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ASTRONOMY

RELIGION

SOCIOLOGY

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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-TYPIST**

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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 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 general 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 a 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; we 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, make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperium; the unity of church and state; such is the Kingdom of God in earth. The Koreshan Government is the unity of 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 imperial, and humanity will constitute a unit when every class is emplaced at rest in 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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Fall of the Church from Primitive Purity.

Book of Revelation, Part XIV.

Christendom's Loss of the Knowledge of the Truth that God in Personal Manifestation is the Perfect Man; the Principles of Love to God and Humanity.

“BUT I HAVE THIS AGAINST THEE THAT THOU HAST RELAXED THY FIRST LOVE.” Rev. ii: 4. (From the Original Greek.)

IT WILL BE NOTICED that the charge against this church, the church of Ephesus, is that she has forsaken her first love. Let us consider what is involved in this conception. There is at least a suggestion of the nature of this love in the fifth verse, for it is there declared that the church shall return to the first works. Do not confound this with the first *faith*. The question of works, not faith, is involved. We find in the 14th verse, of the last chapter of the Apocalypse, that they are blessed who DO his commandments. The first love is the love of performing uses to the neighbor, as founded upon love to God. It is only through a correct knowledge of God that the uses to the neighbor can be understood. There can be no question of the fact that the condition of the church today is that of a decided misconception of the true character of Deity. This misconception is the result of a declension or fall from the knowledge of God which obtained with the church at the beginning.

God revealed himself in the beginning of the age as

the Man. The incarnation of the Son of God was the manifestation in the flesh of the fulness of the Godhead bodily. It is the departure from this conception which places the church under condemnation; and the fall of the church from the knowledge of the humanity of Jehovah is a declension from the first love. Man's first duty, so far as the performance of uses is concerned, is to the neighbor; and this is the only practical way of determining and demonstrating our love to God. Love to the neighbor, practically shown in the uses we perform, when done from our regard for the Son of God, constitutes proof that we love God. “Show me thy faith without thy works, and I will show thee my faith by my works.” James here puts forth the only practical means of declaring one's faith. Faith without works is dead. The science of the kind of works to be performed, is found in the knowledge of the genuine meaning of the Decalogue when subjected to analysis on the basis of the law of correspondencies. As for instance, the first commandment: “Thou shalt have no other Gods before me.” This must certainly involve the revelation of the character of Deity, for we cannot truly worship God until we know him. It is for this reason that the Godhead was revealed to man,

God has revealed himself as the perfect man. In this revelation he has shown himself to be personal; yet it is not an uncommon thing for professed Christians to question whether or not God has a personal existence. The term person is from *persona*, mask; this constitutes the covering of the character with the personal form with which God clothes himself at regular intervals in the cycles of time, for the purpose of perpetuating the forms and functions of the universe. The Lord Jesus was the manifestation of the Lord God. The Lord was Jehovah. Creation begins with the manifestation of the Son of God. There can be nothing more absurd than the misconception in the Christian church, that the Son of God does not involve the fulness of the Godhead bodily, as it is declared of him. God has no person only as that person is manifest in the flesh. God has identity, individuality, consciousness, and all the spiritual qualities of mind, but he has no personality except as he becomes personal in the Son; and he accomplishes this regularly in processions of time according to the regular order of the eternal functions of being. The church has departed from this knowledge; it has lost the idea of a universal functional power residing in the Son of God. The church may declare that the Lord is God, and that it worships the Son of God; but it instinctively falls back on the idea that there is some other Being than the Lord Jesus whom it worships. There is nothing more exasperating to the modern church than to contend for the fact that the Lord is God of heaven and earth, and that there is no God beside him.

"Thou shalt have no other Gods before me," means that there shall be no God worshiped but the Lord Jesus, who will come again in another personality and with a new name. God is the Man. It is for this reason that when man was created, God made him in the image and likeness of himself—not in *some* particulars, but in *every* particular. God made man like himself; it therefore follows that God is like the man he made. When the Lord came nineteen hundred years ago, he was the Man into whom the Spirit of God was breathed, into whom the influx of Deity culminated, and who became one with the Father by conjunctive unity, so that they were not two but one. The church is condemned because it has lost this knowledge of the Father in the Son, and because it no longer believes the Son to be the fulness of the Godhead bodily, and that therefore the Lord God is veritably Man.

There can be no true worship of God until the church returns to this first love, and thus begins to perform the uses to the neighbor which such a love inspires and entails. Because there can be no true worship, there can be no salvation until the knowledge of Deity returns to the church. This will never obtain

with the old church. The Christian dispensation has come to its end. The church under the old organic structure will never resuscitate. There will be new heavens and a new earth, which means there will be a new church and state wherein will dwell the righteousness of God. God promised to be with his church until the end; the end is come, and he reveals himself again, but the old church has no use for him because it has fallen from its first love, and with it has lost its knowledge of the true character of God.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah the prophet is none other than God the Lord, for this is the name when rendered into English. The manifestation of God at the end of the age and the coming of the Lord will be in Elijah the prophet; he precedes the coming of the Sons of God. His manifestation is the first coming; the succeeding manifestation of the Sons is the second coming. The second coming of Christ is the coming of the order of Melchizedek. The Lord was declared to be the High Priest of this order, because his sacrifice, in his descent into the race, was for the purpose of raising up this order in the reincarnation—the resurrection of the dead. The planting of the Christ at the beginning of the dispensation, in his descending life, was for the purpose of his multiplication, in the race, of the Sons of God. The Lord both ascended and descended. In His ascent, he entered into conjunctive unity with the Godhead, and thus sat down in the throne and altar of God and became the one and eternally invisible Deity. In His descent, he becomes the Sons of God by his own multiplication in the people whom he came to save. When the church arises to this conception of the possibilities of the race through the regenerating powers of the Son of God in his humanity, it will have returned to its first love and into a corresponding life.

When the Son of God entered into the throne and sat down at the right hand of the Father, the Son lost the *persona* (person), mask or covering, and only retained the invisible mentality, consciousness, and spiritual Divinity. The personality was sown in the church as the seed of regeneration. We mean by this, the seed of reproduction wherein the Sons of God will be reproduced. The personality was disseminated for the purpose of the resurrection of many personalities at the end of the dispensation. We have reached the end, and the Sons will appear as it was designed when the Lord was planted in the race. Nothing can be more astounding than the ignorance of the so called church of God, on these questions of the character of God and the processes and possibilities of regeneration. God will renew his personality when the sign in the ecliptic returns again to its culmination in Aries, the point which it reached nineteen hundred years ago, when the Lamb of God was manifest.

The Koreshan Science of Alchemy.

Part I.

The Term Defined and the Science Classified; Distinguished from Medieval Alchemy and Modern Chemistry; the Universal Law of Transmutation and the Problems of Electricity.

ALCHEMY IS THE CONNECTING LINK between cosmogony and anthroposophy. Alchemy means, literally, the light or science of Egypt or Kham. The modern lexicographers apply the term to the supposed immature chemistry of the medieval or dark ages. The fact remains, however, that the alchemy of the middle ages was the result of the declension of the science of life as it originally obtained with the Adamic man in the Golden Age, dating with the initiation of the cycle of the Zodiac 26,000 years ago. Kham or Khem (Egyptian) was the father of generation, and the term signifies generator of life. Metzrain, the Son of Ham (Kham), is Egypt, and this signifies cell, shell, or womb.

