

SPECIAL FEATURES OF THIS ISSUE:

Studies in Revelation.—Two Phases of the Lord's Coming.—Conversion of Shakespeare.—The Meteoric Radiant.—Money Standards.—Ancient Cosmogonies.—Modern Astronomy.—Original Editorials.

THE FLAMING SWORD

A large, dramatic illustration of a flaming sword. The sword is positioned diagonally, with the hilt in the lower left and the blade pointing towards the upper right. The blade is engulfed in bright, stylized flames. A hand is shown gripping the hilt. The background is dark with radiating lines emanating from the sword, suggesting a powerful light source. The entire scene is framed by a decorative border consisting of repeating white, flame-like or leaf-like shapes on a dark background.

November 16, 1900.

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KORESH.

The Conversion of Shakespeare.
Phenomenal Refutation of Modern Astronomy.
Prof. U. G. Morrow.

True and False Money Standards.
Lucie Page Borden.

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.

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

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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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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."

Vol. xiv. No. 52.

CHICAGO, ILL., NOVEMBER 16, 1900. A. K. 61.

Whole No. 415

The Book of Revelation.

Part VII.

The Two Manifestations of the Lord's Coming; the Sign of the Son of Man is Elijah the Prophet; the Lamp-stands and Golden Girdle.

And in the midst of the lamp-stands, one like to a Son of man, having on a garment reaching to the foot, and girded about the breasts with a golden girdle. Rev. i: 14. (From the Original Greek.)

THERE ARE TWO distinct manifestations of the Lord's coming. The first is the personal appearance of the Messenger of the Covenant, of whom it is said: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

It is the first and personal presence that John refers to as "one like to a Son of man," because in every age of the world there comes a representative man of the new age and church, to inaugurate the kingdom according to the genius of the age and the people who constitute the highest fruit of the dispensation. The second manifestation in this age will be the Sons of God, who are not only the firstfruits, but the perfect fruition of all the ages. They are the literal appearance of the Order of Melchizedek, of whom the Christ of God was the High

Priest. These constitute the supreme Order of the fruits of this age. They do not, however, comprise all the fruits of the dispensation, for there are many orders of social distinction in the kingdom to be established in the earth.

John uses the indefinite article a, because when the representative of the new age appears in any given period of the world's history, it is a new character, though involving all of the old, with the additional strength of principle and character accruing with the experiences of the new cycle, added to the original personality. The *man* Jesus will never come again, though the new name will involve the same potencies, and thus will be this same Jesus.

Then shall ye take the stick of Judah in the hand of Judah, and the stick of Joseph in the hand of Ephraim. These two sticks shall become one in thine hand. The stick of Judah in the hand of Judah was the Lord Jesus. He descended by the transmission of the gospel of the Lord (spiritual transmission, which was substantial) into the posterity of Joseph, and united with Joseph as he progressed from generation to generation, becoming one with the stick of Joseph in the hand of Ephraim—the lost ten tribes. At the end of the age, the Messiah of Joseph's posterity will have become conjoined with the Messiah from Judah. Thus Cyrus the Anointed, coming at the end of the Christian

dispensation, will involve the Lord Jesus. Hence this same Jesus will come again in the present Messiah from Joseph. (See Ezekiel xxxvii: 16, 17, 19.)

The Revelator in his vision saw one "like to a Son of man." This implies that the Messenger of the Covenant arises among and from the people, in contradistinction to the usual conception of the almost universally misconceived vagary of those who pretend to look for the Lord's coming. The Sign of the Son of man will first appear; after that, the Son of man will be seen coming in the clouds of heaven, with power and great glory. Then shall ye see the Sign of the Son of man in heaven. Here we reiterate, by the authority vested in us from on High, that the Sign of the Son of man will not be seen in the physical, but in the spiritual clouds, which are the correspondences of the physical.

The sign of the Son of man will be just what that Sign is predicted to be. That Sign is no other than Elijah the Prophet, of whom it is said: "Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

The Lord has declared that he will send Elijah the Prophet before the coming of the great and dreadful day of the Lord. Elijah the Prophet is just what the name signifies; namely, God the Lord. Behold, I will send you God the Lord, before the great and dreadful day of the Lord. The Lord God fulfils this promise. Elijah will appear and will be translated (theocrasised), through which the world will be baptized. The Elijah to appear is none other than he of whom it is declared in the blessing of Israel upon the head of Joseph: "From thence [from Joseph] is the Shepherd, the Stone of Israel."

As Jesus the Lord came into the world through the posterity of Judah, so the Son of man who comes to inaugurate the new dispensation will come as predicted—of the posterity of Joseph. The tribes of Joseph, with the other eight tribes of the House of Israel, were carried away into Media and lost. They intermarried with the Medians, Persians, and Assyrians and produced the Germanic family. In the Anglo-Saxon is found the projection of the life of Joseph. From the Anglo-Saxon will come the Messenger of the Covenant, and he will be no other than the reincarnation of Joseph himself. No one will know this fact as well as CYRUS, who fulfils the prophetic declaration concerning the Anointed: "From thence [Joseph] is the Shepherd, the Stone of Israel." "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." This is not

a material Jerusalem, nor is it the physical type of a temple. The Jerusalem mentioned here, is the same which John the Revelator saw coming down from God out of heaven, "prepared as a bride adorned for her husband."

The reason it is said of the prophetic CYRUS, that "he shall build my city," is because the city will be gathered into him as the spiritual building, before it descends into ultimates as an external accomplishment. He is "in the midst of the lamp-stands," because he arises with the thousands who are in him as the enlightened of the Lord, that is, those who are in the illustration of the light, first of the spiritual sphere, thence in the state of receptivity in the natural domain; for the seven golden lamp-stands are the seven natural churches.

"*Having on a garment reaching to the foot.*" The investment with a garment to the foot, signifies that the life of the Christ extends to the outermost things of being; for the feet are the external things of the walk, and the walk refers to life in ultimates. When the law of God is known and its principles are applied to the external life, then the life of God characterizes the acts of the outward man who constitutes the feet and outward life of the Almighty. To be clothed with garments is to have, first, the all of truth; second, to apply that truth to life in externals. Divine truth and divine life comprise the inner and outer garments of Christ. Therefore, to be clothed with garments down to the foot, is to be alive in the outward being. This signifies, then, that John saw the life of the Lord, which is the life of immortality, extended to the natural body of the new church.

The "*one like to a Son of man, girded about the breasts with a golden girdle,*" is the personal Lord who is born in sin, but who overcomes through the power of the resurrection, which is the power of reincarnation. The breasts signify the food supply of the young, and therefore the resource of that supply. In the most external and scientific sense, as gold is representative of the goods of life, to have a girdle of gold is to have the principles of the law of supplying the elements of life. The girdle signifies that although the principles of natural immortality are known, there are obstacles in the way of their immediate impartation to the world as the facts of appropriation.

To be girded is to be constrained. The same is meant when it is said: "She cried, travailing in birth and pained to be delivered." In a more supreme sense, to be girded with a girdle of gold, is to have the sphere of divine offspring manifest in natural life; for as gold is the symbol of the divine good in externals, or the divine natural life, so the Sons of God manifest in the flesh constitute the golden girdle. As the breasts are to feed the young, so the young receive that pabulum, hence they constitute the girdle.

The Conversion of Shakespeare.

PROF. U. G. MORROW.

Hamlet's Soliloquy of Death.

To be, or not to be: that is the question:
Whether 'tis nobler in the mind, to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them? To die: to sleep;
No more; and by a sleep to say we end
The heartache and the thousand natural shocks
That flesh is heir to, 'tis a consummation
Devoutly to be wished. To die, to sleep;
To sleep: perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country from whose bourn
No traveler returns, puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action.—Soft you now!
The fair Ophelia! Nymph, in thy orisons
Be all my sins remembered.

The Theme of Immortality.

