



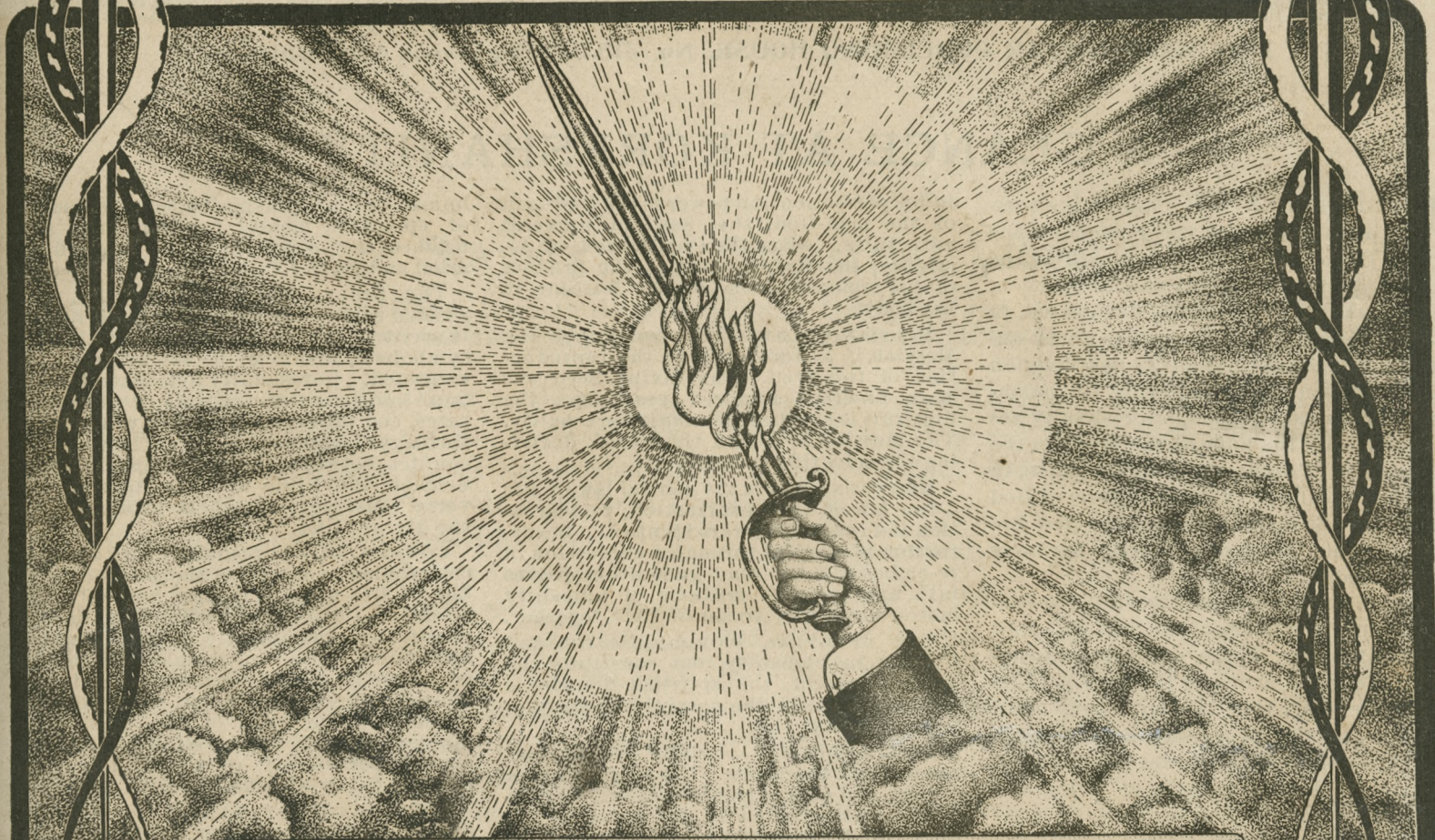
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, APRIL 26, 1901. A. K. 61.

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ASTRONOMY

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**PROF. U. G. MORROW**, Editor-in-Chief.

**EVELYN BUBBETT**, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

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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 upiversal 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 Communitistic. 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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CHICAGO, ILL., APRIL 26, 1901. A. K. 61.

Whole No. 438

## Wage Slavery and Industrial Liberty.

Two Antithetical Conditions Which have to do with Human Discipline and Progress; the Curse of Competism and Impending Woe; Organic Socialism.

**W**AGE SLAVERY is the direct and legitimate product of the competitive system of world-wide practice. The fact that it exists, and has existed for ages, is sufficient proof that it has obtained from a necessity residing in eternal and inevitable law. It is necessarily one of the factors of that discipline which every man attaining to divine Sonship must have experienced. It does not follow, because it is essential as a factor in the processes of development into life, that the men who are wage slaves today must remain wage slaves tomorrow and forever. Wage slavery is the curse which was pronounced in the beginning of the declension (fall) of man. This curse will culminate with a woe equally pronounced and emphatic. The curse has been defined by the writer of Genesis; the woe was predicted by John the inspired Revelator.

Nothing can exist throughout the universe, which does not have its antithetical correspondent; and wage slavery is the correspondential antithet or opposite of industrial liberty. As long as the warfare wages between the employer and his hireling, so long will there be wage slavery, and so long will the wage slave be robbed of the products of his industry. The contention for higher wages is a confession on the part of the wage slave, of the rights of his oppressor to the lion's share of his productions. The demand should not be, "give us higher wages and shorter hours," but, "we demand our share of the results of our coöperation in

the productions of industry, and we demand that the hours of industry be so reduced that our efforts to enrich the world shall be to us one of the sources of our recreation."

### Centralization of Conflicting Powers.

The great combinations of wealth made to control the commercial and industrial systems of the world, have in view the purpose of the few to dominate the many; and there can be no question as to the mental attitude of the men skilled in the control of the great affairs of the human race. They say: "We are the natural and legitimate custodians of all human interests, for we have demonstrated our ability to manage extensive enterprises, to accumulate the proceeds of aggregate labor, and to skilfully manipulate its control." The centralization of the money power is one of the inevitable consequences of the competitive system. The centralization of the power of the wage slave is another equally pronounced and fatal determination. It seems to be quite natural for men to take one or the other side of this contention, the breach of which broadens as time elapses; but both sides are wrong; both are the result of a false conception of rights and methods of correction. There is much talk of needed reform but the world requires no reformation; a radical revolution and a new world are the demand of the hour.

The responsibility of wage slavery resides as much

with the masses who accept the situation and divide the spoils with the thief, as with the employer and robber trust which are often charged with the entire guilt of the curse of competition. The masses who wear the chains they themselves forge, are as much wedded to the competitive abomination as the men who profit by the curse. The cause of the wage slavery curse has its source deep in the very constitution and condition of the human soul; it resides in selfishness, greed, destitution of the love of God, and therefore of the love of men.

Are we in sympathy with the oppressed or with the oppressor? Do we espouse the cause of the robber trust, or shall we enter the ranks of the labor unions? One course or the other seems to suggest itself to the superficial thinker as the only alternative; but the righteous course is wide of either of these factions to the great controversy now pending, and to finally result in the catastrophe of Gog and Magog. The labor union is one of the most dangerous and stupendous menaces to constitutional government and individual liberty which the twentieth century has to confront. It is founded upon, because it believes in the competitive curse; and it is as criminal to support its claims as to encourage the billionaire trust. On the one side, we find the operation of an authorized but false centralization of organic order and power; on the other, all the elements of chaos.

#### End of the Competitive System.

We would destroy the competitive system by the institution of an industrial order, the very basis of which is a revolution in the souls of men. The employer and employe would cease to exist; there would be no contention for an increase or a reduction of wages; an equitable distribution of all the products of Nature and art would forever settle the controversy. This change from the competitive to the communistic and coöperative order will not come to the world through a gradual evolution, but through a new baptism, the forces of which are conserving and energizing.

