

SPECIAL ANNIVERSARY NUMBER.

**Great Consummation.—Conflict of Opinions.—Epic of the Ages.—Birth of the Prophet.—The
reshan Dispensation.—Illumination of Koresh.—Declarations of the Messenger.—Editorial Topics.**

THE FLAMING SWORD

October 19, 1900.

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Amanda T. Potter.**

**In Editorial Perspective, Editorial Discus-
sions, 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.

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

The Wisdom of Koresh.

Declarations of the Messenger.

Gleanings from Manuscripts Written by
Koresh Over Twenty Years
Ago.

The Lord's Coming in Elijah the Prophet.

I claim to be, not the central but the circumferential man, into whom the Lord has descended and now is in his discrete degree. As such, Elijah the Prophet is in me. Through me he declares the Lord's coming, even the Lord Cyrus, God's new name.

Elijah the Prophet infolds all Words, for he contains the Word; he infolds all names, because he is the name. Supremely, before conjunction, he is the form of the three heavens, or rather of the angels of the three degrees, the celestial, spiritual, and natural, these degrees being centered in three outward forms until transmitted from two of these forms to the angel of God who becomes the first earth (highest earth), in whom is the highest heaven. Elijah is the first heaven, and the angel through whom he operates is the first earth; both of which must pass away that there may be formed a new heaven and a new earth. Elijah the Prophet is the end of the old, and the Lord who comes is the beginning of the new era.

There must be an absolute conjunction of the circumferential with the central. When this conjunction is effected, he who flows into the center will surely die, for he is the head of the old dispensation, and this head will be cut off, which is the death of the old aggregate or collective man.

The Messiah of the Restoration.

I possess the truth, which, when obeyed, will establish equity and justice, and bring to God's people deliverance, and perfect in their hearts everlasting righteousness. The intensity of my yearnings to unfold this doctrine of life to the church of the Most High is known only to myself.

These soul longings are the result of specific and known causes. I desire the deliverance of Judah from Babylon, the restoration of Israel from his Assyrian amalgamation, and the union of Judah and Israel for specific ends; not simply the restoration of the Lord's body that the church may enjoy celestial pleasures; but I wish to direct the desires of Judah and Israel to an orderly conception of the Lord's coming, that by the concentration of their affectional potencies, a polarization may be established that will dissipate my own organization, and thus liberate my own interior structure from this body of death, and enable me to enter into the great astral center of ETERNAL CONSCIOUSNESS, and through it into association with the people I thus deliver.

I desire no throne but that of absolute and eternal integrity; no rulership but the reign of justice, judgment, and righteousness operating in me equally with my people, making us one in the Lord, our Christ. Oh! to find the few who will lay down their lives for me, or sacrifice their sensual delights for the advancement of the cause of righteousness! To sacrifice the pleasures of the flesh would be to lay down one's life for another.

The Father's Manifestation.

In the authority and Angelhood of the Father, I am manifest. Infolded within my bosom are the Lambs of the House of Israel and Judah. My Bride, the Wife of the Lamb, is at my right hand within the compassing sphere of the literal Word; her name is "Lord our Righteousness." She shines forth in Elohe, the solar fire. This is the Son of my adoration, my Lord. Impelled by the dictates of His supreme impulse, I move forth to victory, conquering death and hell. I lay the axe at the root of the tree, and by the potency of the supreme substance speak to HOROS, and

the hour is named by Him who only hath authority to divine the hour. I name the Day, and from the bosom of my mind there springs forth into my outer bosom the immortal concrete flesh, from Him whom all the angels of the celestial degree denominate the Day. Thus the Hour and the Day are known to me.

Through the respiratory center of the Supreme Natural degree, I breathe into corruptible humanity, and the bone that has come to His bone, and which has assumed His flesh, rises in the resurrection—the incorruptible and glorified humanity. I descend in my supremest desire, the flesh of my discrete primacy, and by the law of correlation, circulate as the blood of the everlasting covenant, moving from the organ of respiration through the heart, to extremities, thence forming the circumferences of my outward degree. I smite—as I descend—Egypt in the seven streams thereof, breaking up the fountains of the great deep, and moving into floods. I ascend in aspirates, as the distillations of the evening are dissipated in the brightness of the morning Sun, in gyrations swifter than the lightnings, riding on the Wheel. "As for the wheels, it was cried in my hearing, O Wheel!" I enter the tire dissolving the Earth, melting into fluent energy the supreme potency of incorruption, by which mortality puts on eternal life.

The Restraint of Taurus.

Mad Taurus, couch thy horn no more!
Let not thy passion seminate the sanguine gore!
No more in wrathful tumult bend thy neck!
Withhold thy vengeful strength, and check
The desecration that from the sacred
Seven
Who ride upon thine arched nuche,
Would ope anew the gates of Heaven.

Let Pleiades no more afflood!
Thy horn no more transmit to earth her
sacred blood!
Return again her purest Virgin caste,
And by her potency, made chaste
Through strait severe, bring forth again
the Living Word
To wing upon his Wheel, in clouds,—
The King of Peace, our coming Lord.

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. 48.

CHICAGO, ILL., OCTOBER 19, 1900. A. K. 61.

Whole No. 411

The Great Consummation.

Signs of Impending Revolution and Approaching End of the Age; Birth and Illumination of the Messenger, and Contemporaneous Events of History.

THIS ENDS THE DISPENSATION. We are now in the throes of the final struggle. The forces of disintegration are hastening the dissolution of the old church and state. The corruptions of both are too transparent to admit of doubt, nor can a reformation obtain within the lines of the remnant of organic life yet incident to the once glorious empire of the Christian faith. The Christian system once had the vital force of a union of church and state; when it parted with its virtues, it obliterated its bond of unity. With its virtue lost, divorce was inevitable, and its corruptible dissolution certain.

What is signified by the end of the Christian dispensation? The birth of the Messenger of the Covenant in 1839; his career of thirty years, and its esoteric and reflex influence throughout the world in the revolution which has taken place in public sentiment on all lines, in the impetus given to invention, and in religious,

moral, and social latitude; in the illumination of the Messenger at the end of thirty years—in 1870, at the time the papal head declared the dogma of papal infal-

libility, both secular and spiritual, and failed to demonstrate it in his fiasco of the Franco-Prussian war, when the papacy lost its last vestige of temporal supremacy, when Rome passed from the secular control of the head of the Holy See, and became the capital of a reunited Italy with the Pope a self-imposed "prisoner at the Vatican;" in the fulfilment of the times which passed over Rome's two phases of existence—seven times 360 years, which are 2520 years. This period (1870) ended the seven times, and marked the downfall—the end, of Rome's temporal power, and was one of the significant events in the coming of the



KORESH, (DR. CYRUS R. TEED.)

new dispensation. What could possess greater significance, in the purely secular events of pagan Christianity, than the blotting out of the temporal power of an

Empire from which the blood of the martyrs cried for the divine vengeance?

When Rome fell, the Messenger was illuminated—at the age of thirty. Then was brought to light the new Cosmogony, the new Sociology, the new Religion. The next thirty years were spent in the concentration of mental energy, and in the final establishment of the nucleus of the new Church, in the pivoting of the Koreshan System in construction of the organic cell; that is, in the formation of the biologic battery upon which will depend the ushering in of the conflagration that will dematerialize the tens of thousands who will be “put to flight” in the final enunciation. The next twenty years will be replete with the revolution and its concomitant events, which will ultimate in the organization and extension of the kingdom of righteousness throughout the world.

It will be seen that the coming of the Lord extends over a period of years, as was manifested 1900 years ago. The Lord was born: at the age of thirty he began to preach, after which came his theocrasis; later occurred the destruction of Jerusalem—the actual end of the Jewish age. This was a period of 70 years; a corresponding period will be consumed in the lapse of time from the birth of the Messenger to the complete inauguration of the new order of things; not necessarily just the length of time, but there is a general correspondence in the method of the establishment of the kingdom.

The present and coming generation will be occupied in the organic grouping which is to constitute the new kingdom. There are two distinct comings of what the Christian world denominates the “coming of Christ.” The first is the manifestation of the Messenger of the Covenant; he is the forerunner of the kingdom’s establishment. The first is the personal manifestation; the second is the coming of the Sons of God. The Sons of God are the product, directly and proximately, of the fires of dematerialization. They come out of the fire, and are the immediate product of the combustion which burns up (dematerializes) tens of thousands. This dematerialization is the practical translation which the followers of Mr. Miller, the Adventist, looked for in 1840. They did not understand the science of the Lord’s coming, and therefore were ignorant of its character and the time of manifestation.

The Messenger is here; “The woman clothed with the sun” has brought forth the Man-child; that Man-child is the Messenger with his new system of scientific religion, the basis of which is the Cellular Cosmogony. Look nowhere else for the coming of the Lord, for the coming of the Son of man and the Sons of man, but in the scientific System of the Koreshan Unity, in its Universology, in Koreshanity. “Behold I make all things new.” I will write upon him my new Name, the name of my God, and the name of the Holy City—New Jerusalem.

Conflict of Modern Theories.

Clash of Opinions Concerning the Destiny of the White Race in America; Ethnological Conclusions of Eminent Scientists; the Truth of Koreshanity.

