



# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, OCTOBER 11, 1901. A. K. 61.

NUMBER 47.



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ASTRONOMY

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

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## A GLANCE AT KORESHANITY.

**K**ORESHAN 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 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 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."*

Vol. xv. No. 47.

CHICAGO, ILL., OCTOBER 11, 1901. A. K. 61.

Whole No. 462

## The Great Purpose of Koreshanity.

The Principles of the Religious, Social, and Moral Life of Koreshans; the Highest Orders are Celibate and Communital; Place and Purpose of the Marital Order.

THE MARITAL ORDER of the Koreshan Unity has certain distinguishing differences from the ordinary monogamic system of marriage, in that it aims to perfect the marital state. There are religious, moral, physiological, social, and economic questions involved in this phase of Koreshan life. It is commonly reported of the Koreshan movement, that it aims to disrupt the family tie and relation. Whatsoever charges are brought against Koreshanity are invariably the result of ungrounded prejudice originating in ignorance of our principles, or malicious enmity against innovation, and can generally be traced to religious bigotry rooted in the very groundwork of modern Christian "civilization." False and malicious reports are being circulated for the purpose of destroying the influence of Koreshanity, regardless of the constitutional rights of the citizen. Persecution has never resulted in eliminating from society a people moved by religious conviction. Religious bodies, whether true or false, thrive under persecution.

One of the fundamental doctrines of Koreshanity is the unity of the Godhead in personal manifestation. It involves the doctrine of the triunity of attributes in the unity of the one personality. God is individual, but not personal until the personality is manifest. As an

instance of personality, we cite the manifestation of the Son in the beginning of the Christian dispensation. The personality of God is Jehovah. Jehovah is the Son of God—God manifest in the flesh. Fatherhood is the attribute of begetting, residing in the Son, for God only begets from the Son. The process of creation begins with the begetting function, and is inherently in the Son of God. Worship is the confession of the fulness of the Godhead in the Lord Jesus, the Christ of God, and the performance of the uses of life to the neighbor. If a man says that he loves God, and at the same time does not love his neighbor as himself and is not willing to perform the uses of love, he is a liar. Christianity was not a faith, merely, independent of works, but a unity of faith and works. Koreshanity is the practical unity of faith and works, faith founded in the absolute knowledge of the laws of organic life.

### The Theological System of Koreshanity.

The Messianic function is the function of the personal power of God; and at the end of the Christian age this function is revealed in Elijah, the prophet of God, who is the Messenger of the Covenant. His recognition is the first step in the revival of the scientific application



of the principles of religion. His recognition and obedience to his mandates constitute the fulfilment of the first commandment: "Thou shalt have no other Gods before me." It is declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The word Elijah is a Hebrew word, and rendered into English, is God the Lord. "Behold, I will send you God the Lord." God sends God the Lord by sending himself, precisely as a grain of wheat sends another grain by coming in that grain.

Elijah the prophet comes through the posterity of Joseph and in the line of Ephraim. A knowledge of the principles of the coming of the Son of man, includes a thorough knowledge of ethnological progress for the past three thousand years. "Joseph is a fruitful son, even a fruitful son by the fountain, whose daughters scale the wall; the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel." Wheresoever the posterity of Joseph is found, there will be found the people through whom the Messiah of this age will come. The two tribes of Joseph, with the other eight, were taken to Media, under the Assyrian power, where they were absorbed through intermarriage with the Medians, Persians, and Assyrians. This intermarriage resulted in the production of the Germanic race, the Anglo-Saxon being the most advanced projection of this ethnological infiltration. The ultimate projection of this family of the ethnological tree is in America, where the greatest world power will develop, and there the true Messenger will be found. The coming of the Son of man is not toward the East. This fact is definitely settled by the Lord's own words. As the light proceedeth from the East and shineth even to the West, so shall the coming of the Son of man be. His coming, according to the Scriptures, will be in the direction of Western civilization and progress. Those who look to the Eastern countries for the Son of man, are doomed to disappointment.

In the Godhead there are three attributes—the Father, the begetting principle and power, the generating, the gestating, this is by the power of the Holy Spirit, which is the divine proceeding, the seminal essence of Deity. The power to beget and reproduce Himself in the Son, embraces the triunity of the Godhead. God is also two in one. "He who hath the bride is the bridegroom." The biunity of the Godhead is not dualism; God is not dual, he is biune. The Motherhood of Deity, residing with the Father in the Son, constitutes one of the fundamental doctrines of the Koreshan Universology.

