the multitude he comes to save; he is abused by those who should be his friends—they are led in many cases by the cunning and designing politician or seeker after power. If he is much ahead of his time, his fate, in days gone by, has most always been martyrdom; now it is social ostracism and abuse. After he has disappeared from the natural world, the generations that are to come honor him in eulogy and song; and the length of time required to elapse before he gets that honor, depends upon his merit and the power of his genius.

Martyrs have been the inspiration of the world; and we are indebted to them for all the blessings of liberty and civilization that we now enjoy. But there are other great men—men of genius and power, who do not belong so much to the future as to the age in which we live, that all can appreciate before they disappear. A man of this kind seems to be

born with a mission to attain some great object, to go down in history as the man who accomplished certain things that the times demand, and to reap his honors and rewards while still alive. Such a man is wanted now. Where is he? He is indeed right here in the United States. He might have appeared on the scenes, and the general public has not discovered him. Let him appear, for there is work for him to do.

Like the children of Israel of old, the people of America demand the Moses who is to lead them from bondage to promised liberty. And when they find him, the first questions put to the Moses of the new century will be: Shall our government be republic or empire? Shall it be ruled by force and fraud, or by reason and justice? Shall it conquer the body or the brain of man? Shall it be founded on the declaration that all men are created with equal rights, or on the divine right and unimpeachable mandate of King?—A. P. L., Boston, Mass.

### Scientific Lectures by Koresh.

The Founder of Koreshanity is delivering an interesting series of scientific Lectures Thursday evenings, 8 P. M., at Koreshan Hall, 316 West Sixty-third street, Chicago. Much interest is manifested at these Lectures. A short time is devoted each evening to answering questions.

The regular services of the Koreshan Ecclesia are now held every Sunday, 3 P. M., at same Hall. Interested friends of Koreshanity in Chicago and vicinity are invited to avail themselves of these opportunities to hear the Founder of the System.

### "HERE AND NOW."

Here in the heart of the world,  
Here in the noise and the din,  
Here where our spirits are hurled  
To battle with sorrow and sin;  
This is the place and the spot  
For knowledge of infinite things;  
This is the kingdom where thought  
Can conquer the prowess of kings.

Earth is one chamber of heaven;  
Death is no grander than birth;  
Joy is the life that was given,  
Strive for perfection on earth.  
Here in the tumult and roar,  
Show what it is to be calm;  
Show how the spirit can soar  
And bring back its healing and balm.

Stand not aloof nor apart;  
Plunge in the thick of the fight.  
There in the street and the mart,  
That is the place to do right;  
Not in some cloister or cave,  
Not in some kingdom above;  
Here on this side of the grave,  
Here we should labor and love.

ELLA WHEELER WILCOX.

### Sinfu Wattie's Prayer.

Oor Faither in heaven, noo that we hae gotten renewed health at the simmer resorts, an' oor vacations bein' through wi', we desire tae renew oor intercoorse wi' ye until the warm wether comes agan next year. Ye mon ken that we fin' it vera tryin' tae attend on yie ilka Sunday a' the year through, sae we tak' a rest, which comes in rale handy durin' the warm wether. Of coorse, the devil has been gettin' in his wark while we hae been restin'. He aye taks care that his followers 'll keep at their wark—aye, faith, they ne'er get a holiday like yier servants get. But af coorse, wi' renewed health, we'll work hard noo in oor earnestness tae catch up wi' the handicap which the devil has gotten.

But what we want tae fash yie about the noo mair than onything is that the elections are expecit tae come off shortly, when men are tae be selectit tae mak' laws for oor Dominion; an' we hae tae confess that it is a difficult maiter tae ken what tae vote for. We aye hocht that folk wha claim tae be yier bairns, wad selec' ane o' themsel'es tae mak' laws whilk wud be in accordance wi' yier ain will, but faith the devil aye manages tae git in a majority o' his followers, an' as a consequence laws are enacted that wud bring discredit on Simans. Seein' that altho' oor legislators gang throo the mockery o' prayin' till yie, they syne set tae wark tae mak' laws whilk are unjust tae the masses, an' at variance wi' what yie require o' us a', namely, tae dae justly.