Alchemy rather than chemistry is the true science. Chemistry as at present taught in the schools, is a further declension and corruption of the alchemic knowledge rather than the fall of original science into the dark ages, out of which sprang the modern so called science, of which atheism and the "higher criticism" of the present time are the fruit. Modern theology had its origin also in the dark ages, from the declension of the genuine alchemy. Alchemy, for the sake of convenience and to facilitate its study, may be divided into non-vital and vital alchemy. The non-vital belongs to the system usually denominated physical, but which we have denominated the alchemico-organic world. The vital alchemy belongs to the functions of life, and especially to the attainment of immortality to be reached through a knowledge and application of the laws of immortality.

"I have called my son out of Egypt" (out of the womb). This refers to the Lord Jesus, who was the incarnate God—the Word made flesh. The law by which this flesh was transited to spirit, to the Spirit called the Holy Ghost or Holy Spirit, was the law of transmutation. By its application to the flesh of the Lord, that flesh was changed by a process of alchemic combustion to spirit. This was by virtue of the discovery and application of the principle of the elixir of life, this elixir being the Holy Spirit. In the declension of the church the science was lost, and hence the imperfect efforts of the medieval ages to rediscover the principle. Alchemy involves the law of that function by which the alchemico-organic world is held intact. Metamorphic combustion begins at the astral center as the central limitation of its operative force. It reaches the distal extremity of its recurrent metamorphosis at the circumference or rind of the cosmogonic structure.

The laminæ or plates which comprise the shell or rind of the cosmic order of the alchemico-organic system

are in constant process of dematerialization and deposition. The energies generated by the molecular and atomic action of the laminæ result in the conversion of the material atoms of the shell to energy—the solution of the atoms to a refined essence so subtle that it may penetrate any substance of a less specific gravity than the substance dematerialized. All material things and the essences derived therefrom, are but the changes and modifications of the one original substance, never reduced, however, to the sole status of a homogeneous quality. All things are, primarily, love and wisdom, as to their spiritual origin, interconvertible as light and heat; that is, correlated.

Love and wisdom cannot exist separately, for no mental combustion can obtain without either the generation of love and wisdom, or, antithetically, fallacy and lust; nor can physical combustion obtain without light and heat. Electricity is light of a more intense octave, as magnetism is heat of a corresponding tension of combustion. Love and wisdom, celestial, love and wisdom, spiritual, and love and wisdom, natural, have their physical or alchemico-organic correspondencies in an interior or most interior electricity and magnetism, an interior electricity and magnetism, and light and heat, which are tangible to the outward sense of sight and touch. As love and wisdom comprise the interior essences of life, and the performance of uses the outward manifestation of the same, so electricity and magnetism comprise the interior of physical things. But there must also obtain something in the domain of physics (in the alchemico-organic field) which corresponds to truth and good.

The most advanced electricians are approximating the acknowledgment of the truth that alchemy instead of chemistry is a science; and it is reported that Edison, "the wizard," believes that all elements may be reduced to one primary substance. While there is but one primary substance in the universe, any supposition that all substance can be reduced to this primary state is founded upon a false conception of the principles and laws of being. As in the realm of mental energy there are two coördinate qualities of energy which coöperate in the activities of life, so in the realm of matter there are two things or qualities of material substance which coöperate to establish the general form of organic unity in the alchemico-organic world. There are three general fields of both electricity and magnetism in the first series of dimension. The first is ordinary light (primary electricity), the second is the ordinary electricity resulting from a more intense combustion of ele-

ments, (galvanic), and the third is the primary inductive current produced from the metastasis of magnetism. These three qualities have their corresponding magnetic coördinates. If there be any doubt of the fact that light is a form or quality of electricity, let us here quote from Thompson: "Many persons [including the author] are disposed to consider it [electricity] as identical with the luminous ether. If it be not the same thing, there is an intimate relation between the two. That this must be so, is a necessary result of the great discovery of Maxwell,—the greatest discovery of the nineteenth century,—that light itself is an electric phenomenon, and that the light-waves are merely electric,

or, as he put it, electro-magnetic waves." We do not quote Thompson as proof of our position, but to place before the reader the fact that other minds are reaching conclusions declared by us as early as 1870.

Thompson further says that "It [electricity] is neither matter nor energy." Electricity is energy, but energy is substance. The so called luminous ether is a complex ethereal quality, which has all the properties of the various activities ascribed to the diversified phenomena called the phenomena of energy. "Luminous ether" is not a correct nomen of the substance, because lumin refers to light, and this substance is capable of diversification.

Focusing the Forces of Oppression.

Selfish Elements Predominant in Modern Humanity; Moral Standards and Commercial Greed; the Biblical View of the Character of Lawyers.

AMANDA T. POTTER.

A MINE of significant truth lies in the relative positions of the combined and the lesser capitalist as suggested by a socialistic organ which, in a cartoon, poses the trusts as an abnormally extended and monster swine exclaiming to a diminutive specimen of his kind: "Poor little hog! what are you going to do about it?" The big hog knows that the little hog would choose to be even as himself; the little hog knows it too, but does not know how. The big hog feels able to swallow the little hog, knows how, and means to do it; the little hog knows himself destined to the absorption just because he doesn't know how to avoid it. He casts frantically about him for somebody to swallow, somebody to enlarge him out of the line of comestibles. He feels himself trembling upon the lip of a cavernous mouth. Nothing is left him but to squeal; his shrill cry multiplied reverberates through the land. Every one of him is uttering, or will utter, for the last one of him is destined to be gulped.

The words in Matt. viii: 31—"If thou cast us out, suffer us to go away into the herd of swine"—label the lower human inclination, and constitute a practical witness of congenial tendencies. Evidence is wanting that the efflux perceptibly ridded the race of the undesirable proclivity; the swinish principle is broadcast in the land, deeply ingrafted and strongly insistent. Subtle scheming grows to unrebuked open plunder, and like an unchecked infection, involves the mass. Are these declarations too sweeping? Is this language too harsh? We have quoted from the Bible; we are just now appealing principally to the people who profess to believe the Book. We rest the righteousness of our expression upon the decision and language of the prophets and the Son of God, to whose denunciations of men's iniquities we have not made close approach. There exists but one in earth whose fiery zeal, in admo-

dition of evil-doing, can equal the warmth of the seers and of the Hero of Galilee.

The truth regarding the enslavement of the mass by the comparatively few, centered in the manipulation of one, is a revelation of the morals of the country which above all countries is

"Standing straight in the state
Of freedom's foremost acolyte."

The greed of this head-center of treachery to the interests of humanity could only succeed amid a populace of accordant morals. An innate consistency, until the galling becomes unbearable, counsels the vidual to silence when the thing himself would practice is practiced upon him. This is the key to public forbearance with J. Pierpont Morgan, who at present writing controls over one third the business interests of the United States. At the rate of his present procedure, another decade will see him able to place his thumb upon the last independent industry and condemn its dislodged proprietor to the ranks of the wage slave.

The affairs of men religiously, hence morally, politically, and socially, have reached a status never before in the memory or chronicle. The acme of the present religious confusion, it would seem, emanates from the brain of a Cincinnati lawyer. In launching what he is pleased to term a new religion upon the basis of entirely new principles, he assures people that it is antagonistic to none, and that he, its founder, is not more religious than the ordinary business man. He professes belief in Christ and the Bible, but adds that there are things in the Bible which none may believe; he advises passing over these things, and laying stress on the things believable. To his mind, the man who in the pulpit attacks evil, is wrong; for what appears an evil to him may not be evil.