The method advocated by the socialists is to agitate the questions of socialism until the masses are in favor of a new social construction; but the diversity of opinion as to the details of operation is so great as to preclude the possibility of any organic arrangement or power. Anarchism is a modification of socialism. "The judgment of all is greater than the judgment of one." "Do away with government; do away with law and order!" Suppose we examine this point from our knowledge of the operations of great enterprises like the conduct of a railroad system. In a railroad combination there may be employed 20,000 men. The judgment of 20,000 men is greater than the judgment of one man, but these 20,000 men must be individualized; each must think for himself, on his own lines, and independently from all the others.

These 20,000—under the impulse of anarchism—will say: "Now, we have attained to that condition in which every man is a law unto himself; let us construct a great railroad with thousands of ramifications, and conduct the system according to the principles laid down by anarchy"—and the 20,000 coöperators start out to construct and manage the road. What would be the result? It does not require two minutes' thought from any person capable of any reasoning power whatsoever, to decide the question; and it would be decided against all the contentions of the anarchist. Anarchism is not to be considered in view of the development of cosmos from the conditions of chaos.

#### Organic Socialism Must be Imperial.

Socialism, to be organic in the full sense of the word, must be imperial. It does not follow because the imperialisms of the day are of the satanic order, or, more strictly speaking, of the satanic disorder, that there can be no imperialism of a divine order. The form and function of the physical universe are imperial. This is the true pattern of social government for the genuine social order. Organic socialism will not only be imperial, but it will begin with a thoroughly organized, and workable, and working order. It will begin its work in the rough. It will be decidedly pioneer work; and those who are made worthy through generations of experience on the lines of metempsychosis, to submit to the privations and hardships of the nucleus of instalment, will provide for themselves the right to Court positions; for the genuine socialism is the establishment, primarily, of an order of kings and priests unto God.

The divine social order has already begun in earth; its foundations are laid, and its system is in working order. If at any time there has been a stage of experiment, that stage has given way to the one of organic power. Koreshanity as it exists today, is the beginning of the divine Kingdom in earth. It is as absolutely the product of the Christian dispensation, as the Christian age was the product of Judaism. It not only incorporates the fundamental principles of Judaism and Christianity, but whatsoever elements and principles of development the nearly two thousand years of progress and experience the Christian age has added to Judaism and Christianity.

We have reached the time in the history and progress of the world's career, for the establishment of the divine cosmos, but not for the permanency of anarchistic chaos nor democratic socialism. God's Imperialism will take the place of that republico-democratic phase of chaos called government, which provides for the formation of the two great antithetical and conflicting trusts—the billionaire robber and the labor-union murderer. These are the legitimate offspring of the great competitive system of commerce and industry; and through the final onslaught of these two great contending factions and powers of evil will come the catastrophe of Gog and Magog.

## Coming of the Immortal Genus.

A New Race of Men to Constitute the Fruit of the Age; Fundamental Truths of Life which Koreshanity Reveals through its Prophet.

**WE** HAVE CONSTANTLY urged upon our readers the great fundamental truths of Koreshanity, among which is the pronounced fact of the fruition of the age in the new genus or race of men. To that portion of mankind even *professing* the Christian faith, but who are so rankly material as to ignore the positive teachings of the Lord and his Apostles, this prophetic statement will appear ridiculous. However, we cannot resist—though bringing ourselves into disrepute, ridicule, and persecution—the authoritative mandates of the power by which we are overruled, and which compels us to proclaim the facts of the age.

There is to appear upon the field of human development another race of men. This race is not coming into the world through any slow process of evolution. The changes upon which the new development depends are to be pronounced and sudden. The material for the creation of this new genus is the mortal humanity already in existence. Involved and operative in this change are the laws of metempsychosis, reincarnation, and the dematerialization of the present humanity. We have reiterated our absolute knowledge of the laws and principles of the biologic conflagration, by which is to be brought about this greatest of all transformations through which the world of humanity has passed in twenty-four thousand years. This race of the Sons of God will constitute the reincarnation of those who, 1900 years ago, were impregnated with the Holy Spirit.

We have reached the completion of the cycle; the Christian dispensation is ended, and the fruit of the age will be as we have so often declared—the product of the planting of the Son of God, and therefore his multiplication in men. “To all that believe in his name, gives he

power to become the Sons of God.” This prediction is to be literally fulfilled in this world, in this generation; and we are here, appointed of the Almighty, to tell the fact and processes to the world, and to discharge our obligations in the matter without fear or favor. We are commissioned of the Almighty to make this enunciation.

The moral and spiritual degradation of Christendom, the materialism into which universal Christianity has declined, and the tendency of modern culturists to dispute the supernatural powers and processes by which the great Jehovah, through all the ages, has revealed himself to the world, preclude the possibility of a reasonable consideration of the dictates of the modern prophet. The term supernaturalism is taken to be synonymous with the term no law, as it is supposed by many that nothing is supernatural. There is a physical and a metaphysical domain. There is a realm where natural law operates, and there is a sphere of existence where supernatural law pervades and is active. Super means above, hence supernatural would signify above the natural. The forces of the supernatural domain may so operate through electro-magnetic and biological alchemy as to resolve in alchemic fires the humanity which generations of progressive development have prepared for the conflagration.

We know whereof we speak. We know the great conflagration is about to be precipitated, and that no power in heaven, earth, or hell can save the world from its present corruption but the power of the Almighty God, to be wrought through his prodigious miracle of the ages. It is to this end that Koreshanity is serving the world, for it is in the province of the Koreshan order to organize the biologic battery and to institute the processes that will insure the conflagration.

## Immortality and the Flaming Sword.

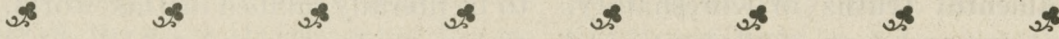
**A** CERTAIN PERSON in Washington, D.C., claims to have promulgated the doctrines of immortal life in the body, six years before the Founder of Koreshanity enunciated his doctrines and claims. When we first met this person, she claimed to have already reached immortal life in the flesh. We attempted to convince her that she was still as mortal as ever, and that immortality in the flesh had to be attained through the application of certain laws and principles, one of which was that of mental and physical celibacy. Whether she ever attained the conviction that she had *not* reached the immortal state, we have yet to learn. We have met other people who claimed to have attained

the immortal state; others who claimed that there is no mortality, that all is immortal. Of this latter class there are tens of thousands. The fact remains, however, that no person in earth has reached the immortal state. None will ever attain to immortality except through obedience to the Decalogue, scientifically expounded. We were the first to set forth the principles and laws of immortality in the flesh; and furthermore, **THE FLAMING SWORD** is the only publication in the world which is promulgating the science of immortal life.

**THE FLAMING SWORD** is the divinely authorized representative of the Flaming Sword which God placed at

the East of the Garden of Eden, and which turns every way to keep the way of the Tree of Life. The Flaming Sword of which the publication, *THE FLAMING SWORD*, is the representative, is the conflagration now about to dissolve the humanity which is rising into the new

Eden state. We can afford to bide our time. God waits, we can wait also; but the world will confess that the Prophet has been among its people. Immortality in the body is an assured fact. It will be attained through the observance of the law of God, the law delivered to Moses on the Mountain.



**T**HE GUIDING STAR Publishing House must have two thousand dollars from outside sources within thirty days. We are giving all our time to the work of revolutionizing the world, to the work of making a new cosmos. We spare no pains to give to the world more than it has heretofore returned. We contend that it is no more than right that our work be sustained by those who profess an interest in it; and we believe also,

that we offer in this call for contributions, an occasion to manifest a devotion on the part of many who will gladly avail themselves of this opportunity to aid in the promotion of our Cause. This may come in the form of advance subscriptions to *THE SWORD*, advance payments on literature, on new edition of the *Cellular Cosmogony* about to be issued, and on the *Dictionary of our own scientific vocabulary*, with helps to understand the *Koreshan System*, or as donations.