To live, or not to live: that is the question:
Whether 'tis nobler in the mind to suffer
The pangs and sorrows of the world's corruption,
Or to take arms against the powers of death,
And, by opposing, end them? Some wish to live
No more; we long to live that we may end
The heartache and the thousand natural shocks
That flesh is heir to: 'tis a consummation
To be reached by science. Some wish to live;
They try, and fail to live: ay, there's the rub!
The sleep of death is but the sensuous dream
Of the vidual man in mortal coil;
Remove the cause: there's the promise
Of reward in joys of immortal life—
In freedom from the whips and scorns of time,
The oppressor's wrong, and proud world's contumely.
Joys of purest love come when law's obeyed
Through knowledge of Deity; when man spurns
The sensual courses the unworthy take,
He rises above men of common make
Into life's fortune. Who would laurels bear,
And sit as King o'er world of human life,
But he who triumphs over monster Death
And discovers spheres and planes from whose bourn
The Messengers return whene'er they will,
To lift the world above the ills they have,
And give them the life they now know not of?
Experience makes great heroes of all,
When the mighty forces of resolution
Cycle to the ultimate form of Truth,
Of Science, to solve all the world's great problems;
When all the systems current turn awry
And lose the name of action! Immortal,
The Heroic KORESH! Triumph o'er Death,
And lead the Gods to freedom!

Phenomenal Refutation of Modern Astronomy.

The Scientific Story of the Meteoric Showers; the Radiant Points of Systems of Shooting-Stars;
Startling Evidence that the Constellations are Within Our Atmosphere.

PROF. U. G. MORROW.

THE GREAT FOUNDATION of Koreshan University is the Cellular Cosmogony, which demonstrates the concavity of the earth's surface. The visible concave arc which extends from horizon to horizon; the facts of Geodetic Survey; the results of specific experimentation; the principles of optics and physics; the phenomena of the heavens; the laws of comparative anatomy and correspondential analogy; the science of language and of life; the teachings of the ancients, and the testimony of the Bible—all these demonstrate, corroborate, and confirm the truth of the great discovery of KORESH, thirty years ago, that the universe is a great cell in which all life inheres—a gigantic electromagnetic battery which generates the forces of its own perpetuity. The premise of the new Cosmogony necessarily revolutionizes all prevailing astronomical conceptions. So invincible is its foundation; so irrefutable are its arguments; so impregnable is its position; so logical are its conclusions; so authoritative is its science, and so aggressive is the work of its promulgation, that the old school astronomers are placed on the

defensive with nothing but absurd hypotheses to support their conclusions!

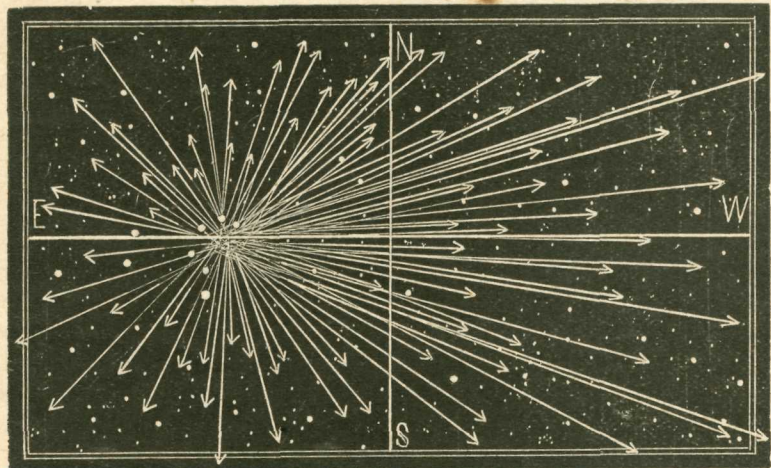
The Copernican system does not explain the phenomena of the universe, not even the phenomena of the heavens. Show us one phenomenon that it seems to explain, and we will point to a hundred which it leaves within the veil of mystery; suggest a problem that it claims to solve, and we will name a thousand for which it has no solution; find a single fact that seems to sustain the old system, and we will present ten thousand facts that are against it. In every plausible explanation of phenomena put forth by the modern astronomer, there is a conflict between the conclusions and the most patent and most easily observed facts relative to the phenomena explained. Its conclusions are inconsistent and contradictory; it leaves all cause of things hidden in mystery—it endeavors to explain only what is seen through illusion of the senses. It has come to the time of its *bouleversement*—its complete overthrow!

The criticsers of Koreshanity are not content to re-

main upon the solid basis of all astronomical observations—the earth's surface; they are wont to discuss the phenomena of the heavens, rather than the facts of the earth's true contour. It is as much within *our* province to discuss the phenomena of the heavens as the facts of the terrestrial base; for the facts of astronomical observation are as destructive to the conclusions of the old school of astronomy, as are the facts of actual tests of the inner surface of the walls of the great cell which encloses all that is observed above us. The coming of November 13 revives the discussion of the problem of the meteors; and we shall find here an unanswerable argument, an absolute demonstration of the fallacy of all prevailing astronomical conclusions. Koreshanity maintains that all of the visible heavenly bodies—the sun, moon, planets, and stars—are *within our atmosphere*, near the junction of the great seas of oxygen and hydrogen; and that none of the visible celestial orbs are over 1,000 miles from the earth's concave surface; and we propose to show, from the basis of astronom-

from an astronomical standpoint that we desire to examine it.

The word meteor is from the Greek *μετέωρα* (*meteora*), which means things high in the air—objects elevated, floating or soaring in the atmosphere. The verb *μετεωρίζω* (*meteorizo*) means to raise into the air, to elevate; while *μετεωρία* (*meteorioria*) means levity. The word *μετέωρα* (*meteora*) was applied in a general way to all the astronomical bodies—to the atmosphere and all the phenomena which it presents. That the ancients knew that meteors, as well as the sun, moon, planets, and stars, were both meteorological and astronomical—that is, that all of the visible orbs are *within the atmosphere*—is evident from the fact that the word *μετεωρολογία* (*meteorologia*) means a discourse on the heavenly bodies, or atmospheric phenomena and conditions. The meaning of the word heavens is heaved-up things—substances heaved up or levitated from the solid shell of the earth, the firmamental environ of the universe. These substances, in their grosser elements, constitute the atmospheres of

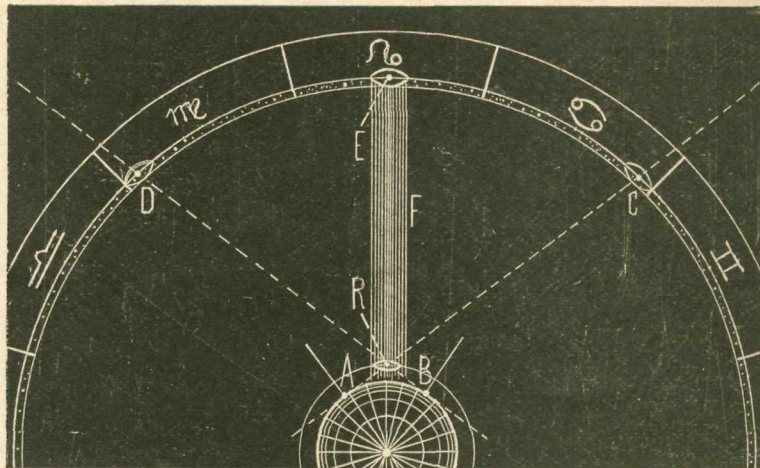


Shower of Leonids Nov. 13, 1866, with Radiant Point in the Sickle of the Constellation Leo.

ical observations of meteoric phenomena, that this conclusion is absolutely true.

Meteoric Systems and Their Radiants.

