

SPECIAL FEATURES OF THIS ISSUE:

America's Bondage to the Money Power.—In the Struggle for Liberty.—Labor and Industry.—Travesties on Justice.—Making of Nations.—Editorial Pages.—Existence of Evil.—20th Century Socialism.

THE FLAMING SWORD

January 11, 1901.

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

Prof. U. G. Morrow.

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A GLANCE AT KORESHANITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Flaming Sword

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

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America's Bondage to the Money Power.

Mental Reflections after Visiting the Government Printing Establishment and Witnessing the Processes of Making Paper Money; the Hastening Consummation and the Scientific Remedy.

WE WERE PERMITTED recently to observe the various processes through which the paper passes in the creation of the paper money of the Government. As we observed the process, our brain was active on many lines of thought. We considered how easy it was to multiply to five, ten, twenty, fifty, one hundred, five hundred, and one thousand dollar bills, and that these notes would pass current anywhere that the nation making them had credit. We thought if the Republic of the United States of America were a commonwealth in fact as well as in name, how easy it would be to so provide as to supply to all the people throughout our vast domain, the necessities, comforts, and luxuries of life, through the distribution of this medium of the exchange of the products of industry and commerce. What, after all, is the object of this creation, upon which there are employed hundreds of young men and women, four hundred being employed in one room? This question would obtrude, and the answer was, to facilitate exchanges. What is behind all these four hundred millions of dollars?—for we were told that in one room that was pointed out to us, there were four hundred million dollars of this paper money. The query led us into a cursory inspection of the monetary system of the American Government.

The first easy proposition resided in the fact that this paper was valuable, not from its intrinsic worth,

but from the fact that the authority making the issue had a credit primarily founded upon the vast mineral, agricultural, industrial, commercial, and other resources of our country; it was the promise to pay, signed by eighty millions of industrial people, or signed by their representatives. It resided in the fact that eighty millions of people would guarantee the delivery of the products of their toil to other millions of people who had use for our productions. While this seems an easy proposition, the monetary system of the Government and of the world is much more complicated than this easy proposition indicates.

What would be easier, we thought, than for the Government to issue this money directly to the people, with as little security from them as bank depositors received from the banks wherein they deposited their money? Could not the people trust themselves—if they could find any one honest enough to represent them—as well as the people could trust the bankers? What more is needed, we continued to query, than the security founded upon our vast resources and the integrity of eighty millions of population? For some reason, the industrial and commercial resources of the country are not sufficient to secure the delivery of the goods which this paper represents. In addition to this guarantee, the people of this "commonwealth" must hold in reserve gold enough to meet the payment of interest on

its issues, because the money is not issued to the people, but to the bankers of whom the gold is borrowed for which we have issued bonds upon which we are paying interest.

The people of the United States, whose paper would be a complete guarantee for the delivery of any and all goods, and the security of all imports entrusted to them, purchase gold—which has comparatively little commercial value—and endorse the stamps of other governments by their own stamp, thus placing a valuation upon what would be almost worthless without the stamp. We not only promise to pay the interest in gold—the gold which we borrow, but we promise to pay the principal in the gold which we borrowed but have never possessed. We must reiterate what we have a thousand times repeated—the verity that gold is valuable as money because of the stamps of the governments of the world.

Why do we as a nominal commonwealth, take this roundabout way of exchanging our own with the world's products? We do it because the rich banker class controls our legislation in its own interests, as against the interests of the masses of the people. When will the masses learn that they own the government? When will they learn the great lesson, that in forty years of legislation there has not been enacted one law in their interests, but that every act of legislation is in the interests of the rich and not of the poor? We are a great country; we have asserted our dominance over the commercial interests of the world; we have a great navy, and have demonstrated to the powers of the world that we exercise a controlling force; we have made the bankers of the world rich through our supreme benevolence; why may we not now perform a little legislation in our own behalf? We can give one reason why there will be no legislation in behalf of the people,—it is because the halls of legislation are under the control of the money power, and there is but one power in the universe that can meet and overthrow it; that is the power of God.

We have placed ourselves in the hands of the money power of the world, in the grip of the modern Shylock; and the grip will continue until the crack of the doom that awaits the world. We are as completely under the bondage of the money power, as were the children of Israel under their Egyptian bondage. That was a great oppression, and one difficult to bear, but this bondage caps the climax; this is the consummation; now will Issachar know that he is a strong ass couching down between two burdens; the burden of taxation, including the interest on bonds, and the burden of the robber employer.

Has the world discovered the remedy for the evil of the times upon which we have fallen, and the curse of our present legislative methods? Would we have been

benefited by the accession to power of the democratic party? Would an increase of our money,—still in the hands of the corporate thief and bloated bondholder,—through the reestablishment of bimetallism, have settled the difficulty? It might have deferred the evil day, but it could not have solved the problem. Would the election of Mr. Bryan have given to the nation the meed which would clothe, feed, shelter, and afford comfort and luxury to the creator of the riches of the world? Not by any means. It was a blessed thing for this nation that the gold power gained the victory; a boon that only the future can disclose. We boast of our prosperity as a nation, but where is that prosperity experienced? Are the creators of this enormous wealth of which we boast, benefited by the prosperity of the nation, or is our satisfaction derived in our exercise of the injunction, that in honor we ought to prefer one another? The common people will never reap the reward of their labors while the competitive system endures.

Koreshanity offers the only remedy; the solution of the problem is already reached. Would we transform the world on the basis of any social movement now in progress? Will a socialism without religion, or a so called Christian socialism, build the kingdom of the future? Koreshanity comes to the world with a thoroughly organized system of social government. The basis of this kingdom is grounded in the deepest principle of the human soul; namely, the religious force, which constitutes the most sacred bond of obligation and organic power. It may be said, "We have had too much religion already;" but the greatest difficulty resides in the fact that it has not been the correct religion since the decline of the church into paganism.

We do not advocate a return to primitive Christianity, and to the religion of philosophy which then obtained and which was suited to the genius of the age and of the people; the religion of this age is purely scientific. It is the religion which first cements the bond of our fellowship with God, thence our fellowship with one another. It is a religion that will pervade the very outer courts of the human fabric, and will adjust all human relations on the principles of equity. It is the religion which springs from the very fountainhead of human existence, and has its root in the laws of reproductive life. It will come through a new baptism, through a spirit which transforms the character of the heart and soul of man.

It is worse than useless for the world to expect any reformation on any other ground than that of a spiritual metamorphosis which will inspire the soul with a deeper love than the love of money. The baptism will come through Koreshanity, as the final channel of the communication of the vital fluid of a new life. The Koreshan System is the only one which has the power of scientific organic unity.

The Mortality of the Soul.

"THE SOUL that sinneth it shall die." Can the soul die? If it can, then it is not undying; immortal means undying. If the soul can die, is it immortal? If it cannot die, is it mortal? Is it not about time that the world did its own thinking? How long will the human mind remain sluggish, and permit clerical numbskulls to lullaby it into false sentiments and false hopes?

"None hath immortality but God." There is but one *life*; that life is God. Man does not possess it until the resurrection of the dead, when the fruit matures that was planted by the Lord Christ in the beginning of the age. Man has an identity, but it is a mortal one; he has a corresponding mortal spirit. In each embodiment he fulfils an earthly career, which terminates in the corruptible dissolution of the body. The spirit of that embodiment goes into the spirit world, and passes through a career which also terminates when the spirit disintegrates and again descends into the flesh, formulating another body. The identity is lost when the spirit dies.

The organic grade of every spirit and mould is carried along through the ages, when, in the fulness of time, the cumulative thought is aggregated, re-organized, and clothed with its final body in the resurrection or reincarnation; this being the body which God has given it from himself, as the product of the planting of the Lord's glorious body in the race or church which received it. It is then reproduced in the image and likeness of God; it then becomes a living soul; it is then immortal; it can no longer die. Man thus becomes a living soul.