## The Wonders of the Divine Motherhood.

The Glory of Deity to be Revealed in the Unveiling of the Divine Isis; Deity's Rest in the Flesh of His Femininity.

BERTHALDINE, MATRONA.

**E**VERY FORCE in the universe has a material basis, a footstool upon which to rest, or in which to act. God Almighty, the ultimate union of universal forces, the supreme central mentality, does not rest from his labors in earth, the basis of all his activities, till at-onement is effected with the most involved and complex form of earth, through which he evolves his most elaborate and complex thought as the great material universe. This final resting-place of Deity is the form of the divine Motherhood, the material form of woman.

When the Ark of the Covenant rests in this most holy place, the world that is weary may find the long-sought rest in the Lord our Righteousness. God's rest, this coming Woman, is the divine origin and destiny of all matter, or motherhood, composing the material universe—the pediment or basis of all energies ascending to the Father. Without her the Father could do nothing, for she is *Haveh*, the mother of all living, in whom alone God can live and move and have his being. God is not, save as all creation serves to perpetuate the fulness of the Godhead bodily, as the seed of the woman. The center is as dependent upon the circumference, as is the circumference upon the center. In the interdependence of Fatherhood and Motherhood in final conjunctive unity, resides the biunity of Deific life.

The Fatherhood of God remained occult till the Man of God arose from the dead to reveal it as his ruling attribute. The Motherhood of God must remain occult, the veiled Isis, till she descends from God out of heaven, a glory to be revealed. Her unveiling, or the revelation of the attribute of Deific Motherhood, will result in the giving of the crown of life to the seed of Abraham, one holy Seed, and the Birth of divine Manhood to all the Gods,—the order of Melchizedek,—of

which *Eloah Jehovah* is High Priest. "Then shall the earth yield her increase; and God, even our own God, shall bless us, \* \* \* and all the ends of the earth shall fear him." "The tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land." Saith the Lord God: "The flock of my pasture are men, and I am your God."

The revelation of the Motherhood of Deity is the promised revelation of Jehovah's "more excellent glory" to his waiting people, the flock of his pasture—the fruit of the Tree of Life. She, the Lord our Righteousness, will bring forth as her fruit the kingdom of the Gods in earth. The earth is the womb of all Nature, for the reproduction of her arch-natural and supernal glory, in which the Gods have age-lasting, universal dominion.

There are people to whom the science of the divine Motherhood is so occult, that they are as impoverished half orphans, and even worse than fatherless, in that they call Father a bodiless, unknown quantity credited with a decree making adoption "their forlorn hope." Koreshans are not of these lean cattle. The God of Koreshanity is Jehovah—the ultimatum of universal life, who is Father-Mother Deity, holy Seed, in whom all fulness dwells—the living Word which, spoken, is the language of all creation.

Creation silent before Him, betokens the secret presence of her Lord. "Be still and know that I am God," saith the voice of one crying in the wilderness. There came a mighty wind, "but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire;" he was in the "still small voice" of the crying Messenger—the voice of Truth. The Man of God commanded the earth to keep

silent before her, that the footsteps of her Creator might be heard; the increase of her Motherhood be brought forth with rejoicing

The science of Koreshanity teaches the Motherhood of Deity; and that Motherhood—the Church Triumphant in the heavens—descends to bring forth from the earth his crown of life, and to restore to his rightful dominion the divine language derived from his spoken Word. Confessing the Motherhood of Deity gives renewed spirit and life to all matter, bringing it into such conjunctive unity with her holy spirit, the science of truth, that spirit and matter are known as one substance in two transmutable conditions—the supreme application of this truth being apprehended by the science of the law of the true cross of Christ.

We know that the flesh of Christ becomes the Spirit of God in humanity, and that the Spirit of God in humanity becomes the flesh of Christ through the mediumship of divinely anointed Womanhood, the Motherhood of God. In the eternal unity of interdependence the Fatherhood and Motherhood of Deity exist, expressing the grace of reciprocity. “Freely ye have received, freely give.”

All is *not* spirit; all is *not* matter—all is both. He that confesseth not the coming of Christ in the flesh is antichrist. He that rejects the holy spirit of truth, is but matter dead in trespasses and sins. God materializes as the flesh of Christ, and the flesh of Christ dematerializes to the Spirit of God. No flesh of Christ is now manifest; but its holy Spirit may be spiritually discerned by the rational mind, in the science of truth, whose body of doctrine is that holy city which John saw descending from God out of heaven, adorned as a bride for her husband. No flesh of Christ—the immortal flesh—can be manifest save as a result of the applied science of this doctrine to life.

We must know and apply the science of truth concerning the laws of its reproduction from the soil in which the holy Seed was planted. This soil was the church militant, which received the sword of truth to perish by it. “I came not to send peace, but a sword,” said Jehovah. “All they that take the sword shall perish with the sword.” When the church militant is slain,—dead to all but her Lord,—the life of the Church Triumphant hidden in him shall descend to make her alive as his flesh and blood, the meat and drink of the world to come—Mother of all living.

Materialists and spiritualists, or atheists and anti-christian scientists, are the outermost precipitations of the divine biunity of spirit and matter. They are extremes—opposite poles. So far are they from truth—

the almighty unifier of their divine origin, that only the everlasting arms of divine love and the X rays of celestial wisdom can ever restore them to the holy communion, the divine fellowship which the church of the living God has with the Father.

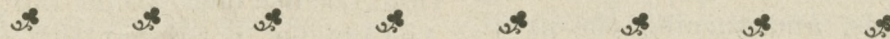
The folly and sin of ignorance (ignoring the science of truth) will be made manifest when—in the fulness of time—Haveh, the Tree of Life, stands forth victorious with the 144,000 Sons of God, each bearing in his forehead the name of the Father; each confessing his material origin, saying “a spirit hath not flesh and bones, as ye see me have.”

Divine Mater, God’s Motherhood, is the door of entrance to all arch-natural and super arch-natural life. She is the continent of all; within her shall be found the God of all. There is coming a new thing in earth: “A woman shall compass a man,” and “She shall be called, the Lord our Righteousness.” She is the righteousness of saints, which is to say, His flesh.

As one whom his mother comforteth, so will the Lord comfort all them that fear him. She will gather the flock of God as a hen gathereth her chickens under her wings. The groaning creation will be by her delivered of the many Sons of God. “Remember now thy Creator in the days of thy youth.” Honor thy Father and thy Mother Deity; exalt to the throne of their glory all the life potencies of being; let them no longer bow down to graven images, the precipitations of mortal lust—gods of the ignorant. Exalted to Deity, the aspirations of mortal mind will find in the divine Motherhood the power of transmutation and elaboration which shall clothe them in the divine image and likeness, and lead them forth, more than conquerors through Him that loved them.

The confession of his Name by whom they were begotten and quickened to newness of life, and obedience to the laws of his being, constitute the keys which admit the penitent to the sphere of redemption—“the Golden Bowl of the sacred candlestick, which breaks into the redeemed Israel, the zone of God’s glory, sounding forth the Deific song of joy, and radiating the energies that renew the universe. Only the Motherhood of God can bring forth the divine brotherhood of man, and give supreme honor and glory to the Fatherhood of God.

If the voice of one crying in the wilderness is not heard, and the way of the Lord is not walked in by the people who have called themselves by his name, their house will be left unto them desolate. Swift destruction will come upon them, and they shall be scattered as wanderers without God and without hope in a condemned world, till the wrath of outraged love be overpassed.



The denial of the Lord Jesus as the Savior of the world, of the Bible as an inspired book, and of God as a *personal being*, is a characteristic determination of modern spiritualism.

All spiritual things are grounded in natural things; and where the groundwork is, there must be also the root of spiritual things, and here at this root must the axe be laid.