#### Koreshan Ideals of Refinement.

The moral obligations of the Koreshan System include the recognition of and conformity to law and order. Do unto others as you would have them do unto you, is a good moral axiom that every genuine Koreshan aims to fulfil in his relation to the social world. He will not indulge in the use of intoxicants, tobacco, profanity, nor vulgarity. Refinement is one of the urgent concomitants of the Koreshan life. This applies as absolutely to the marital order of the Unity as to the celibate order. The marital order is not the highest order of the System. This should be thoroughly understood by every professor of the Koreshan faith. No person can pass from the marital state to the Sonship of Deity. The celibate order is the channel through which the Sonship is reached, and this is the only road to the highest life. Celibacy is the stepping-stone to immortality. Through immortality, eternal life shall be acquired.

The highest plane of marital life is far short of the attainment of Sonship. Every one who may claim to be an initiate of the first degree of the Koreshan System, after entrance to the investigative Court, will conform to the first moral obligation of the order; namely, there shall be no exercise of the propagative animal propensity and instinct but for the purpose of propagation, and this only under the knowledge of the astrological functions of the universe and in their application. The marital order of the Koreshan System will not be perfect in its sphere until after the baptism, therefore a man is not strictly in the marital order of Koreshanity until the spiritual baptism fits him for the Koreshan life.

It is a physiological fact, that abstinence from sensual indulgence tends to conserve the vital stamina and to maintain the vigor of the constitution. Sex indulgence is the cause of physiological degeneracy. It is the source of the inability of the physiological forces to resist the inroads of disease. It collapses the brain cells and hastens the degeneracy of the constitution toward that condition called old age, which in many people is manifest at the age of fifty or sixty, where the constitutional powers are constructed on the basis of a longevity of one hundred years. If the medical profession would devote its energies as exclusively to the higher principles of physiology and the sources of its violation as it does to the microbe hunt, it would be of service to the human race. Where there is a conservation of the physiological energies as the observance of the laws of physiology, there is a force of resistance to the encroachments of pathological efforts. The fundamental violation of physiological law is in the dissipation of the sex energies and prostitution of the life through sensual gratification. Every man and woman in the universe, after acquiring a knowledge of



this fact, has the physiological right to contend for immunity from the prostitution of the waste of the sex energies—these being the very resource of life itself. The violation of sex and the prostitution of its energies constitute one of the greatest of crimes, and the marriage license does not mitigate the moral and physiological criminality.

#### **Social and Marital Orders of Koreshanity.**

Socially and economically, every Koreshan is bound by the obligation of fellowship to advance the interests of the universal body. A Koreshan in the marital order is not necessarily in any of the communities of the Koreshan order, though it is better to be socially united with some Koreshan group. The principles of the social order are more easily conformed to in one of the groups than independently of such a relationship; and the economic application of the principles can be much more readily exemplified than disconnected from aggregations into close fellowship. The Koreshan Unity is the product of the planting of communism in the church in the beginning of the age; it is therefore an organized Communo-coöperative System.

The equitable distribution of the products of industry is a function of Koreshanity. This work will ultimately be accomplished through another baptism, ten thousandfold greater in the extent of its influence than the operation of the Holy Spirit in the beginning of the dispensation. Independent action is not conducive to the best interests of society, nor to individual success. The Lord constituted a kingdom in its least form, and from the implantation of his life in the world there will proceed the evolution of the kingdom in its greatest form, to conform in every principle to the enunciations and practical application of the doctrines set forth in his own practical life.

It must not be understood that in our cognition of a marital order we encourage the institution of a marital system in opposition to the monogamic, now in vogue throughout Christendom; but we would apply the principles of righteousness to the marital order. We do maintain that those who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. When the Lord made this declaration he did not have in mind a time when the principles he inculcated would be universally considered worthy of practice. He enunciated a doctrine. This principle had its application then and with those people. It was as if he should say: "I am gathering from the world a people worthy of the baptism which I am about to shed upon the church of my ordination. I must call a people who desire to know and perform my will. Coming under the influence of my Spirit, in the baptism to proceed from me, you will be worthy to come into the resurrection, to stand

again in the flesh at the end of the dispensation. Those of you who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, but are [now] as the angels in heaven." There is nothing more plain than that the Lord intended that those who would follow him should forsake all, or they were not worthy of him.