"God said, let us make man in our image and after our likeness: * * * and breathed into his nostrils the breath of lives; and man [spirit, angel,—sometimes called soul,—and body] became a living soul." The soul made alive by the power of the Lord Christ is immortal; the soul under the power and bondage of death is mortal. This is the doctrine taught in the Bible; and the man who will give it consideration without bias, from a Biblical point of view, and cannot understand it, has but little of the progressive spirit, and his case is hopeless.

In the Great Struggle for Liberty.

Origin of Impulses which have Given Character to America; the Conflict of Church and Modern Science; the Founding of the New Religion.

THE SPECIAL IMPULSION from the old world into the new, which has given character to the Government of the United States, and has had more to do with shaping the destiny of this nation than any other, was the religious persecution of the papal church. No man who lays any claim whatsoever to a knowledge of the ecclesiastical and secular history of Europe for the past four hundred years, can deny the fact that the bias or trend of the human mind toward the degree of liberty which we have attained, has been shaped through human purpose to emancipate itself from the thralldom of priestcraft and clerical jugglery, which for twelve hundred years dominated the affairs of men.

A careful examination into the real animus and progress of what the new world calls liberty, will reveal the fact that not so much is due to the Protestant church—even for the right we possess to direct the destiny of the human soul and give it amplitude of scope in which to expand its powers of flight into the realm of prescient circumspection, that by the exercise of reason it might find out God, a discovery left to the untrammelled and progressive intellect of the ripening age—as to the infidel and irreligious, but perhaps moral, determination of human thought.

Since the so called reformation, when the outward

march of the religious nature sought to divest itself of the authority of misguided and misleading ecclesiasticism, there sprang also, apparently from the same tree, having its origin in the same root, another phase of progressive effort; and while both struggled for delivery, the birth brought forth, not religious liberty, but another phase of religious persecution; and the salvation of secular liberty was not in the hand of the church, but in the hand of the infidel, who was ever to be found in the van of scientific, not religious research.

Step by step, the various phases of so called science and political economy have fought their way against the opposition of the church; and step by step, the church of so called inspiration has been compelled to yield interpretations of Nature and Scripture to the march of intellect and reason. The intellect may be as cold as the church has been cruel, and the reason may have been founded upon an utterly false premise; yet, notwithstanding this, the church has adopted the conclusions of the infidel and the atheist, because, with all its pretended inspiration, modern reason has fought its battle and is victorious over church in the conflict.

The church fought its battle for supremacy in Europe—and lost the fight. It will rally for another

conflict on this continent, and it will here also meet defeat. From the final contest there will arise another faith, founded upon another exposition of the cosmic function and form; and in this new manifestation and truly progressive order—born of liberty—religion and science will again walk hand in hand, and reconciliation, replete with God's fulness, will acclaim the redundant glorification of the approaching jubilee.

Let antagonistic sects and religions fight their battles, while each one struggles for supremacy; let political parties contend for political preferment and the

spoils of office; let "capital and labor" compete for the loaves and fishes of the competitive system of activity; let Nationalism, with all the other forms and manifestations of atheism, attempt organic unity; but above all, let the world make way for the rider on the White Horse, upon whose vesture is written the name, "King of kings," and upon whose thigh is written, "Lord of lords;" for despite all opposition, this Rider will lead to victory and supremacy, and the universe will bow its knee to the Christ of God, the personal Immanuel, *God with us*.

Sorrows of Labor and Joys of Industry.

The Age of Bondage Under the Curse; the Great Competitive Conflict and its Consequences; the Coming Era of Deliverance and Recreation.

LUCIE PAGE BORDEN.

ACCORDING TO THE BIBLE, the curse of labor was imposed upon man in consequence of the fall. What was the fall? It was the voluntary descent of the divine life from its own plane into that of sinful human life, in response to the aspirations of those who looked up for a Saviour. Moved by tender love, albeit constrained by a gracious law, immortal man, perfect, biune, living in the joyous freedom of the covenant relation that placed him above the schoolmaster—the Decalogue, fell as good seed into waiting hearts. The seed that is sown must die ere it be quickened; so the sinless became the sinful.

Labor is irksome toil; so long as man is under the law he labors to keep the commandments. He is angry with his brother, and wrath prompts the murderous impulse; a flood of material desires sweeps away his best resolves and, will dethroning reason, he covets wealth and beauty that surround another. The toilsome effort to resist temptation is labor in a moral sense, and on the material plane of outer life and relations it has its correspondence in the constant necessity for overwork imposed by the enormous difficulties of making even the poorest living. The laborer must eat bread in the sweat of his brow until the curse be lifted.

The term labor comes from a verb that means to totter, to be about to fall. As soon as man comes under the conditions that require labor, he has fallen from the higher spiritual state into one of servitude to lower needs. To labor for the meat that perishes, to be obliged to struggle day by day in order to provide food, clothing, and shelter for the body while the intellectual faculties are given no opportunity for development—this is indeed a curse. What shall lift it in fulfilment of the comforting words, "There shall be no more curse"?

The operation of the great law of transmutation is the hope of the world. No wonder the ancient alchemists sought for it diligently all through the ages that are called dark, when at least a tradition of it remained, and some still believed in the possibility of changing the base and despised to the worthy and esteemed. The

law of transmutation will change labor to industry, and industry is the reverse of labor as shown by its root meaning, *to stand*, whereas labor, as just stated, involves the idea of falling. Industry is joy, labor is sorrow; industry is recreative, because whatsoever form of work is performed with delight, tends toward the normal adjustment of body, soul, and spirit, establishing them in relations of harmony. Joy causes the brain cells to expand and generate a larger flow of cerebral fluid upon which health depends. Any person who feels that his work is valuable to the whole community, rather than to himself alone; who is not obliged to pursue that specific industry more than five hours per day; who knows that in kind as well as in amount, it is best suited to call out his highest possibilities, must be happy. Under the Koreshan régime, such happiness will be a practical reality for every citizen.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the voice of divine love that speaks in tender accents. To come unto the Lord is to come into his character and attributes, to become like him a Son of God, the possessor of immortal life. There is no other form of rest for those that labor, contending with the forces of sin, both subjective and objective—in the heart and in the difficulties of material existence.

The law of transmutation is the hope of the world. For nineteen hundred years humanity has labored and sorrowed, the flesh lusting against the spirit, and the spirit against the flesh, waiting for the redemption of the body. The intellect has been a slave, compelled to serve the bodily desires. Those who have heaped up wealth to gratify every fancy, have instituted wage slavery in a collective form, so that the condition of the body social is a perfect reflection of the condition of the individual body. But we have a glorious hope. The divine alchemy will change these mortal bodies into the likeness of the glorified body of the Lord. At the same time, the body social will be redeemed from the curse of labor.

"Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no work."

The Koreshan age, which is also the return of the fabled age of gold, is the great Sabbath or rest of the Lord. For six days, through the declining years of the cycle, man has labored in heaviness and sorrow. During the Koreshan age he will do no work; he will cease to labor, but he will perform uses to the neighbor and enjoy the exercise and the products of a healthful industry. He will stand erect, not bowed with miserable drudgery and prematurely old, like "the man with the hoe." The rightful application of labor-saving machinery will guard him from the most disagreeable tasks, which all desire to shun, and the reign of order will ensure the highest degree of intelligence and civilization.

The pity which the wage slaves of the competitive system inspire in those who honestly consider their sad estate, is also excited by the toilsome labors of latter day men of science. Their strength is indeed labor and sorrow, soon cut off by the Sword of truth. Some of them have devoted twenty-five years to the observation of certain lower forms of animal and vegetable life.

They have gone out with lanterns to grovel in the night for earth-worms; they have shut themselves in cages in the isolation of African forests in order to acquire the dialect of monkeys. Their efforts have resulted mainly in unjustifiable theories and hypotheses. But while they have labored to collate facts in the circumference, another mind has grasped with ease the central principle of being—the Messianic law. While they have experimented with earth-worms and monkeys, Koresh has apprehended the secret of immortal life.