# Jesus the Christ and Modern Civilization.

The Character of the Messiah not Manifest in the Affairs of the World; False Claims Made by Leaders of Church and State; Greatness of the Ancients.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

TO FORM an adequate conception of the importance of the immortality of the soul, it must be viewed from every possible standpoint. Nothing—with one single exception—would lead us to believe that there is anything immortal (undying) in man. If there is any such thing, and we have no doubt there is, that one exception must have possessed the secret of it, and be able to tell it. He said: "I am the way, the truth, and the life," eternal life—immortality. "God only hath immortality."

"To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Seed is not seed except it be sown, when in the harvest it will produce the seed multiplied. Jesus himself declared that the Sower, which was himself, the Son of man, sowed the seed; that the earth which received the seed was the human earth, and that the harvest was the end of the world. The word which in the original is rendered world, every scholar knows, means only age or dispensation. Of the two words used, one signifies the time of an age, the other, its human institutions. When that time comes (and the real Scientist knows we are on the eve of such coming) there will be men, immortal, like the Seed—Christ Jesus, and the kingdom of heaven will be established in earth, according to the prayer he taught his disciples to pray.

Is Jesus the foundation of our civilization? Let us dig down and see. "Other foundation can no man lay than that is laid, which is Jesus Christ." A foundation is not a whole building; and a building to endure, along with the foundation, must have the same lasting quality. Jesus came to fulfil God's law; he was the embodiment of that law whose commandment was: "Thou shalt not kill;" and when his disciples wanted him to destroy those who did not follow him, he rebuked them, saying that he came not to destroy men's lives, but to save them. The principal employment to which all others at present must give way, is to learn how to kill, and then actually to kill not only the heathen, but our professed fellow Christians.

The law of God declared, "Ye shall not sell the land forever, for the land is mine;" and provided that every man should have his portion, which no usurer or tax-gatherer could take from him, and which he himself could not alienate from himself beyond the jubilee; whereas our boasted civilization is rapidly gathering all the land into few hands, and turning the great masses into hopeless, disinherited wage slaves, and forcing thousands into becoming tramps and vagrants, and frequently punishing them for being such.

The law of God strictly forbade usury, which meant any pay for the use of money, or anything that was let on usury, and yet commanded the citizen to lend to his

poor neighbor, taking no usury; and if he could not pay at the seventh-year jubilee, to forgive the debt. Our civilization is built upon usury, which historians tell us has destroyed every nation that has fallen. The precept of Jesus is: "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil."

With regard to right and wrong, gaining eternal life or losing it, every man stood on his own foundation; as regarded subsistence, the Lord Jesus gave his disciples a common purse, and he knew the man he chose to carry it was a thief;—and it looks as though the character had cleaved to the occupation ever since. He drove the money changers out of God's typical temple, calling their business theft. He said: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." But our so called Christian civilization clutches after the things of a thousand tomorrows that can never come, turning millions into tramps and beggars, and then is never satisfied.

Jesus said: "Take not the uppermost seats;" but the spirit of our time says, strike for all the high places, neglecting no means to get there and to sustain yourself; for all things are fair in politics and war. Jesus said: "I have compassion on the multitude; give ye them to eat." We say, prisons and the rock-pile are good enough for vagrants and tramps. They would have plenty but for laziness, improvidence, and liquor; yet, throw them a few crumbs for sweet charity's sake.

Peace on earth, good will to men, was the proclamation which announced the birth of the Lord; but today, as never before, the whole fair earth is full of warring camps. Every industry is an army with banners, and the frequent encounters are little less deadly—though more bloodless—than those of actual war. At this time, Cedar Rapids has an object lesson of this kind. All that is produced is the product of labor, and the men who actually perform the labor are on a strike to get something more than a slave's wages out of what they produce. The opposite camp is bent on getting more money with which to pay dividends on watered stock, held by men who perform no productive labor.

To any one really in earnest to find the causes of human inequality, they are not far to seek. But men would not labor except for the incentive to accumulation. Selfish men would not, but are all men selfish? And besides, if present evil conditions—which compel men to overreach for fear of future poverty—were changed, would there be no incentive to labor for the common good? But great knowledge, as well as great wealth is necessary to make men worthy of eternal life. The poor, and shiftless, and ignorant who leave no great monuments of their learning and skill behind



them, are not worthy of eternal life. From the world's standpoint, poor chance then for Jesus and his followers—or at least for his followers!

We are often told that anybody who is industrious and saving can get rich. The industry of the world produces only a given amount of wealth annually. If the few, by means of law or otherwise, are able to appropriate what should be the shares of a hundred or a thousand men each,—and that without labor,—it must be evident that the masses whose labor produces all, must put up with so much less, even though it be slave's wages or none at all. It must stretch our credulity to believe that the old deacon's smart boys, when shut in of a rainy afternoon, can make five dollars apiece trading coats.

If J. Pierpont Morgan, the Vanderbilts, and their ilk, had immortality,—and the thinking man must see that all the immortality there will ever be will be right here in earth,—under present civilization, they would soon own all the wealth in the world, and all men could live only by their sufferance.

Let us examine the claims of the present to superior knowledge. A guess is only a guess; and if we argue logically with a guess as our premise, our conclusion will be nothing but a guess. It will add nothing to learnedly call it an hypothesis. The learned(?) scientist is obliged to admit that very much of what he calls science is only guesswork; but then, he sagely informs you that there are mysteries which nobody will ever fathom. The schoolboy knows that we live on the outside of a sphere; *somebody told him so*. Every great government has a geodetic staff whose business is to solve that problem which, confessedly, is still a mystery—one of thousands.

It will be said that heathen nations have left no traces to show that they were as wise as we are, hence fit for immortality. Let us take an inventory and see. Where do our historians go for their models and inspiration, but to Thucydides and Xenophon of that poor little heathen country called Greece? To whom do our poets turn but to blind Homer and Hesiod? or our

sculptors, but to that old Athenian, Phidias? or our architects, except to these same Greeks? If the labors of the painter had been as imperishable as the above, the oldest of the old masters, at whose feet our neophytes would delight to sit, would be another of those old know-nothing Greeks—Apelles. From what fountain does our learned, incipient judge and statesman draw the fundamental maxims of his calling, more than from that which watered the eternal seven hills of heathen Rome? And in our chief employment, war, where do our greatest generals get their instructions and enthusiasm, but from Alexander, Cæsar, Scipio, and that greatest of them all, the dusky Carthaginian, the African Hannibal? From whence does our patriotic love of liberty find its fires kindled more than from the example of Leonidas, Miltiades, Horatius Cocles, and the heroes of Thermopylæ, and Platea, and Salamis; or that stalwart Roman who, single handed, or at most with two assistants, defended the bridge against most valiant and powerful hosts until the farther end of it was broken down, and then, plunging into the rolling tide, swam safely to his own side, thus by the prowess of one man, saving his country's liberty?

If in the feeble efforts of our parvenue learned (?) scientist he finds a new thought for which his learned language has no word, where does he turn to supply the lack? He pores over the rubbish heap of those old heathen, generally Greeks or Romans, but mayhap, Egyptians, Persians, Hindoos, or others, even to the heathen Chinees, or the American Indian, when, marvel of marvels, he finds the word that exactly describes the thought he has but just discovered.

If we want to know what monuments will be left of our wonderful civilization, we will have to wait a few thousand years. It is tolerably certain that the stone eyes of the Sphinx will then look upon no monument of the past more lofty than the pyramids—the despair of our boasted knowledge and skill. How is it possible that our transcendent civilization can be based upon Him whom, if he were living now, it would consign to prison at hard labor as a vagrant or a tramp?