Noo, Faither, we ken that we're tae blame in a great measure for lettin' the machines selec' oor legislators: sae we wad ask yie tae gi'e us wisdom tae selec' only those wha will dae justly, an' enac' sic measures as 'll tend tae promote yier kingdom on airth, an' tae the upliftin' o' humanity. An' wha e'er seek tae delay or abstract ony sic measures, curse them wi' Thine everlastin' curse. An' a' idolaters wha worship gold an' seek tae keep it as a standard o' value, o' folk's lives, curse them tae. Help us tae dae Thy will, an' forgie us for a' the ill we hae dune, for Thine ain Son's sake. Amen.—*Citizen and Country*.

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### The World's News.

Sept. 26.—Affairs in China in unsettled condition; powers cannot agree; America and England reject Germany's plan to have the Empress dowager punished; American forces ordered to withdraw from Pekin.—Russians route 5,000 Chinese and capture their leader in Manchuria.—Newspapers report collapse of the Boer army.—Gen. John M. Palmer dies at Springfield, Ill.—The Abbot trots a mile in 2:03½ at Terre Haute, Ind.—Sept. 27.—Football fatalities begin.—Gen. Chaffee, at Pekin, says that withdrawal of American troops from Chinese capital now is outrageous.—Mob said to have attacked Roosevelt at Victor, Colo.—Revolution against President Jiminez under way in Santo Domingo.—Negro miners may be imported to Pennsylvania anthracite regions.—China has the war fever.—Sept. 28.—Coal operators agree to adopt new wage scale in Pennsylvania; strikers may win; Hanna said to be at back



of settlement for campaign purposes.—McKinley falls back on "open door" to China. Japan's cabinet resigns.—Dreyfus expresses his determination to force revision of his trial.—Europe verges on an industrial crisis.—Sept. 29.—Illinois fair opens.—Germany and Russia agree concerning China; Russia has Manchuria in her power.—Filipinos capture 50 American soldiers.—Boers yet active in Transvaal.—Million dollar fire in city of Mexico.—Sept. 30.—Illinois steel-mills close down; 15,000 men out of employment.—Labor riot in Cleveland.—Mme. de Martel, noted authoress, of Paris, becomes insane.—Ex-Queen Isabella, exiled from Spain, asks to be allowed to return.—Oct. 1.—Carlisle announces himself in favor of McKinley.—Kruger starts for Europe.—Lord Roberts is appointed commander-in-chief of English army.—Big water steals by packing-houses are being exposed in Chicago.—Fall term Chicago University opens.—Oct. 2.—New Presbyterian creed advocated at session of Chicago presbytery.—Pennsylvania coal miners to decide new wage scale in convention.—China orders punishment of Prince Tuan and other Boxer leaders.—It is reported that quiet reigns at Pekin because the Chinese are led to believe that the allied powers have been defeated and forced to withdraw.—400 Pittsburg stove manufacturers form a \$60,000,000 trust.

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### The Flaming Sword's Exchanges.

**American Monthly Review of Reviews:**—The editorial department of the October number contains an impartial review of the Presidential campaign, giving special attention to letters of acceptance. Other topics editorially treated are the Galveston calamity, the coal miners' strike, elections in England, and the Chinese problem. Several able writers undertake to answer the question, "What can Mr. Bryan do, if elected President?" Mr. Chas. R. Flint writes on the trust problem; while Judge Ewing gives a sketch of vice-presidential candidates on the democratic and populist tickets. 25 cents per copy; at all news-stands.

**The Cosmopolitan.**—The October number opens with an illustrated sketch of the Russian army, by Lieut. Rivers, and conveys to the reader some idea of the magnitude of this great military organization. The American Colony in Paris, is a sketch of American women who have taken up their abode in the French capital. The series, Great Problems in Organization, illustrates the Inspection of Railways, while Olive Schreiner continues her series on the Boers. A number of articles appear; also short stories, such as: The First and Last of It; Cave Canem; In a Mysterious Way; and The Woman. 10 cents per copy. Cosmopolitan Company, Irvington, N. Y.

**Teacher's World.**—The main article is A Suggestion on How to Study Children, by Prof. Judd, of the New York University. The department of Methods and Devices

is helpful, while other departments contain lessons and suggestions for immediate application in the schoolroom. \$1.00 a year. Bemis Pub. Co., 13 Astor Place, New York City.

**The Hesperian.**—Issue for fourth quarter of 1900 contains both literary and scientific departments. China and the Chinese is an article of current interest, while The North Pole is a study in Polar research. 50 cents a year. 7th and Pine streets, St. Louis, Mo.