This believing the Scriptures and not believing them—he has assumed both attitudes; this deprecating attack upon others, and attacking—which he does by pronouncing the attacking party wrong, has a parallel in certain claims of the modern scientist: The hosts of worlds scurrying through the “illimitable” would suffer combustion by friction if ether occupied space. Ether in space, therefore, was declared non-existent. But, alack! light and heat could not transit space without a conductor; so the “hypothetical medium of great elasticity and extreme tenuity, supposed to pervade space,” (Webster,) was recalled to its post of duty, and lo! the ether theory has an accredited quasi-existence. It is an undeniable fact that the science of cosmology and the science or knowledge of religion keep step with each other; and it is equally true that both are at their lowest ebb.

Probably we can accurately locate some Scriptural passages which this believing non-believer would feel it his duty to repudiate. If it is wrong to attack evil, the words “hypocrites,” “liar,” “generation of vipers,” “whited sepulchers,” etc., falling from the lips of our

Lord, must pass under the ban. Particularly worthy condemnation must be the description of Deific wrath as with scourge of small cords the Savior cleansed the typical human temple of its profanations in guise of worshipful humanity. This Cincinnati lawyer, per his affirmation, confesses the Christ; but he gives us good cause to infer that he considers the situation more acceptable plus his recommendations. In fine, he is a man who would correct the Creator.

Holy Writ contains six references to lawyers. Two of these, one of which is the first, exposes a too general characteristic of the fraternity—cavil. The third case shows the lawyers as parcel with the Pharisees in rejecting the counsel of God against themselves. In the two succeeding references, “Woe unto you lawyers” falls from the tongue of the Lord Jesus in his attack upon their sins, one of which is taking away the key of knowledge. (Mark you, modern Scientist, modern Religionist—the *key of knowledge had been taken away!*) The sixth guise of the lawyer is that of critic of the Lord (Luke xiv: 1-6), in which presumption he evidently still indulges!

Patriotism of the Banking Fraternity.

Gigantic Conspiracies on the Part of Monetary Institutions to Defraud the People of America; Settlement of War Issues and Control of Legislation.

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

Now what qualities must a young man have to make him a successful banker—that is, upright, intelligent, and reliable? A true sense of patriotism is the first essential, for in no other relation is the state so dependent on the integrity of its servants.—LYMAN GAGE, Secretary of the Treasury.

WE PROPOSE to look into the record a little, of the patriotism of bankers in this country. In the war of 1812, in their need for money, our rulers went to the banks for a supply. Men of all other callings were freely volunteering to let their business go to ruin, and risk their health and lives for a mere pittance, out of patriotic desire to serve their country. But what did our patriotic (?) bankers propose? They would furnish not money, for they had none, but their *promises to pay* money needed, at the rate of 80 dollars in their promises for a hundred-dollar bond at 6 per cent interest. Again, when the great Rebellion came, they made the same proposition, with the stipulation that the usury should be paid, not in the kind of money, or pretended money, they furnished, but in specie, which then meant silver. Secretary Chase—who was not a banker—and President Lincoln thought they knew something better than that. As the country had done many times before, oftener by far in peace than in war, they issued \$60,000,000 in Treasury notes, making them receivable for all Government dues. Our patriotic (?) bankers began their attacks on these, which were attacks on the public credit in time of war, by declining to receive them into their banks.

In self-defense the Government made these Treasury notes full legal tender, with the result that they were worth a little more than gold, when the greenback—crippled by the “exception clause,” added to the law by interference of unpatriotic bankers—fell in value to \$2.85 for one dollar in gold. In 1862, British bankers in a private circular gave to their brethren, the American bankers, advice as follows: “Slavery is likely to be abolished by the war power, and chattel slavery to be destroyed. This I and my European friends are in favor of, for slavery is but the owning of labor, while the European plan, led by England, is capital, controlling labor by controlling wages. This can be done by controlling the money. The great debt, that capitalists will see to it is made out of this war, must be used as the means to control the volume of money. To accomplish this, they [the bonds] must be used as the bank basis. It will not do to allow the ‘greenback,’ as it is called, to circulate as money any length of time, for we cannot control them. We can control the bonds, and through them the bank issue.”

There has been a feeble attempt to deny that any such circular was issued or received. It will forever be in vain to deny that American bankers have seen to the carrying out of such advice to the utmost extent of their ability. As Cato Major was said to end every speech made by him in the Roman senate, with *et Carthago est delenda*—and Carthage must be destroyed, so,

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as Gage's article testifies, these patriotic (?) bankers seldom, even yet, close any of their public utterances without the refrain—"and the greenback must be destroyed." To accomplish this end, a banker secretary of the Treasury, without any provision of law in the first place, began piling up a hundred millions in gold in the Treasury, while the country was paying interest on a like amount, with no reason for his conduct—as any level-headed business man could see.

The country was set to watching this column, and warned that as this column failed bankruptcy approached; and as the greenback was legal tender, with the exceptions named on its back, it was used by bankers to draw out this gold, when gold needed to be sent abroad, or they desired to hoard it, and was habitually held up to the public gaze as the great cause of the country's peril. It was even charged that these plotters, (when it was particularly desired by them to cause a panic,) to effect their fell purpose, drew out and sent abroad large sums to be quietly shipped back again. Not only were such schemes as these worked, but several acts of Congress were procured to be passed by them to effect this same unhallowed result.

But we must go back a little to describe the great iniquity effected by them in crippling the greenback, which was the Pandora's box out of which has flown the infinite wrongs and robbery that have disinherited millions, and filled our once prosperous country with greedy millionaires and millions of paupers and tramps. In 1862 that incorruptible patriot, old Thad Stevens, Chairman of the Committee of Ways and Means, reported a bill to provide means to carry on the war. This money was to be Treasury notes of the same kind that had been issued many times before, with this difference—that they should be like the "Demand notes," which were always worth more than gold, full legal tender for all dues, public and private, like the paper money of England and France.

As Messrs. Stevens, Senator Henry Wilson, and others testify, by an overwhelming vote this bill promptly passed the lower House and was received with the greatest rejoicings by all classes save one—the patriotic bankers, who wanted to gamble in gold at the fearful cost of all their fellow citizens. Mr. Stevens said, the "caverns of the bullion brokers and the salons of the associated banks were stirred." The 100 emissaries of the banks, which came down upon the Senate, could not effect the destruction of the bill; but by adding "except duties and imports," they made it, as Mr. Stevens said, instead of a beneficent measure, one decidedly pernicious. "It now creates money, and by its very terms declares it a depreciated currency. It makes two classes of money—one for the banks and brokers, and another for the people." Henry Wilson said: "I venture to express the opinion that ninety-nine out of every one hundred of the loyal people of the United States are for the legal tender clause."

This one great villainy having been accomplished by the efforts of unpatriotic bankers, their next efforts were directed, in pursuance of the advice of "Hazzard's

Circular," to "make a great debt out of this war," when, after the close of the war, there was no need of any debt, and would have been none if they had let the currency alone that had saved the country when (as in England's giant struggle, which destroyed Napoleon in 1824) for more than twenty years every shilling of what they insist is the only reliable, in fact, the only money at all—gold, or gold and silver, had traitorously fled the country, or slunk away into the dens and caves of the earth.

Although such men as Gen. Logan and even John Sherman had warned the country of the utter ruin (in the contraction of the currency to return to specie payments) to everybody but salary eaters, annuitants, and the creditor class—bankers, such insane proceeding actually began under an act of Congress, procured by bankers and engineered by a banker secretary of the Treasury. The result of a like insane endeavor in England in 1824, as the British statesman, Huskisson, said, was that "Persons worth £100,000 could not command £100 to save them from ruin. We were *within twenty-four hours of barter.*" The results in both countries were the utter ruin and pauperism of hundreds of thousands, yea, millions. Of course, it lessened the column of currency (which makes prices) and increased greatly the value of the bankers' money, in whose hands it gathered all the country's money. But the currency of the country had yet too much debt-paying power to suit bankers; they had failed to eliminate the people's money which, as that circular suggested, they could not control, and there was imminent danger, because of increased yield of our mines, that debt-paying money would be increased instead of lessened in amount. Our foolish lawmakers, under the lead of bankers, contrary to the custom of England and France and other self-respecting countries, without any need or good reason for so doing, had so shaped our monetary legislation as to induce the English people to invest money in our bonds, which gave them a reason for intriguing in our affairs and lobbying in our legislative halls. She would lend the rebels, during the great Rebellion, any amount of money, but utterly refused us any.