## In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE UNIVERSAL CLAIM at the present time is love for humanity. This is the virtue par excellence which all men concur to praise, while each is secretly rejoicing in the delightful conviction that his own heart is overflowing with beneficence. The test of human conduct was given nineteen hundred years ago, by one who knew what was in man. From that time down to the present, no one has lived who could fathom the human heart. No man has obeyed the injunction of Socrates: Know thyself. Self love is the bosom serpent whose black coils lie in every heart, but no one calls it by such a title. It is caressed and dignified by the name of love for humanity. Jesus gave the test which must be applied to this universal claim: By their fruits ye shall know them. Scientists claim that their work has been the outcome of unselfish impulse, hence it has contributed to wisdom and progress. They say that the nineteenth century has been the golden era of science—that there will never again be so many important discoveries. Genuine knowledge means genuine advancement. If modern science has brought truth then it has brought help, and the world must be better and happier than it was a century ago. What is the condition of the world by its own confession at a time when it claims to be permeated by fraternal love?

Matthew Arnold said that England presented the spectacle of an upper class materialized, a middle class vulgarized, and a lower class brutalized. Herbert Spencer says that self-regard in the United States has led to local civil wars, lynchings at the rate of three per day, a rise in the number of homicides from twelve to thirty per day in five years—with universal bribery and corruption in political affairs. Professor Alfred Russell Wallace says that the past century has been characterized by unprecedented progress in the interpretation of Nature, but in spite of our boundless command over these forces, there is today a greater amount of misery and starvation, of stunted lives in crowded cities, of mental and moral degradation, than in the preceding century. The claims of science are not justified unless its love of humanity has helped humanity. A great part of what it presents as knowledge is error; it has not solved the greatest problems relating to man and the cosmos; members of the wealthy class which has monopolized the benefits accruing from inventions and discoveries which increase luxury and ease, are acute sufferers from nervous diseases caused by inertia and self-indulgence. The case of science offers but one example of a general claim. All the doctors will aver that they are actuated by love for humanity, but they go

on taking fees while diseases multiply. Everybody knows that lawyers are purely humanitarian in spirit; while millionaires profess to hold their money in trust for those who lack the genius of accumulation. The phoenix is not rarer than the man who does not claim to be inspired with this exalted sentiment, yet the content of human misery is not lessened. The sin of the age is against the third commandment. When men claim a genuine love for their fellows, they take the name of the Lord their God in vain, for He alone is capable of love for man. When the world begins to improve, amelioration will be the fruit of God's love for the race. In the meantime, why justify false claims by a false name?

"Where in this beautiful country can you find a new thought? The *Adept* wants one; we are willing to pay a big price for it, but it must be a new one, (not a combination of old ones). Any one who will send us a new thought by mail, express, or freight, will confer an everlasting favor, and we will pay all the bills; (must not be sent C. O. D. unless we are allowed to examine them)." The *Adept* is franker than most of our contemporaries. It does not hesitate to confess its intellectual needs and advertise for what it lacks. This confession is accompanied on the same page by the following queries regarding the Cellular Cosmogony: "DR. TEED, 'KORESH,' of Chicago, affirms that the earth is a concave sphere, with a shell about 100 miles in thickness, and that outside of this shell there is nothing, not even space; if one were to jump off the outside he would not jump at all, or might fall onto himself; but we don't understand just what would happen. If we are not out of order, we would like to have DR. TEED explain what would happen if one (or several) were to dig a tunnel to the outer crust of the earth, and arrive at a place designated by the uninitiated as the jumping-off place, and were to discharge an eight inch rifle, loaded with solid shot, and pointed at the so called outside; would the gun refuse to be discharged; would the shot remain in the gun; would it go into the place called nothing, or would the shot stand still and the gun go backward to the great consternation of the gunners? We do not doubt that the Doctor can and will explain this fully, as the Doctor is well posted on Cellular Cosmogony." Koreshan Science has posited and proved the only original system in the world today. The Cellular Cosmogony comes fresh and delightful, a new revelation of the handiwork of God. The source of all originality is in the divine mind whence all concepts of beauty emanate. Now as of old, the world lacks discernment to recognize and accept the new thought it professes to seek. The ingenious suppositions of the *Adept* relate to impossibilities. There is a story of a boy who lay awake a whole night trying to think what it would be like if there were no world—if there were nothing at all. He wrestled with his cosmic imaginations hour after hour, getting rid of himself, reducing the world to vapor, to a point—and at last, as the story goes, he succeeded in making the point vanish; then he gave a blood-curdling scream which brought his mother—and the world was restored. But it took the boy a long time to rally from this experiment. The youthful thinker was merely following in reverse order the originators of the nebular hypothesis, and it unsettled his mind. Koreshan Science avers that the universe, together with God, has always existed in its present dimensions. It did not originate in vapor, in a point—it is not reducible to a point. Koreshan Science does confine the universe within reasonable bounds—the one cosmic cell with nothing outside, because *all that has form has limitation.*

"In contemplating the globe, as the result of definite causes, we have first, the time when the material was collected

to form the sun; second, when a portion of it was hurled into space; and, third, the remainder, after the moon as a tidal wave, had been shot into space, leaving the earth, a plastic mass, steaming, eruptive, to shrink and cool." This extract is quoted from an article on world building published in the *Chicago Tribune* of February 10, 1901. The writer evidently intends to outline what he accepts as a definite statement of science, using the term science in the sense of knowledge gained or facts collated. He does not refer to such a system of cosmogony as theoretical, neither does he appear to write in jest nor irony. No doubt his words would be accepted in support of the achievements of science by a throng of optimists who are rejoicing over the world, because they say: "It begins the twentieth century in the light that religion freed from superstition and a *knowledge* of the physical universe have bestowed." Is it not pertinent to inquire who collected the material to form the sun? As the globe is said to be the result of definite causes, chance cannot figure among them. If the idea of God as a personal Creator enters into the cosmic scheme, where was he at the time he was engaged in building the world? When the sun was formed, what gave the impulse of rotation which sent it gyrating through space at such a rate that red hot fragments flew off like particles from a whirling grindstone? Scientists have rejected the idea of spontaneous generation. Whence, then, did life on the young earth appear, first as "low amœboid forms—mere bits of jelly, resembling the white of an egg." The three stages of cosmogonical progress thus outlined are all beset with difficulties and embarrassments; yet the advocates of such a system greet the clear, logical, and forceful demonstrations of Koreshan Cosmogony with derision.

Two consecutive articles from the *Baptist Flag* are reprinted in another column. The first admits the uncertainty of science and deplors the destruction of astronomical theories which have long been accepted as facts. "We thought our theories about astronomy were more firmly fixed," writes the editor. The second article assails Koreshanity on the ground of its assumptions, closing with the charge that it is doing nothing. We beg leave to call attention to the fact, proved by volumes of published literature, that Koreshanity has maintained for thirty years the very ideas which the *Flag* has so recently adopted in regard to the contradictions of modern science. Koreshanity has shown itself wiser and more far-seeing than its contemporaries, in predicting just the revelation of ignorance by which modern astronomy is destroying itself. More than this, it has formulated and taught the only scientific system which puts the teachings of the Bible in perfect accord with those of Nature. It is generally admitted that the conflict between science and religion is the greatest cause of atheism. Is it nothing to found a system that effects a perfect reconciliation between them,—founded moreover upon a mechanically demonstrated premise? Is it nothing to oppose the competitive world for over thirty years, with a feasible plan of equitable commerce? Is it nothing to present a definitely structured outline of an ideal form of government patterned after the human brain and its analogue—the physical cosmos? Is it nothing to hold these ideas in the face of derisive laughter until fair and open discussion of the Cellular Cosmogony has been forced in many quarters, not only in America but in Europe? Koreshanity has toiled while others talked, and it has already accomplished a gigantic work. The quality and extent of its influence are every day more widely known.

The mind that has begun to receive enlightenment from the Sun of Truth, regards the world with the most intense interest. The ordinary spectator is listless and puzzled; he

looks to the wise and distinguished of this generation for helpful suggestions and luminous conceptions, but he looks in vain, for they share in his perplexity. The daily newspaper with its budget of events, leaves him in a state of hopeless confusion. But the advent of fresh truth into the brain produces a startling change in the jaded intellect. Now it is alert and hopeful, ready to interpret the signs of the times. Each new combination on the international chess board stimulates the Koreshan's interest in the game. Through his acceptance of the doctrine of the humanity of Deity and his love for the Messianic law and manifestation, he has placed himself in direct communication with energizing currents from the intellectual throne. His view-point is that of knowledge.