Statistics prove that the suicidal mania is increasing at an alarming rate. The war between "labor and capital" is a conspicuous example of this phase of decadency. In a last analysis, labor is capital and capital is labor. They are destined to destroy each other, then the Koreshan industrial system will come to the front. In the same manner, those whom the world honors as scientists are destroying each other in a warfare of chaotic and conflicting theories. Memorizing facts is labor; apprehending central principles is a delight. The mind is led on from one to another with ever-increasing surprise and joy. In education, as in sociology, the distinction between labor and industry holds good.

Modern Travesties on Justice.

Relations of Present Humanity in Keeping with its States of Development; False Theories and Imperfect Ideals; Woman's Future in the Work of Construction.

AMANDA T. POTTER.

JUSTICE as idealized by even the most superior type of the sensual race, is farcical; because, as indigent to the soil of its nativity, it cannot surpass its source. The effect cannot exceed the cause. When effect outstretches sensual human confines, it is referable to the great First Cause, who stoops to metamorphose human ineffectiveness. The monarchical, the democratic, the tribal, and the family relation evolves involved principles strictly in keeping with the status of development, and the principle called justice falls as far short of the genuine, as those exercising it fall short of the Deific manifestation. And this is not all: There must always be a painfully wide interval between this imperfect ideal, this lame theory, and the practical application of it.

This last returns the pathetic picture of Maurice Maeterlinck philosophizing over his twain attitudes—the one of his admiration as fully under Deific ban as is the one of his reprobation: He depicts the fireside life conducted in noble, simple, true, honest, charitable, blameless fashion, while the exact opposite is practised where foot and pavement meet. We say pathetic, because it speaks a strong soul crying in the darkness; pathetic because all the context shows that he desires beyond his light, but does not dream that a factor of the basis of his injustice to men lies in the picture wherein his hearthstone is the focal point:

Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Men need not dream that they practice justice in their household while they permit a difference between the hither and the thither of their thresholds. They are beset with selfishness. Before they can rest in the peace of exercised equity, they must inhere its basis—supreme love to God, and self-love equalled by love to the neighbor. Justice will not appear until woman, emancipated from bondage to man, is vivified by the male principle through the baptism of the Father spirit. Deity then inhering in her, becomes her impelling power—her head. Through this power she becomes the constructor of the heavenly kingdom in earth.

In woman resides the constructive genius, universal and specific. Men grant her the apex of constructive function in her specific office of sensual motherhood, but fail to follow her in thought to her office in universal motherhood, wherein she materializes God's government in earth. The curse provided that the woman's desire should be unto her husband, and that her husband should rule over her. If the woman's desires were unto God, while a sensual husband controlled her, she would necessarily exist as a sort of Theo-anthropostic mermaid, belonging in part to the sublime atmosphere of the God kingdom, and in part to the sea of human lasciviousness.

While woman is ruled over by man, the one is shorn of her head, and the other of his glory, and neither abides in the Lord: "For the head of the woman is the man;" and "the woman is the glory of the man;" "nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." As they exist today they are two-fleshed; as they are in the Lord, they are one flesh. But woman shall be in the Lord in the day wherein she is called "the Lord our Righteousness." No condition shall be wanting to constitute her the Lord, since he has said: "My glory will I not give to another."

The Power of the Sower.

EDWIN MARKHAM, IN CHICAGO AMERICAN.

SOON will the lonesome cricket by the stone
Begin to hush the night; and lightly blown
Field fragrances will fill the fading blue—
Old furrow-scents that ancient Eden knew.
Soon in the upper twilight will be heard
The winging whisper of a homing bird.

Who is it coming on the slant brown slope,
Touched by the twilight and her mournful hope—
Coming with Hero step, with rhythmic swing,
Where all the bodily motions weave and sing?
The grief of the ground is in him, yet the power
Of the Earth to hide the furrow with the flower.

He is the stone rejected, yet the stone
Whereon is built metropolis and throne.
Out of his toil come all their pompous shows,
Their purple luxury and plush repose!
The grime of this bruised hand keeps tender white
The hands that never labor, day nor night.
His feet that know only the field's rough floors
Send lordly steps down echoing corridors.

Yea, this vicarious toiler at the plow
Gives that fine pallor to my lady's brow.

And idle armies with their boom and blare,
Flinging their foolish glory on the air—
He hides their nakedness, he gives them bed,
And by his alms their hungry mouths are fed.

Not his the lurching of an aimless clod,
For with the august gesture of a god—
A gesture that is question and command—
He hurls the bread of nations from his hand;
And in the passion of the gesture flings
His fierce resentment in the face of kings.

This is the Earth-god of the latter day,
Treading with solemn joy the upward way;
Strong to make kind the grudging ground, and strong
To pluck the beard of some world-honored wrong—
A lusty god that in some crowning hour
Will hurl Gray Privilege from the place of power.

These are the inevitable steps that make
Unreason tremble and Tradition shake—
This is the World-Will climbing to its goal,
The climb of the uncurbable sure soul—
Democracy whose sure insurgent stride
Jars kingdoms in their ultimate stone of pride.

In the Editorial Perspective.

THE EDITOR.

THE MAKING OF NATIONS is in the line of progress; as the centuries come and go, the world witnesses the shifting of boundary lines, the transferring of power, and the moving of great commercial centers. History is the record of the development and deterioration of races; of the construction and fall of kingdoms; of the growth and decay of empires; of the rise and decline of dynasties, and of the waxing and waning of civilizations. From the Orient to the Occident the line of progress extends—the course of empire is westward; it has moved from Babylon to Briton, and Destiny pushes toward the great West across the Atlantic—and even now the two Indies are linked together by the growing power of America. As the world enters the new century, minds speculate as to the future map of the world, since it is evident from the basis of the history of the nineteenth century, that a change in political divisions is inevitable through the expansion of America and the contraction of Europe. Modern conjectures concerning the future geography of the world is founded upon the tendency of the present order of things; but how great factors yet unknown to the world may surprise the modern prophets! Sometimes the dreams of kings prove prophetic. The facts of history have corroborated and fulfilled the prophecies involved in the great dream-image of the king of Babylon and interpreted by the Hebrew prophet; in accordance with the predictions of Daniel, the great empires of Babylon, Medo Persia, Greece, and Rome have risen to the zenith of glory and receded into the dead past, until now many of their cities lie in ruins. If so remarkable a line of prophecies concerning the development and decline of empires has been fulfilled to the letter, there is abundant evidence that the great sequel to the story of these four universal empires remains to be unfolded in the course of the events of the world—the great revolution, the fall of fragmentary governments, and the coming of the Fifth Universal Empire—the

growing of a great power which will snatch the reins of government from the hand of greed, and rule in righteousness. This is as it should be, and, according to prophecy and science, as it will be, for we have reached the extreme and remnant of the Roman power. In Nature we read the records of the universal dominion of the sun. It sweeps across continents and seas; it shines from pole to pole, and its track is in the tropics as it courses from east to west. Its energies fall upon the entire surface of the earth, and as king of the cosmos, it controls the whole. Every atom in the earth and sky—everything from the planes to the planets, from the strata to the stars, is under its universal imperialism. History for the past 2,000 years has been made in Europe; and now Destiny places the responsibility upon America, the home of genuine liberty, the land of the freedom of the Gods. A Hand now unknown to the world, unrecognized by the nations, will wipe out political boundary lines, open a new volume of history, and write the records of Destiny in the glory of the universal dominion of the Sun!