It is in the divine purpose to provide for all the world. There are natural degrees of culture and discipline, we employ the word discipline in its broad sense, in the sense of all methods of instruction, and such as are not fitted for the higher life and its concomitants, can only attain to the conditions of the degree of their own delights. There are some who are ripening to Sonship, some whose loves will lead them to aspire to the acme of attainment. Such will become the firstfruits unto God. One of the indications that they belong to this highest order, is that they rest not in the conviction that they will attain without effort, but that they are energetic to overcome by a strenuous life in the lines of overcoming. "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne." According to the Lord's own words, the attainment of immortal life must be through the accomplishment of power to control the inner resources of life, through the restraints which God enables men to place upon their inherent possibilities, with a union of the forces which will be given them through the influx from the baptism by which the new church will be overshadowed.

#### **The Great Crisis and Culmination.**

There are certain principles which characterize every dispensation of the world's progress. Every dispensation has its inception, its development, and its declension. The Jewish dispensation began with Abraham, and in its declension, its departure from the early and fundamental adherence to religious and moral requirements and obligations, marked the progress of its career until its fall. In the culmination of Jewish decline, the Lord Christ came to restore—not the old church, but to make all things new so far as the church was concerned. The world required a new baptism, because the Jews had departed from a knowledge of the laws of God through the traditions of the church. It was declared of the doctors and lawyers, that they had taken away the keys of knowledge. The Christian dispensation will be found to have followed the same law of human development that has characterized every previous career of dispensational progress. It was declared that the end of the age should not come except there be a falling away first, and that man of sin be revealed. The prediction has been fulfilled, and the church has correspondingly fallen. There will be a great revival, but that revival will be accomplished



through Elijah the prophet, the Messenger of the Covenant, who comes to end the old and begin the new dispensation.

The Lord was the fruit of the Abrahamic age—the inception of the new church. When the old church had produced Him it proceeded at once to murder him. The fact that the Jews had so far fallen from their conception of the character of the Divinity which they professed to worship as not to know Him when he ap-

peared, shows to what an extent they had departed from the original truth concerning God. The end of the Christian dispensation will be marked by similar conditions of the human heart. The Elijah of this age will be as hard to recognize as was the Christ of old. The church has always martyred its prophets, and in the appearance of the Son of God, the church was true to its record. It will be true to its record now, at the end of the dispensation.

## Veritable Truths in the Lord's Parables.

Analysis of the Word Parable; Examples of its Wonderful Significance; Elements of Fiction Excluded; A Flood of Light Thrown Upon the Sayings of Jesus.

KORESHANITY MAINTAINS that omnipotence resides in the intellectual control of the aggregate human will. By this is meant the affectional or love principle or substance, which is simply desire itself. In the inverted order of being, the will reigns supreme over the intellectual principle; but in the vertical order of arrangement, the will is subjugated and made subservient to the intellectual element, rendered luminous from the Word—even the Lord Christ. The following is a simple statement of the potency of desire, when regulated by the rational faculty and moved by the divine influx: "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed [speaking of Himself as the mountain to be removed by the fire of dissolving, called translation], and be thou cast into the sea; it shall be done."

The doctrine of the Lord Christ, as suggested in the foregoing, is as applicable today as nineteen hundred years ago, and embraces the conservation and appropriation of the human will, brought into complete obedience to the Word that is to effect the accomplishment of the end prescribed in the covenant of eternal life. The energy of this potency is made manifest, through the intellectual faculties of man, in the understanding of the Word; Word here being employed to designate the divine nature as the manifest offspring—in the ascending degree—of the human race, and thus the very speech of God.

In a critical examination of the saying of Jesus, called a parable, the first important step is to analyze the word parable. The New Testament, as given to us, is translated from the Greek, hence we will seek a definition from Greek roots. The Greek word *para*, primarily signifies to or from, by or in *the side of*; *bole* signifies to throw or cast, as for instance, to shoot from a bow. The teachings of the Lord were all founded upon these two concepts; namely, love God with all the heart, mind, might, and strength, and love thy neighbor as thyself. We have the word of Jesus himself, that upon these two articles of the covenant hang all the law and

the prophets; and also, that the second is like unto the first; hence no exposition of his parable, nor any exposition of the word parable, can be correct that does not agree with the doctrine of these two primary concepts of the law or covenant.