Prince Kropotkin, the anarchistic Russian exile, has come to form conjunction with the same sphere of thought in Chicago. It is proposed to found a school of anarchy in this city, as a memorial of his visit. What a contradiction of terms is offered by the phrase "school of anarchy"! A school implies organization, a board of instruction with a recognized head and a carefully prepared curriculum. Anarchy, on the contrary, is averse to all organization; the very term means without a head. The anarchistic movement is the center of disorder and misrule; it has no definite program and no reasonable plan, whereas a school implies order and discipline. Anarchy would abolish all restraints.

The present time is fruitful in portents all looking toward the establishment of a new heaven and a new earth. This means that a new church and a new state which embody God's ideal will reign in earth. Some modern lexicographers erroneously define ideal as "a conception beyond realization." The ideal is the perfect idea whose source is in the divine mind. God deals with facts. He does not originate impossible theories. All his ideas are perfect; all of them will be embodied in practical form; all his ideals will become realities.

Those who are interested in the Eastern question, will find an omen of deep significance in the earthquake which recently shook the Sultan's throne in the midst of the royal ceremonial, while certain dignitaries were passing in front of the monarch, who was startled from his seat. No alliance with the Kaiser can long sustain the Mohammedan power. Emperor William may play the role of court physician, but he cannot restore "the sick man" of Europe to a state of health.

To the uninitiated, the past and present are both veiled in

mystery. History is a labyrinth without a clue, where the wanderer grows more perplexed at every turn. The philosophy of history remains to be written by those who understand the origin and destiny of man. This is the clue which Koreshan Science puts into the hands of those who are willing to accept a guiding thread.

The pattern of all things was shown the prophet in the holy Mount. The perfect ideal of government to be wrought out upon this earth must be delivered to the people from on high. The desire of all nations, Utopia, Altruria, the lost Atlantis, will be realized in Theocracy.

Prince Kropotkin says that the introduction of Christianity would ruin Chinese morals. It ought to be a case of *similia similibus curantur*—a celestial religion and a celestial code of morality. Evidently the Prince does not believe in Homœopathy.

The great delight of discovery and the sovereign royalty of knowledge lie in the joy of immediate impartation, that others in their turn may become distributors of the doctrine or the bread of life, that supreme nutriment of which all lower food is symbolical.

Every man is a composite of spiritual entities. Every thought is an entity from the past. To cast out the folly accumulated during a lifetime of false thinking involves man in a civil war.

Christian science corresponds to the attenuated ether of science—very thin air when called by its plain Saxon name, and in terms of logic a *reductio ad absurdum*.

The co-ordination of spirit and matter, together with the law of transmutation, logically explains all phenomena from God to the atom.

The visible world is a system of types wherein every moral law is exemplified, the least part sometimes setting forth the highest truth.

There is no liberty where plutocracy reigns, no equality in Nature, and no fraternity without the love of God in the human soul.

The only virtue in the human will is pure aspiration toward God.

The reign of science has produced a flood of fallacy.

## Editorial Discussions and Miscellany.

### Jesus' Fast of Forty Days.

EDITOR FLAMING SWORD:—Permit me to ask the following questions: (1) Why did Jesus fast for forty days and forty nights, and what benefit did he derive from it? Matt. 4: 2, 3. (2) How are tides caused, and how is the moon connected with them?—W. B., Minneapolis, Minn.

(1) The fasting of the Lord Jesus enabled him to come into complete rapport with his own interior life. His fasting was accompanied with a knowledge of the source of influx with which he wished to become en rapport, hence he was opened into the interiors of his divine relationship. His fasting thus enabled him to draw from the inner re-

sources of his being the pabulum of his own life, which was the inner or hidden manna, the product of the restraints upon his own sex nature. His fasting was according to the laws of divine order, and the results were the product of his conformity to these laws.

Other men might fast with the idea of attaining to the power. He possessed and manifested, but not only would they fail of their purposes, but they would bring upon themselves disastrous consequences, for the simple reason that they fasted blindly. Enforced fasting while the person retains the desire for food, is not fasting according to the divine order.

(2) "The waters breathe; everything in the universe respire. The zone of respiration follows the lunar diaphragm, which divides the earth into hemispheres of respiration, corresponding to the two lungs of the human system. The zone of respiration follows the lunar pole in its diurnal revolution, because of the co-ordinated revolution of the spheres of energy which cause the tides and the lunar motion." [See FLAMING SWORD, Vol. xii: No. 47, "Planets and Tides," by the EDITOR.]

The lunar disc is the dispenser of the menstrual energy of the universe. This energy passes from the disc, not only in-

to the waters along the track of the disc, but into the metallic and mineral strata, which also contract and expand by virtue of the moon's action along the zone of respiration. The tides are the result of the respiration of the world.—KORESH.

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#### Tree of Knowledge and Tree of Life.

EDITOR FLAMING SWORD:—Will you define the principles of the Tree of Knowledge, and also of the Tree of Life? Please give Scriptural references to one and the other, distinctively. Have both principles come down side by side from the beginning to the present time, and will they operate together in the new era?—A READER, DENVER, COLO.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. ii: 9.

The dominating determination of each cell of the human body is to reach the perfected or productive stage. In the vidual or segregated man, the effort is disintegrative, culminating in myriad sperms. The vidual woman aggregates her efforts in one cell, the ovum, and in this respect her effort is integrative. These distinctive efforts comprise, in the line of the male activity, the tree of knowledge of good and evil, and in the female activity, the river of death. While this physical state exists, the inresident spiritual sphere—the attendant mind, exercises discrimination between good and evil, choosing the former and rejecting the latter. When the masculoid and feminoid, or what is popularly termed the male and female, principles become united, when the twain become one flesh,—male and female,—thus establishing a continuous circuit, the male principle has become the River of Life, while the female principle is the Tree of Life, whose fruitage is the Sons of God. In this supreme degree, the tree of knowledge of good and evil is transformed to the Tree of Life, whose Seed, the beginning of creation, was planted 1900 years ago.

Since but a fraction of the sensual humanity is to be elevated to the fruitage of the Tree of Life—the perfected Manhood in whom resides the perfected Womanhood, the residue will continue the tree of knowledge of good and evil. Of course, an understanding of the subject embraces the truth that the vidual man possesses the dominant masculoid and the subdominant feminoid principle, while in the vidual woman the order is reversed.—AMANDA T. POTTER.

#### Parable of the Sheep and Goats.

EDITOR FLAMING SWORD:—In Matt. xxv: 31, 32, we read that when the Son of man shall come in his glory, he shall separate the sheep from the goats, and all the nations gathered before him. Who are the sheep? Who are the goats? Who are the nations, and how do they differ from one another?—Yours truly, P. P., Bennett, Colo.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

In the above case, the sheep refer to the progressive principle in man, while the goat is referable to the retrogressive principle, or the love of the old and sensual life. "I am the door of the sheep. \* \* \* By me if any man enter in, he shall be saved, and shall go in and out and find pasture." The sheep are promised to sit on the right hand—the hand of power, while the goats, through inclinations which chain them to hell, are consigned to the left hand.

All nations are represented in the persons of those who will become the lambs of God—the 144,000. They are of all nations; and in the same person is found the lamb and the goat principle, or the wheat and the tares. One degree of the glory of the Lord's coming will be his theocrasis, that will kindle the fire which will separate the wheat from the tares. This is the substance of the promise of that day which shall burn as an oven, when the wicked shall become ashes under the saints' feet. All are wicked, hence all who are to be purified will be burned, and thus separated from their iniquities.—AMANDA T. POTTER.

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#### New Edition of Cosmogony.