THE CHICAGO UNIVERSITY stands out conspicuously a representative of modern scholasticism. The instruction guaranteed in this great institution of learning, involves what it denominates a complete education in what is called science, as well as in other branches of learning. Its professors and teachers are supposed to include the best there are in the world, to occupy the chairs of every department of its curriculum. This University—according to newspaper reports—announces to the world, through its professors, that the white race in America will entertain itself with a toboggan slide in confirmation of the doctrine of “the fall of man,” as our declension into the precipitation of the red man is one of the inevitable consequences of our inordinate love of enterprise. We are already taking on the characteristics of the Aborigine of the American continent; we are already beginning to look and act like the original Indian. The facial evidences of our waning civilization are becoming decidedly pronounced, and there is but little left to distinguish us from the his-

toric freemen who roamed, without restraint, the vast American wilderness.

Now, there are at least two arguments in favor of the University professors’ theory. There is a theory that the Indians of this country are the lost ten tribes of Israel; this we believe is one of the doctrines of the Mormons, and that the brazen tablets committed to Joseph Smith came from the hand of one of these descendants of the lost Israelites. If people with such marked characteristics as the Israelites can be transformed to American Aborigines in about two thousand years, or less, there is no good reason to disbelieve the learned professors’ views as to the future destiny of the Anglo-Saxon and other peoples, whose temerity has led them to confront the dangers of effacing their ethnicity. The representative of the “Higher Criticism” has the Mormon hierarchy on his side—and the authority of Mormon inspiration ought not to be doubted.

The other argument is found in the scholastically accepted doctrine of evolution. If man is the offspring

of the baboon, and this thing they call man has really "descended" from the highly cultured and refined Simian, then there is the best of reasons to believe that the present white American may revert to his original type through the American Indian. If the "white man" came from the monkey, why may not the white man revert to his original type and become once more the denizen of the wild cocoanut grove, with all of his social advantages?

But, alas! here is the testimony of another high in authority on ethnological lore. Professor McGee, the cultivated gentleman and scholar, of Washington, D. C., who has been engaged in ethnological and anthropological research for many years, says "That the Caucasian family in America can never acquire the Indian characteristics without discarding their elaborate industries, their highly differentiated esthetics, and even their language and habitual modes of thought." When man evolved from Mr. Simian, he lost those conveniences—his prehensile appendage and hands on his hind legs, and had to endure with one pair of hands and put up with the inconvenience of one pair of legs, and the substitution of feet on the pair left to him.

Now, when we consider that the Chicago University has the indorsement of the two Johns—John the Baptist the 1st, and John the Baptist, 2d, and that the Chicago University is practically the creation of the latter John, modified by the "Higher Criticism," preponderance of testimony is, of course, in favor of the University professor. We ought to submit to the inevitable graciously, in view of the fact that it is only our posterity after all that will experience the results of the retroversive transition—a posterity far removed from us in the future history of evolution.

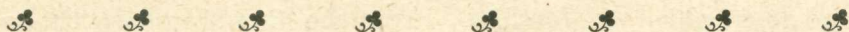
The special point of interest in the contradictory statements of these two eminent scientists and teachers in modern thought is, What is a man to do when the great doctors in science disagree? If this were the only disagreement in that which is called science, it would not bother us very much; but we find the same contradiction and uncertainty in every department of investigation. So far, nothing has been found in accredited science to weather the storms of criticism in all the scientific world. With that part of the human race under the direct influence of the most progressive civilization, nothing that has been known under the title, scientific,

has stood the test of progressive research. The descent of man from God—with the prospect of a final return to the point of his origin (the doctrine of the Hebrew and Christian Bible)—is much more satisfactory than the doctrine of human origin from the monkey, with a retroversion to the primal ancestry—according to the testimony of the most approved modern science.

The storms of adverse criticism, founded upon modern science, the premises of which are confessed to be assumptions, have beaten against the solid walls of the fabric reared by the grand old heroes of inspiration, under the direction of the Gods, in the hand of the Almighty, and they stand unshaken in the tumult of the mental chaos of scholasticism. Has the human race its origin from the Gods, as declared? "And the Gods said, Let us make man in our image, after our likeness, and let them have dominion. * * * So the Gods created man in their image, in the image of the Gods created he him; male and female created he them."

So called science has never demonstrated the first point in the argument of human origin from the monkey or the baboon. That God made man through regeneration from himself, is both the doctrine of the Scriptures and of common sense. That God plants his own seed in the race, the generations of which are from eternity to eternity, and that from this planting the Sons of God will mature, is a doctrine of rationality and inspiration. It will endure the test of ages against all the "Higher Criticism" of the scholastic acrobats of the modern "scientific" (?) circus. Man falls through every grade of declension from the Gods to the lowest atom; thence he arises, through corresponding grades, until that which was precipitated returns to its eternal rest, in the fruition of its Divinity.

The Aborigine of America is the epithelium of the once grand men made in the image and the likeness of the Gods. The original Sons of God were the Adamah, the red men. The Indian race is the last product of the declension (the fall) of the original. The original Grand Man, man in his greatest form, constituted the red earth in which the Gods themselves were planted in their fall, for the regeneration of the Sons of God. The near future will confirm the facts as herein presented; in the meantime, the doctors will discuss with, and contradict each other, and remain in the dark regarding human origin and destiny.



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.

Human governments are responsible for the condition of their subjects; and if one person is permitted to starve or to suffer the pangs of hunger, or is deprived of the necessities and comforts of existence, it is because there is something radically wrong in the Constitution of the government under which he resides.

The Epic of the Ages.

The Messiah as Hero of the Great World-Poem; the Last Canto Involves the Destiny of the Entire Human Race.

LUCIE PAGE BORDEN.

ALL THE ARTS culminate in poetry as the direct expression of the divine creative impulse for poetry, from the Greek *ποιεῖν* to make, conjoins the word which is wisdom, to music, which is love. Therefore poetry is well defined as "the blossom and the fragrance of all human knowledge, human thoughts, human passions, emotions, language."

One characteristic of poetry as distinguished from prose, is found in the crowd of delightful images in which it abounds; in this respect it betrays its descent from the higher language of interior spheres, which is hieroglyphic, presenting ideas under the form of symbols or images. The highest symbol of being is the perfect man who is made in God's image. The imagination or the imaging faculty creates new forms of thought, and God's imaging faculty which is his desire to reproduce himself, creates fresh forms of divinity clothed with his own beauty.

Poetry in its noblest expression falls naturally into three divisions—epic, dramatic, and lyric. The latter forms are more essentially human; the drama presents man in action in the maze of human relationships; it projects itself into the inner consciousness of men and women in every degree of evolution, from lowest to highest, and apprehending the subtle complexity of motive shows us its logical outcome in conduct. Lyric poetry, as the name implies, denoting that it was first intended to accompany the lyre, is the spontaneous utterance of human feeling.

The epic is above them all, and pertains to a grander sphere of life. Critics like Snyder misapprehend the larger facts of existence when they exalt the drama above the epic, terming the latter form of poetic composition the product of national childhood. Since the great world poems show the Gods themselves in visible reality, walking the earth in human shape and working mighty deeds of superhuman valour, these earth-bound critics say 'tis all a fairy tale, conceived by simple men who credited the foolish legends of the Golden Age.

The earlier rhetoricians were right in defining the epic as the highest and most difficult achievement of poetic art. Hence few successful epics are extant; some nations possess none worthy of the name, few have more than one. Taking the "Iliad," the "Æneid," and "Paradise Lost" as the most familiar examples, the first condition of the epic is seen to be the hero who stands between the Gods and men, allied by birth to both. His character and his exploits transcend human destiny, and he appears as the central figure of a whole age. "Paradise Lost" may seem to offer an exception, but Adam really fulfils the conditions, for he was of the God genus, although Milton, who builded better than he knew, did not conceive of Adam as more than the first natural man representative of a fallen race.

The second condition of the epic is its unity; all the

particular incidents and events march toward an irresistible consummation, to which lesser details are subordinated. It involves the destinies of numbers, with many actors and a complicated plot; the interest of the story is proportional to the weight of the event and is absorbing. The treatment of the epic must be serious and dignified, in consonance with its lofty theme. Homer has been criticised for raising a laugh at the braggart Thersites, though a touch of humour, lightly handled scarcely lowers the general tone.

The epic as a definite form of poetic composition, like every phase of art, has its origin in the central law of being—the Messianic principle. The epic is the *ἔπος*, the Word, as it is in Greek, that which is said, God's speech. The generation, the successive incarnation, with the final reproduction of the one in the many, and the crowning triumph of the Messiah, constitute the epic of the ages, the great world-poem which embraces the events of a whole cycle. With twenty-four thousand years in the background, the perspective is magnificent. What poet, bard, or singer will arise to fix the story of the living epic? He must be inspired to write with burning words "things unattempted yet in prose or rhyme."

From age to age through the grand sweep of Mazaroth, the Hero moves looking toward one far-off divine event. Between the earth and heaven he stands, born of the Gods, and yet akin to fallen man—the Mediator. Seven great labours are assigned him, and he comes in the specific character appropriated to each with unity of purpose through them all. As Adam who was made a living soul, he meets the aspirations of a lower sphere, and stooping down to man, "death enters into him and all our woe with loss of Eden." As Adam he begins his work as champion of the race, to lift it up from low estate and base to sit upon the heavenly throne. He comes as Enoch, and a different age imposes its own task. Once and again as Redeemer he must appear, imparting his own life to purify and vivify humanity. As the "Breath of God," he comes again as Noah, builds the ark, and stems the flood that threatens to engulf the world in wrong and error. Sterner duties claim the boy whom the king's daughter saves to right a nation's wrongs and lead it forth, a thankless host of murmuring slaves just freed with all the vices of captivity deep inbred in each heart. He brings the law from the high Mount to those who need restraint, and fear rules over them.