The twentieth century begins with some wild speculations and sensational announcements in the scientific world, in which Lowell, the astronomer; Tesla, the electrician; and Loeb, the chemist and biologist, figure conspicuously; and the daily press stocks up in line of incredible things. The latest "elixir" is common salt, which is promising to lengthen the life of both man and beast; while "artificial parthenogenesis" is supposed to improve on the processes of Nature. Through the Flagstaff observatory telescope, a bright spot is said to have been observed on Mars, faintly flashing what the over-enthusiastic astronomer assumes to be an unparalleled endeavor of the Martians to communicate a message of joy or distress to the inhabitants of the earth. They do wonderful things on this planet—if sensationalists are to be believed. The marvelous canals bespeak at least

vivid imagination of the heads of observatories; and in view of the existence of the great Martian waterways, a heliograph with a reflector *several miles in diameter* should not be astonishing; neither should the existence of an electrical machine capable of generating more electricity than a score of thunder-storms combined, be surprising to the subjects of practiced illusionists! Perhaps a bonfire on Mars, large enough to cover the island of Cuba, might just be faintly visible to the people of the earth—but who could interpret its flashes? Who of the scientists knows but what Mars has been piteously appealing to the earth for a thousand years, knocking incessantly at the other end of electric currents and rays of light—and only now, at the beginning of the twentieth century, have minds conceived of the possibility of receiving messages from the distant planet by means of physical apparatus? The great Tesla has seen fit to be foolish enough to assert that mere electrical disturbances of his apparatus are the result of vibrations from some distant planet—presumably Mars, notwithstanding the fact that he has not yet been able to send a message across the American continent by means of wireless telegraphy! No doubt the world is ready to swallow these “scientific” sensations, licensed by noted men, and announced by the press; but the time is at hand when all such vagaries will be dissipated by the actual truth of the Cellular Cosmos!

The common plea for “applied Christianity” and “applied religion,” is made by minds under the belief that modern Christianity has, as yet, done nothing in the world of practical affairs; hence it is expected that when that which is known as Christianity today is *applied*, practical socialism will result, war will be abolished, and happiness prevail. The trouble is that Christianity as it exists today has been too long applied. The false beliefs of the church are expressed in industry and commerce as well as in life and thought; under its influence, wars have been fought and progress impeded. When the church fell, it fell to the plane of all the corruptions of civilization. Misconception of the mercy of God has given license to the sensualist and the criminal, and to the business man in competition with his neighbor. It is also the loophole of escape for the murderer. The idea that absolution is free for the asking, has led Christendom to disregard law, to lose every sentiment of real love, and to waste the very substances of life. We have come down to the judgment made inevitable by the application of perverted Christianity—down to the time of the application of scientific truth, the principles and laws of order and of equity, the founding of a new religion, which will exert its righteous influence in every plane of life and activity. The church is dead, it cannot be revived; its principles are perverted, and should not be applied. Let the true Socialism come from a new Seed, teeming with life and power, and not from the corrupted form in which the leaven of death has worked for centuries!

If we were to believe all that is claimed for Jesus the Christ, he was a Teacher of every conceivable modern idea. We hear of Him today as the great anarchist; the spiritualist; the great medium; the socialist; the agnostic; the freethinker; the infidel; the revolutionist; the hypnotist; the occultist; the magnetic healer; the champion of the brotherhood of man—every new sect claims him as their special ideal. This reminds us of an old Christian legend which says that Jesus once stood by a fire at night in the street of a village; and as he stood his shadow was cast upon a wall. A disciple traced the outline of the shadow with a piece of charcoal. When day came, the pedestrians stopped to wonder whose shadow it was. According to one, it looked like that of a sailor; according to another,

like that of a baker; while according to others it represented a peddler; a priest; a lawyer; a stone-mason, etc. But one came who looked at the shadow so long that he grew into a form which cast a sun-shadow which exactly fitted the outline, and the people concluded that it must be his own. Jesus, in fact, was a composite character—he was a composite picture of the people of a dispensation; he was truth involved, and life refined; and it is not surprising that today, advocates of mere fragments should find something in their conceptions which seems to resemble what he taught. Hell is a reflex of the heavens; and inspiration from the hells produces counterfeits of the genuine. But it requires another composite Man to fit the shadow of the Christ.

A socialist monthly, *Truth and Freedom*, remarks that “THE FLAMING SWORD questions if the world is not in its second childhood, playing with the Chinese puzzle.” It is certain that the world’s representative minds are not solving the great problems of the hour; they are playing with the great issues, while the world is puerile enough to allow itself to be humbugged with all manner of fallacies, and afflicted with numerous gigantic evils. As to its being in its second childhood, it is a fact that the world is growing old; and as an evidence that it is growing childish, we have but to refer to a remarkable dance and supper given in Cleveland, O., January 5, 1901, at which society appeared in children’s dress. It is reported that “the guests were requested to dress and act like ten-year old children, and they did. * * One young manufacturing magnate brought his wife and petite matron in a baby carriage. Some of the guests brought nurses. Bouillon was passed around in bottles, such as those used for babies’ milk. The parlor was arranged like a nursery, and the ball room was full of toys, which were the cotillion favors. When the guests sat down to supper, the waiters placed bibs about their necks. Bald-headed men quarreled over toy drums and smashed them. Bad boys invaded the orchestra stage, took the instruments from the musicians and played them. At one figure of the cotillion, the dancers all skipped ropes.”

The editor of *Leslie’s Weekly*, a journal of world-wide reputation, discusses the question of the decline of the church; and his tone is in keeping with the facts which are disturbing the leaders of decadent Christendom. The gist of the editorial is to the effect that “the admitted decline of the church in its influence and membership is attracting general attention. All great church bodies are suffering from pecuniarily depressing influences.” The causes are attributed to the inroads made by higher criticism; the failure of the churches to adjust themselves to modern conditions, and their lack of interest in and sympathy for the great masses; also to the fact that the church has lost its militant spirit; that it is competing in lines of costly cathedrals, the finest singers, and most expensive chimes; that it lacks the strenuous life; that it does not assert itself; that its members are not distinct from the people in word or deed, and that the church is weak in the face of the gigantic evils both in and out of the organizations. The discussion closes with the following statements and question: “What the church needs is an awakening from the slumber of repose; a leader is needed to sound the battle-cry. Where is the man?” Let the church ask, “Where is the Man?” The rejection of the Man means inevitable judgment—but the lesson of nineteen hundred years ago is not sufficient for the greater Babylon!

Millionaire Carnegie descants on the advantages of capital in its partnership with labor, and asserts that without capital as it is known today, nothing could be built, because “from it comes the first breath of life into matter, previously inert.” In

other words, he considers that without the stealing of the millions from the producers, it would be impossible to execute great plans of construction. Why should a few men hold the wealth of nations in their hands, in order to achieve great things in the world's progress? It is absolutely necessary where thieves control; during the period of wage-slavery, when speculators are crowned kings, when tyrants push the world of industry and commerce, the massing of wealth and the formation of gigantic concerns in the semblance of organic unity, enable men to intensify the focal points of the economic hells, and thus control the whole. The twentieth century will witness the wiping out of this old order of misrule, this forcible partnership of so called capital and labor. Usurpation and drudgery will give place to equity and the performance of use in recreation—and then true capital, the energy of the producer and what he produces, will achieve greater things, move more powerful levers, turn more ponderous machinery, build more beautiful cities, and execute greater plans than the world of "capital and labor" now know!

The new century theme of a New York clergyman is, "The task of the ages is to know the Christ;" and his subject leads him to ask the questions: "Are we destined never to find him? Will he always seem so far from where we stand? Is the movement of the centuries a hunt after a will-o'-the-wisp?" Such questions indicate that the modern church, with its clergy, does not know the object of their inquiry. If the church is far from Him today, it is because the church has fallen; if it does not know the Christ, it is because of the prevailing theological ignorance and the false religious life throughout Christendom. The Jewish people presumed to be able to recognize the Messiah; their teachers considered themselves favored with the knowledge of the law and with the correct interpretation of prophecy; but when the Man of the ages came, they failed in the great task of knowing him, though the great advent movement at the close of the Jewish dispensation indicated that he was in their midst. Just as the Jews looked back to Moses while following the spirits of degeneracy, so the modern Christians look back to Jesus in the attempt to grasp the import of his gospel—and they do not know the Christ, the Messenger of Truth, because they do not desire to know and to do what he teaches and commands!