As Jesus is the Word, we will take him as the pivot or center of our argument—the very premise of what we have to say upon the subject. It is said that Jesus was made perfect through suffering; being made perfect, he became obedient to the law, hence the proper expositor of both the law and prophecy. He said, love God with all the heart, might, mind, and strength. He fulfilled this precept, hence God, through this obedience, became his neighbor. God having become his neighbor by entering into him and making him, Jesus, the fulness of the Godhead bodily, he necessarily loved God as himself; that is, as being himself, not so *much* as himself, but *as* himself. (Be careful to grasp this thought.)

Love is the attribute and potency of attraction, and whatsoever a man loves with all his heart is absorbed, appropriated, and assimilated until it becomes his very self. If a man loves God with all his heart, God becomes his by inherited right, and they are conjoined and thus made one. Jesus fulfilled, in the supreme degree of the Word, all the law and the prophets; therefore God, his neighbor, was within him. After having attained to such a state of exaltation, He simply purposes to bestow upon those who desire him the same gift, in all its fulness, which he by inheritance received from the Father.

Man was created both in the image and likeness of God. Jesus is declared to be the image of God. As the manifest affectional element of the Word, He was the image, but the wisdom was hidden within him in the discrete degree of the Word; this is the likeness. And God said: "let us make man in our image and likeness." The Hebrew reads thus: *Vay-yomer Elohim naaseh adam* (man) *bezalmano kidmoothanu*. The word *bezalmano* (a better pronunciation is *betzalmano*) is from the root *tsalal*; shade. *Tselem* from the same root is shade, shadow, image, likeness. Jesus was



therefore the shadow or covering of God's glory. The word *tsalay* is from the same root, and means rib—because it is the side protection. When Jesus is glorified this covering is removed, the likeness is manifest, and they who receive the Word himself become the shade or shadow of God, hence, his side.

If we put the two words or roots of the Greek, *para*, with the side, or by the side, or the side of, with *bole*, from *ballou*, to throw, we have this—*cast to the side*. The second signification of the Hebrew root *tsalal*, is to roll or tumble down, or to be thrown down of one's self; and the Greek word *ballo* has nearly or quite the same signification.

Now if God was in Jesus as the manifest Word or speech of God, and this Word was to be thrown or cast down—literally—as the communication of Word transmitted as the Holy Ghost or Spirit, to fall upon the Disciples of the Lord as the covering or shadow of that Word, then the transmission of himself as Holy Spirit was to throw or cast himself to the *side*, which was his church. The Disciples became obedient to the same law which He fulfilled before them, and by loving God with all the heart, they made the same appropriation which he had made; thus they loved God, their neighbor, as themselves, and thus they received the Word of God or Word (speech), which was God, in *para*, in the side of, *bole*, to throw down. If we use the word *para* with the preposition *in*, and *bole*, to throw, we would have, *to throw or cast into, or in the side*.

In the foregoing view we have the supreme literal definition of the word *parable*, as related to the sub-

stance and method of the Lord's communication of himself to his church. Having thus settled the point, that the word *parable* does not literally imply comparison, fable, nor fiction, we are prepared to enter into an exposition of this special relation of Jesus. We will here add, however, that the Hebrew word which is usually translated *parable*, is *mashal*, to be made like. It is also *to rule, to bear rule*. These two ideas, to rule and to be like, are expressed in Hebrew by the same word, and linguists and philologists are unable to give a satisfactory reason for the expression of these two distinct thoughts by the word *mashal*.

There are two elements of dominion manifest as the two beginnings of word—affection or love, and wisdom or truth. The priesthood is the type of the will or affectional center, and royalty, of the intellectual principle. The element of potency is the will, and energy, or power is the intellect. This is the seat or domain of truth, and truth is always referred to, in Scripture, as the side, and those who are in the truth of the Word, especially as distinct from the life of it, are in the side of God. As truth is the royal element of the Word, (love being the sacerdotal element,) and as royalty implies dominion or rule, and as to be in truth or to *rule*, which in the Word is the same thing, the two thoughts came to be expressed by the one word, *mashal*. So whether we take the Greek or Hebrew for *parable*, it literally signifies *in the side of*; and as *the side of* means (in the Word) truth, speaking in parables signifies, supremely, speaking in truths and not speaking in fables or fiction. It would be a strange thing for Jesus to speak in fiction, when he came to speak the truth.