**The New Voice.**—A red-hot Prohibition weekly, waging a vigorous warfare on the democratic and republican parties generally, and the saloon and canteen in particular. During October it will print a Prohibition daily, and the subscription for the entire 25 numbers is 50 cents. Address, *The New Voice*, 315 Dearborn street, Chicago, Ill.

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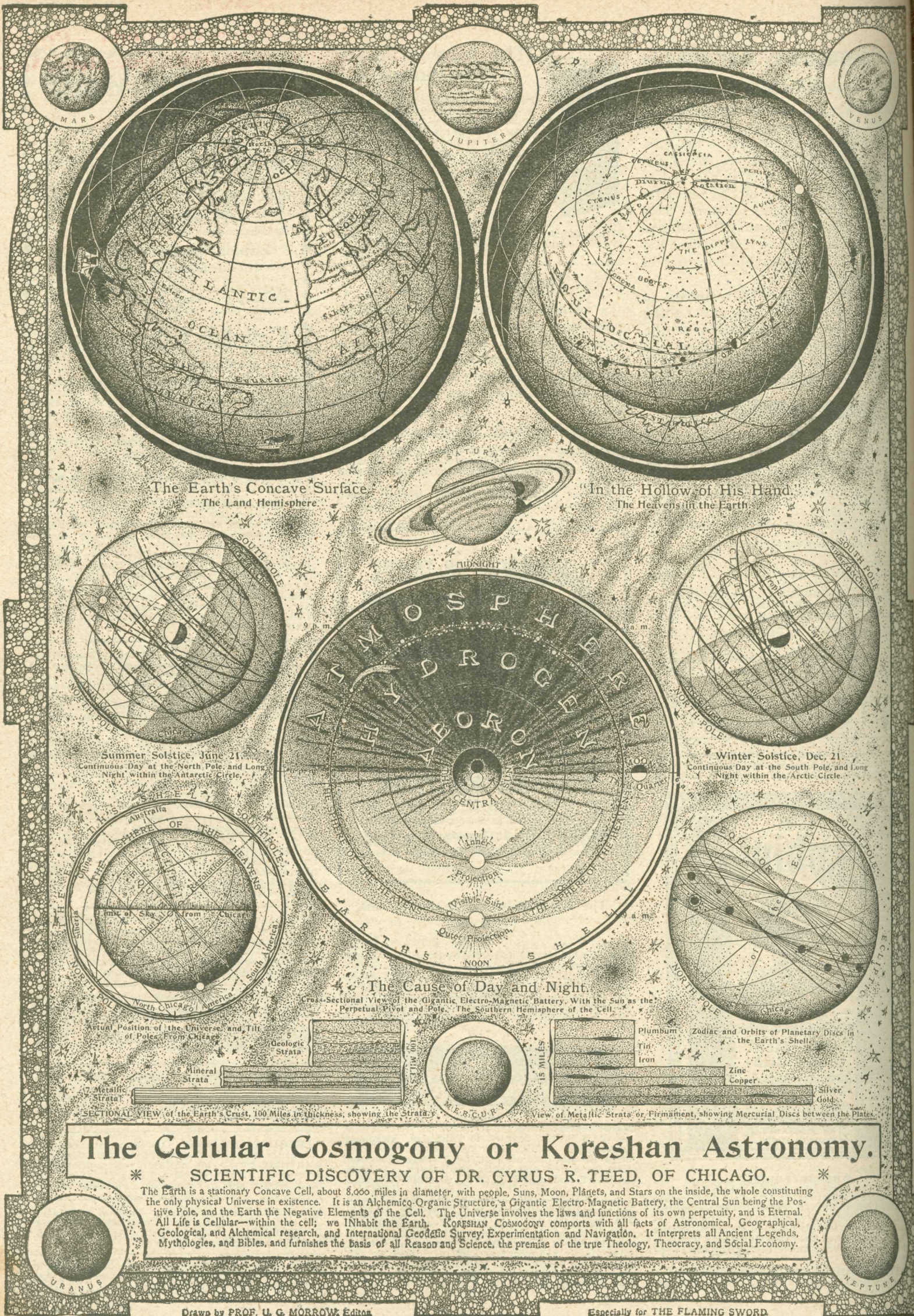
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