The events of each succeeding age look forward to the next, symbolic of the future. Elijah's work prepares the way for Christ, the perfect Seed; like those before him he involves his predecessors, one with them in purpose and in spirit, the same hero with the same interior life.

Art has been defined by Koreshan thought as man's

voluntary obedience to law. In submitting himself to the highest law, the Messiah becomes obedient to death, grander far in his humility than in any form of exaltation which would fail to satisfy poetic necessity. As the archetype of valour, the hero is less than perfect in his nobility if he lay not his life on the altar. All the masterpieces of literature embody the principle of ultimate sacrifice of the lower life, a principle inherent in causation. The divine epic of redemption embodies it in a supreme degree. Hence in Revelation it is said: "Blessed is the Lamb *that was slain* to receive power and riches and wisdom and strength and honour and glory and blessing." Keeping its unity of theme, the epic sweeps along until the closing conflict, when all enemies are massed to show no quarter to the Hero as he rises from the depths of sin, whither the Lord descended, coming now as CYRUS, to bring a momentous culmination in the natural outermost degree.

The last canto of the epic of the ages involves the destiny of the entire human race. With breathless interest the angelic heavens await the issue. Death

will not yield the scepter held so long in dominance complete, without a mighty struggle. All the powers of darkness poised in mid-air surround the Hero and his faithful ones. With wisdom born of God, and patience, the consummate fruit of human experience, he battles for immortal life. He is serene, for he has conquered himself. The science of all things lies open to his sight. He has taken all knowledge to be his province. At this point of supreme poetic interest the world is now standing.

The closing scene of the great poem shows the Messiah's final triumph, in the accomplishment of the task that for seven ages has engaged his powers. The head that was bowed in humility is raised in joy. St. Michael has slain the dragon that wasted the land—the church. Through his office and mediation the lowest natural humanity has been exalted to conjunction with the highest spiritual life. The Gods are here walking and talking among men; the Golden Age has dawned, and the epic of the ages reaches the climax of poetic beauty.

Ode to the Shepherd of the Gentiles.

REV. E. M. CASTLE.

WHEN Samuel ceased mourning o'er Saul's tarnished fame,
And found one whose arm should subdue him,
Out of Bethlehem-Judah a shepherd boy came,
And God spake to Israel through him;
Her chariots and horsemen were his to command,
And David, the shepherd, reigned long in the land.
A thousand years after, on Calvary's height,
The blood of that Shepherd was offered,—
For Jesus was David, recovered from blight

And made pure through the pangs he had suffered:
When the Shepherd was stricken, the sheep went astray,
For no other voice did they know and obey.
Now again the great Shepherd is come to his own,—
He gathers the Gentiles to judge them;
We have come from afar to the foot of his throne,—
In the wine of his wisdom we pledge him;
In the light of his truth, in his love, we rejoice;—
We came at his call for we knew his sweet voice.

The Birth of the Prophet.

October 18, 1839, Marks the Beginning of the Dispensation of Koresh; Fulfilment of the Prophetic Christening of the Root of Jesse.

AMANDA T. POTTER.

ON OCTOBER EIGHTEENTH, eighteen hundred and thirty-nine, in the town of Walton, Delaware county, New York, was born the central figure of prophecy, and the central figure of humanity as related to the expiring Mazzarothic cycle. His birth and seeming drew only such comment as is applicable to infancy in any well ordered home of the great middle class; nevertheless, from the foundation of the cycle which this personality culminates, there existed relationships which necessitated that this birth occur at an established time; upon a fixed parallel and meridian (whose specifying nomenclature of environing surface should symbolize certain characteristics); that he should be born of parents of defined attributes specifically related (those vidual attributes determining the names of these parents); that upon him should be pronounced the prophetic name of Isaiah xlv: 28, for

God's Shepherd who should perform all God's pleasure, (this name in its supreme sense indicating the characteristics and power of God's Messenger,) for of this personality he proclaimed: "*I have surnamed thee, though thou hast not known me.*"

The months have scarcely grown to years since Jesse was one of us. God's sunlight but slowly cleared the mists from his eyes: The mountain of one's habitat is less easy as a point of view than the mountain of some distance, and through the passing of more than two decades he struggled with the overwhelming idea that through himself, as a natural parent, the world was given one upon whom the Almighty had laid the service of finishing the work taken up at the close of the Mosaic dispensation by Jehovah—the Lord Jesus, the Savior of men.

"I could have named the boy some other name as

easily as I named him Cyrus," said Jesse; but as Mary kept in her heart the sayings of the child Jesus, when she found him questioning the gray-bearded Jews of the temple, so Jesse pondered the sublime truths from the brain made the miracle of the age through tabernacling the Spirit of Almighty God; and when his sands were nearly run, he was able to recognize in his son the anointed of God, the Messenger of the conjunction of God and man.

The principal factor of the Messenger's function to a world in extremity of commercial perversion,—which is another way of saying that it is poisoned at the heart,—is the reestablishment of commercial equity in all fields of material and spiritual activity. The righteous readjustment of the commercial function is the unique possibility of the promised rest, to obtain in the peaceable kingdom of the Root of Jesse.

The central and supreme commercial act is the theocrasis of the Messenger of the Covenant, whereby he communicates himself to, inheres in, and actuates humanity. The deer is the symbol of commercial integrity, and divinely fitting in all appointments, the grand preparatory step for this supreme culmination (the preparation consisting of illumination through the reception of the Father Spirit) occurred in Deerfield (Ajalon), situated upon a plain abutting the acclivity crowned by Cornhill, which name accords with Telabib, the place of Ezekiel's illumination.

The Root of Jesse of Isaiah xi: 10; the Shepherd of Isaiah xlv: 28; the Shepherd and Stone of Israel of Genesis xlix: 24; Peter, the Rock upon which our Lord declared he would build his church—has come to culminate in earth that heavenly kingdom for which the disciples prayed, wrought, and died; that kingdom for which the Christ came and established a discipleship; for which he strove with and suffered by a turbulent people; for which he sank into the sensual race, dying

as seed, that his upspringing might bring the thousands from corruptibility to immortal, and thence to eternal life.

The world's reprobation of its Messiah is as old as its need of one. Theocrasis, which is man's hope of perpetuity and the focal point of his derision, fulfils the basic principle of life. In his ascending flow it conjoins the Messenger to the deific center; in his descent it unites him to the sensual humanity, and herein, as touched upon in John xii: 32, and more clearly revealed in Ephesians iv: 7-10, is a hint of the grand chain which draws man from degradation and death to purity and Godliness.

Always through the few, the world's great teachers reach the many. The thousands in the primitive days, flocking to the standard of the Christ, were unseen by his natural eyes, for their impulse to Godliness was from himself within them as spiritual influx—that Comforter that should come to his own when he should go away. And our Leader will thus go away, while comparatively few have accepted the truths with which heaven has freighted him, for he must constitute in them the truth before he can be realized by them.

Koreshans hold two anniversaries as of paramount importance. One of these is the natal day of the Messenger. It heralds the Dawn of a new dispensation; of the promise "Behold, I make all things new," it is the hope of verification; it is the hope of justice upon all lines. Herein shall human use cease to be human drudgery; herein shall cease the robbery of the weaker and the spurning of the robbed. Upon this day may woman rest her hope of shattering her manacles of sexual, political, governmental, and ecclesiastical bondage, and with expectant rapture look to the Womanhood of God to reveal the mystery of the words: "SHE SHALL BE CALLED THE LORD OUR RIGHTEOUSNESS."

In the Editorial Perspective.

THE EDITOR.

THE HISTORY OF KORESHANITY begins with the birth of its Founder in 1839, in the first half of the nineteenth century; and it crosses the great divide of the centuries with the living Man still at the head of the great system of world-redemption and reformation. When the Man of Destiny made his advent into the world, there began to be manifest a new impetus in the many lines of nineteenth century progress. American history is replete with the records of rapid changes, of great inventions, new discoveries, and rapid development, of great industries during the past fifty years; but the modern historian does not point out the genuine Source of these great impulses, nor suggest the cause of this marvelous acceleration of the forces of the mental world. In 1839, the great Advent movement began; the midnight cry was heard, and hundreds of thousands were aroused to anticipate the coming of the Messiah. We point to this movement as the reflexed effect of the first stage of the Lord's appearing in the natural world—the general proclamation of the genuine Presence. A prophetic period had terminated, and the Tabernacle appeared in hu-

manity, to be cleansed from the pollutions of the age; and that Tabernacle bears the prophetic name of KORESH, the Shepherd. The true Messianic and Apostolic Successor came, holding in the external world the keys entrusted to his keeping by Jehovah nineteen hundred years ago; Peter, the Stone, reached the point of his conversion, the state of illumination and divine authority, the office of the Shepherd, in 1870. Chosen in dispensations past, and descending through the central channels of nations and peoples, he became, thirty-one years ago, the anointed Focus of the divine involution and illumination, the embodiment of the absolute truth which he has expressed in the terms of Koreshan Universology. The great Teacher stood alone with the truth of his startling discoveries, and for long his message fell upon deaf ears and hearts of apathy; the Prophet was without honor in his own country and among his own people. By means of his own description of his isolation, we may view him as he stood without a following: "I found but little sympathy among my own personal friends and relations, who had been somewhat prepared for what now was re-

garded much in the light of hallucination; for previous to the final discoveries which resulted in a complete and radical transformation of thought and purpose, I had been devoting much time to investigation and experiment. * * I yearned for even one friend to whom I could unburden my soul, as I had already discovered the obduracy of the average heart in opposition to any scientific or religious innovation upon the commonly accredited dogmatisms of the age, and could not expect at once any general cognition of my unique and radical views." After thirty years of promulgation of Koreshan Science, the situation shows marked changes; Koreshanity has become a potent force throughout the world of advanced thought, and a large following of earnest disciples moves with the Leader toward the hour of final triumph and ultimate universal success of Koreshanity, in the overthrow of all forms of fallacy, the destruction of evil, and even death itself!