## Transformation of the Degenerate World.

Coming Stupendous Changes in the Affairs of Men; Revolutionary Factors in Society, Church, and State; the Science of the New Order.

BERTHALDINE, MATRONA.

THE ORGANIZED POWER of the great corporations must be brought from death unto life by the greater power of coöperation. The industrial world of the competitive system is a huge body of death, in which the disintegrating forces of disease operate for its final dissolution. The industrial world of the coming age is to be a coöperative order for the perpetual creation of a genuine common wealth, to be equitably distributed throughout the body politic by the governing center of equitable distribution through all lines of government transportation. The chief service of government, in a scientific social order, should be the collection and distribution of the products of the people's industry, proportionately to the people's needs. Organized labor should produce sufficient brains for its body, to make it sensible to the fact that equity and equality are not synonyms and never can be, if life be as the science of universal laws reveals it to

be—both progressive and retrogressive eternally.

The gift to the world of a scientific system revealing to the brains of both capitalist and laborer the eternal laws of organic unity for the perpetuity of life that is life indeed, is the latest beneficence of Providence. The critical student of such a system, if he be of the progressive order, cannot fail to perceive that it is the redeemer and transformer of both capital and labor. The dissolution of the old order will find for its elements, in the science of the new order, a solution of absorbing and transmuting power which will precipitate a form like unto the Son of man, who was the Son of God—a form of social organization imperial in its brain power or exercise of scientific wisdom; republican in physical strength, and regal in the *tout-ensemble* of its majestic force and excellence. The Almighty—the Truth, is a present Savior in every time of trouble if heeded. The present distress of nations is a consequent



of the birth-throes of the new social order; a nation is to be born in a day—the day of the Lord, an epoch defined by the presence of a Messenger of Truth, in whose day or time both the mysteries of iniquity and the mysteries of Godliness are fully revealed. In this time judgment is set. It is written that men shall judge Messengers; they shall determine according to their development of ability whether or not they be of God. With what judgment they judge, they are judged. Men determine themselves to be progressive or retrogressive by this judgment.

The new social order proclaimed and anticipated by Koreshanity, is the harvest promised by Jehovah when he planted the Seed of organic, imperial socialism at the beginning of the Christian era. The Lord organized a circumferential government in a central imperial Head, without whom—he told his people—they could do nothing. The Lord made his official servants channels of the distribution to the people, of their common wealth, of which he was the conservator and saving substance. The servants of the primitive church ministered to the necessities of the saints in all things. The members of the ecclesia were members of the Lord's body, who performed their functions or uses according to the diversity of their gifts or callings, in obedience to the law of love, of which their Head was the fulfilment and Seed of their reproduction or re-embodiment in his image and likeness. The Lord's body was the incubated body of a universe to be brought forth at the end of a given cycle; a new world or order of things prefigured in his anatomical construction, to be vitalized by the forces of his brain, which neutralize, specialize, and precipitate the life of every element in the universe. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away" till all be fulfilled. All that He involved of promise of a new and divine order of human life, must be made manifest in its greatest and grandest form—the harvest form of a Theocratic kingdom in earth, with a new earth as its seat of empire.

The millions who today proclaim themselves Christians while upholding the competitive system—incorporated by law as the lawless one, free from the necessity of obedience to the Decalogue or law of God—constitute the grand man of anarchy, the man of sin, dishonoring the name of Jehovah and putting him to open shame before the eyes of the Christian nations. Anarchus issues a decree by imperial fiat, that gold alone—the most basic of all elements, shall rule the world and make void the law of God. The spirit of Anarchus, the love of money, is responsible for the downfall of Jehovah and the exaltation to the throne of His rightful dominion, of the almighty dollar of a fictitious or false money power—false because it fails to represent the love of the neighbor as the guard or criterion of all commercial uses.