Of the hundred or more meteoric systems, the Leonids, Perseids, Andromedes, Geminids, and Lyrids, are the most common; and of these, the Leonids are the most conspicuous. These are so named because the showers which belong to these systems proceed from radiant points or centers in the constellations Leo, Perseus, Andromeda, Gemini, and Lyra, respectively; and we will show that they have not been incorrectly named. That persistent cause which makes language has destined that the meteors should be called shooting-stars; and it is not by any mere whim nor accident that the showers which fall from the constellation Leo are called Leonids. The very name indicates that they fall from the constellation, and that the radiant trains of light proceed from the star-sphere itself. It was not until recent years that the astronomers concluded that the meteors are in some way related to the comets. This conclusion, while it does not take the subject out of meteorology, places it distinctly in the field of astronomy proper—in the field where it belongs; and it is



Enormous Parallax of Leonid Radiant, on the Basis of the Copernican System of Astronomy.

the great hollow world; and the most external atmosphere contains all of the observed orbs, comets, and meteors. The etymology of the words used in the departments of astronomy and physics specifically corroborates the Koreshan conclusions. Neither the science of language nor the facts of Nature fit the popular fallacy.

The Meteoric Radiant has no Parallax.

The *meteoric radiant* is the particular point of our present discussion. The facts of the great November showers are matters of astronomical record. The meteors of these showers are called Leonids, because they fall from the constellation Leo. Their radiant is a subject of definite location; it is an area of less than 2° in diameter—less than four times the apparent diameter of the sun. The Leonid radiant is in the Sickle of Leo, near the star ϵ Leonis. From this radiant hundreds of thousands of meteors poured forth in the startling and stupendous spectacular displays of November 13, 1799, 1833, and 1866—all the meteors leaving luminous trails which, when traced back, pointed to one common center. This radiant, which is among the stars, is the terminus of the funnel of downflow of the Leonids from the interior spheres of their formation. There is

not a single star in the constellation Leo that is subject to the slightest parallax; and we will show that the *meteoric radiant presents no parallax* when viewed from widely separated stations of observation.

The radiant keeps its place among the stars unchanged, during the whole continuance of the shower, and the shower is named accordingly. Thus we have the meteor shower of the Leonids, whose radiant is in the constellation Leo.—Young's General Astronomy, p. 441.

If we mark, on a celestial globe, the apparent paths of the meteors which fall during a shower, or if we suppose them marked on the celestial sphere, and then continue backwards, we shall find them all to meet in the same point of the heavens. This is called the *radiant point*. It always appears in the same position, wherever the observer is situated, and does not partake of the diurnal motion of the earth; that is, as the stars seem to move towards the west in their diurnal course, the radiant point moves with them.—Newcomb's Popular Astronomy, p. 403.

The radiant of the November meteors is in Leo, and remains unchanged from beginning to end of shower.—Peabody's Astronomy.

The shower of November 13, 1799, was witnessed by Humboldt and Bonpland, who were in South America; the great display of 1833 was seen by people all over the United States and Canada; while that of 1866 was observed by the peoples of Europe and Asia. The facts observed the world over, demonstrate a fixed radiant in the constellation Leo, (see E in diagram; F is the meteoric stream) a point as fixed as any star in the heavens, and not subject to parallax; it partakes of the motion of the stars, because the radiant is located on the star sphere.

The External Atmosphere Extends to the Stars!

We have discussed the astronomical phase of the Leonids; but they have also a meteorological aspect which is important in our train of logic, for the meteors are meteorological as well as astronomical objects—that is, they are in the heavens and in the air at the same time! But do the meteors themselves present no parallax? Certainly; when they fall to within 50 miles of the earth their parallax is enormous; but they proceed from the radiant point which has no parallax. It is a generally recognized fact that the luminosity of the meteors depends upon their transit through the atmosphere; at least, it is not conceivable that they should be visible *beyond* the atmospheric limit. *This places the meteoric radiant at the upper stratum of our air.* Physics, as well as logic, demands this conclusion, and it is correct. The distance to the stars and the depth of the atmosphere, according to the old school of astronomy, are, of course, expressed in numbers, with a difference amounting to quadrillions of miles. The sea of circumambient air has been held to be only 50 miles in depth; but it is now generally

conceded that it is in excess of this—Lockyer and others claim it to be 600 miles; while Olmstead held that the altitude of the meteors in the shower of 1833 was about 1,000 miles. For purposes of illustration, we will consider 1,000 miles as the atmospheric limit. At the acknowledged velocity of 30 miles per second, a meteor falls to the earth from the radiant in about 30 seconds of time, and from this it is conclusive that the atmosphere is about 900 miles in depth, and also that the distance from the constellation Leo to the earth is equal to the meteoric flight of 30 seconds. The conclusion that a meteor could traverse quadrillions of miles in *30 seconds*, while it is claimed that *millions of years* are required for light to pass from some stars in the constellations to the earth, is something too preposterous to be long entertained by the people of the Twentieth Century!

From a convex earth, within a star sphere quadrillions of miles in diameter, any object only 1,000 miles from the earth would present an enormous parallax; and if the radiant point of the meteoric showers were related, in the field of observation, to such a star sphere as the astronomer conceives, it is obvious that the apparent location of the radiant would depend upon the location of the observer. In the diagram the radiant R, observed from A, would appear projected at C in constellation Cancer, while from B the same radiant would appear at D in Virgo; the time between rising and setting of the radiant would be about 6 hours; and the area from which it would be visible at any given time would be limited by a circle of only about 30° radius. The angle of the radiant parallax would be increased, and the area from which it would be visible would be decreased in proportion as the depth of the atmosphere should be considered to be *less* than 1,000 miles in depth. The radiant would rise after Leo had risen to an altitude of 45° of space, or 3 hours of time; but in fact, the radiant never shifts; it follows the constellation—otherwise there would be no sense in calling these meteors Leonids.

What does the logic of these facts prove? It proves the fallacy of the Copernican system, and demonstrates the truth of the Koreschan Cosmogony. It gives force to the meaning of the word meteor as referring to objects which are both meteorological and astronomical; it destroys the conception of the immense distance supposed to exist between the earth and the star-strewn sphere above us, and makes the true distance about 900 miles; it proves that the radiant is in its constellation in fact, not merely in appearance; it proves that the sun, moon, and planets are within our atmosphere; and that our sea of atmosphere extends to the stars!



The coming of the Lord will no doubt be a time of trouble, but the trouble will be to those who reject the everlasting gospel.

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

True and False Money Standards.

LUCIE PAGE BORDEN.

WHAT IS MONEY? Have the devotees of sound money and the gold standard ever stopped to consider the question in its philosophical bearings? Well, here is one of them who in writing to an Eastern newspaper says that the term money means a metal, not paper, because "in Grecian mythology money was the surname of Juno, in whose temple money was coined, not printed, but coined." Such a definition is lacking both in accuracy of scholarship and in force of argument. Money was not the surname of Juno in Grecian mythology. The title Moneta as applied to Juno is Roman not Grecian, and it was in her temple in Rome that money was coined and stamped. Moneta is derived from the verb *monere*, to warn, to advise, to bring to remembrance; and this comes from Mnemosyne, who was the goddess of memory and the mother of the nine Muses in Grecian mythology. It is not related that money was coined in the temples of Mnemosyne.

There is a philosophical bearing in the derivation of the word money from Moneta, the Reminder, for in the true sense, money is that which serves to bring to mind the eternal principles of equity; but the mere fact that money was metal in the days of the Roman empire, does not prove that metal is the true form of currency. The world has been passing through the iron age for the last six thousand years, a period when all its activities are decadent. It is necessary to go back to the Golden Age for the archetypes of righteousness, and the Golden Age reached its declination eighteen thousand years ago. Koreshan Science is just bringing back the knowledge that was lost when the divine kingdom fell then, as it must decline and fall to rise again according to the law of cycles.

The people of the United States, by their electoral vote, have just demonstrated their concurrence in the belief that money is metal, not paper. They seem to agree with the writer cited above, who goes on to say that it has been demonstrated over and over again for five hundred years in all civilized nations, that business can be done only by the use of gold or silver as money. Is there a country where gold or silver is used for money, that is not subject to financial fluctuations and panics with all their attendant misery? If business can be done only in this fashion, then there is no hope of social relief. Any form of money that can be cornered up by dishonest speculators must be false. So the question, "What is money?" remains to be answered; and the lexicographers say that money is the medium of exchange,—a good definition, but one that requires some elaboration and suggests a further query: "What is exchange?"