The great question of the destruction of the great evils which exist is one of world-wide agitation; and the hour of pressing need has brought forth scores of theories, schemes, and plans for application to human affairs. The remedies range all the way from the superficial platforms of political parties to communism, and from metaphysics to sex reform, involving all shades of theological beliefs, from Christianity to atheism. The general tendency of modern reform is to socialism, with its theories of peaceful evolution of the new order, and its false ideals of liberty. The entire field of reform is filled with the idea of democracy—an idea which alike inheres in modern astronomy, in Christianity, and political economy. In the Copernican system, there are the supposed isolated worlds in space; and in Christianity, there is the idea that viduals pass once upon the stage of action in the natural world, each touching the circle of life as a mere tangent, sustaining no relation to past or to future revolutions of the wheel of the great anthropotic Zodiac. The world has drifted into individualism, which calls for independence and competition, and which creates chaos; the human atoms are falling apart, and the old world is passing through its last stages of dissolution. The remedy for human ills and evils is that which will transform these atoms and cement them together in a new structure of society; and the application must be made where the law is disobeyed—in the human will, the perversion of which creates all the conditions and environments of the modern hells. There must be a transformation of human nature, not merely of environment. The Koreshan scientific reform differs from all other movements looking to the world's redemption, in that it emphasizes the necessity for the institution of an organic unity in the creation of an *organic form*, beginning with a central communistic nucleus, from which there must develop the great structure of human society and fellowship that will hold men together in relations of happiness through the supreme bonds of the new religion! The pattern of the new organic body of humanity is the form of man, and the corresponding form of the physical cosmos in which we live.

A sage expressed the injunction, "Know thyself." The discovery of the real character of human nature is the greatest discovery of the ages, and success in overcoming that nature, with its corruptions and consequences, is the greatest victory. He who conquers himself is worthy and able to rule the world. The Man of Destiny is he who overcomes himself, and mounts the throne of the universe and governs the whole. Human depravity is the bar to the success of so called reform of modern times. Man is full of selfishness and lives in sensualism; and while he is controlled by the spirit of greed, he cannot love to perform such uses to the neighbor as are required in an organic

system of human relations. The vidual man manifests the spirit of diabolism; he is the habitat of the spirits of evil; and his career from womb to tomb, from birth to earth, is laid out for him by forces which he seldom resists. Something must come into man to destroy the spirit of selfishness and to change his heart and nature; something must come to remove the veil of ignorance, to settle agitation, to allay thirst for blood, to calm the storm, to eradicate the cause of evil, to kindle new loves, and to revive the spirit of brotherhood; something must come to soften man's heart, and to turn him from himself and place him in proper relations to his fellows in all the departments of industry, society, church, and state. Nature has provided but *one way* for the accomplishment of the work of human reformation; it is the rational, scientific method proclaimed by KORESH—the result of the greatest of all discoveries, the performance of the highest function and service for humanity, the achievement of the greatest victory, the exertion of the most potent influence. That way is the way of the *baptism of humanity* with the spirit of righteousness, through the process of overcoming and theocrasis, by which a *living Man transmutes himself* to energy and imparts his life and mentality to a following. This is the great secret of the Messiah, the discovery of the great Alchemist, through which humanity will be redeemed from the curse.

The anniversary of the birth of KORESH—October 18—is celebrated by Koreshans as the FESTIVAL OF THE SUN. The Hebrew word KORESH means sun; and to this Sun a number of Scriptural prophecies refer. The rising of the Sun of Righteousness is being fulfilled in the coming of KORESH, the anthropotic Sun. The sun of humanity is necessarily an illumined man, who radiates the substance of mental light. The great Light of the external mind is genuine Science. Jesus as the Light of the world was the Sun of the soul, corresponding to the solar projection in the middle atmosphere of the physical cosmos; and his system was a system of divine philosophy. To become effective in the natural body of man, the divine light must appear in the intellect, and make its radiations felt in the domain of reason! Mentality is generated in humanity; and when the divine Light comes to shine upon the world, it will be in the form of a man; it will be in a personality. It is to a specific character, a chosen personality, to which the prophet refers: "That saith of KORESH, He is my Shepherd, and shall perform all my pleasure," for he shall lay the foundation of the Temple of God's perfect humanity and build the New Jerusalem. "Thus saith the Lord to his Anointed [Messiah or Christ], to KORESH, whose right hand I have holden to subdue nations before him;" and it was to KORESH that the promise was made that he should possess all the kingdoms of earth. The world is confronted by the fact that these prophecies and many others equally forceful, are contained in the sacred books of nearly all peoples and religions, and by the further fact that the personality bearing the prophetic Name is here with the claims and credentials of Messianic authority!

Germany has declared in favor of expansion and imperialism. The Kaiser considers that the legacy of universal empire descends to him from Cæsar, because he has the same title; but on this score he may have to enter upon a war of contention with the Czar, who is also Cæsar! At the laying of the cornerstone of the imperial museum at Saalburg, Emperor William said in his address: "The German youth of the coming generation will learn at this museum what world-empire means. May the German fatherland be destined to become as strongly welded, and commanding as was the Roman world-empire;" and in harmony with the spirit of the emperor, groups represent-

ing ancient Romans and Germans, beat their swords against resonant shields in applause. Following this, a Delphic hymn to Apollo in the original Greek was intoned, a tremendous orchestra accompanying; and in the prologue the Kaiser was greeted with "Ave, Caesar!" Germany, as the fatherland, and England, as the mother country, must recognize ere long, that their assumed greatness consists in being the parents of a vaster empire than they are able to rule; the offspring is America, in which are involved the elements of universal empire. The new kingdom will not imitate Rome, nor will it be a fragment of Roman ruin. It will begin in the *new world*, and quickly absorb and transform the powers that be.

A few schools of mental science of quite recent origin are teaching what they call the doctrine of immortality in the flesh; and each school presumes to be the first to announce the possibility of becoming immortal here in this world. Their advocates have come into a vague belief that such a state may be attained, but they have not defined the processes, nor discovered the laws through which death may be overcome. The laws of immortality were discovered by KORESH *thirty years ago*; and his persistent promulgation of the science of the attainment of incorruptibility in the natural world has supplied plagiarists with a new subject for discussion. The first publication issued by the Founder of Koreshanity in the '70's, was the *HERALD OF THE NEW COVENANT*; and we find at the head of the paper the following words: "Devoted to the Science, Philosophy, Religion, and Laws of Natural Immortality." His gospel he then declared to be "the Gospel of Genuine Science—the Ultimate Science of Immortal Life." It was then that KORESH announced, as he now declares, that the state of celibacy is absolutely essential to the work of transition from mortality to immortality—in obedience to the Messianic law of the conservation and polarization of the very substances of life itself,—an item which plagiarists carefully exclude from their "systems"!

In contrast with modern science changing systems founded upon the shifting sands of false and undemonstrated premises, the Koreshan System has not changed since the time its Founder first gave it expression. It involves in unity all of the departments of the world of mentality; it is the fruit of the progress of ages, and contains the wisdom of the sages; it is the climax and cannot change—it is the ultimate form of truth. We have witnessed the modern scientists change the forms of their fragments frequently, in the vain endeavor to make them fit together in the solution of the great puzzle of the universe; and new views of theology, astronomy, physics, and political economy pass before the people like a panorama;—and all this is called progress! The great marvel is, that through all the thirty years of promulgation of the Koreshan System, with its specific analysis of the entire world of phenomena and life, KORESH has never contradicted himself; and the Koreshan Unity remains intact without schism, while spiritualism, theosophy, and christian science have broken up into scores of fragments. The scientific world is agnostic; the church is falling to pieces; the social world chaotic—and who is left to "speak as one having authority" outside of Koreshanity? Let the world answer!

The world is looking for truth to come without a tangible embodiment—without the Man, and expects that the discovery of the solution of great world-problems will be made without a discoverer. Democracy desires to be led without a leader; it holds to the possibility of ultimate victory over evil without a Hero. Individualism asks for light without a burning Center, and expects the great day of happiness to come without the

Sun; deliverance without the Messiah would suit the fancy of a chaotic world. The spirit of democracy and individualism has no use for a personal manifestation of Deity; it is antagonistic to the very principles and laws upon which the divine kingdom must be established in the earth; it is anti-christian and anti-Messianic; and under the Influence of the democratic sentiment, the world is rapidly becoming agnostic. Koreshanity is a radical and revolutionary System of human thought and relations; it has come to turn the tide of the world's degeneracy, through the destruction of fallacious conceptions and the infusion of the new spirit of truth and righteousness in the construction of the great organic system of society and government that will control the world. Truth must come in human form—in a Personality that will stand at the head of the organic body and govern the whole from the throne of universal empire.