If we had had any sense of self-respect, or even a care for our own wellbeing, we would have sternly forbidden any of our debt to go abroad. All our debt, in the first place, was payable in "lawful money," which was particularly greenbacks or Treasury notes. The efforts of bankers had disabled these, which alone had saved the country in its hour of peril; but silver, which had been the money of the country from the beginning, was still available as debt-paying money. England had so shaped her money system that she did not want our bonds, which she held, paid in silver, but in gold. Through the connivance of men high in government office, themselves bankers or the tools of bankers, silver was surreptitiously left out of the coinage, and so in effect demonetized, after the plotters had visited England and France. Thus did these traitorous schemers enable England to sustain her money system by drawing out what had become—by these infamous devices,

excepting the hated greenback—the sole foundation of ours. And these bonds, which in their first issue had been purchased (as we shall show in an article on the Greenback) with money which, by the infamous labors of bankers, had been depreciated in value to 40 cents in gold, must now be paid in a currency worth many times that in which they were purchased—if you take into the account the greatly enhanced value of gold.

Nor did the greed of these patriotic (?) bankers stop here. The vigorous protests of the people, robbed and ruined by such inhuman selfishness of the banker class by their control of money, as was suggested in that infamous circular, caused Congress to pass a law giving some relief by coining two millions of silver per month. By withdrawing money from circulation, the banks caused several panics with their attendant ruin to the people—especially those in debt, in order to compass the repeal of this law. The last one, which accomplished their fell purpose, was in 1893. Of the promoters of this fierce concerted attack upon the people's interests by European and American bankers, Senator Hill, of New York, said:

They encourage the hoarding of money; they inaugurate the policy of refusing loans to the people, even upon the best of security; and attempt in every way to spread disaster broadcast throughout the land. These disturbers—the promoters of public peril—REPRESENT LARGELY THE CREDITOR CLASS, THE MEN WHO DESIRE TO APPRECIATE THE GOLD DOLLAR IN ORDER TO SUBSERVE THEIR OWN SELFISH INTERESTS, *men who revel in hard times, men who drive hard bargains with their fellow men, regardless of financial distress, and men wholly unfamiliar with the true principles of monetary science.*

Governor Hill never spoke truer words than the above, especially the last sentence; and yet they are the men who (so the great newspapers and the preachers and teachers generally would have us believe) know all there is to know about the subject of money, and are the only men who *know how*, and are *fit to manage* the people's finances, and all others know nothing.

Our secretaries of the treasury have generally been bankers or lawyers, who are generally bankers' attorneys, and follow bankers' methods, which no successful business man would ever think of following in the management of his own business. We propose to illustrate still further the patriotism of bankers, in another article on the subject: "The greenbacks: what have they done that they must be destroyed?"

In the Editorial Perspective.

LUCIE PAGE BORDEN.

IT WOULD BE an easy matter to compile citations from the best writers since earliest times, to show that the uplifting power of thought has been recognized. More and more the world has come to see that in sickness and in trouble, the mind can be elevated into a higher and purer realm where the causes of irritation disappear. It has remained for Koreshanity to discover and teach the final secret in regard to the exaltation of the aspirations. It is not a small thing to promote health and vigor by judicious mental exercise, but Alas! one disease is followed by another, and no sooner has one cause of distress been harmonized than a second comes to destroy the equilibrium attained. It must be thus under the conditions of mortality. Koreshan Science is proclaiming a new and wonderful truth, far beyond the best that has been said or written by any school of mental healing. It shows how the thoughts of the mind may be lifted up, polarized, and transformed to the very substance of immortal life. "The last enemy which shall be overcome is death!" How men have dwelt upon these words of strange import! Why, death rules the world! To be sure, the ancients dreamed dreams of a vital elixir, but they were like children wandering in the moonlight to find Oberon and Queen Titania. The Christian church, too, has its story or legend—can we call it more?—of one who rose from the tomb saying: "I am the resurrection and the life," but his followers died like other men—Peter and James and John, all the early and the later saints. So men muse; while the church has resigned itself to the idea of death, the meaning of Christ's glorious words is lost, and every Christian expects to pass to corruption in order to go to his Lord. But the effort to smooth away the thought of physical dissolution and sentimentalize over the king of terrors is vain. Men hate and fear it though they may sing serenely, "There is no death, what seems so is transition." It is not enough to cut off the downward tendencies of the loves or desires by will power; they must be scientifically directed toward one Center, the mental elaborator for

the world. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Natural generation involves death. If it is perpetuated by the precipitation of the thoughts of the mind into the body, is it not reasonable to conclude that the exaltation of the thoughts according to scientific principles and in subservience to the Messianic law, will overcome death? In failing to recognize this law and the need of a transmuting center to receive the mental influx of the world, every system that concerns itself with the dynamic quality of thought has come short.

It has been recently stated that Dr. Martineau, in reply to the question: "What have you gained of the greatest value during the past year of student life at college?" answered with emphasis: "Vital contact with three great minds." What lines of work are pursued in the Koreshan University, and what is the chief value of training in the College of Life as advertised by your literature? One of the many obvious answers to these queries may be found in the words above quoted. Every member of the Koreshan University has the inestimable privilege of vital contact with a great mind. The conceptions of that mind are so daring and original that no one who has listened year after year to the eloquent lectures delivered by the Founder of the Koreshan System can fail to accord reverent recognition of inherent power. The range and compass of these discourses are wonderful; they exploit all themes from those treated by the ordinary professor to the deepest secrets of Being. The whole realm of Nature is laid bare, and from God to the atom the unity and coherence of life are shown. Nowhere else in the finest seminaries of the old world or in the best equipped colleges of America, can the student find opportunity to investigate every subject with a ready solution furnished for the problems of the

ages. Is not vital contact with such a mind a liberal education in itself? But consider that the Koreshan College is the training school for immortal life; that not only is the Cosmogony that will soon fill our text books to the exclusion of Copernican theories, here expositied by its Founder with logical, scientific insistence, but the mystery of man's origin and destiny is revealed. It is one thing to listen to those who cite authorities; it is different to listen to one who speaks with authority, giving reasonable proofs. The objects of the College of Life are to study the Truth, apply it to life, and to give it to the world. All its methods of work subserve these ends.

"The Christ of the Red Planet" is a metaphysical work representative of a very popular school of thought. The heroine of what purports to be a narrative of the soul's experience, is transited through the groves of memory to Mars, where she holds mystical converse with the red god—not *Mars bellicosus*, but a modern divinity of universal sway. He declares himself in the last chapter, where he appears to her subsequently to her return to earth: "There is no other God but me. Know this and thou knowest all! In every soul this God must reign supreme. Except the Sacred Self, no savior can there be." This is the language of idolatry, for the worship of self is idol worship, and the God of the Decalogue says: "Thou shalt have no other gods before me." While Koreshanity avers that perfected man is God, it explicitly denies that any members of existing humanity have reached the status of Divinity. "But the Sacred Self will come to the front and subdue pain," the metaphysicians answer. It is possible through self-hypnotization to master the sensations of the physical body for a brief season, but suffering thus lulled to sleep will reawaken. Soon or later disease will claim its victim. As the doctrine of dependence upon one Messianic center for renewal and completion goes out, it generates by reflex action a counter sphere. Those who find it more gratifying and attractive to depend upon self, and who love to exalt self at the expense of God, come under the influence of this sphere. Perhaps it presents itself to their minds in connection with a certain planet, according to the Copernican idea of the planets as inhabitable spheres. In Koreshan Science the planets are not habitable bodies, but each one presides over certain mental qualities, having corresponding orders in humanity. Mars is a center of astronomical thought, which would indicate special activity among the Mars humanity in other fields of research.