Human thought has been chaotic for so long, that it is an intense satisfaction to be able to go back to primary truth in the examination of any subject. The joy of Koreshan Science lies in its ability to discover central facts, not circumferential assumptions drawn

from the spheres of confusion. Any exchange of the substances or goods of life for the purposes of life, corresponds to the exchange of the pneumatic and psychic forces for the formation of life. Money as a principle pertains to every domain, and may be either true or false as related to that specific plane. The medium of exchange, or the currency of a country, should cause its commerce to flow freely like the currents of a strong river. It would be ironical in view of the financial status of the world to ask whether the gold dollar fulfils the definition.

Koreshan Science has defined money as the guard and criterion of commercial uses. As applied to secular commerce, it is the principle of justice manifest through the establishment of an equitable unit of exchange. A fixed unit of value guards the will, and holds in check any disposition toward cheating or unfairness on the part of those engaged in commercial transactions. A criterion, according to the derivation of the term through the Greek, is a judge or a definite standard intellectually established.

Greek mythology has preserved certain hints and fragments of divine knowledge, and Greek roots are often little golden nuggets of truth. It is significant that the Greek word for money, *χρήματα*, means simply things used, or goods. It seems to indicate that no money apart from the commodities of use exchanged was employed. How could this be?

When equitable commerce is instituted in the new kingdom, a day's work will consist of five hours only. Its equivalent will be five bushels of wheat, an article that has an intrinsic value determined by the demands of commerce, and, under a system of government ownership, it will be impossible to corner up this commodity. Suppose a man works for thirty days. He is credited with one hundred and fifty units, representative of the same number of bushels of wheat. He wishes an overcoat, whose value is fixed at a certain number of bushels, say fifty. The Bureau of Equitable Commerce gives him an order upon the storage center where overcoats are to be found; a hundred units still remain to his credit for further use. Is not this transaction simple and easy? It involves no metal discs, no bank-notes, no carrying about of wheat in bulk, no money of any kind. The actual wheat does not appear in the transaction, except as it figures as the unit of value having an intrinsic worth proportional to the demands of the market, apart from its use as a criterion.

Under such a system, a letter of credit, a railroad check, or an order upon the storage centers of the Bureau would cover the necessities of business in all its ramifications. Therefore equitable commerce recommends universal demonetization as the precursor of the manifestation of justice, which is the true monetary principle in the secular domain. Justice on this plane corresponds to chastity on the higher, and the two principles must be coördinate and simultaneous.

The people of the United States have again belied the name of their country. In choosing the gold standard, they have chosen division and not unity. They have shown that all the desires of their hearts turn toward the perversion of commercial uses, and were it possible, they would delay the reign of chastity and justice; but the Lord's hand is not shortened that he cannot save, nor his ear heavy that he cannot hear. The cry of the oppressed is louder than the voice of folly. The desires of the weary and heavy laden are mightier than the hosts of evil.

In the Editorial Perspective.

THE EDITOR.

THE ANCIENT COSMOGONIES, as they have come down to us through manuscripts, symbols, and scraps of history, were but fragments of the perfect system of Universology which prevailed throughout the world during the Golden Age of the past—when Koreshanity was the great Light of humanity. Every 24,000 years this System comes as the pure white light of Deity; but as its rays pass through the great anthropotic prisms, they are decomposed and divided into the primary colors, thence into all the shades of mental conception. The ancient cosmogonies all agree in the great truth that the earth is the *only* physical world, and that it is *hollow*, containing its own atmospheres or heavens. Life has come down to us from the ancients—language has come with it. Language is as natural as life, for it is life's expression, and we must be true to the meaning of the *roots* from which modern languages are derived. In the article concerning the meteors, in this issue, we have shown that the ancient conception that the heavenly bodies are in our atmosphere, is true. All of the ancient cosmogonies contained this conception. We find the proof of it in the Sanscrit, Hebrew, Greek, and Latin languages. The atmospheres are the heavens of the physical world; the ancients knew of the upper, middle, and lower heavens—and these correspond to the first, second, and third heavens of the Bible, and to the three atmospheres viewed by Swedenborg. The atmospheres, in order to sustain any relation to each other, must be concentric! The Hebrew word *shamayim* means both heavens and atmospheres; it is translated air over a score of times in the Bible, and heavens frequently. Our word air is from the Greek *αἴρ* (*air*) from which is derived *αἶρα* (*aïra*), being suspended in the air, and from this *μετέωρα* (*meteora*), meteor. The word *οὐρανός* (*ouranos*), heaven, is a derivative from *αἴρ* (*air*), and is translated air a dozen times in the New Testament, and authorities give the definition of *οὐρανός* (*ouranos*) as heaven, sky, or air. Uranography is an astronomical term, meaning a description of the heavens; but the astronomer disregards the fact that it means *also* a description of what is contained in the atmosphere. Language was here before KORESH founded Koreshanity; language has its own inherent meaning. Koreshanity demonstrates that language is natural, and points to its origin in roots of life. The Akkadian cosmology was taught by a most ancient people inhabiting the Tigro-Euphrates basin; the period of their existence goes back into remote antiquity, beyond Babylon, they understood the true shape of the earth. A modification of the Akkadian idea was entertained by the Chaldeans, Egyptians, Persians, and Hindoos. The Akkadian system contained the conception of the hollow globe, as it was related to the solar man. The terrestrial base was *ge*, the earth, but the central point was the nadir, because the solar man stood in the sun, which was called *uru*, the root of the world or foundation of the whole structure. This agrees with the Hebrew conception as described by Ezekiel—the firmament overhead the solar man. The Akkadian *ge*, the physical body of the world, was the same as the Hebrew *gava*, body or cell, and the correspondent of the Greek *ge*, the earth. The earth of the ancients was the hollow globe,—the body of the universe containing its own heavens. The hollow was the great abyss of the Akkadian conception; Lenormant, the French archæologist and historian says of it: "The interior concavity opening from beneath was the terrestrial abyss." This was the *αβυσσος* of the Greeks, and the *abyssus* of the ancient Romans.

The day of the great American presidential election came with its surprises, its victory, and its defeat. The republican

landslide has submerged the nation deeper into bondage to the power of gold; the pedestal of the golden calf is made more secure, and England rejoices that its hold upon the American people was not shaken loose by a democratic earthquake. For the second time Bryan has lost and McKinley won—and this time by the greatest majority of popular and electoral votes ever cast in America. The promise of the "full dinner pail" was the bait that caught hundreds of thousands of workingmen—it was the mess of pottage for which the voter sold his birthright. The laborer was made to believe that the richer the rich become the greater is individual and national prosperity; and the masses were psychologized into voting the shackles about their feet and the burdens on their shoulders. The harmony of the national hells is preserved, where otherwise there would have been discord—the people felt it and voted accordingly; they distrusted Bryan, and buried the issue of free silver. We foresaw this when the enthusiasm of war swept the country two years ago; victory over Spain gave the country an impetus in lines of the kind of greatness that comes to the victorious filled with the spirit of greed; it brought the republican administration into favor with the people. Democracy hunted for issues before the campaign began; they placed some unsound planks in their platform; they blundered when they made imperialism and free silver the two great issues; and they fell over the precipice and went down in the landslide. Popular sympathy is with the gold power; the masses have become friends of their enemy. The people love to hear news of war and bloodshed; fife-notes bugle calls, drum-beats, rifle shots, and cannon-booms fill the Americans with enthusiasm. Bryan's mistake was in endeavoring to drown the music of war with notes of warning and ring of silver; and the people were not pleased with growls of Tammany's tiger. Limp and defeated democracy is endeavoring to recover from the rude and sudden shock which the millions of voters gave it; but it must revise its creed if it arouses enthusiasm for the campaign of 1904.