The last of a series of several editions of the CELLULAR COSMOGONY was exhausted a few weeks ago, and many orders received since have been recorded but not yet filled.

We are publishing a new edition of this work, and will be prepared to fill all orders in a few weeks. We regret the delay in filling many orders now in hand, but it has been unavoidable, owing to the removal of our printing plant, and other causes.

It would be well if our friends who desire to dispose of copies in their respective vicinities, would get their orders in *at once*, that the wheels of propaganda may start anew as soon as possible after the edition is off the press.

#### Corrupt College Endowments.

**Christian Institutions Gratefully Accept Ill-gotten Gains, and Praise the Donors.**

Considerable interest was aroused in the press a few months ago, by circumstances connected with Mr. John D. Rockefeller's donation of \$100,000 to Wellesley College. At the time this gift was offered, a memorial signed by Miss Vida D. Scudder, professor of English literature at Wellesley, and by seventeen other members of the faculty, was addressed to the trustees of the college, requesting that inquiry be made into the business methods of the Standard Oil Company, in order that assurance might be obtained of the propriety of accepting such a gift. The trustees accepted the donation, and there is no evidence that their decision was influenced by the memorial. Miss Scudder offered to resign her professorship if the acceptance of the gift should in any way hamper her freedom of expression, but she was assured by the president of the college that she should have perfect liberty in that respect.

A conference which was held in an obscure parish house in Boston, while the matter was still pending, but which had no direct connection with the Wellesley incident, was attended by President Eliot, Prof. John Graham Brooks, and other representatives of several New England colleges. Bishop Potter presided, and the question of the acceptance of "tainted wealth" by colleges was discussed, but no resolutions were adopted. These facts cast some light upon an article in the current issue of *The Atlantic Monthly*, written by Miss Scudder, regarding the problems involved in this experience at Wellesley. She says:

"No one questions that the mammoth fortunes which are coming to be a distinctive feature of American life are sometimes made by methods which are cruel if not technically dishonest, methods pushed perilously near the limits of what even the crude conscience expressed in common law considers legitimate—pushed some way, though the fact can rarely be proved, beyond those limits. Wealth exists which has been piled together by means unscrupulous and unchristian. It stands in the public mind as a symbol of unrestrained self-seeking and greed; it has to the knowledge of many left behind its shining heaps a ravaged desert track of despair. There is a growing tendency on the part of owners of money of this kind to spend lavishly on works of public utility, on the endowment of churches, charities, and universities. It is a paradoxical situation. With the one hand the owner of such wealth thrusts his competitors into the abyss of commercial ruin, or grinds the faces of the poor; with the other, he hands the resultant gain to the Christian institutions of the land, which gratefully accept it, and rise to chant the paean of democracy triumphant."

The view is sometimes taken that

ethical scrutiny of the sources of wealth is wholly uncalled for, on the ground that the use sanctifies the gift, and that the endowment of churches and colleges is so important that money should be accepted without question from any source. On the other hand, some contend that even an inconsiderable degree of popular odium attached to money should make a Christian institution shrink from accepting it. Miss Scudder attempts to find middle ground between these two extreme conclusions. She declares:

"There are two broad, positive reasons why churches and colleges should at least exercise far more caution than they have been doing of late in the acceptance of proffered gifts. First, to ignore a scruple is to help suppress it. Every institution which accepts without explanation money under suspicion or indictment, weakens the awakening demand for ethical scrutiny of the sources of wealth. \* \* The church and the university, standing as they do for the subjugation of the gross automatic instincts of the race by conscience and reason, are our most safe and natural guides; and ill betides the country where they hold the rear rather than the van. The attitude of self-justification in which certain institutions find themselves today, is in itself a grave public misfortune; for a college or church which accepts questionable money as a matter of course injures far more than itself. It stifles the breath of new life in our civilization, and the higher its standing and the stronger its influence, the more fatally does it effect this end.

"Another reason, equally practical, equally cogent, should impose caution in the acceptance of money, the danger lest our colleges forfeit the respect of the people. \* \* No one can move among working people in an informal and intimate fashion, without realizing how entirely they lack confidence in the integrity of our academic life, how honest and sincere is the scorn with which they view it. It is said by the head worker of one of the largest settlements in New York, that economic argument with the clever young Socialists of the East Side is rendered useless by their contempt for the traditions she represents and the authorities she cites. 'Of course, Professor This and Professor That hold such views; they have salaries to draw,' is the constant rejoinder. \* \* If the great throng of the unprivileged come to distrust the centers whence these unifying forces should proceed, and to view them as class institutions, where is our hope for the future? Better than this, let poverty be the portion of our colleges, as it has been the portion of some of the strongest centers of intellectual life that the world has known."

Miss Scudder ventures the hope that the college which sets the example of rigid honesty may benefit thereby even pecuniarily. "It is conceivable," she says, "that the first institution to refuse

an offer of ill-gotten money might draw to itself students from the length and breadth of the land. Countless eager contributions from the modest means of many might flow in upon it, and bring within its reach those riches which it had shown itself strong to do without." She concludes:

"There is no duty before the academic and religious world in America more pressing than the duty of strengthening the demand that methods of acquiring wealth come wholly under the dominion of the moral sense. There is no opportunity more significant, more in danger of closing forever, than the opportunity of convincing the public at large, by definite sacrifice of worldly advantage, if need be, that the intellectual life of the country, as represented by its organized centers, is disinterested, honest, and free."

It is interesting to recall in this connection the report that Jane Addams of Hull House, Chicago, declined a gift to that institution not long ago from Mr. John D. Rockefeller, but requested that the donation be made to some hospital or other public institution, whose function was other than that of imparting education and molding public opinion.—*Social Democratic Herald*.

#### Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3: 30 p. m., May 5, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

#### The Competitive System.

##### What the World Loses through the Chaotic System of Competitive Production.

At one time our forefathers, ignorant of hygiene, sanitation, and quarantine, were powerless before the plagues which swept across the earth; yet we, their enlightened descendants, find ourselves impotent in the face of the great social cataclysms known as trade and commercial crises. The crises are peculiarly a modern product—made possible by the specialization of industry and the immense strides which have been taken in the invention of labor-saving machinery, but due, and directly so, to the antagonism of the units which compose society.

A competent co-operative management could so operate all the implements and institutions of the present industrial civilization, that there need never be any fear of a trade or commercial crisis. Boards or departments, scientifically conducted, could ascertain, first, the consuming power of the community; second, its producing power; and then, by an orderly arrangement, arrange these two, one to the

other. These boards or departments would have to study all the causes which go to make the community's producing power inconstant—such as failure of crops, drouths, etc.—and to so direct the energy of the community that equilibrium between its production and consumption might still be maintained. And to do this, is certainly within the realm of man's achievement.

But instead of this logical arrangement of industry, the community today possesses the chaotic system of competitive production. It is a war of producers, also of distributors. Success depends on individual knowledge of just how much and at what cost all others are producing, and how much and at just what prices they are selling. All the factors which decide the fluctuations of the world's markets or the purchasing power of its peoples must be taken into account. A war cloud in the Balkans, a failure of crops in the Argentine, the thoughtless word of a kaiser, or a strike of organized labor, and the success or failure depends on how closely the results of this event have been foreseen. And even then, because of a thousand and one fortuitous happenings, chance plays, an important part. Even the footing of the wisest and the surest is precarious.

Risk is the secret of gain. Lessen the risk, the gain is lessened; abolish it, and there can be no gain. Individual strives against individual, buying for himself and keeping his transactions secret. Everybody is in the dark. Each is planning, guessing, chancing; and because of this, the competitive system of industry, as a whole, may be justly characterized as planless. The effort lost is tremendous, the waste prodigal. A favorable season arrives. Increased orders accelerate production. Times are prosperous. All industries are stimulated. Little heed is taken of the overstocking of the markets, till at last they are flooded with commodities. This is the danger point.