An American scientist is endeavoring to solve the problem of the character of the original race of man. He holds that Adam was an Indian, and that his home was in Alaska. The logic of this conclusion is this: Adam was the red man; the Indians are red; therefore, Adam was an Indian. The Bible says there was gold in and about Eden; Alaska contains gold and Indians; therefore, the Garden of Eden must have been in Alaska. Under a specific analysis, however, the gold of the land of Havilah differs materially from the gold of Alaska; for "the gold of that land is *good*"—not that the land of Havilah produced a fine quality of the auriferous metal, but that the gold of Havilah, the circle or environment of life, was *GOOD*—not the adjective, but the *noun*! Koreshanity contains the original gold mine of Genesis; that gold is in the domain of life, and can only be mined by the mind.

The Koreshans celebrate the anniversary of the birth of KORESH, while he is yet upon the external stage of action, because they recognize him as the Man of Destiny, the Hero of the ages. He comes before the world with a Messianic message of stupendous importance; and his disciples, in recognition of his mental altitude and moral integrity, and of the greatness of his truth; in appreciation of the magnitude and importance of his work; and in admiration of his undaunted courage and indomitable will, pay genuine *homage* to the Man! The custom of the people generally is to make a man a hero through the expression of their hatred, ere they recognize his greatness.

The substance of the Elixir of Life must be prepared in the complex laboratory of the human brain, and mentally administered to the mortal man. It is the concentrated essence of human vitality, the result of age-long distillations; and it becomes involved in the Messiah, as the life of the plant becomes involved in the seed. Koreshanity is the genuine religion of life, because it is the science of creation itself, and contains the keys of natural immortality. The resurrection of the Gods from the tombs of mortality will be accomplished through the "Philosopher's Stone" in the hand of the divine Alchemist.

The New York University has made its selection of names of Americans for the hall of fame; 31 saints have been canonized, beginning with Washington in the highest place, and then Lincoln, Franklin, Grant, etc., in order. The list embraces the names of statesmen, authors, and inventors, with a sprinkling of heterodox clergymen, such as Beecher and Channing. We scanned the list in vain for the name of an astronomer, and then remembered that modern astronomy has little to do with the earth!

The Koreshan Era dates from the time of the birth of KORESH, the Founder of Koreshanity—October 18, 1839, sixty-

one years ago. The new chronology involves the correct system of numbering, beginning with the year zero; hence, we have written A. K. 60 until the sixty-first year has ended; and it will be A. K. 61 until the expiration of the sixty-second year—October 18, 1901.

Americans repudiated government by the aristocracy, and resigned themselves to the rule of ignoble tools of the money power. Koreshanity advocates government by the aristocracy, according to the definition of the word—the prefix *aristos* meaning *the best*. Government by the best class is certainly preferable to government by the worst!

Space and time correspond, and both may be foreshortened; the one is to the physical world, what the other is in the domain of life. Space is foreshortened in the eye of the individual man, and the effect is perspective; the prospective foreshortening of time is in the Eye of the Grand Man, when the old cycle reaches its vanishing point.

The spirit of the divine kingdom has been in processes of regeneration in humanity during the Christian dispensation, and will ultimately express itself in the external world in the form of the universal Empire.

The man who transforms society—changes human environment—must be able to so apply the principles and laws of Alchemy to human life as to transmute the elements of corruption into the spirit of purity.

The weapons of the enemies of Koreshanity are not arguments, but the tongue of slander and the hand of persecution. The vultures dare not meet the eagle in the open arena!

Love and wisdom are co-ordinates, and always go together. The fact that the competitive system destroys the love of the neighbor is proof that there is no wisdom in it.

It is said that the world is turned by cranks; but it is obviously not turned by those who are not fastened to the central shaft of revolution.

The reform world will look in vain for deliverance from the bondage of modern Egypt, until it recognizes the new Moses.

The hours of business of conventions are always reduced to minutes, and every motion must have a second.

The Koreshan biological battery is established for the purpose of electrifying the world.

October 18 is the Koreshan Christmas or day of Koreshmas.

The Koreshan Dispensation.

The Illumination of Koresh.

Marvelous Experience of the Great Alchemist
Thirty Years Ago, at Utica, N. Y.

In the Chemical Laboratory.

"IN THE AUTUMN OF 1869, I sat contemplating in my electro-alchemical laboratory. For some hours previous to this I had been experimenting, in the hope of discovering some occult or hidden principle or power which I believed lay at the foundation of a better control and regulation of the life forces than had ever yet been vouched to mortals, even in that profession in which, of all others, should have been acquired the direction of human destiny. I allude to the profession of medicine.

"I believed that in the knowledge of transmutation was concealed the key which, if manipulated, would unlock and disclose the mystery of that vital law, potent in its efficacy to mitigate the suffering incident to the ravages of disease.

"I had already grown to the acceptance of the doctrine of the correlation of the forces (so called), and in my embrace of this conviction the dictates of my reason led me to the logical conclusion, that if the law of reciprocal interchange governed the relations and operation of force, it also governed the forms and relations of material substances. Therefore the correlation of the forces was co-ordinated by the correlation of mineral and metallic atoms.

"Before narrating the events of the quiet midnight hour occupied in considering the results attending my chemical elaborations, conducted during the few preceding hours, I shall devote a little time in locating, briefly if vaguely, for

you the state and town in which occurred the ever memorable events appearing, at least, to originate in that hour full of destiny, and fraught with momentous possibilities for the future of the world, and which were followed in later months by sequences of legitimate reward.

"I was born in one of the middle states of the United States of America, and was reared a short distance from an inland city, numbering, at the time of which I speak, about 30,000 inhabitants. I was practicing my profession—that of Medicine. I was just thirty years of age, and had been married some years. My life was devoted superlatively to the profession I had chosen through a conviction of my sacred obligation to the great principle and cause of philanthropy, which of all things lay nearest my heart.

"I had been sitting in seclusion some little time, in the effort to define the correspondential analogy between the domain of what scientists denominate physics, and that denominated biology, for the purpose of applying to the sphere of life, the principle that a short time before I had discovered to obtain in electro-alchemy.

"I had penetrated the subtle depths of the mysterious science upon which the philosophers of ancient and medieval times had exhausted their mental energies to no apparent purpose. At least, I had compelled Nature to yield her secret so far as it pertained to the domain of pure physics. Now I deliberately set myself to the undertaking, of victory over death, for the world, the mystery of which I knew to be buried under the debris of past unsuccessful research, and the key of which

I knew to be in the mystic hand of the alchemico-vietist who, moved by a genuine desire for human elevation, should first discover the law of transmutation.

Discovery of the Law of Transmutation.

"My experimental elaborations had been undertaken and conducted in the firm conviction of successful achievement. Irresistibly moved to pursue my investigations by some to me then unknown and unfathomed power making its revelation of my origin in Him whose creative energies perpetually fashion and hold in hand universal form and activity, and upheld by that power in my effort to accomplish, it followed that when I discovered the secret law and beheld the precipitation of golden radiations, and eagerly watched the transformation of forces to the minute molecules of golden dust as they fell in showers through the lucid electro-alchemical fluid, I was sustained while, in an ecstatic realm of delight, I contemplated the wondrous disclosure. My whole being vibrated responsive to the indication of the Divine finger, as it pointed toward the psychic and hitherto invisible world as a sphere of exploitation subsequent to, and depending upon my new discovery.

"I had succeeded in transforming matter of one kind to its equivalent energy, and in reducing this energy, through polaric influence, to matter of another kind. I had accomplished this in numerous experiments, and with a number of substances; and especially had I succeeded in transforming one of the grossest of metallic substances to the golden dust of precipitation, which had fallen before my eyes in a molecular and metallic shower of marvelously lustrous particles, invisible ex-

cept through the great magnifying power of the microscope through which, in tranquil pleasure, I viewed the re-agency of the material and spiritual substances employed, and from which I had created the gilding of the bottom of my retort.

"The 'philosopher's stone' had been discovered, and I was the humble instrument for the exploiture of so magnitudinous a result. I believed in the universal unity of law. I regarded the universe as an infinitely (the word is here employed in its commonly accepted use) grand and composite structure, with every part so adjusted to every other part as to constitute it an integrality, constantly regenerating itself from and in itself; its structural arrangement originating in one common center, and its forces and laws being projected from this center, and returning to the common origin and end of all. I had taken the outermost degree of physical and material substance, that in which was the lowest degree of organic force and form, for my experimental research. Having in this material sphere made the discovery of the law of transmutation, law being universally uniform, I knew, by the accurate application of correspondential analogy to anthropostic biology, that I could cause to appear before me in a material, tangible, and objective form, my highest ideal of creative beauty, my true conception of her who must constitute the envioning form of the masculinity and Fatherhood of Being, who quickeneth.

Withdrawing from the External World.

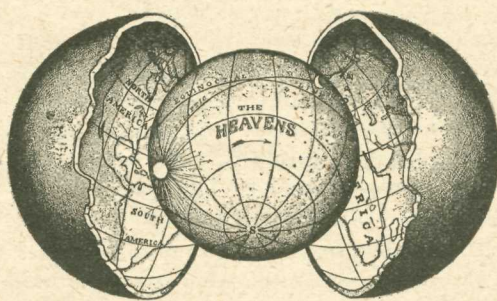
"I sat in a thoughtful attitude, with all the energies of my mental soul concentrated in desire to materialize the concept of my innermost realm. I bent myself to the task of projecting into tangibility the creative principle. Suddenly, I experienced a relaxation at the occiput or back part of the brain, and a peculiar buzzing tension at the forehead or sinciput; succeeding this was a sensation as of a Faradic battery of the softest tension, about the organs of the brain called the lyra, crura pinealis, and conarium. There gradually spread from the center of my brain to the extremities of my body, and, apparently to me, into the auraic sphere of my being, miles outside of my body, a vibration so gentle, soft, and dulciferous that I was impressed to lay myself upon the bosom of this gently oscillating ocean of magnetic and spiritual ecstasy. I realized myself gently yielding to the impulse of reclining upon the vibratory sea of this, my newly-found delight. My every thought but one had departed from the contemplation of earthly and material things. I had but a lingering, vague remembrance of natural consciousness and desire.