The Administration concludes—after purchasing millions of dollars' worth of silver at 75 to 80 cents per ounce, and after demonetizing the lunar metal and thus reducing it in value, and wasting the money paid for it originally—that it is good enough for the Filipinos; and the work of producing 45 cent dollars for the barbarians is under way. The special dollars will have a face value of 50 cents; they will be half dollars *in fact*, but the words on the coins will say 100 cents. The silver of which the "dollar" is to be made, is supposed to be worth actually 45 cents, with a 5 cent margin value. How does the government make the extra 5 cents, value? By *fiat*—the same as all other money is made. The quality of silver has not changed since by an act of Congress the metal was made by law to be worth 100 cents on the dollar; but since silver was demonetized, there is a difference of 55 cents on the dollar. Destroy silver money entirely, and the intrinsic value of the metal would be but a few cents an ounce—a demonstration of the fact that neither gold nor silver can logically be taken as a standard of values; the facts of the depreciation in silver refute the arguments of the advocates of the gold standard.

The editor of *The Life* objects to quotations from the Bible and perhaps to scientific facts, in proof of the femininity of Deity. It happens, however, that the Bible agrees with Nature in its story of creation and the history of the Creator. Cause

expresses whatever it contains—no more, no less; in the great world of effect, there is manifestation of sex. There is sex in everything: In the atom and the smallest cell; in the flower and in the seed that is formed; in the electric current and solar ray; in man, and in the cosmos. There can be nothing in the effect that is not in the Cause; a sexless God could produce nothing. God is more than a principle; he is the Creator. A formless sun could never shine; a formless man could never live; and a formless Deity does not exist, because there is no existence without form. It is nonsense to suppose that principles and possibilities inhere in Nature, which are deficient in the perfect God!

The recent convention of the American Secular Union, at Cincinnati, is certainly not encouraging to freethinkers. The church falls, but the agnostics do not build—they cannot construct. They undertake a great movement, while its elements are in discord. Movements without leaders amount to nothing. While Ingersoll lived, thousands flocked about the man and followed him; but now that he is gone, a thousand would lead, and sects are formed. The modern mind has many a lesson to learn along the lines of organic unity. No system has ever succeeded without specific lines of determination. The freethinkers would destroy religion—the element of social cohesion; they repudiate poles and pivots of power, upon the principles of which the very existence of the universe depends. Let everything fail which disregards law, and which militates against the principles of life!

It has been said that the majority of "authors who have found the years beyond seventy to be the best of their lives, have been very social in their habits, and have shared their lives largely with others. Nearly all of them have been engaged in beneficent enterprises which have fixed their minds upon purposes which lift life over petty things and selfish frictions." They have lived over and beyond the ties of family, exchanging mental substances with others in their plane. This is the aim of Koreshan Communism and its commerce of life and thought—to attain to the highest degree of perfection through scientific social relations—the merging of minds into one great Family, the life of which is polarized for purposes of world redemption and universal happiness.

A Chicago *Record* "want ad" cartoon represents the "business universe" by a circle having center and circumference, embracing a map of the earth—and of course, their specialty is the hub from which radii extend to the definite limit. We would suggest to the *Record*, that this is pretty much the way in which we represent a sectional view of the cellular world or hollow globe, with the sun at the center. But for the convenience of placing the wares of advertisers "in the world," or "in the earth," in picture and description, many effective and appropriate illustrations would never be made. Somehow, even the advertiser feels that the Copernican idea of ON-habiting the world is not just the thing!

Some one, in attempting to point out the color vibrations in words and names, suggests that love and hate are both red. It is true that hate seeks to shed blood; and blood was shed in the manifestation of Love 1900 years ago. Hatred is insipient murder; and we say that the murderer is red-handed. The shedding of blood is the result of conflict; the conflict of the forces of love and hate shed the blood of the Messiah at the beginning of the dispensation. Swedenborg says that red signifies good; also in an antithetical sense, evil. If both love and hate, if both good and evil, may be symbolized by red, the conclusion is logical that hate, evil, is just as real and substantial as love, as good.

In the new century's darkness, the cities of America made a display of light at midnight, December 31, 1900, to represent the dawn. The new century is the century of illumination of the world, the century of light. The real day begins with the rising of the Sun; but hades has its fire, and the symbolic glare may be produced where mental darkness prevails; the pyrotechnic display of the coming revolution—while it portends the day, does not even simulate the sun. The twentieth century opens to admit all the evils and corruptions from the sphere of the old; the great battle of the ages must be fought and won ere the world's Light prevails, its peace comes, its day dawns.

Ideas which float and drift are aimless and useless. Light radiates from a center of influx of energies. Science proceeds from a mental focus; there are millions of stars, but only one great central Sun. Winds of fallacy blow here and there, and spirits whisper—whisper to deceive. There are as many different deceptive voices from the world of inspiration, as there are different deceptive voices in the external world. The law of polarity is eternal; yonder sun demonstrates it. The physical world could not exist without the sun; and humanity must ultimately know and recognize its Seed, its Shepherd, its Savior.

The usual mind considers that the Koreshan conception of the earth as a cell narrows the universe down to uncomfortable proportions. A correct conception of the universe is the only one worth entertaining; it takes the universe as it is, and makes possible a larger world of usefulness. The man who lives only for himself narrows the world to the field of his own selfish limits. A selfish world is the smallest one that can possibly exist, no matter how much the imagination exaggerates the extent of space.

The practical phases of wireless telegraphy are sensational-

ly eclipsed by Tesla's incredible and mysterious message from Mars. Before any remarkable success has been achieved in electro-magnetic communication between different points on the earth, it requires a long stretch of the imagination of even the modern scientist to conceive of the possibility of directly communicating with mythical inhabitants of a planet in the sky!

Comets and earthquakes have failed to fulfil the predictions of modern sensational scientific prophets; and an ancient Babylonian tablet has been translated for the purpose of stirring up a little excitement; the tablet is supposed to foretell a flood which will cut a caper in the affairs of humanity when Mercury, Mars, Jupiter, and Saturn congregate in the constellation Capricornus, in December, 1901.

The aim of the Administration is to "regulate the trusts," while the trusts purpose regulating the Administration. The trusts have the money, and senators are subject to special influence when the occasion requires!

Koreshans maintain that the natural form of the government of the cosmos is the true form which should prevail in the world of humanity. This is a scientific conclusion, and it will never be refuted.

The most rapid progress in the study of Koreshanity is made by the true disciples of its Founder.

The hope of Koreshanity in the triumph of truth, is in the fact that it will survive its enemies.

The man who overcomes death is he who understands the truths of life.

The music of modern anthropostic spheres is played on human liars.

The undertaker's work begins when others' work ends.

Editorial Discussions and Miscellany.

THE EDITOR.

The Existence of Evil.

EDITOR FLAMING SWORD:—Why rail against the evils of mankind if they are a necessary factor in the attainment of the final grand result? If, in order to be the All in All, man must pass through the strata of the hells, why call the things which exist in these planes wrong?—A READER.

Evil is necessary, because it is the inevitable result of the activities of life; it is a factor in the universal economy, but it is never good—it is always wrong, because it is opposed to that which is right and good. It is a fact that evil exists; somehow it must be admitted by all minds that if the undesirable prevails, it is the result of eternal law—law which inheres in Being itself. Hell is made up of the wastes of heaven; mortal entities are but the precipitates of divine activities. Deity must, in the economy of life, utilize the wastes of life and renew himself in the planes into which the precipitates are cast, as the seed renews its life or perpetuates its life through death in the soil. If it is necessary for the seed to enter

death, it is also necessary for it to rise out of death through the plant. Death serves its purpose, but it is not life, and evil is not good. That which is perfect, that which is good, is right—up to the standard of divine integrity; that which is imperfect, that which is evil, is of the opposite quality and character.

The mission of Koreshanity is to teach the world to distinguish between the true and the false, between good and evil; to define the laws whereby destiny may be reached in the attainment of immortal life; and to establish the great order of righteousness. THE FLAMING SWORD tells the truth about the present evil world. It does not rail; we hate no one, we entertain no malice—we are not fighting men, but false systems and conditions which stand in the way of the world's welfare and happiness. If we tell the truth about sensualism, about the world's perverted things, we are said to be severe. The surgeon may cauterize a wound, or amputate a limb to save life. Koreshans tell the truth and warn; they tell the truth because they love humanity.