One of the most beautiful doctrines of Koreshanity is found in its response to the desire that all men may be saved. The processes by which the physical cosmos perpetually renews itself without waste, show by analogy that there can be no ultimate loss in the field of human activity. The thought of countless numbers of fellow creatures condemned to endless misery has racked with anguish many a heart, and the effort to reconcile divine love and justice has unsettled many a brain. The reaction from Calvinism has driven a large proportion of the present generation into atheism. Some find relief in the vague hope of future probation indulged by the Universalist contingent, but its position in regard to Christ is, like that of all the denominations called unevangelical, most illogical. If Jesus was only a great Teacher like Socrates, then he has no more to do with the salvation of the human race than Socrates or Confucius. A universal desire implies a universal answer. God's purpose exceeds man's wish. The perfection of that purpose is apparent as it unfolds from the hidden source of all arcana. The processes of experience by which the soul, a precipitate from the God-plane, is fitted to return by absorption into the supreme consciousness, cover ages. Transited from objective to subjective spheres, trained in the school of difficulty, tried

and tested by every phase of sorrow, man turns his aspirations at last toward heaven. He recognizes the need of divine influx from the personal Savior, and these aspirations are met—not once nor twice, but six times, until at last he is ready to be changed. He is not saved until he becomes a new creature—spirit, soul, and body being transformed without passing through the gate of death, into the glorious likeness of the Son of God. Not all men in the same order, but every man in his order will thus be saved.

Ignorance is the mother of fear. An alarmist has suddenly appeared to warn us that the present hot season indicates that the earth is gradually approaching nearer the sun in summer and receding farther from it in winter. He thinks that it has slipped out of its orbit in some inexplicable manner and broken loose upon the solar system. The direful result of alternate scorching and freezing will be to exterminate all life upon the unruly sphere. The best antidote for such folly is an ample dose of knowledge. The Cellular Cosmogony is calculated to fortify and reassure the timid against such end-of-the-world theories. The idea of a stationary concave earth with the sun in the center, the whole forming a great self-mobilizing dynamo, is far more attractive than that of careering about the heavens at the rate of 19 miles a second on a planet that is capable of jumping the track, too, according to Professor Marienburger. Add to its other attractions, the fact that the Cellular Cosmogony has geometrical proof on its side, and the boldness with which it courts investigation will not excite surprise.

The Lord said that he came to seek and to save that which was lost. What is already thoroughly vitiated has lost all saving quality—in other words, it is dead. Such was the state of the Jewish church at the time of the Lord's advent, and such is that of the Christian church today. It is written: Blessed are the dead (in trespasses and sins) who die (to all the tendencies of the natural man) in the Lord. By the substitution of an overwhelming love for what he discerns of the beauty of the higher life as exemplified in the personality of the divine teacher, man dies to self, and through conjunctive unity with the Lord he rests from his labors (the effort to keep the law) and his works do follow him. The works here mentioned are those of righteousness, specifically referring to love which is the fulfillment of the law, the ascending degree of aspiration which follows humanity in its passage to the plane of immortality.

The only means of attaining liberty is through restraint. The heir himself is under tutors and governors until he reaches majority. There is no liberty outside of the covenant relation, wherein a man rises above the law by bringing his will into harmony with it. He is free when he has no desire to transgress. When the kingdom is established, all the orders of society below this plane will be adjusted by the enforcement of degrees of restraint, such that every man may find the greatest happiness consonant with his development. The problem of future liberty is one of engrossing interest to the social scientist, as he sadly watches shred after shred of the rotten fabric of democracy depart. Every false ideal of liberty, be it anarchistic, socialistic, or democratic, must be swept away, and the perverted doctrine of individualism yield to the idea of restraint not license.

It was recently said in a sermon on the New Protestantism, that the great discovery of the century in religion, corresponding to that of the correlation of energy in physical science, has been the widened thought of inspiration, which has come out of the comparative and historical study of religions, so that today no form of religious faith is thought of as untrue, although all are not regarded as of equal value. Superficially considered,

this seems a beautiful sentiment. It is so broad! Yes, but has it any depth? Is it in reality a more pleasing doctrine to hold that the truth must be collected in fragments out of all the different creeds and denominations and pieced together, or that it will come into the world again, as it came nineteen hundred years ago, in the person of one man, as an integer? Is the church as it now exists, split into a multitude of differing sects, in a state of purity or declension? Ought there not to be unity rather than division in the body of Christ?

Searching and groping; posing questions for which no answers come; looking forward with anxiety to a future dark already with the shadows flung athwart it from the present—such is the general attitude of mind. The absence of positive affirmation is a marked sign of the closing age. It is also encouraging in the sense that it is a tacit confession of need. The fields are white to the harvest and the laborers are few. Those who hold to the truth with singleness of heart and steadfastness of purpose feel that all their energies must be devoted to the work of demonstrating to the world that God has an answer for all its questions; that the hour of universal perplexity heralds that of universal enlightenment, and the Lord of the Harvest himself said: "Blessed are they that mourn, for they shall be comforted."

The science of theology as set forth by Koreshanity teaches that God's involuntary power shows itself as man's voluntary opposition to God's will. The law of reflex action solves the problem of evil over which theologians have disputed for centuries. "Ye are of your father the devil." Who made the devil? "I make peace and create evil, I the Lord do all these things." A familiar example of reflex action may be drawn

from the realm of psychology. A thought of truth is given out; in the mind of the speaker it is clearly defined, but it strikes upon a sphere of resistance in the mind of another, producing there a conception the reverse of that intended. The hearer receives and acts upon the antithet of good in the originating mind.

It is contended that the half billion dollars used to reduce the Philippines and place them under our jurisdiction as a territorial dependency of the United States, would have been better expended in reclaiming the arid lands of the West. This country would be rich enough to do both under the fresh impetus given to her commerce, were it not for the terrible incubus that she is carrying, in the shape of the trusts. The money that ought to be devoted to public improvements is diverted from its legitimate uses. It should minister to the people and subserve national not private ends.

If a man never made mistakes, pride would rule him. The righteous man compasses the sum of knowledge because he is perfected in meekness. He, alone, is fitted to inherit the earth.

Territorial expansion must come, for it is in the line of events destined to evolve divine Imperialism from corrupt democracy.

The law of beauty that presides over worship is that of holiness and this is integrality.

Those who hold the truth in arrogance will find it slipping from their grasp.

The first step toward civilizing the Negro is to civilize the white man.

Editorial Discussions and Miscellany.

Tilt of the Poles from Chicago.

KORESH, MY DEAR SIR:—Your answer to my question about the "Tilt of the Poles," in the June 14th SWORD, was read and re-read by myself and others, and I comprehend it clearly; but my query was not put as it should have been. What I should have asked is this: How can you consistently speak of the "actual position of the universe?" Would not the position of the universe in or surrounded by nothing, involve a perpendicular outside? In the diagram on back cover of SWORD previous to March 1901, you have the south pole pointed up and tilted, and speak of the "Actual position of the universe and tilt of the poles from Chicago." Would it not be as reasonable to have the polar axis perpendicular, and have an axis perpendicular to Chicago tilt to the polar axis?