The result of the presidential election was flashed, under the auspices of the *Chicago Record*, by means of a gigantic search-light mounted on the top of the Masonic Temple; the signals perhaps covered all the territory within a radius of 75 miles—the rays extending into a half dozen counties of the state of Illinois. By means of these signals, the startling news of the re-election of McKinley became known all over this territory the moment it reached the signal station. This would be a most wonderful thing to do on a convex earth, curving at the ratio of 8 inches to the mile, or the square of the distance in miles multiplied by 8 inches. The trial signals on previous evenings were viewed at a distance of 60 miles from Chicago. A clergyman writes: "The light was quite bright, stationary, and at an angle, and funnel-shaped;" while another says, "I could plainly see a whitish ray of light directed toward the southwesterly." These give us a basis of calculation. The signal station is 250 feet above the Lake level. If the earth were convex and perfectly smooth, with no hills nor trees, the horizon from the search-light would be but 19 miles away, leaving 41 miles to the point 60 miles distant, at which the light was seen; and that space of 41 miles, curving convexly, would place the observer 1,120 feet, or nearly a quarter of a mile, below the ray extending from the search-light and just missing the horizon. Suppose the observer stood 25 feet above the common level of the earth; his own horizon would be about 6 miles distant, leaving 54 miles from his horizon to the Masonic Temple, making a declination of about 2,000 feet, placing the

search-light station at least 1,700 feet below the observer's horizon. But at the 75-mile limit, the signal station would be over 4,000 feet, or nearly *one mile* out of sight! So much for the theory, and so much for the facts; and so much for our search-light on the subject; but we purpose that the Koreshan search-light shall extend over all the world!

The modern mental science idea of the universal mind is the logical result of the gigantic fallacies of Christendom concerning the existence of Deity. The belief prevails that intelligent substance fills all space; that mind exists without brains, life without body, function without form. One has said, "The intellect does not readily comprehend that within and without us is a universal spirit pulsating with all the attributes which we conceive as only possible to personality. Yet we live, move, and have our being in a sea of substance which is intelligence itself, and has wisdom far beyond any we can image any personality to possess." With this idea in mind, and with the belief that all may freely breathe the substance of this sea, the mental scientist can see no use for a Messiah. It is supposed that the great Soul of the universe is in touch with every human soul without the intervention of a Mediator. Koreshanity stands out in bold contrast with every such vagary which cannot distinguish the difference between life and law, power and principle, soul and space, mind and matter; and which lowers the spirit of Deity to the plane of mere physical energy in the mineral kingdom. Koreshanity at once demonstrates that function inheres in form; that there is no energy apart from matter; that Cause is located at the nexus of spirit and matter, or at the junction between the two; and that there is no mind, either human or divine, outside of an organic structure as its continent or firmament; and further, that there is no God *outside* of humanity. These fundamentals necessitate the conclusion that God is not only personal, but that he is Man. The Man God appeared in humanity nineteen hundred years ago and radiated his influence through humanity as the sun pours its rays into space. When the world wakes up to the true realities of life as life obtains through interdependence of spirit and matter, the vagaries of an impersonal Deity will vanish like the mist under the radiant sun!

"For all past religions were based upon the old exploded astronomy and thought that the earth was the center of the world. You cannot help looking at the endless world of stars at night; you must see our glorious central sun by day, and when you do, you know by actual sight that the heaven and hell of Christianity and of the old religions were an utter illusion," theologically declares an agnostic. The only trouble about this, is the endeavor to make an absurd system of astronomy fit an equally absurd conception of modern Christianity. The conclusions quoted find their parallel in this: A man has heard that there are balloons and steamships, but he has never seen any; he observes a star with the telescope, and "knows by actual sight" that there are no balloons nor steamships! Neither heaven nor hell are yonder, but here. Hell is seen in the society of city and country; it is felt in every pain suffered and wrong endured; it is heard in the shouts of mobs and in the cannon's boom. Hell is not in the sky, but in this world, and this world is in hell; and the reason the agnostic does not know anything, is because he overlooks the facts that are within reach, while peering into space about which he knows nothing!

Kepler's "three great laws" of planetary motions were nothing more nor less than the solution of a simple geometrical problem of the ellipse, which he appropriated from Ptolemy, the Egyptian astronomer; he failed to show that the solution

had any relation to the planets—he assumed that it had. Here is the opinion Kepler had of himself after pretending to work out his little problem: "Nothing holds me; I will indulge in my sacred fury: I will triumph over mankind by the honest confession that I have *stolen* the golden vases of the Egyptians to build up a tabernacle for my God, far away from the confines of Egypt. * * The die is cast, the book is written, to be read either now or by posterity, I care not which. It may well wait a century for a reader, as God has waited six thousand years for an observer." If Kepler's application of that which he stole from Egypt and did not comprehend were true, the orbits of the planets could never be otherwise than truly and purely elliptical; but modern observations force the conclusion that none of the orbits of the planets are true ellipses. They are subject to such variations and departures from the true ellipses as to defy the laws which Kepler made to govern them!

The fundamental difference between the Koreshan and the Copernican systems of astronomy, is that the one has a demonstrated premise, while the other takes an assumption as a basis—Copernicus constructed his system upon a mere hypothesis. Compare the logic of Koreshanity, with which the reader is familiar, with the following translation of the words of the sixteenth century astronomer: "And I too, on account of these testimonies, began to meditate upon the movement of the earth, and though that theory seemed absurd, I thought that as others before my day had devised a system of circles to account for the motion of the stars, I also might endeavor, by *supposing* that the earth moved, to find a more satisfactory scheme of the movements of the heavenly bodies than that which now contents us. After long research I have become convinced that if we *assume* the revolution of the earth to be the cause of the wanderings of the other planets, observation and calculation will be in better agreement." Copernicus never pretended to place his conclusions on the plane of certainty; and they have never been so placed by his followers.

A leader is absolutely necessary to the success of any great movement. Protestantism had its Luther; American liberty, its Washington; abolition, its Lincoln; and world-reformation must have its Messiah. Every great cause has had a champion who was himself as great as the movement, because without him the movement would be nothing. The world is looking for universal peace, freedom, and liberty; it is expecting the Golden Age, the era of happiness; it is desiring the destruction of the powers of oppression. But it is a blind world that looks for all these things without a Man with the ability to achieve these victories, whose value to humanity is as great as his service, and whose honor must be the greatest the world can bestow. Is such a man possible? If not, then the world's dreams of deliverance have been for naught; they are deceptive, and there is no hope of deliverance. If the *man* is possible, so are the wonders which he can achieve; no one else can achieve them, and they cannot achieve themselves. The hope of the world depends upon the victory of the Messiah!

Manipulators of national prosperity cut and raise the wages of the working man whenever they will. Previous to the election, a number of gigantic concerns advanced wages for political purposes; but now that "prosperity" is assured for another four years, it will be found advantageous to cut instead of advance the wages of the laborer. Two days after the national election, the management of the National Steel Company at Steubenville, O., offered their men a new scale of wages, which makes reductions of from 20 to 61 per cent—the scale being based upon new methods of working, and increasing the hours of labor from 10 to 12 per day. The mills have been surrounded

by high board fences, surmounted by live electric wires and spikes; and within this industrial barricade confinement is worse than within the stockades of state penitentiaries!

Koreshanity maintains that not only are the magnetic poles of the earth subject to sudden changes at specific intervals, but that the equator changes its relation to the ecliptic; that the ecliptic and the equator were once at right angles to each other; and that we are nearing the time when they will become coincidental. This is in accord with the statements of Herodotus, the ancient historian, concerning astronomical observations of the Egyptians covering a period of nearly 12,000 years; with the statement of Hipparchus pointing to the time when the ecliptic was oblique to the equator 45°; and also with the facts of modern observations which demonstrate the fact that the obliquity of the ecliptic is diminishing. But the modern astronomy is against such astonishing conclusions, because it has no place for them!