The Heat of the Sun.

EDITOR FLAMING SWORD:—In the morning after sunrise, when the sky is clear, I feel the vital substance or energy, or whatever it is, called heat, on the side of the body toward the point where I see the sun. If the light and heat, which you call the "projected sun," are really up in the sky near the sea of hydrogen, why do we not feel the heat as though it came to us from the direction of the real place of the projected sun, instead of from its apparent position? Or do the rays of heat come to us in curved lines the same as light?—C. B., Salem, O.

We feel the heat of the fire in the stove or grate, as coming from the particular location, because the heat is conducted by processes of radiation and induction. In such cases, the intensity of the heat decreases as to the square of the distance. But heat as heat does not radiate from the sun, as demonstrated by the fact that the higher the altitude the lower the temperature. If heat as heat radiated from the sun, there could be no snow-capped mountains, and the heat of the sun would increase in proportion to our altitude.

Light and heat are in unity in the solar

ray; the ray is biune. Light is electric, while heat is magnetic; but the magnetism of the ray is produced in the material substance with which the rays come in contact; in other words, heat is created when the rays enter into conjunction with the body or with the earth. Hence, the heat of the sun warms the sides of bodies which intercept the sun's rays; and at sunrise the rays are horizontal because their downward curvature gives the sun its apparent position on the horizon.

* * *

Unsolved Problems in Science.

Dr. Mueller Describes the Groping of the Scientists; False Premises which Keep Them in Ignorance.

The remarkable progress in all branches of human knowledge, the wonderful discoveries and inventions made during the nineteenth century, have created the impression in the minds of many people that the coming century will bring us much nearer to the solution of the great secrets of creation, if not the solution itself. So many things, it is argued by those sanguine people, which a century ago would have been considered utterly impossible have become realized during the century, that it is but fair to assume that we shall continue to unravel one mystery of nature after the other until we shall have discovered the ultimate reason of everything; that is, until we have gained full knowledge of the essence and nature of all things in nature.

Their process of reasoning seems logical at first glance, but it leaves out of consideration the highly important factor of our natural limitations which eventually must put a stop to all further progress beyond the limits of our perceptive and reasoning powers. Philosophy has long ago recognized the existence of those limitations. The basis of all our knowledge consists of the results, direct or indirect, of *empirical observations*. By a process of reasoning, natural philosophy has deducted from the result of those observations certain laws which were finally accepted as so called "eternal truths." Kant has subjected pure reason to a thorough and exhaustive criticism, and the conclusions of his masterly work may be summed up in the sentence, there are no eternal truths.

All our empirical knowledge, upon which we have built the structure of "eternal truth," has been arrived at through the medium of our perception. But our perceptive power is subject to constant changes and is gradually developing. The natural consequence is that truths which we evolved from the sum total of our empirical observations ten, twenty, or a hundred years ago, do no longer appear to us as truths from the standpoint of our superior knowledge, acquired by more perfect means of observation and perception. These constant changes necessitate a constant reconstruction of the structure of science. All the elements of

our knowledge are so closely connected with one another, so completely dependent upon one another, that the *slightest shifting of one link* is felt in and materially affects the entire chain.

The great stumbling block in the path of science searching for truth, consists of the fact [assumption] that there is no absolute standard of truth, that no one really knows what is the truth. In fact, everything is truth—but not to every one. There is no absolute, only relative, truth. In that fact lies our limitation. It stands in our way to the solution of the highest and most profound problems as to the source of all things that are, as to the nature of mind and matter, and as to the mutual relations existing between them. The battle royal between monism and dualism is still undecided, and neither victory nor a compromise is possible, because both theories can never be more than relative truths, and there is no way of bridging over the irreconcilable contrasts. Matter may move matter, mind act upon mind. But how can matter act upon the mind, something that occupies space, upon something that does not occupy space?

No theory, however ingenious it may be, can explain to us the mutual relations between mind and matter. We do not even know whether matter really exists, or whether it is not merely a creation of our active mind. We perceive that matter constantly undergoes changes, but we do not know whether those changes actually take place, or whether they are merely the reflection of changes in our perception. The attempt to dispose of matter by putting force or energy in its place is merely an acknowledgment of the impossibility of solving the mystery of matter. It means a change of the problem, but not its solution. The theory of casualty may explain the transformation of one motion to another, but it does not lead us to the reason of the motion itself. Even in attempting to solve apparently more tangible problems we soon reach the barrier of our limitations.

Chemistry teaches us that matter consists of various chemical and mechanical combinations of certain primary substance called elements. The study of chemical combinations led to the establishment of the atomic theory. The latter is undoubtedly ingenious and apparently perfectly logical, but if we follow it out in its consequences, we soon find ourselves in a dilemma! If the atom is indivisible it cannot occupy any space, for everything that fills space, no matter how small, can be thought divisible, and must be divisible ad infinitum. But, on the other hand, if the atom is really indivisible and does, therefore, occupy no space, it can never be a part, however small, of matter. $0 - | - 0 - | - 0 - | - 0$. . . to infinity will always be equal to 0. The total is equal to the sum of its components. Inasmuch as the total, in this case matter, occupies space, that quality must essentially pertain to every part, however small, of the whole. The logical deduction would be that matter is composed of parts which are not matter, a theory which is obviously unsound.

Thus we continue to grope through the labyrinth of mysteries surrounding us, always hopeful, notwithstanding the fact that at every turn the gigantic interrogation point of the "unknowable" stares in our face!—DR. WILHELM MUELLER, German Scientist, in Chicago Tribune.

THE DAWNING CENTURY.

The century dawns. Another hundred years
Have done their wondrous work, closed
their accounts,
Folded their tents and slipped into the
past.
We will not say those passing years are
dead.
The true past does not die. The good
still lives.
All that was good or true in all these years
Will live and act within the coming cen-
tury.
No Alexander sighs for greater worlds to
win;
No Caesar leads the mighty hosts of Rome;
Yet what was great or good in Greece or
Rome,
Lives in the lives of nations of today.
The present is the total of the past.
We of this age are heirs to every age
That yet has been. And thus equipped
with power
From out the centuries, we'll make this
last
The best of all that yet have ever been,
The boast of all the centuries to be.
We will not sigh for ages past and gone
And wish them back, as though misspent
or lost.
Old coffers would not hold the present
wealth;
Old barns contain the harvest of our fields.
Nor will the old forms hold the growing
truth
That yearns for utterance from the living
lips
That are God's trusted Messengers today.
There are yet greater worlds for us to win
Than Alexander ever won. There are
Still mightier forces to be led to wars
More glorious and to victories more grand
Than Caesar's conquering legions ever
knew.
The century that hastened to its close
Has been majestic in accomplishment—
More full of all that makes an era great
Than any that have led the line before.
And yet we hope for better things from
thee,
Thou swiftly coming twentieth century.
New Century, hail! With loving hearts
and hands
We welcome thee, and we believe that
thou
Hast larger truths in store for seeking
minds
And earnest hearts than yet have been re-
vealed.
God guide us through thy gates, and all
the way
Along thy swiftly passing years. And
may
We, true to all our duties as they come,
Behind us leave a legacy, more rich
For future years than our blest heritage
From former ones. Again, New Century,
hail!
—REV. D. H. OVERTON, in Brooklyn Eagle

Consolidating World's Governments.

The Century of Greatness Destined to Change Maps and Make the New Empire.

Graphic evidence of one great change which the nineteenth century has brought, is at hand in the comparison of maps of the world as it was 100 years ago and as it is today. Not alone in the exploration and delineation of the great areas which then were blanks on the map, is this impressive. The extension of geographical knowledge is of consequence as another of the noteworthy contributions to the century of science, but it is not first in the lessons of the atlas. Even more important is the distinct tendency to a consolidation of world-government, quite as apparent as the movement toward commercial combinations, which is the theme of constant discussion.