"The love of money is the root of all evil" in humanity; and likewise, of all good, when the money or medium of exchange is an exact expression of the love of God. The Lord says: "I make peace, and create

evil." The love of money as the root of all evil must have originated in the Lord, the Creator of all things. The Lord, who is the Seed of the tree of the knowledge of good and evil, and likewise of the Tree of Life, involves or knows all things. The love of money as the source of all good proceeds from the rod or stem of Jesse, who rules the nations with a rod of iron—the moral force of the science of the law of love, the only legitimate money in the kingdom of righteousness which he establishes in earth. Righteousness exalteth a nation. The name Jesse signifies flat or leveled land. This is the land or humanity which is leveled so as to square with the plumb-line of commercial integrity, the life of our Lord Jehovah. The serpent is the symbol of commercial wisdom—the law in its relation to commerce, the central principle of life. Commercial wisdom and the law of love are one. The strength of sin is in the law; it is the downward way taken by the root of Jesse, who precipitates that form or seed of God which descends into and becomes sin or the miry clay of humanity, which the touchstone or wisdom-stone of the upward way gained thereby, must touch and transmute to the fine gold of Ophir; "the gold of that land is good"—the embodiment of goodness.

All men love money, all men are in sin—in miry, crumbling clay; they are incontinent, lovers of vain pleasures more than lovers of God; they are in trouble, diseased, deranged, and degenerate. They need transmutation and transformation to make them as good as the gold of Ophir. The Elixir of Life is in the stem of Jesse's rod, the righteous Branch of the True Vine, which bears the fruit of the tree of the knowledge of good and evil, in which is the hidden manna, the wisdom-stone, the seed of the woman, which is the seed of the Tree of Life—Haveh, the Mother of all living. This Seed was planted in humanity to produce the stem of Jesse's rod, the righteous Branch of the True Vine, that he might be exalted to the throne of his father David, as the antitypical Solomon of intellectual power and dominion. It is he who builds the Temple of the Sun by the science of the square and the plumb-line, and squares or makes righteous the universe or circle of his environment with the plumb-line of his integrity, the science of the laws of Jehovah's being. Order is to be brought out of the present and increasing chaos of lawlessness.

Under the new order there will be no laborers nor money kings. Covenant relations with Deity will be entered into, signed with the blood of bulls and goats, and nations will learn war no more. Up to the date of the final covenant, destruction and construction will go on simultaneously. Judgment is set, and a standard is lifted which is attracting the intellectual perceptions of many who will yet rally around it in orderly array. They will come, bringing all the essentials for temple-building, in hearts and hands willing to do God's good pleasure. Thousands who have loved the appearing and kingdom of the Lord will separate themselves from the old and dead order, and assemble themselves in the order of the new and living way, as the new church,



desiring a new covenant relation with Deity, which will make it the Church Triumphant in earth. Such assemblies must be for practical, persistent efforts to coöperate in industry for the production and equitable distribution of the common wealth, according to the science of the laws which perpetuate eternally the perfect form and functions of the universe as the handiwork of God.

A primary nucleus of such a church has started out to walk in this light of science. It invites the coöperation of its kindred of every nation and clime, to gather in the United States of America for the purpose of establishing a quality of righteousness that shall exalt this nation into an organization that shall deservedly be called the kingdom and dominion of the Most High. Anarchy is spreading like wild-fire—not under the name

of anarchy, so much as in the forms of mob violence and moneyed despotism which would make game of anarchy, which is but the miserable fruit of the sin of ignorance, hunting it to hades. Ignorance is the result of ignoring the Messengers or Messiahs of God who come as the seed fruits of the Tree of Life, as the Alpha and Omega of cycles of life's progressions and retrogressions. Ignorance has a cycle of dominant existence in every sphere. Ignorance of the science of the law in its application to the uses of natural life is now ending, and devils will believe and work out their salvation with fear and trembling. The rich and the poor will worship or perform uses together, revering human life in God's image and likeness as the guard and criterion of all commercial uses; and God, who is the Maker of them all, will clothe them with his image, shelter them under his wings, and feed them with the hidden manna.

## In the Editorial Perspective.

LUCIE PAGE BORDEN.