A churchman says that "Immortality cannot be proved either by scientific investigation or by philosophical speculation." True; because there is no immortality in the world today; man is mortal—body, soul, and spirit. The modern mind has nothing but the implanted hope and expectation of immortality, and the testimony of the Bible by way of suggestion that immortality is possible. Koreshanity has both, as well as the science of its attainment. Immortality obtains in the flesh; God in his perfection was manifest in the human world nineteen hundred years ago in the personality of Jesus the Messiah. Koreshanity is the science of his life—the science of Immortality.

The modern Christian supposes that in the creation of the universe the Almighty operated directly on mud and mountains. Koreshanity maintains that the substance upon which the divine energies operate in the work of creation, is human mentality. He began the "new creation" in this way nineteen hundred years ago; and he employed the same processes when the old creation was new. God impulses the human world; and the potent energies descend through all planes until the outermost is reached in the mineral kingdom. God is life; he is the life of humanity!

It is said that the analogy of the water drop proves that the earth is spherical. Supposing that the analogy is true;

does it not prove that the universe is spherical as well—for why should the earth be the rule, and the universe the exception? The analogy of the cell, in proof that the earth is a hollow sphere, however, is scientific; the law of cellular life is operative in every domain of life—the other analogy is but a drop in the bucket!

"The love of display is the door-step to hell." Good thing, though; without it there could be no sunrise, neither would there be a stepping-stone out of hades. The Almighty makes a great display when he overcomes death, for he comes in great glory. Display of righteous power is the way out of bondage!

The skeptic believes that all miracles are performed by Nature, which he claims is comprised of inert atoms of matter. It is supposed that man can do nothing—that he is the victim, not the master, of the forces of fate!

Even Shakespeare knew that the meteors fell from the constellations; he poetically expressed his conception of them as follows: "And certain stars shot madly from their spheres, to hear the sea-maid's music."

The Chicago anarchists hung together November 11, thirteen years ago; and their followers have endeavored to make a theory hang together ever since!

It requires more skill than strength to make winning moves on the national chess board.

God is always manifest in truth and good; the devil displays himself in fallacy and evil.

Hell is the anthropostic furnace in which corruption is consumed.

Money is a disease which afflicts the people who have not got it!

When the world's systems are false the people are full of faults.

When man is striving for gold he is not serving his neighbor.

Mortality is the die in which corrupt humanity is cast.

The climax of all progress is the Most High.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Physical and Moral Effects of Tobacco.

(1) As for tobacco, I have always used it, but I can stop, I suppose; but I would like you to tell me what damage it does to my brain or body. (2) I used to drink a little until I read *THE FLAMING SWORD*, and found out the harm it did me—that it tended to lustfulness.—G. M.

Regarding tobacco, we have to say that its influence is of both a physical and a spiritual character. The poison of tobacco saturates the fiber and cell of the organic life, so that every sperm and germ of reproduction has the tobacco habit stamped in the very nature of the reproductive cell. The tobacco fiend, for he is nothing but a fiend, is responsible for the desire in his offspring. Any abnormal

influence exerted on the organic function of the body not only deranges the physiological action of the bodily functions, but the mental as well.

There is no question of the tobacco poison having a direct functional pathological effect; anything that exerts a pathological action in a functional way, when continued, will finally develop organic pathology. All diseases in the organs of the body are reflexed in the body. Tobacco acts on the cardiac plexus of nerves and deranges the heart's action, because it first acts on the corresponding brain center. These, however, are not the worst features of the injurious effects of the tobacco poison. The spiritual

world is so intimately associated with the natural, that it draws its sustentation and its delights from the mind and body of the natural world.

Spiritual entities group in the brain and body of the natural man. The human form is the habitation of all spiritual beings, and these groups are formed according to the laws of attraction. The tobacco love is generally associated with the whiskey desire; and if tobacco spirits are attracted, those spirits who love rum are also aggregated in the tobacco user. Rum, tobacco, profanity, and sensualism usually go together.

The place at which to begin to overcome is the little things that are generally re-

garded as of no account. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Sonship to the Lord God depends upon one's overcoming. If there is one remaining thing that is of fallacy or evil, that thing is the one to eliminate; for the Lord, in taking possession of his temple, will demand a pure temple, one purified from all the taints of sin.

The True System of Astrology.

Please give me some idea of the perfect system of Astrology that was taught in ancient times.—E. B. M., Houston, Tex.

We intend to publish a work on Anthropobiology, which will include an exposition of all the relations that the sun and stars sustain to human life in its individual and universal aspects. The ancients in the Golden Age had a perfect knowledge of all the cycles of progression; and as human progress and conditions have direct relations to the cycles in the physical heavens, they could determine all human events through their knowledge of the laws which governed cosmogonical indications. The sign is moving fifty seconds of a degree every year on the ecliptic, hence for twenty-four thousand years at least, there cannot be a character reproduced. This is also true of conditions.

When the Roman empire was founded, the heavenly bodies were in specific aspects, with no possibility of their recurrence. Because the aspects of these bodies could not be identical during a period of at least twenty-four thousand years, the same thing—the establishment of the Roman empire, could not recur. But the aspect with certain modifications could occur—those modifications and aspects which denoted the end of that empire. The astrologer who knew enough of these co-ordinations to determine the conjunctions and aspects of the heavenly bodies marking the limitations of the empire, could foretell the final end of Rome. The end of every nation may be determined and foretold by one having the perfect knowledge of cosmogony and its relation to man, as the vidual and the universal.

* * *

Apoplectic Prosperity!

Socialism as a science analyzes economic conditions as they exist, and it encounters the proposition that the world now exists to produce wealth for wealth's sake. Profit, trade, and business today are but forms of brute force by which the few get control over the masses. Centralization of wealth in the clutches of the few has been the cause of the destruction of the greatest nations that ever existed. They fell, all through taking what we today call "prosperity." If I had a rush of blood to the head, would I call myself prosperous? No, I should have apoplexy. Still, with the nation's blood—her wealth—congested in a small portion of the system, we say we are prosperous.—Prof. Herron.

The Mystery of the Sphinx.

An Astrologer's View of the Image and Constellations Leo and Aquarius; the Sign of the Son of Man.

Pre-eminent among the relics of antiquity, whose origin and signification are lost to both history and tradition, stands the great Egyptian Sphinx—enigma of the most veiled mystery, and secret of the profoundest darkness!

We claim that, older than the present race, it is the workmanship, the horoscopic figure, or natal marking of a people who possessed the earth before the present species of humanity appeared; and that when the first Adamic man surveyed the earth, the Sphinx was even then a relic of antiquity.

That, at some remote period of the past, our planet has been the abode of a species superior to the present retrograde type we must infer, not only from evidences left in the debris of their monuments, literature, civilization, etc., but also from such fragmentary records as the Islam assertion that "Before Adam was created, a race of Genii, some of whom were giants, inhabited the world under several successive princes, all of whom bore the common name of Solomon." Again, the Jews have a tradition that before the appearance of Eve, Adam had a progeny of genii, or giants, by his former wife, Lilith; Josephus says there was in Hebron a race of giants so entirely different from men that they were surprising to the sight, and terrible to the hearing, and that their bones were still shown in his day, unlike any credible relations to man. That there were other types of being contemporaneous with antediluvian man may be seen from Genesis, sixth chapter, where three different species—sons of God, giants, and men—are asserted to have been contemporaries; Hesiod, and many others, tell of an age of the world when a species called gods dwelt here in friendly association with men.

As a puzzle, it is often asked where Cain got his wife; but according to Josephus there must have been quite a population on earth, probably for ages before the time of Cain; for in his exile, after traveling through many countries, he built a city from which he incited his neighbors and acquaintances to become robbers and vandals, augmenting their household substance and pleasure by rapine and violence. Before his advent among these people they had lived innocently and generously; but Cain, by the introduction of weights, measures, and land boundaries, changed the world into cunning craftiness. Surely it is no more of a puzzle to guess where Cain got his wife, than to guess where he got the neighbors and acquaintances whom he induced to become the plunderers of other people.