To a degree that would not have been predicted by the most sanguine prophet after the fall of Napoleon, the dominions of the feeble rulers and races—white, black, and yellow—are being absorbed into the empires of their powerful neighbors, near or far. South America remains untouched, guarded by the country which maintains the Monroe doctrine in the western hemisphere against European encroachments. The republics to the southward, however, undergo a chill of apprehension at intervals in the avowed fear that the United States will claim them some day, while protecting them from others. The rest of the world, however, is falling under the sway of a few powers.

Half a dozen nations are so dominant in world affairs that the others hardly need to be named in international dealings. The latter may be prosperous and even strong at home, but they are overtopped by powers which might easily absorb or crush them in such a readjustment as would follow a general war. The Scandinavian kingdoms are fearing the fate of Finland at the hands of Russia. Turkey and China have seen continual reductions of their territory for the aggrandizement of the same power. The union of Spain and Portugal is named as the possible salvation of two weakling nations. One is stripped of its colonies in both hemispheres, the other has remaining a great African domain which seems to be slipping into the hands of Great Britain. Belgium and Holland, commercial nations with large colonial possessions, are not extending their power, and could not fight against a strong enemy. Italy is losing its African influence; Austria-Hungary is threatened with a division and a war in which both would be the losers; Switzerland is guarded by its weakness and the jealousy of its neighbors.

At the same time, the great powers are becoming greater. Russia, Great Britain, France, Germany, and the United States have increased out of all semblance to their extent as it was 100 years ago, with the habit of increase well established and not yet interrupted. All the independent

states of Africa have vanished in the apportionment of the spoils of exploration except Liberia, Morocco, and Abyssinia. Asia is virtually Russia, France, and British, except for China, threatened with partition. Australia is British. The islands of the Pacific are no longer derelict. Within the empires federations are forming. Among the empires are alliances and "agreements." The government "trusts" are organized to reduce competition, and the small competitor in the trade is going out of business. The process offers one of the most picturesque examples of the tendency toward centralization and consolidation of authority "for economy of administration and better regulation of details."—Editorial in Chicago *Record*.

* * *

Twentieth Century Socialism.

Views of a French Socialist Concerning the Coming and Success of the New Society.

The Socialistic movement is co-extensive with the civilized world. It knows no national limits. Where civilization is high, there collectivism is the strongest. The twentieth century will see it in full swing. It will not retrograde. The hands of the economic clock can never be moved back to feudalism. Socialism cannot remain stationary, for it is a vital force. The only possible evolution for it is in an onward and upward course.

Socialism works for concord and peace. It makes generous hearts, and it gives us men of good will. The solidarity of the human race should be the aim of noble minds. Such solidarity enforces the sovereignty of right. Might is not right, and never will be with the people. Solidarity of the race breaks the back of mere brute force. Men should not bend the knee to blind power. Solidarity promotes peace. What can be more noble than a festival of work and peace? Honorable peace is more glorious than the most brilliant war.

The grave and delicate questions of social economy are now all tempered by Socialism. Mechanism and invention are of use only in so far as they improve the position of mankind. We measure the degree of a people's civilization not by mechanical improvements, but by the welfare of the men of toil. This is the highest and noblest standard of measurement.

It is generally laid down that man is the architect of his own fortune. But society must let him have the leisure to work it out. He must not be brutalized by a task beyond his strength. This applies to all nations and races—for sons of different races and citizens of different nationalities belong to the same family. The duty of all is to increase the common patrimony. The legion of unknown toilers must not be forgotten.

In the coming century, the organisms of iron and steel will continue more and more to replace flesh and bone, epidemics will be unknown, distance will still further disappear. Science will keep on multiplying the means she puts at man's disposal.

The greatest service it can render to man is to teach him the material and moral grandeur of union—of solidarity. Where Socialism holds sway, the hatred born of uncultured brains disappears. It vanquishes misery.—M. MILLERAUD, French Socialist.

* * *

The Century's Bloody Sunset.

W. T. Stead Predicts that the World will be Shaken by Convulsions of War!

The nineteenth century sets in blood. In China, the European nations, in Africa, Great Britain, and in the Philippines the Americans are all doing evil that good may come, with astonishing confidence and intrepidity. The evil is obvious enough. The good still lies in the future. What is plain for all men to see is, that the Chinese factor may dominate the whole problem of the new century. It is rash to prophesy when so much uncertainty prevails as to the data. But unless the closest observers are utterly mistaken, the awakening of China—achieved with so much perverse expenditure of effort and such infliction of hideous suffering—threatens civilization of the West with dangers which have hitherto been simply unthinkable.

Whether from a military or from an economic point of view, the breaching of the dam that has hitherto contained the reservoir of yellow-skinned humanity is one of the most hazardous enterprises to which Europe has ever addressed itself. Until we can ascertain something as to what is to happen in China, no one can hazard an estimate as to what will happen elsewhere.

Greatest War Yet to Come.

What I expect is, that there will be early in the century a tremendous slump in militarism, imperialism, and similar inflated stocks. What I fear is, that before this takes place the world may be shaken by a convulsion of war, the like of which no living man has seen. All the elements abound needed to produce such an explosion. Should it come, mankind in the discipline of suffering may relearn many lessons which it has forgotten in the heyday of its prosperity. It is idle constructing our pretty card castles in a region in which before night the stoutest towers may be shattered by a shock of an earthquake. For the war which all men dread will inevitably be followed by a social cataclysm, the ultimate outcome of which no man can foresee.

I see no way of averting either the war or the cataclysm, if the nations persist in their present course of preferring the expansive extension of their frontiers to the intensive cultivation of the territories already in their own possession. Not in the conquest of new dominion to be policed, but in the conquest of the world by the principles of internationalism and federation embodied in the American Constitution, seems to lie the noblest ambition of the New World in the new century.

Redemption of the Body.

Paul looked forward to the redemption of the body. This is the time for that which he looked forward to. What does this mean? It means that this mortal shall put on immortality. That is to say, the bodies of the elect, or those in whom the saints rise, will be transformed from corrupt flesh to absolutely pure flesh, which will be capable of vanishing without the corruptible process called death. This will involve the victory over death. Chronologist John Collom, in his book, shows that this consummation will be within twenty-three years from this time (1923). Others say about nine years earlier. Immortals do not die, nor do they live forever in the earth in the same body. They go out of the world alive, the same as did Elijah, etc. The elect alone may so go out and in and find pasture. Other than the elect will be correspondingly affected and elevated in state, many to a position akin to angelhood.—*The Interpreter*. Denver, Colo.

* * *

The World's News.

Jan. 2.—Ignatius Donnelly dies suddenly of heart failure, at Minneapolis.—Debut of Ruth Hanna a society event at Cleveland, O.—Earl of Hopetoun inaugurated governor of federated Australian colonies.—President and Mrs. McKinley receive 5,000 guests at White House on New Year's.—One of Cudahy kidnapers arrested in Nebraska.—Assassin of Baron von Ketteler beheaded at Pekin.—Jan. 3.—Lord Roberts arrives in London and is received with honors by the Queen.—Cape Colony Dutch in revolt; guns from warships at Cape Town landed, and martial law is proclaimed in several provinces; Boers invade the territory to south and west.—Secretary Root plans a war College.—Thieves, burglars, and holdups terrorize Chicago citizens.—British steamer wrecked off coast of Newfoundland.—Dun & Co., commercial reporters, estimate failures for 1900 to exceed \$174,000,000, against \$123,000,000 in 1899.—Yerkes builds a \$5,000,000 residence on Fifth avenue, N. Y.—Jan. 4.—England agrees not to interfere with Russia's efforts to grab Manchuria.—Aguinaldo reported dead.—Bishop Ninde dies suddenly at Detroit.—Jan. 5.—Kitchener calls for 5,000 from Cape Colony to resist Boer invasion; gold mines in danger; alarm in Cape Town prevails.—Gage plans a 45-cent dollar for Filipinos.—Senate discusses army bill.—Chinese affairs hanging fire; jealousy of powers and hitches in terms.—Jan. 6.—Tesla claims message from Mars; conservative scientists laugh at the electrician.—Decision of Judge Dunne checks Chicago gas trust.—British situation in South Africa reported critical; conditions the worst since Boer successes on Modder river; Englishmen abandon talk of unconditional surrender of Boers.—French scientists denounce the salt elixir as a fake.—Duke of Saxe-Weimar is dead.—Cardinal Oreglia is candidate for the papal throne.—Jan. 7.—Armour, famous Chicago packer, dies of heart affection.—8 men suffocated at Minneapolis fire.—Bandits busy robbing Chicago elevated railroad stations.—The pope

consecrates the twentieth century in St. Peter's.—Society appears in children's dress at Cleveland, O., and acts like babies; a taking fad which the church may adopt instead of bazaars.—6 cases of smallpox in Chicago.—French press predicts the fall of England.—Jan. 8.—21 Children burned to death during fire in orphan asylum, Rochester, N. Y., and others are injured fatally.—McKinley has the grip.—Startling reports of more Boer successes; Kitchener reports a costly engagement near Lindley; also at Naauwpoort; Knox loses 120 men.—50,000 homeless and hungry people tramp the streets of London; 7,000 fed by the salvation army.