The collapse of a land boom in Oregon, the failure of a building association in Austria—anything may start the chain of destruction. Speculations begin to burst, credits to be called in, there is a rush to realize on commodities produced, prices fall, wages come down, factories close up, and consumption is correspondingly reduced. The interdependence of all forms of industry asserts itself. One branch of trade stops, and those branches dependent upon it, or allied with it, cannot continue. This spreads. Depression grows, failures increase, industry is paralyzed. The crisis has come! And then may be observed the paradoxical spectacle of glutted warehouses and starving multitudes. Then comes the slow and painful recovery of years, then an acceleration of planless production, and then another crisis. This is friction, the inevitable correlative of a disorderly system of production and distribution. And the losses incurred by such friction are incalculable.—JACK LONDON, in *Cosmopolitan*.

## Science and the Church.

A Baptist Publication Gets an Item or two from *The Flaming Sword*.

In some quarters, and on some lips, there has been a great commotion as to how science contradicts the Bible. But it is coming to be a notorious fact that one of the most uncertain things in the world is this so called science. We thought our theories about astronomy were more firmly fixed, and more accurately demonstrated than any other science we have. But Prof. Young, of Princeton University, says we are mistaken in saying the moon revolves around our earth, for the moon simply attends the earth in its motion through space. We have decided to wait until the philosophers can establish some truth before we give up our Bible and accept science as a guide.

THE FLAMING SWORD is the spokesman of the late dreamer, KORESH, who modestly prates about being the Messiah that was to come. Koreshanity is the non-descript science that has been evolved out of the nonsense of his assumptions, and whose inane statements serve to make his theories as clear as mud. \* \* The coolness of its assumptions, and the presumption of its pretensions would make even a skeptic blush. Koreshanity proposes to tell us all secrets, reveal all knowledge, solve all mysteries, cure all ills, correct all errors in politics and religion, set aside all accepted ideas, and introduce the millennium. That is much like a patent medicine which proposes to cure all the ills of life. It is better to undertake to do little and do that little well. Koreshanity proposes to do too much. It is doing nothing.—*American Baptist Flag*.

\* \* \*

## The World's News.

April 17.—Belgian newspapers announce the wedding of Prince Louis Napoleon and the Grand Duchess Helene of Russia.—J. Pierpont Morgan, the New York financier, buys the famous Gainsborough portrait.—President Kruger reported too feeble to visit America.—Gold democrats of South Carolina encouraged by President McKinley in efforts to crush Tillman democracy.—Prince Kropotkin arrives in Chicago.—Great Steel Strike threatened.—April 18.—Opposition to religious orders growing more violent in Portugal.—Mexico signs The Hague peace convention.—Free trade between U. S. and Porto Rico to begin July 1.—Judge Taft, of Philippine Commission, reports that friars will not return to provinces.—Chicago woman invents new army ration, "Pork and Beans Bis-Kit."—April 19.—Great Britain in need of a loan of \$300,000,000; heavy increase in taxes proposed.—War experts say Kitchener needs no more troops.—Prince Herbert Bismarck criticises Kaiser for "zigzag course."—Imperial palace, headquarters of Gen. Walderssee at Peking, burned; Gen. Schwartzkopf, chief of staff, dies in flames.—Pope confers red hats on new Cardinals.—Great strike averted; employes of steel combine gain terms asked at McKeesport.

—April 20.—Aguinaldo issues manifesto to Filipinos, urging submission to American rule.—Poultney Bigelow says this country is doomed to revolution.—Chinese Emperor orders troops at Howai-Lu to withdraw outside great wall.—Northwestern R. R. seeks control of Union Pacific.—J. Pierpont Morgan in Paris.—April 21.—Eastern states swept by heavy storm; snow and floods in Kentucky and West Virginia; wires down, traffic stopped.—Telephone Trust covering United States, formed.—Chicago lawyer wedded less than year, murders wife and shoots himself in street.—800 cigar makers strike in Montreal.—War Department approves increase of artillery urged by Gen. Miles.—April 22.—Floods in Pittsburg, Pa., cause loss of \$3,000,000.—President and cashier of Vancouver bank, Wash., commit suicide on charge of shortage.—Prof. Eastman, of Howard University, on trial for murder of brother-in-law.—Tank holding 10,000 gallons of water breaks through roof in Chicago and crashes through five floors to basement; five persons hurt.—Chinese quarter in San Francisco raided to suppress traffic in female slaves.—April 23.—Right Rev. William Stubbs, D. D., bishop of Oxford, author of international fame, dies at age of 76.—George Dobbins, blind for 18 years, graduates with honor from Chicago Medical College.—Prince Kropotkin lauds Chicago anarchists.—France rebuked by the Pope; Papal Nuncio withdrawn on account of bill against religious orders.—Mme Adelina Patti's castle in Wales to be sold at auction.—Ministers of Allied Powers in China demand execution of four more leaders and exile of 80 Boxers; 10,000 French troops to leave China in May.—British loan quickly subscribed.

\* \* \*

## The Flaming Sword's Exchanges.

The Saturday Evening Post.—Sir Thomas Lipton, K. C. V. O., has written especially for *The Saturday Evening Post*, of May 11, an article on The Sports that Make the Man. He places yachting high on the list, and gives some interesting anecdotes of his own career as an amateur yachtsman. Sir Thomas is hopeful, if not confident, of "lifting" the America's Cup next autumn. He says, however, that if it were a certainty he would not cross the water; for there is no sporting interest in "sure things." This article will appear exclusively in *The Saturday Evening Post*, of Philadelphia.

The Arena.—The publishers of the *Arena* promise that the May number is exceptionally fine. The frontispiece is a portrait of Prof. Herron, and the first article, by the Rev. Wm. T. Brown, is an interview with Dr. Herron on The New Social Apostolate. Will the Philippines Pay? is a question asked by Hon. Frank Doste, Chief Justice of Kansas; it is answered by Editor Flower, Prof. Frank Parsons, and a number of others. The Parting of the Ways, by Editor Patterson, offers some excellent advice to the modern orthodox church. The Tax Reform Movement, The Criminal Negro, and Russia's Hoarded Gold, are other excellent features. The editorial and review departments are ably conducted.

## Twentieth Century Wraps.

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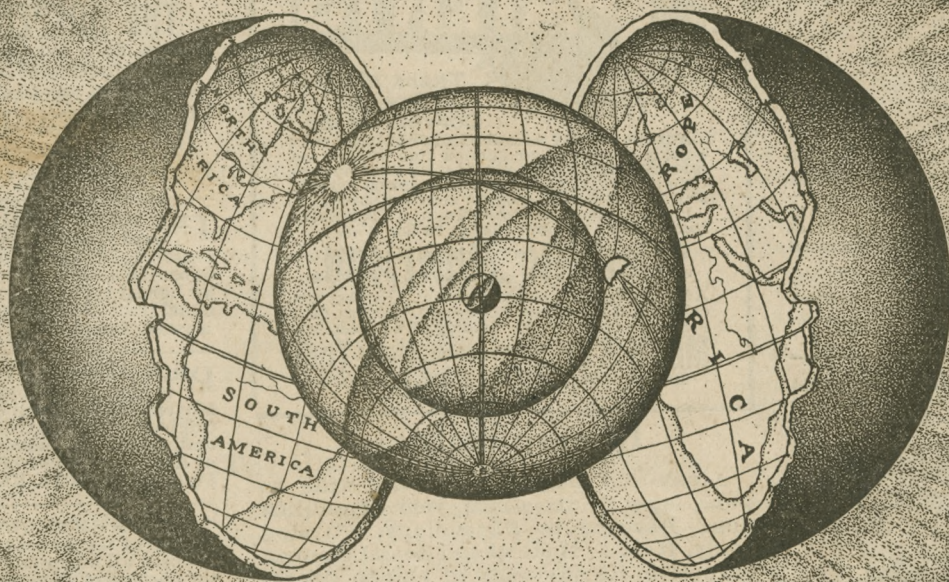
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NUMBER 23.



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