Seeing that there is a record of the earth's being peopled prior to the appearance of Adamic man, we maintain that before man made his advent among the gods

and giants, the latter races had become hoary-headed with length of days upon earth;—which length of days had been spent by them in constellating the heavens, calculating the cycles, drawing horoscopes for themselves and the coming Man, and in studding the land with astrologic symbolisms in the form of pyramids, sphinxes, obelisks, temples, etc.; and among the debris of their pre-Adamic monuments, stands that colossal combination of lion and man, the great Egyptian Sphinx, with symbolism wrought in imperialistic stone as if to secure it from the ravages of time, decay, and death.

But its mystery is not engraven in rock only, for, look where we will in occult lore, we are confronted by some variation of the man and lion symbol; for instance, the constellation Hercules—a man with body wrapped in lion's skin—is a Sphinx; again, the Sphinx was one of the mystical emblems on the door of Solomon's Temple as will be seen in Ezekiel xli: 19: "So that the face of a man was turned toward the palm tree on one side and the face of a young lion toward the palm tree on the other side;" it was one of the mystical four beasts seen by Daniel (vii: 4): "The first was like a lion * * * and I beheld till it was lifted up from the earth and made stand upon the feet as a man, and a man's heart was given it;" of the four beasts seen by John (Rev. iv: 7) the first, a lion, and the third having the face of a man, formed a Sphinx; it is the crowning hieroglyphic on the New York Obelisk; and so on indefinitely.

Perceiving the united man and lion symbol to have been universally used by the ancients, we conclude that the concept—object, divinity, cognition, or configuration—thus symbolized must have been regarded as something very sacred, or of very vital importance. And in searching for a solution to this mystical symbolism, we find a clue in the fact that the Egyptians called the Sphinx at the pyramids Har-m-kho which signifies the Sun at his resting place;—which resting place may refer to either or to both of two particular signs of the Zodiac, namely, his own house, the Lion; or to Aquarius, (Man) the house of Saturn, which is the sign of the Sabbath and of rest.

In the equinoctial cycle of 25,000 years, are two grand occasions when at the equinoxes, the sun and earth, in the signs of Leo and Aquarius, form the figure of a Sphinx: one of which grand phenomena occurred some 12,500 years ago, when the Sun entered his own house, Leo, for an occupancy, or rest of about 2,100 years. At the same time the Earth entered Aquarius, the sign of rest and the house of Saturn; then, with that "sign of Man" in her heavens, the Sun glorious in his own house, and the whole configuration of the skies benefices, began Earth's Sabbath and her Golden Age, which lasted over four thousand years, or while our planet was precessing through the two

adjoining houses of Saturn, Aquarius, and Capricornus.

Now we assert that it was in celebration of this benefic configuration of the heavens and happy era of time that the great Egyptian Sphinx was modeled; and that its interblended lion and man symbolized Leo and Aquarius with their lords, the Sun and Saturn.

Although for thousands of years the Sphinx has stood, as it were, a tombstone memorial for the dead, it has also stood as a prophet never ceasing to aver that the configuration will return, and Saturnian times roll round again; and strange to say, that we are the generation destined to see the Sphinx phenomenon again in the heavens; for at this present time the Sun, having reached the opposite point occupied 12,500 years ago, is now entering Aquarius, while the Earth is entering Leo—the Lion of the tribe of Juda. For more than four thousand years to come the Sun will be in the houses of Saturn, and in the Sabbath of Rest. This portends the return of the Golden Age, the rising of Israel, and resurrection of the Saturnian Commune which must overthrow all our present institutions of church, state, money, etc. Before the coming Sphinx all present systems must fall—even the stars, signs, and constellations which have long swayed scepter o'er the heavens and the earth!

It may be argued that the type of Sphinx represented by the body of lion and head of a woman cannot have any reference to either Aquarius or Saturn. True; but following the autumnal equinox, we find it at the present time passing from Virgo into Leo, and thus forming the feminine Sphinx. Thus we see that both our vernal and autumnal equinoxes are at present solving a 12,500 years' mystery of The Sphinx.—ANNA PHAROS, in the *Sphinx*, Boston, Mass.

* * *

Unsolved Riddles of Astronomy.

The Simplest Problems in Koreshan Cosmogony Stagger the Scientists of the old School.

Astronomy has made wonderful progress during the last two centuries, but in spite of the fact that many important discoveries have been made and many vexing questions satisfactorily answered, there are yet many mysteries of the heavens unsolved. There is still an unlimited field for the investigations, observations, and calculations of the astronomers of the future. Some of the unsolved riddles of the universe may become solved in the future, but others are, without doubt, beyond the bounds of human ken. No matter how ingenious the hypotheses by means of which learned men may attempt to explain the wonderful mysteries of the heavens, they will always remain hypotheses which may be defended by clever arguments, but can never be proven to be correct.

Every educated person at the present time believes it to be a fact that space is without limit; that there is a countless number of stars; that every one of those stars is a sun, probably accompanied by planets like our sun; that new suns and planets are constantly forming while others become disintegrated. Considering the enormous distances which separate us from the sun and the other

planets, the amount of information which has been accumulated in the course of centuries is indeed surprisingly great. But there are many important questions which are just as unanswerable now as they were two or more thousand years ago. What, for instance, are the relations between our sun and the countless other suns scattered through space? Does our solar system remain in the same place, or does it move through space, and if it moves, in which direction does it travel?

Astronomy says that our solar system lies in space like an island, separated from the systems of the Milky Way and of the other stars by inconceivable distances. The orbit through which our earth travels around the sun in one year, is so great that a fast train traveling at the rate of sixty miles an hour would have to continue at that rate day and night for 340 years to cover the distance around the

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.

orbit. Suppose now that we represent the earth's orbit by a ring of a diameter of eighteen millimeters, the nearest star would, on the same scale, be 2.5 kilometers distant from the ring. The star Vega, in the Lyre, according to the same scale, would even be fifteen kilometers from the ring.

One of the most important discoveries of the century, consisted in the establishment of the fact that our sun moves toward Vega with a velocity of about sixteen kilometers a second. At the present time we are billions of miles nearer to Vega than ten years ago, and we still continue on our flight. When and where that flight began; when, where, and how it will end, we do not know. It is generally accepted by astronomers that no star stands still in space, but that every one of them has its individual orbit. Whence the original impetus of their motion came, what the object of the motion is, how and

where it began, and how it will end are questions to which science can give no answer.

By means of the most careful mathematical calculations, astronomy has come to the result that the bright star Arcturus is rushing along at the rate of 180 kilometers a second. In spite of that enormous speed its position in space, to our eyes, has changed but a trifle during the last 4,000 years. Astronomers and philosophers from time immemorial have studied the questions, whether space is limited or not, and how far it extends. It is beyond the dreams of the most sanguine scientist that those questions will ever be answered.

One of the most interesting problems to which the careful observation of the Milky Way led, is that in regard to the nature, origin, and future of the nebulae and nebulous stars which the telescopes have discovered among the enormous mass of stars composing that luminous band. Some of those nebulae have been found to consist of clusters of stars, so distant from us and apparently so close together that their light merges into an indistinct nebulous spot. Other nebulae, as has been determined by spectral analysis, consist of immense masses of white-hot gas, and may be suns in the first stage of their development.

Our solar system still offers many unsolved and puzzling problems. One of the most important for us, is that concerning the source of heat emanating from the sun. The most generally accepted theory is that the heat is liberated by the gradual contraction of the sun's mass, and it is believed that it will require many millions of years before our sun has become so dense that the heat emanating from it will no longer suffice for the existence of any form of life upon our earth. Our earth receives and absorbs but an infinitesimal part of the light and heat emanating from the sun. What becomes of the rest of the light and heat rays is not known. The sun's protuberances and corona are other puzzles unsolved.