* * *

The Flaming Sword's Exchanges.

The Saturday Evening Post.—A number of very interesting articles appear in issue of January 5, among which we may mention; Our Merchant Marine, by Clement A. Griscom, of the American Society of Architects and Marine Engineers; American Diplomats and Court Costumes, by Hon. John W. Foster; Booms in Wall Street, by Henry Clews; and English-China, by Frank G. Carpenter. The number is replete with current history, fiction, and editorial and literary reviews.

The Brooklyn Eagle.—The Monday edition is of special interest, because it contains reports of a number of sermons by New York clergymen, notably Rev. Hillis, of Brooklyn. This department of the Eagle is known as the Eagle Pulpit, and many of our readers who are watching the signs of the times would be interested in the matter which fills two large pages of this daily. The Eagle Company will mail the Monday editions for one year to any address for \$1.

The New Voice.—This vigorous prohibition weekly appears in new dress in issue of January 3, 1901. It is now under the direct editorial management of Mr. Wooley, the prohibition presidential candidate. An interesting article of this issue is How the New Voice is Made, containing views by both pen and camera. \$1.00 per year. 315 Dearborn street, Chicago.

Journal of Magnetism.—Lloyd Jones' monthly magazine of mental and physical culture—first number issued January 1, 1901. 16 pages, illustrated. Contains lessons on correct breathing, cultivation of grace, and the restoration of health. 10 cents per copy; \$1.00 per year. 156 Washington street, Chicago.

Carter's Monthly.—This is a magazine of Chicago club life, ably edited, and finely printed and illustrated. History, literature, and art as well as the topics of the times, are discussed. 10 cents per copy; \$1.00 a year. 69 Dearborn street, Chicago, Ill.

Occult Truths.—An ably edited monthly devoted to occult subjects; opposed to many modern evils. \$1.00 per year. Published by Chas. W. Smiley, 943 Massachusetts ave., Washington, D. C.

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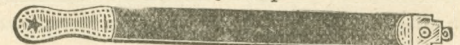
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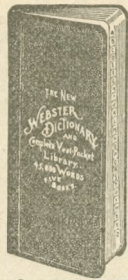
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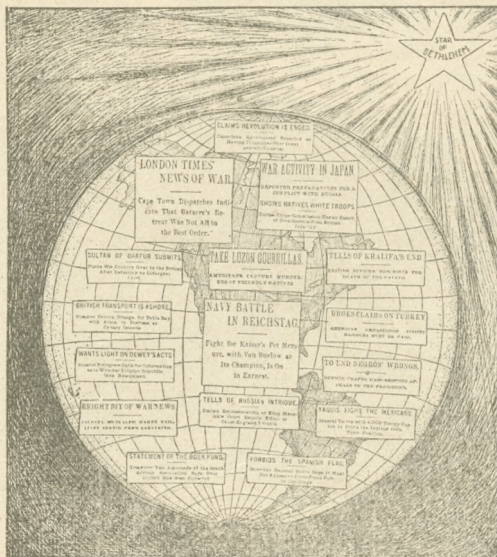
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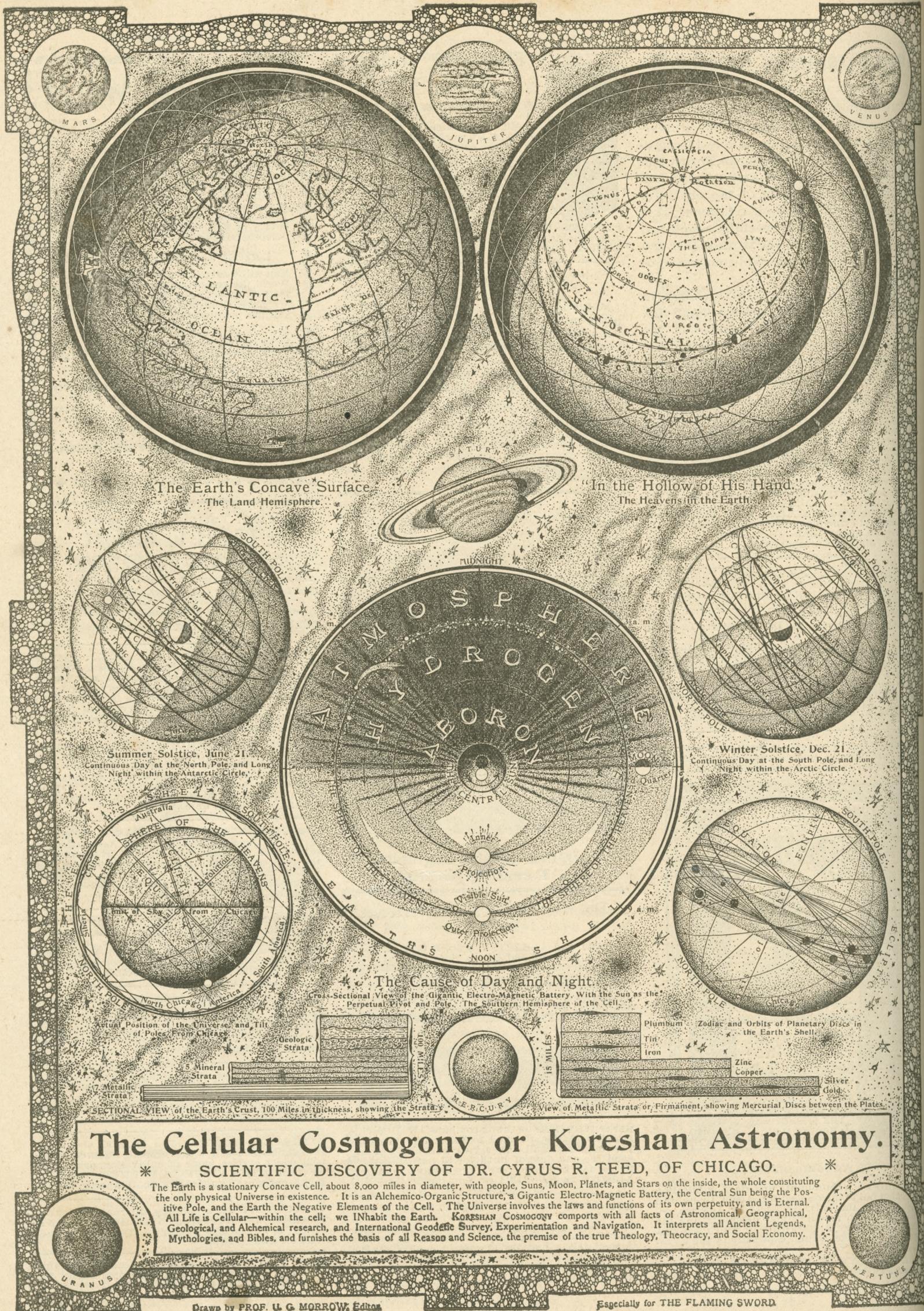
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