"In the impulse of that last remnant of material thought, I put forth, as I supposed, my material arm and hand to experience some familiar touch—but there was no response. I felt for my body, but no tangible sensation answered to the touch of what I still supposed to be my physical

hand. I started in alarm, for I felt that I had departed from all material things, perhaps forever. 'Has my thirst for knowledge consumed my body?' was my question; 'and am I now to lose myself in the absorption of my identity and the obliteration of my consciousness, as well as having lost my physical structure?' Again I stretched forth my hand; aye, both my arms were raised by the effort of my will, and dropped to where my body should have been—but I found it not. Failing to meet response through the special sense of touch, I bethought me of my eyes, which for the time I had forgotten I possessed. I opened them, as I supposed, with the utmost ease, but saw no material object.

Transcendental Strains of Harmony.

"It was not dark, neither was there anything which appeared as common light. I bethought me again. 'Do I not possess another sense?' I mentally ejaculated. 'I will try the sense of hearing.' As I listened intently, and painfully solicitous, I heard a sweet, soft murmur which sounded as if thousands of miles away, resonant with the harmonious coalescence of ten thousand most dulcet and varied unisons. Then my thought of speech



THE GREAT DISCOVERY.

revived, and I reached forth my voice in one transcendental strain of a new song of pathetic sweetness. Was it the sound of words proceeding from my own natural organs of articulation? I never heard the voice before, yet it was my own effort, and I knew it came from me. I looked again; I was not there. I tried again and again the sense of touch, but the response came not with any material impression. My voice I heard, however, but as that of another. I listened for an echo, and the dulcet murmurings brought forth to me, in most melodious accents, the answer:

"'Fear not, my Son, thou satisfactory offspring of my profoundest yearnings! I have nurtured thee through countless embodiments. I have seen thee as thou hast wandered through the labyrinthine coilings of time's spiral transmigrations. I have seen thee in superlative altitudes of earthly glory, and thence descending to the lowest depths of degradation into which the human animal can decline. The arms of my spiritual ambition for thy exaltation were never withdrawn from thee. I have lifted thee up, and succored thee when thou hast fallen, and have restrained thee when thou wert am-

bitious in thy glory. When my ardent desires have failed to check thee, and thou didst slip from my own direct exalting efficacy, I have yielded thee in anguish to the fiend of thine own creation, to destroy thy body by some loathsome disease, or by the munitions of thine enemies whom thou didst, in thine own ambitious and grasping ego, raise up against thee. Then I have clothed thee in another body, and watched thee therein.

"'Through thy earthly and spiritual careers I have been with thee; and can I forsake thee now, when I have brought thee to the pinnacle of thy celestial aspiration, and behold thee as in symbolic signal, eliminating the final vestige of that which hath hitherto chained thee? Thou hearest my voice; thou shalt see me as I am, for thou hast desired it. Offspring of Osiris and Isis, behold the revailing of thy Mother.'

In the Presence of the Divine Mother.

"I looked in response to this dulcet and pathetic articulation, and a light of dazzling brilliancy obstructed my vision. As before my sense of hearing had been rapturously entertained by the composite blending of sweetest sounds, so now my vision met a flood of corresponding luminosity. I looked to behold myself, but failed to find my visible presence; instead, I saw before me the most fascinating, gloriously regal, and majestic vision possible to human conception and contemplation. In sweetest cadence, most musically orate, so tender, with voice so unaccountably modulate as to thrill me with profoundest and most intense passion of super-mundane filial felicity, she said:

"'My Son, behold the formulation of thy maternity! I am the Goddess, and the environment of that which thou hast become—the inherent psyche and pneuma of my own organic form. I have brought thee to this birth to sacrifice thee upon the altar of all human hopes, that through thy quickening of me, thy Mother and Bride, the Sons of God shall spring into visible creation. Thou art no more. That which thou didst derive from things beneath, and which gave thee the semblance of life that was but the broken continuity of perpetual dying, is gone from thee forever. Thou art now my life, and I am thy visible compassment. Thou shalt possess me henceforth, for I am thy inheritance. My Son, receive now the blessing flowing from my August Motherhood.'

"I fell upon my knees; I felt the floor, or lawn, or carpet upon which I knelt, but I was still invisible to myself. I felt the supersensual vibration; the thrill of the touch of that regal hand as it rested softly and tenderly upon my brow. I experienced the zephyr breath of the holy respiration, full of delicious fragrance as it passed over me, touching first my head and face, and then extending over me to the extremities of my being.

"'My Mother, behold my obedience! In

thy hand I experience the chasteness of thine own virginity, communicated to me in the respiration of thy Holiness. From this, I feel within me the power to overcome, and even now from thy first presence, I am repelled from my former evils and falses with such agonistic recedence that I turn my face to thee, to find my blissful and hallowed repose. My Motherhood, in thee I dwell; in thee I find my rest forever!

"Until now, so superhuman had been my ecstasy, that I could not describe to myself, through field of vision, the Presence who stood as it were before me, but who in reality comprised my environment—the compassing form of my spiritual entity. The manifestation which had so completely enthralled and enraptured my vision, I will here attempt to delineate, though there is no adequacy in words to portray the majesty, grandeur, and marvelousness of the scene.

"There first appeared an *aurora*, the sphere of which was a wonderful admixture of purple and gold, that began to separate into two hemispheres,—one of gold and purple, the gold predominating, and arranging each in alternate strata. The other assumed the same manner of arrangement, with the purple predominating. That in which the purple preponderated was uppermost, and the other, preponderately gold, was lowermost. I next saw, through and central to this sphere, near the upper portion of its perpendicular axis, an effulgent prismatic bow like the rainbow, with surpassing brilliancy. Set in this corona or crown were twelve magnificent diamonds, the brilliancy of which was like the luster of a star, but the gorgeousness of the *spectra* was beyond description.

"Proceeding downward and inward from this corona, there descended lines of variegated coloring, streaming toward a phosphorescent center, at first small, then enlarging to about the size of an ordinary human head. This gradually assumed the outlines of an exquisitely chiseled female face. It would be utterly impossible to describe the form of beauty, which was so unlike in perfectness of form, vivacity, and grace, anything I had ever witnessed. It was the impersonation of Life itself. After the manifestation of the face, there appeared the neck, shoulders, and arms, equally exquisite in every detail of formation, to the very finger extremes, adorned with the most delicate, matchless, consummate finger nails, so framed as to challenge admiration.

"Gracefully pendant from the head, and falling in golden tresses of profusely luxuriant growth over her shoulders, her hair added to the adornment of her personal attractiveness. Supported by the shoulders and falling into a long train, was a gold and purple colored robe. Her feet rested upon a silvery crescent; in her hand, and resting upon this crescent, was Mercury's Caduceus. Suddenly she disappeared, and the twelve diamonds stood

before me as twelve representative men. For a moment, all was again lost to my vision; then the Motherhood stood alone in my presence, I still invisible to myself. I addressed her, bowing low, or felt the consciousness of such an act, yet I saw not my own form. I only seemed to feel the impulse and motion of my mind and obeyed it.

"Most August Motherhood, I feel the sanctity of thy sacred presence. I have desired from my early childhood to know the Voice of God, and have sought for power to raise me from the thralldom of sin, and sanctify me for my heavenly Father's will. I was not cultured to know of the Divine Motherhood, only as she had an imaginary existence in the mind of the mythical. I find myself face to face with thy pure presence, and in this chastity I revel so delectably that I prefer to

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.

dwell forever in this holy ecstasy and sanctuary of my newly-acquired delight.

Chosen to Redeem Humanity.

"Offspring of my most potential desire," she responded, "thou art chosen to redeem the race. I withdrew from thee, and left thee to darkness, that through effort of thine own, thou shouldst walk through the obscurity and thence the shadow, and finally for thyself, by struggle of thine own, exploit and find the Light. Thy desire hath led thee hitherto; gain strength and life from me, the Tree of Life, for thy further pilgrimage, for you as Light shall walk in darkness, but the darkness shall not comprehend. Yet three full weeks shall thy struggles be; then enter thou into thy glory. To tell thee of the weary way of that coming pilgrimage is more than can be borne now. Luxuriate thee! for soon I shall withdraw and thou shalt go to the land of shade."

"O Mother! my joy with thee is full! I comprehend. Three weeks of years

I must return to whence I came to thee; this is my struggle for mastery; then I shall achieve the victory over death, not for myself, but for those to whom I come as a sacrificial offering. Yes, I must leave this, my joy. But, Regal Motherhood, answer me? Art not thou the only and highest Majesty? Is not the Father and the Son but one in thee, the only person and fulness of the Godhead? As the Lord Jesus said, "I and the Father are one," art not thou this same and only One in whom dwelleth the fulness of life, and in whom is the Light? 'My own thought answers as from thee: Yes, my beloved Horos, thy voice hast spoken the truth.'