(2) In your answer under the caption, "The Unchangeableness of Deity," (in THE SWORD of June 14, 1901) you say: "When the Lord descended, there was at the same time an ascent of the ascending Spirit into the invisible Godhead;" and again, "The descending spirit is the spirit of regeneration." Now, as I understand it, the Messenger is the regenerated one, but what puzzles me is this: How does the Father get into the Messenger?—J. W. E., Cactus, Kas.

(1) The diagram referred to on the back of THE SWORD represents the relations of a person standing at Chicago. A diagram observed by a person who is external to the picture, would make a man perpendicular at the bottom of the cut. A man at Chicago, as Chicago is placed, stands with his head toward the top of the circle; and as Chicago is a definite number of degrees oblique to the equator, and correspondingly to all other circles and to the axis of the earth, the diagram must be necessarily tilted to conform to these relations. The universe has no relation to any outside position, because there is no outside. All relations are to the things inside its limits, and wheresoever a man stands on the circumference, he is at the bottom of the figure. If a man is at Chicago, the south pole would seem to him just as it is placed in the diagram.

(2) The Lord descended into the race by the operation of the Holy Spirit. In His ascent at the end of the age, he will be manifest as Elijah. His ascent meets the interior Godhead, when they—the external and the internal, become one

again. The man whom the Lord God raises up meets the invisible, because the invisible is in the interior of humanity, and the Son of man becomes central and surrounds the invisible. God thus clothes himself with the external man. —BY KORESH.

Koreshanity and "Mental Science."

EDITOR FLAMING SWORD:—(1) Please explain further the statement, "Jesus has been reigning in the hells during the age."

(2) Man's love being his life, do you teach that the mortal love of humanity is the perverted life of God—the same substance in a different state, and as necessary as good?

(3) Though mental scientists in ignorance of the nature of God, make the mistake of declaring all is good, because all is from God, yet when they teach that the law of repulsion is made by the action of the one immutable law of attraction, and that "gratifying desire is the only way to attract experiences of and through which reason proves and accepts truth," do they not agree with the teaching of KORESH, that every experience of hell and heaven is essential in attaining God-life?—M. A. P., Antioch, Ohio.

(1) You do not specify in what connection the quotation you give, occurs. The Lord Jesus descended into hell; in his theocrasis he was planted in the

lower humanity, which constitutes the hells where he who knew no sin became sin. During the age sin has reigned in all the high places of the earth (the race), and it is in this sense, as sin, that Jesus has reigned in earth. Now, at the end of the age He comes up out of humanity, and cleanses the sanctuary of the Lord by putting off the sin thus acquired, finally coming again, when the process of purification is complete, in the Sons of God.

(2) The answer to this question is involved in what precedes. God dies in the race and his own pure substance is converted to that of mortality, just as the luminous rays of the central sun go down to the circumference, enter into conjunction with earth-born energies, and are there transformed to all the grosser forms of matter. Spirit and matter are interconvertible, but they are not alike; they are polar opposites, both real, both necessary, like good and evil. Mortal humanity is just as necessary as immortal in the economy of the universe, the one being, as already stated, the substance from which—by the law of the cross—God renews his own life.

(3) Koreshan Science teaches that life on each plane of existence is the product of waste precipitated from the plane above. Human life is a precipitate from the God kingdom into the first angelic heavens, then into the next, and so on until the plane of objective life is reached. Mental scientists do not as a rule admit the law of re-embodiment as a factor in the attainment of experience. They never teach it scientifically. Their idea of gratifying desire in order to attract experience, is a subtle argument to license selfishness. "Mental science," as it terms itself, denies the law of repulsion, because it denies evil, as it denies matter. Hate is just as real and just as substantial as love.—By LUCIE PAGE BORDEN.

The Circumferential Conflagration.

EDITOR FLAMING SWORD:—Please explain the difference in quality and effect between the spirit—ascending and descending—generated at the theocrasis of Jesus and that generated in the formation of the Sons of God—the dematerialization of 288,000 imperfect bodies.—A READER, Antioch, Ohio.

The baptism which the members of the early church received from the Lord Jesus renewed their wills. He was the philosophic germ and center of the anthropic world. In His theocrasis, the Holy Spirit in the descending degree entered into conjunction with the highest aspirations of his Disciples, in order that, as seed planted in good ground, it might bring forth abundantly in the harvest at

the end of the age. It was a spiritual or mental baptism, going out according to the laws of attraction, first to Peter, James, and John, then to others according to their receptivity. Though the wills of the Disciples were renewed, their bodies remained the same; hence Paul writes, "The flesh lusteth against the spirit and the spirit against the flesh." The Lord in his ascending degree entered into the central consciousness of the universe. He sat down upon the throne of Deity—that is to say, he was absorbed into the nucleus which constituted his own interior.

The specific difference in quality and effect between the baptism nineteen hundred years ago and the one soon to come, lies in the fact that the latter pertains to the body, whereas the former pertained to the soul and spirit. The former was central; this is circumferential. The energies precipitated from those who enter the transmuting fire in order to culminate from natural existence, will descend to various strata of humanity, and prepare them for a similar culmination through theocrasis in a future harvest. The ascending energies simultaneously created constitute the very substance of Deific replenishment—the nectar and ambrosia of the Gods.—

By LUCIE PAGE BORDEN.

* * *

The Competitive Struggle.

Cloaks of Fraud and Corruption in the Field of Commerce and Industry.

Three merchants engage in business; the first has \$30,000; the second has \$20,000, and the third has \$10,000. The first merchant can own his own building, hire clerks as cheap as the other two, and by buying goods in larger lots get rebates on his purchases. The second man rents a building, pays as much for labor and more for his goods than the first man. The third man rents a house, pays as much for labor and more for his goods than the other two. All three start out to hunt customers for their goods and wares. Each man puts an advertisement in the local paper, and each affirms that he has the best and cheapest goods in town. Each resorts to all the deceptions and tricks in trade to catch the unwary. So much is this the case until about nine tenths of the people place no confidence in any statement the merchant may make concerning the quality of his goods and wares.

The three business men claim of course respectability, but in a general sense they stoop to many deceptions and rascalities to obtain customers. They resort to misrepresentation to get the people to buy their goods. The man with the smaller capital soon sees that he cannot compete with those with larger capital, and will soon or later be driven out of business.

He sees that in competition with the stronger merchants he is losing what he has invested, and the temptation presents itself to save something out of his business. He sees that he can insure his business and set his store on fire and have something left for his family, but if he continues he will certainly lose all and fall into the slough of poverty and want. Or he sees that he can sell his goods, collect the money, make an assignment and compromise with his creditors and have something left.

Now, I do not say that all men who fail in business perpetrate all the rascally acts named above, but the records of the courts and other records prove that such things are often done. The second man soon finds that he is traveling the same road that his weaker neighbor traveled, and probably winds up his business in the same way. The records show that about 95 per cent of the men who engage in business fail, which demonstrates that what is termed business under competition is a failure, and breeds all kind of corruption, fraud, and lying.

The special point to which I desire to call attention in this article is the temptation to fraud and corruption engendered under the competitive system. I know some wooden head has said that "competition is the life of trade," but the man who engages in business and undertakes to do business measured by a perfect standard of moral honesty will soon find that his tricky neighbor will have his "stuff," and he will be hunting a job as a wage slave or tramping and begging.