In spite of the remarkable improvement of our telescopes, we know practically nothing of the conditions existing upon even those planets nearest to us. Even the question whether Venus is surrounded by an atmosphere has not yet been definitely answered, although certain discoveries made during recent transit observations seem to speak in favor of the atmosphere theory. Other unsolved mysteries are the polar light and the zodiacal light, for which no satisfactory theoretical explanation has yet been offered.—PROF. HANS SCHARWERKER, Astronomer, of Berlin.

* * *

The World's News.

Nov. 7.—Election news disheartens the democrats and causes republicans to exult in victory; McKinley carries 28 states, with 292 electoral votes; Bryan, 17 states, with 155 electoral votes; both Senate and House are republican; both parties surprised; results go beyond expectation of republicans.—Russia grabs all Manchuria; garrisons cities and divides territory into seven provinces.—Nov. 8.—Movement to crush Tammany Hall begins among citizens of New York.—Race riot at Washington, Pa.—Leading democrats talk of reorganization.—Laurier, liberal candidate, wins at election in Canada.—Nov. 9.—McKinley's election causes joy in all England; stocks boom, and bankers talk of confidence in business.—European

papers say militarism, imperialism, and protection won in America.—Powers in Pekin unable to come to terms; situation hangs fire.—Gen. Dewet, Boer general, wounded at Rensburg drift.—Ovation for McKinley at Washington.—Spain quells Carlist revolt.—Nov. 10.—Lord Salisbury and Ambassador Choate rejoice together at banquet, over McKinley's election.—Co-operative company of colored men plan to start a Chicago department store.—Rebellion in Colombia gains ground, and government is on verge of overthrow.—Wild burst of buying develops in Wall street.—Cabinet determines to prosecute vigorous war against Filipino guerillas.—Nov. 11.—45 persons drown in shipwreck in Bay of Fundy.—McKinley's election gives England hope of better times; the two countries in closer agreement concerning China.—Paris exposition closes.—French are making great preparations for Kruger's reception.—R. G. Dun, head of New York's great commercial agencies, is dead.—Nov. 12.—Jealousy keeps allies apart in China.—Boxer leaders are shot at Pekin; condemned by allied court martial, and executed by allied soldiers.—Dr. Parkhurst interested in formation of syndicate to print "ideal newspaper" at New York.—Herr Most, the anarchist, visits Chicago.—Nov. 13.—Astronomers expecting fall of Leonids.—Sec. Root abolishes military department of Porto Rico, and orders troops home.—Gage reports net revenues of government greatest in history.—Marcus Daly, Montana copper king, dies at New York.—Northwestern creameries forming a trust.—10,000 factory hands discharged in Poland on account of commercial depression.—Spanish-American congress in session at Madrid; mother country confers with her South American offspring; arbitration discussed, and commercial alliances anticipated.

* * *

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The Thanksgiving Number is dated November 10—a double number, with cover in colors by special artist; typographically it is almost perfect. Its contents are of special interest, among which we mention The Leaders in American Diplomacy, by Hon. John W. Foster; Defacement of the Modern City, by Carter H. Harrison, Mayor of Chicago. Other contributions are by Brand Whitlock, Forrest Crissey, Frank A. Vanderlip, Mrs. Burton Harrison, Charles Macomb Flandrau, and others. The usual departments, Men and Women of the Hour, Public Occurrences, Editorials, and Reviews are all good. Five cents per copy; weekly—subscription price reduced to \$1.00 a year. 425 Arch street, Philadelphia, Pa.

Brahmavadin.—This is a monthly magazine of Oriental philosophy, published at Madras, India; of special interest to students of Sanscrit, and the Hindu religion. October number discusses Indian Systems of Philosophy; The Vedanta-Sutras; Modern Education; Philosophy and Religion; and The East and the West. For sample copy send 10 cents to Vedanta Society, 102 E. 58th street, New York City.

Our Race News-Leaflet.—In October and November numbers, Prof. Totten discusses miscellaneous topics, continues discussion of Legal Traces of Lost Israel Found, and scores some good points against the theory that the Kingdom of God is already set up; Totten looks for a coming reign, and in this he agrees with Koreshanity. His News-Leaflets are interesting; monthly; \$1.00 per year. New Haven, Conn.

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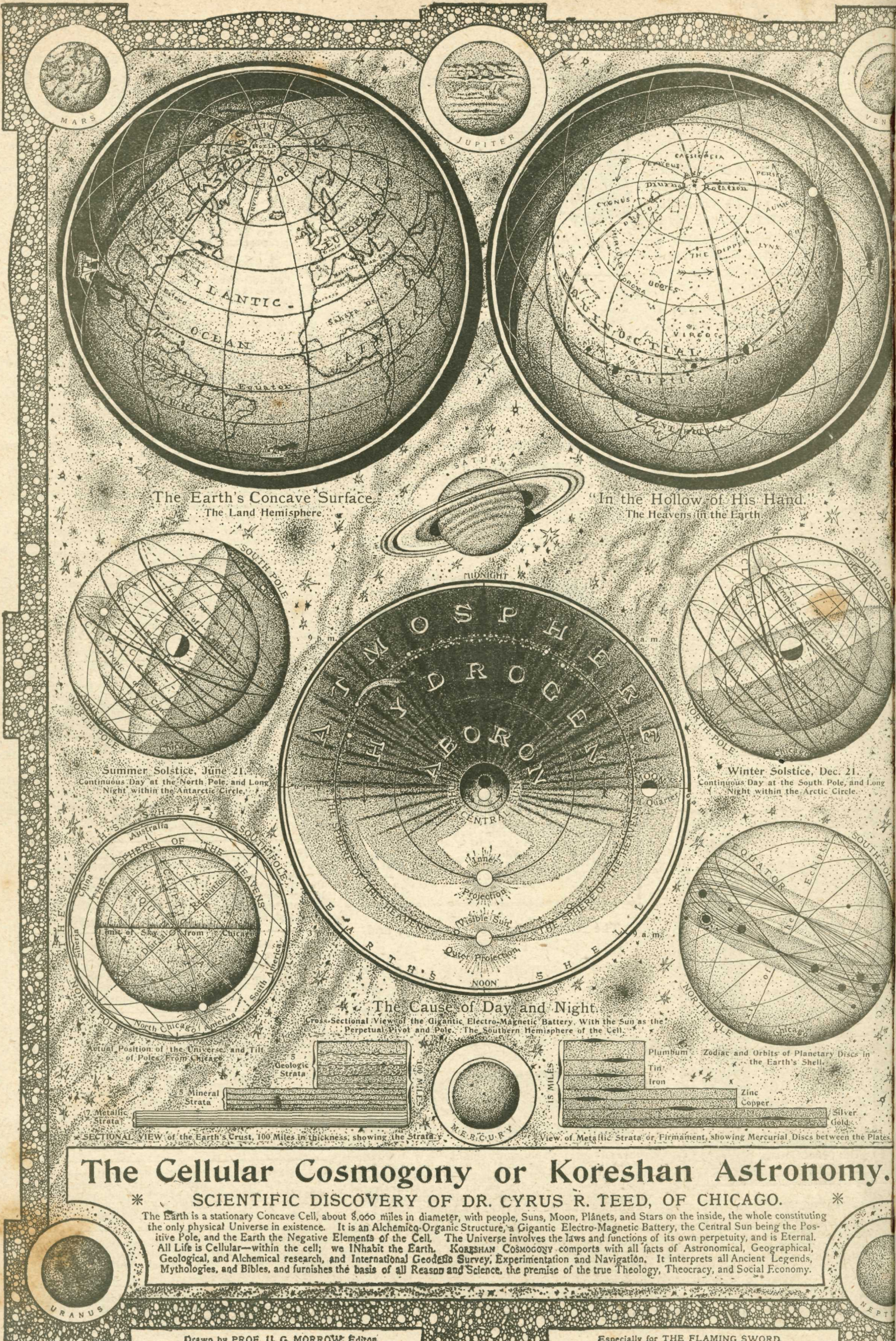
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