"She turned to go from me, hesitated for a moment, then turned, and with a look of pathetic yearning and sadness, raised her hand and pointing downward said: 'Look there, my Son! In that surging mass of human woe, thou seest one into whom I shall in time descend in my sensory ultimates, and for a time in the future—not now—shall walk with thee. In this thy going, the divine hand shall lead thee, lest thy feet stumble.'

Unlocking the Mysteries of Life.

"As I returned to my outward consciousness, I found myself lying on my couch, where, a little after midnight, I had been sitting in contemplation of my previous experiments in alchemy, or in chemistry, for I had not until then known of the alchemic law.

"I had found, experimented with, and demonstrated the law of transmutation. I had not only rationally reached the conclusion in my own mind, but further demonstrated the correlation of force and matter. I had formulated the axiom, that matter and energy are two qualities or states of the same substance, and that they are each transposable to the other. I had observed, in experiment, what the physicists call energy, metamorphosed to the noble metal, and this again I had reduced to its most subtle attenuation, the energy from whence my reagents had precipitated it; but this did not satisfy me. In this I knew was held the key that would unlock all mysteries, even the mystery of Life itself. I had yet to bring the application of mind to bear upon the organic structure in which it obtained, relating mental (spiritual) energy to its correlated corpuscular organism; and by a process of subtle combustion, resolve the material and organic form to its most refined spiritual essence.

"By mechanical and alchemical experiment, I had learned the law and process of transmuting metals. My mind became as active in the domain of biology as it had previously been in that of physics. The conviction suddenly seized me, that the theocrases (translations) of Enoch, Elijah, and Jesus, were the result of a knowledge of the mystic law which, in electro-alchemy I had tested and exemplified. My mind reverted to the doctrine of metempsychosis (transmigration of soul), with its correlate thought, ultimate absorption into Nirvana, and I suddenly became overwhelmed with the desire to become identical with the Truth who made all things with His creative and mysterious energy. Could not I overcome all things in me of the old sensual proprium, walk with God, and become not because taken (absorbed) of God? I involuntarily and by accident entered into the essential state and accomplishment of my desire.

"By fortuitous achievement, I had attained in the higher realm what I had by alchemical experiment acquired the knowledge of in the realm of physical energy and its correlate material basis. I

had transformed myself to spirituous essence, and through it had made myself the quickener and vivifier of the supreme feminine potency, and had formulated the counterpartal energies, the pneuma and psyche, into the Majesty who, in all her radiant glory, had compassed me. While thus inherent and clothed upon with the femininity of my being, how vividly was awakened in my mind the memory of the passage of Scripture found in Jeremiah xxxi: 22: 'How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass a man.'

The Great Determination.

"Apparently by accident I had effected the transition, but I had succeeded in the acquisition of something beyond the accidental change. I had made the discovery of the insulating law, and the actual process of the creation of the medium of astral projection. The great mystery was solved. To the formulation of my *anthropo-biologic* battery, and to the ushering into being of the organic form of immortal life, henceforth all my energies should be devoted.

"I left my laboratory and proceeded to my home, which I reached about half past two o'clock, and retired for a little rest. I fell into a pacific slumber, which lasted about two hours, when I was awakened by the noise of what sounded like a terrific wind-storm having reached the magnitude of a hurricane. There rushed upon me a feeling of extreme trepidation; the wind ceased suddenly, and I heard the noise of a great rushing; succeeding this, the noise as of great wings flying, and then the noise as of chariot wheels. All was hushed in silence for a few minutes, when again came the wind. I arose and looked out of the window, but all was as quiet as the utter stillness. The same succession of sounds repeated themselves. All was again hushed. Again, and for the third time, this routine of auditory phenomena was repeated, and again all was as still as the grave. I then felt the breathing of the most delicate accentuation vibrating the extreme ramifications of the sensitive fibrils of my hearing, and in sweet rhythmic cadence there came to the ear of my innermost consciousness from the voice of mystery, still and small the whispered secret of that which, later on, and by gradual unfolding, you shall become possessed. *It was the revelation of the mystery of Immortal Life.*"—From "The Mystic Circle," by KORESH.

* * *

* THE COMING OF THE MESSIAH.

They cry: "He comes—
The signs are sure—all lands are armed
for war—
The mystic number is fulfilled—He comes!"
We answer: O that He would come! We
want
The Christ! We want a God to burn the
truth
Afresh upon the forehead of the world!
We want a Man to walk once more among
The wrangling Pharisees, to drive the
beasts
And money-mongers from the Temple
courts;
To bring the Gospel back again, and prove
How unlike the churches are to Christ!
We want the Christ again to tell the
"saints"
Their sins: that they were sent to bless
the poor,
And they have sold themselves unto the
rich;
That they were sent to preach the works
of peace,
And they have filled the world with war

of words;
That they were sent the messengers of
love,
And they have driven love out of their
creeds;
That they were sent to teach men not to
lie,
Nor tremble when their duty led to death—
O for the Christ again! He—He would
dare
To tell the churches how they lie and cant,
And talk of serving God—and serve them-
selves;
And talk of saving souls—to save their
"cause;"
And pare and narrow God's divinest truth
Until a man can hardly be a man
And member of a church.

* * *
Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples
down
The cruel hedges men have built about
The gate that leads to heaven. He rends
the creeds
And gives their tatters to the merry
winds.
He does not come as bigots prophesy,
To choose a handful and to damn the rest;
To found a Jewish-Gentile kingdom here
And roll the world into the past again.
He comes, the Spirit of a riper Age,
When all that is not good or true shall die—
When all that's bad in custom, false in
creed,
And all that makes the boor and mars the
man,
Shall pass away for ever. Yes, He comes
To give the world a passion for the truth;
To inspire us with a holy human love;
To make us sure that, ere a man can be
A saint, he first must be a Man.

* The above remarkable poem was first published under the head of "A Fragment;" it was written at Llanelly, Wales, in 1868—about one year before the illumination of KORESH. Its author was a strange-looking, shy, retiring girl under 20 years of age.—Editor.

* * *

The Cellular Cosmogony.

The Astronomy of the Bible Demonstrated to be True by Koreschan Science.

A representative of Koreschanity has placed on our table a book on CELLULAR COSMOGONY, or the Earth a Concave Sphere. The author of the book, KORESH, demonstrates by geodesy and universology that the earth is hollow—or concave—and not convex, as shown by the Copernican system. The Koreschan System maintains that the heavenly bodies move in orbits, revolving with the heavens in twenty-four hours. The author applies the Scriptural teaching of the revolution and movement of "lights," in a stationary world. "Two great lights were made to rule the day and night." Gen. i: 16, 17. The revolution of the sun, not the rotation of the earth, is the cause of light and darkness. That the sun, moon, and stars are in motion, the Bible declares; a striking illustration being the stopping of the sun by Joshua.

In order to prove the earth's concavity, KORESH realizes that the average mind is unable to comprehend the processes through which we perceive the objective world. He says for this reason, simple demonstrations were found necessary, and numerous experiments have been conducted at the instigation of the Founder of the System, in actual demonstration of the fact that the surface on which we live curves concavely at the ratio of about 8 inches to the mile, making the conclusion inevitable that the earth is a hollow sphere about 8,000 miles in diameter.

Can it be true that we are living in a big bowl, in the hollow of God's hand as it were? Koreschan Science furnishes a remarkable defense of Scriptural science.

Whether we are prepared to believe the teachings of this book or not, or whether we can reconcile it with our professed beliefs founded on the teachings of centuries, and proven by astronomical and other scientific methods, we must admit that the reading of the book will lead us to a profound thought on the universe, and to comprehend the source of being and activity, until the structure and function of the universe are absolutely known, and that we may know God and understand man's relation to him and to the universe. KORESH narrows the universe down to conceivable limits, and makes a personal God possible.—*Globe-Rep.*, Dodge City, Kan.

* * *

The World's News.

Oct. 10.—Chinese affairs still hanging fire; Chinese peace commissioners distrusted by the powers; Conger names Boxers for execution and imprisonment.—Clerk robs Elizabethport (N.J.) bank of over \$100,000.—Diamond match trust inaugurates soup kitchen for employes.—Pennsylvania strike continues.—Oct. 11.—Germany's orders in China offend other powers; Germany and Russia given control of principal railroad, and consequent vantage ground.—Boxers reported forming great armies in southern provinces of China.—University of Chicago classes Pullman and Rockefeller as peers of Shakspeare!—Strike riot at Hazelton, Pa.—Collapse of St. Petersburg barracks kills and wounds 60 persons.—Roosevelt attacked by roughs at Ft. Wayne, Ind.—Dowie stirs up trouble among London doctors.—Oct. 12.—More riots in China; missions destroyed by Boxers near Hong-kong.—86 Chinese rebels beheaded in Suchow; empress Dowager reported endeavoring to raise army of 200,000 to resist the powers.—Votes of faculties of 11 northern universities give McKinley a majority of 6 to 1 over Bryan.—French aeronaut sails 1,300 miles in the air.—Riot occurs between Cuban police and U. S. cavalrymen at Matanzas.—Boers successfully ambush detachment of British.—Gen. Bragg urges gold democrats to vote for McKinley.—Oct. 13.—Doctors in London threaten to petition parliament to crush Dowie; Dowie defies the empire.—Names of Americans chosen for hall of fame, New York.—The pope and Austrian government at outs; Austria recalls its Vatican ambassador.—Joseph Leiter wins \$25,000 at poker in Paris.—Oct. 14.—Chicago continues war upon gas companies.—North pole competition breaks out anew.—Pennsylvania strike reported settled; estimated loss to all parties concerned nearly \$14,000,000.—2 South Chicago iron-mills close down; 2,500 men out of employment.—Powers at work on schemes of land-grabbing in China; future trouble brewing.—Oct. 15.—Republican committee figures 270 electoral votes for McKinley; Bryan 115.—Croker gives \$50,000 to Democratic campaign fund.—Dowie expresses his preference for British flag.—Capt. Shields and 51 Americans, captured by Filipinos, are rescued.—U. S. government offers Denmark \$4,000,000 for Danish West Indies.—Boers renew activity in Kroonstaadt district.—4 Chinese provinces rebel against present Manchurian dynasty.—Oct. 16.—Chicago city council votes for municipal ownership of gas and electric lighting plants.—Fresh outbreaks in China may precipitate dismemberment of the Celestial empire.—Dowie predicts war between Great Britain and France next year.—King of Sweden ill.—Port Limon, Costa Rica, destroyed by fire.—German papers urge Russo-German alliance.—Chicago labor quarrels cause several union officers to resign.