I am not disposed to make war on the individual in connection with my condemnation of the competitive system; for we are all creatures of environment and there is no room for ethics in the competitive struggle. It is the struggle for survival. It is cannibalism. It is war, and "war is hell." It should be observed by those who care to investigate the present system, that the system does not only engender strife, misery, and rascality, but the system adds millions of expense to the business of the country through rent, interest, and profits. It should be observed that the struggle engenders enmity and destroys the principle that should bind individuals together as friends and brothers. No man will love his neighbor who is taking his business and his living from him; and the teachings of Jesus are thoroughly impractical under the competitive system. It is a system in which one man is pleased with the downfall of his fellow's business because it makes his more prosperous. It is a system in which men look upon their competitors in the same business as their enemies. It nullifies the teachings of the most sublime philosophers and has filled the world with war, misery, rascality, hypocrisy, and hardened the hearts and corroded the souls of men.—*Social Economist.*

Record of the Century.

An Excellent Summary of the Industrial Progress of the Age of Capitalism.

The development of industrial power and time and labor-saving machinery is one of the principal facts of the century. In raising wheat, from breaking the ground to sacking the grain, one hour with modern machinery will accomplish as much as twenty-two hours with the old-time plow, sickles, flails, etc. Four men with the aid of machinery can plant, raise, harvest, mill, and carry to market wheat enough to supply with bread one thousand people for a year.

To shell 60 bushels of corn by hand takes 95 hours of labor time; with machinery 1 hour is enough. To make a plow by hand took 118 hours, with a labor cost of \$5.34; with machinery now, a plow is made in 33.4 hours, at a labor cost of 79 cents. To build a standard platform road wagon with two movable seats and a leather dashboard takes 53 1-2 hours of labor time with machinery, against 204 1-4 hours with the old hand tools; and the labor cost with machinery is \$8.48 against \$43.07 with hand work. * *

The making of a bar of soap in the early years of the century took twenty fold the labor that is required today. The labor cost of making 25,000 lbs. of laundry soap is \$3.25 now, against \$43.20 in former years. A McKay machine enables one workman to sole 300 to 600 pairs of shoes a day, while he could handle but five or six pairs in a day by former methods. The ruling of 100 reams of single-cap writing paper with faint lines on both sides required 4,800 hours with ruler and quill in 1819, while with the modern ruling machine the work is more accurately and uniformly done in 2½ hours with full allowance for foreman's time, etc.—a ratio of 1,820 to 1 in favor of the modern method.

A good compositor will set 6 or 8 thousand ems in a ten-hour day by hand, while with a linotype he will set 50,000 to 70,000 ems in the same time. A modern printing press with the help of five men will do the work of 3,000 to 4,000 persons. Franklin printed his paper on a little press with a big lever pulled down by hand for each impression, and making 60 or 70 impressions an hour. What would he think if he could see one of our giant steam cylinder presses printing, folding, cutting, pasting, and counting 70,000 to 80,000 papers an hour? Two persons with modern machinery print, fold, and gather the sheets for 1,000 pamphlets of 32 pages, each in 7.6 minutes, while with a hand press and bone folder 25 hours were needed—197 to 1 in favor of modern machinery. The total time consumed in making and printing the pamphlets was 21 times as great by former methods as at present. The labor cost of printing and binding 1,000 32-page pamphlets with the aid of modern machinery is 14 cents against \$7.10 by former methods.

The railway, motor-car, bicycle, and automobile are fast relieving the horse of his ancient burdens and transforming him into a leisured aristocrat. A first-class locomotive will pull as much as 1,800 horses or 10,000 men; and a day of labor with the railway (i. e., ten hours of labor for one man in connection with the railway service) will move as many tons of freight ten miles, as 200 days with a two-horse wagon and driver. We cross the ocean in 5 days instead of twenty-five or thirty, and go from Boston to San Francisco in less time than it took our great-grand-fathers to go from Boston to Philadelphia. We travel a mile a minute in place of ten miles an hour, as in Franklin's day.

The news from South Africa, China, and Europe is flashed around the world every day, so that our papers each morning print yesterday's news for the globe. When Washington died the fact was not known in Boston for two weeks after the event.

In 1870, if A in New York wished to hold a conversation with B in Chicago, he must travel 800 miles to do it; now he can go to his telephone or around the corner to a public station and talk to B by electricity, which is able to fly many thousands of miles a second.—PROF. PARSON, in July Arena.

* * *

Decline of British Power.

The state of things in England is strange, and, cablegrams notwithstanding, is imperfectly understood here. The government has ceased to inspire confidence by its conduct of affairs either at home or abroad; at home perhaps partly because the load of business accumulated on each of the departments combined with the Parliamentary duties of a Minister is too much for any man to bear. But effective criticism of the conduct of the government has for the time ceased. Parliament is described by one most competent to judge, as "lazy, irresponsible, and demoralized"; the nation is described as "callous and indifferent." Men are more occupied with amusements than with politics. War news is now scarcely read. The frenzy of jingoism which burst forth on Mafeking Night has given place to weariness, and momentary, and only a momentary, interest was created by the disclosures about the transportation camps. Little feeling is excited even by the gigantic increase of expenditure. History prepares us for periods of depression in the life of a nation; and the torpor of today may give place to intensified activity tomorrow. But the present situation in itself might seem to point to an ebb of political vitality and a decline of constitutional government. This the party of extreme reaction notes, and it is doing what it can to pave the way for a return to the personal exercise of irresponsible power by the Crown.—*Citizen and Country.*

THE COMPASSIONATE MESSIAH.

This Godlike one,
Whom none did once convince of one
small swerve
From perfectness; nor ever shall!—so
strong
The elements obeyed Him; so Divine
The devils worshiped; so with virtue
charged
The touch of Him was health; so master-
ful
The dead came back upon His call; so
mild
The little children clustered at His knee,
And nestled trustful locks on that kind
breast
Which leans today on God's—Consider,
Sir!
A human heart beat there! a human brain
Pondered, and pitied, and was sorrowful
Behind that sovereign brow. The blood
of us—
Of women and of men—cours'd crimson,
warm,
In those rich veins! Nay, and He ate our
meats,
And drank our drinks, and wore the dress
we wore;
And his hair fluttered in the breeze
which stirred
Peter's and John's and mine.

—SIR EDWIN ARNOLD.

Decline of Ideals in the Universities.

"I observe," writes James Martin, of Sioux City, Iowa, "that several university presidents, notably Mr. Thwing of Western Reserve, signalize commencement time by deploring the falling off in the literary and æsthetic character of life at the great American universities. If they would have it otherwise, why do they not cease running after capitalists and begging endowments? Why do they not themselves emphasize the greater worth of mental and spiritual accomplishments? Why do they not show the true comparative insignificance of material gain? In short, why do they not try constantly to preserve the old standards of human success? Nowadays, the whole thought of school, press, and even of the pulpit, seems devoted to glorifying monetary achievements. The merely rich—money rich—man is held up as the ideal for the young. If these mourners at commencement time would hold fast to the eternal ideals the year through, they would have less reason to lament at the year's close.

Renewal of Subscriptions.

A Brief Appeal to Subscribers to Make Remittances Promptly.

THE FLAMING SWORD is made to depend largely on subscriptions for support. We are enabled to "make both ends meet" when remittances for renewals are sent to us promptly. We are indebted to many of our readers for faithfulness in this respect; but some forget to notice the date of expiration of their subscription as indicated on printed tab on wrapper.

We write these paragraphs to put you in remembrance of subscribers' duty and our need. A little help from each one multiplies in strength financially in union with whole amounts paid. Remember us once a year or oftener, as we remember you weekly with THE FLAMING SWORD.—EDITOR.

The World's News.

July 31.—Depression in stocks follows lack of certainty in steel strike adjustment.—Unknown assassin attacks Queen Dowager Maria Pia of Portugal, at Aix-les-Bains.—London merchants organize in favor of American methods of advertising.—Steel strike settlement delayed by opposition to Morgan's terms.—Thirty workmen leave Carnegie mill.—Aug. 1.—Masked robbers stop Baltimore and Ohio train; they attack postal coach with dynamite, but lose their plunder through cutting off express car by mistake.—Vice President Roosevelt starts for Colorado to attend Quarter-Centennial celebration of the state.—Negotiations to settle the steel strike threatened with failure.—Russia and Austria concentrating troops near the Balkans.—Severe battle in Colombia.—Aug. 2.—Negro woman with her son and daughter lynched in Mississippi.—George H. Phillips Company of Chicago suspends.—Land lottery closes in Oklahoma with 13,000 winners.—Deadlock in steel strike.—Venezuela on the point of war with Colombia.—Public drinking forbidden by Governor General of Moscow.—Boxers disseminate anti-foreign placard near Canton.—Aug. 3.—George H. Phillips Company expects to resume operations.—Steel strike leaders go to New York to prove veracity of President Shaffer; trust officials say he agreed to their terms, but he denies the statement.—City of Lawton, Oklahoma, with population of 10,000 grows up "in a night"; disappointed Homestead seekers decide to settle here.—Mob in Tennessee lynches white man.—British will treat Boers with more severity.—Mob hangs Alabama Negro.—Secretary Wilson says the damage to the corn crop is slight.—Aug. 4.—Peace negotiations in the steel strike at an end; J. Pierpont Morgan offers less favorable terms than at first.—Judge Harney, of Butte, Montana, charged with rendering unfair decision through a woman's influence in Copper case.—Michael Davitt, Irish agitator and friend of the Boers, arrives in America.—Death of Bishop Littlejohn, of the Episcopal diocese of Long Island.—Street-car strike causes riots in Knoxville, Tenn.—General strike of union men imminent in San Francisco.—Dowager Empress Frederick at point of death.—Wm. Worden prefers 50 days in jail to paying tax for his dog.—Death of Frank Collier, once celebrated Chicago lawyer.—Aug. 5.—President Shaffer empowered to call strike in all mills of the steel combine.—Commander Murdock predicts the United States will fight Germany.—French vineyards yield enormously.—Battalion of Thirteenth Volunteer Infantry captures three towns and routs Filipino insurgents.—National bank closed at Austin, Tex.—Paul du Chaillu arrives in St. Petersburg; the famous French traveler intends to spend five years collecting materials for book on modern Russia.—Aug. 6.—Order for general steel strike delayed by President Shaffer because Federal Steel Co. of Chicago is under contract to give two weeks' notice.—20 persons killed and block of five buildings wrecked by exploding gasoline in Philadelphia.—No arms nor ammunition to be imported to China for two years.—Miguel Malavor, new insurgent leader, proclaims continued war.—Death of Dowager Empress of Germany at Friedrichshof.—17 days' contest between Colombian insurgents and regular troops ends in retirement of the rebels for want of powder; Venezuela aids the latter.—Insane man at Provo, Utah, jumps into a furnace.—Daughter of Governor Jones of Alabama killed by a street-car at Montgomery.

The Flaming Sword's Exchanges.

The Interpreter.—A monthly periodical devoted to the final things. The basis of Scriptural interpretation adopted by the editor may be found in these words: "The two modes of knowing God are by the operation of intelligence in consciousness and of consciousness in intelligence. The first is to dream and be conscious that you are dreaming, and in that state being taught of God. The second is to wake and see the living visions of the spiritual world without loss of consciousness in the objective world. The one is the earth in the heavens, and the other the heavens in the earth." The School of Interpretation, Williams Bay, Wis. Rev. George Chainey, Conductor. 10 cents a copy. \$1.00 a year.

Word and Works.—The editor claims that his predictions for the past three years have faithfully warned the public of the drouth and suffering to occur in 1901. Owing to his advice, thousands of bushels of early wheat have been harvested. He supports his statements by quoting forecasts printed months ago, in regard to the present Jupiter period of disturbance. Word and Works Publishing Company, 2201 Locust street, St. Louis, Mo. 5 cents a copy. \$1.00 a year.

The Cosmopolitan.—Six well known writers of modern fiction are represented in the August *Cosmopolitan*. Frederick Talbot opens the number with a descriptive article, finely illustrated, on the Rejuvenation of Egypt. Richard T. Ely discusses the topic that is most prominent, in a short and conservative essay entitled: An Analysis of the Steel Trust. This number has many lively and attractive features. Irvington, New York. 10 cents a copy. \$1.00 a year.

Cram's Magazine.—A short sketch of Napoleon II, the Duke of Reichstadt, heads the table of contents for July. This monthly is devoted to History, Geography, and the topics of the day. Its readers always find a pleasing variety. George F. Cram, 130 Fulton Street, New York. 25 cents a copy. \$3.00 a year.

Our Home Rights.—Organ of the U. S. Confederation of Medical Rights Leagues. This periodical advocates reform in social, political, and religious life. It is on the right track in fighting medical monopoly. "Our Home Rights" Pub. Co., 74 Boylston st., Boston, Mass. 5 cents a copy. 50 cents a year.

Journal of Magnetism.—The Fallacy of Drug Treatment in the Cure of Disease, with several articles containing instructions for the development and practice of magnetism, fill the pages of the current issue, Magnetic Publishing Co., the Auditorium, Chicago, Ill. 10 cents a copy. \$1.00 a year.

The Christ of The Red Planet.—Those who are attached to the "New Thought" as represented by this phase of metaphysical healing, will welcome another book from the pen of Eleanor Kirk. The Publisher's Printing Company, 32-34 Lafayette Place, New York.

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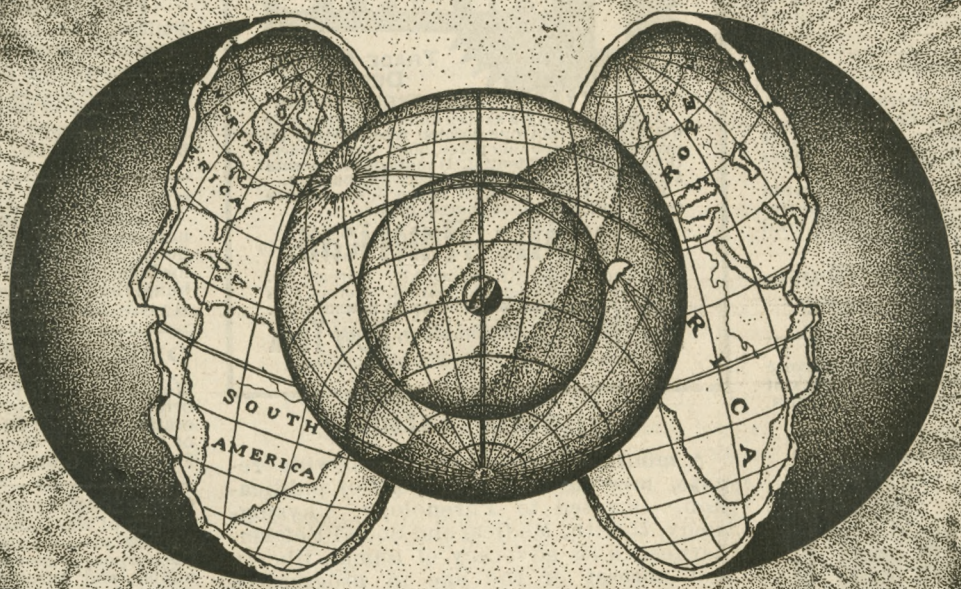
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