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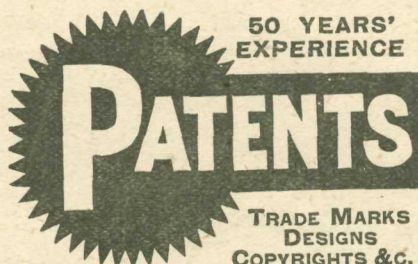
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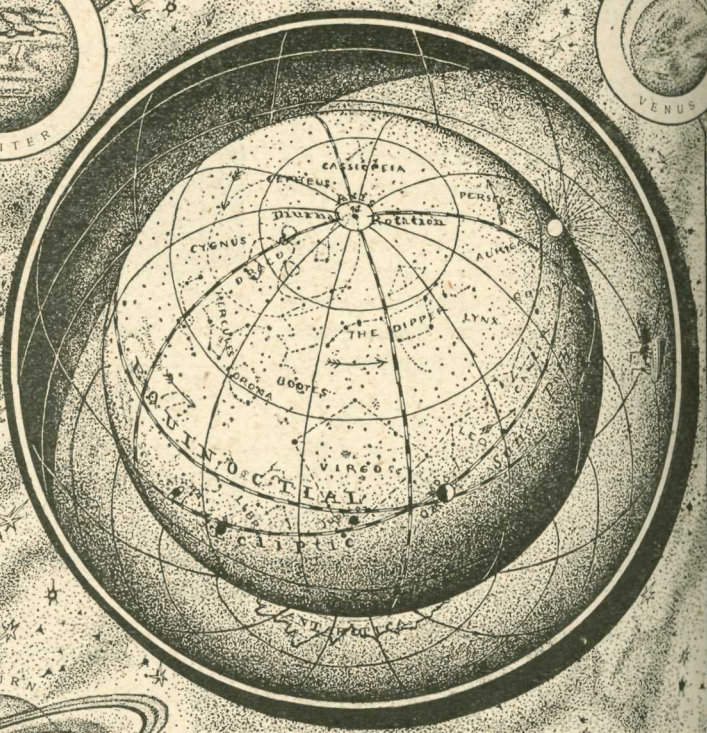
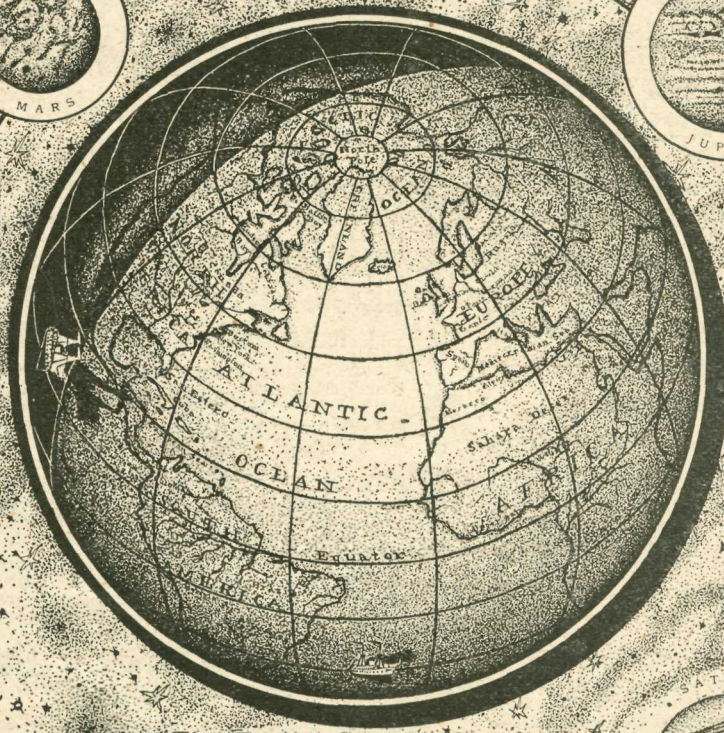
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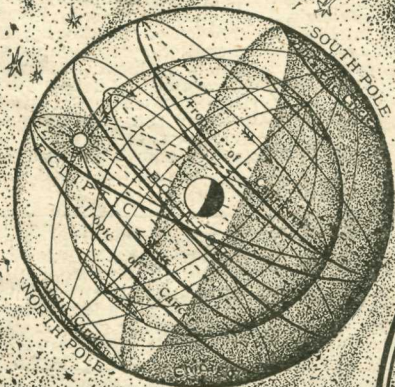
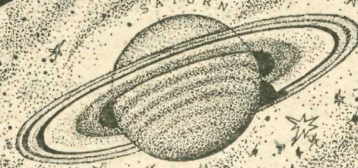
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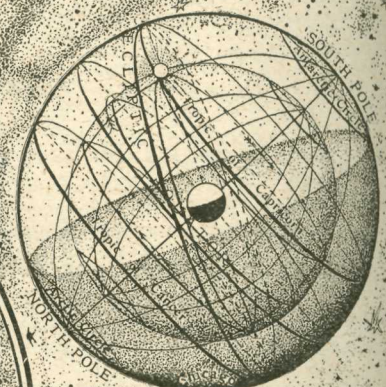


The Earth's Concave Surface
The Land Hemisphere.

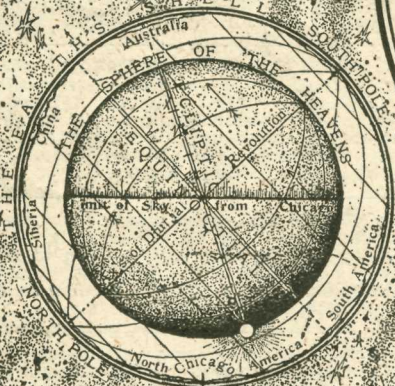
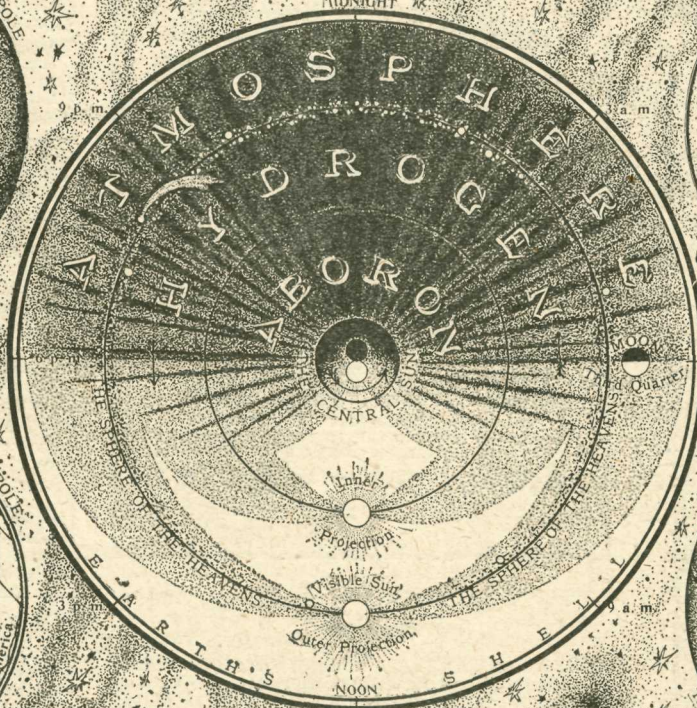
In the Hollow of His Hand
The Heavens in the Earth.



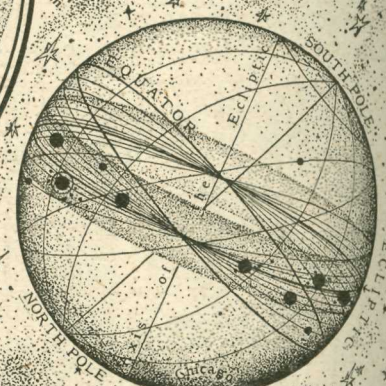
Summer Solstice, June 21.
Continuous Day at the North Pole, and Long
Night within the Antarctic Circle.



Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.



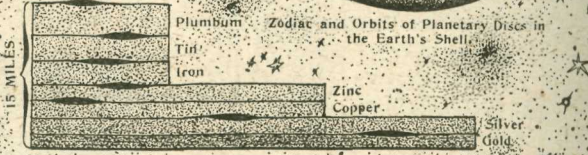
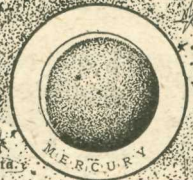
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