FROM LEAST TO GREATEST, from first to last, in every domain of the universe the law of attraction operates. This law constitutes an irrefutable proof of the existence and character of God. It shows the weary toilers in earth's hells that heaven, too, exists because the central sun creates its own celestial atmosphere around itself, and shines out bathed in its own effulgence. What is the character of that mysterious force which draws together any two atoms? What can it be but love founded upon likeness of quality, that makes union a joy and happiness a reality? The heart of the atom hides the arch-secret of creation, for God is love and heaven is joy. The law which operates in its least degree here, ultimates in the central consciousness where Christ sits upon the right hand of the Father;—the Son, by virtue of his love for humanity, is invested with the power of Fatherhood; he becomes the Father in reproducing himself. Here the highest functions of love and law unite. When the Son "goes up" to the Father, he is absorbed into his own offspring by attraction. The beautiful story of the ascension is no fable, but an eternal verity attested by physical realities that none deny. Read again the story of the atom. Whensoever it joins with others in alchemical union, it ascends in the levitic energies of light and heat,—the offspring created,—to seek its own place and replenish the solar fires. At the same time the material precipitate goes down to accomplish its gravic mission. Both products are an earnest that the atom will come again in the fulness of time, according to the same laws of metamorphosis and attraction. Who can regard the physical cosmos with the eyes of understanding, and doubt that the Lord who was transmuted will come again in like manner, or that He will ever cease to come in recurring cycles? God so loved the world that he gave his only begotten Son. The Father or the Divine Interior sacrifices his personality, the manifest Messiah. What is the similitude of quality that constitutes the force of attraction between God and sinful man? How can what is holy, just, and pure be overwhelmed with longing for what is corrupt and

vicious? The magnetic force of conjunction is in him who stands at the nexus between the two kingdoms—Son of God and Son of man.

One of the most practical aids to students may be found in the essay on Mnemonics, furnished by Koreshan literature. It goes without saying that a ready and retentive memory is a great desideratum to successful work on all lines of effort. The various causes of defective memory may be summed up under the head of dissipation. Besides the grosser forms of error that directly contribute to the decay of this faculty, there are numerous minor ways in which mental energy is wasted. Here the power of selection should come actively into play. Crowding the mind with unimportant details, excessive and indiscriminate reading without the corresponding exercise of thought and expression,—these, together with anxiety and fear, are fatal to the preservation of mental vigor. During his excursions into the spiritual world, Swedenborg noticed that those who had cultivated the memory merely for purposes of display, not with a view to the performance of use, found great difficulty in apprehending spiritual and celestial truths. He saw that such remained in their natural ideas, which formed as it were a callosity by which the brain was surrounded like a bony substance or a skull. The dissipation of this callosity was attended with pain. It is therefore essential that the motive for increasing the activity of the memory should be subject to the higher will. The great law by which it may be strengthened, as set forth in the scientific treatment of the subject in Koreshan literature, is the law of organic classification.

The "sick man" of Europe is having a fresh attack of the plague, and it may well serve to draw the attention of all nations to a center of infection and disease that calls for the most stringent methods of sanitation. Here is a case where the old adage, "charity begins at home," is in point. The Turkish empire is a receptacle for all uncleanness. It is a kind of international sewer. The only reason that it was



not wiped off the face of the earth long ago, is because each nation is afraid the others will get too large a share when the bird is carved. Let each reform, and all unite to deliver the earth from this foul spot. It is a libel upon civilization, Christianity, and decency to hear that Turkish brigands demand one hundred and ten thousand dollars ransom for an American woman. Does this nation propose to submit to the extortion? Koreshan Science teaches that cerebral revolution, which means immortality in the physical body, is intimately connected with changes in the vital gland guarded and held by the Turkish saddle formed by the four osseous processes of the sphenoid bone. Is it not time for a revolution against the barbarities of the "Unspeakable Turk"?

There has been much discussion regarding the relative size and weight of the brain in man and woman. The outcome of the experiments made seems to be that there is nothing in the cerebral structure to warrant the inference that woman is inferior to man in natural intelligence. Sex determination begins in the brain, the distinctive difference being that of polarization. One is polarized in the cell, the other in the fiber. Woman is constructive, the cerebral tendency being to unite many cells into one. This faculty presides over art in all its domains. Man, on the contrary, is broadly disseminative, the tendency being to separate the one cell into many cells. There are numerous interesting facts in regard to this subject, brought out in Koreshan literature. Students of Psychology will find here results of original research conducted upon lines that are new to the world. Brain culture, as involving physiological changes leading directly to the transformation and unification of the divided being, is a subject of thought apart from ordinary concepts. It opens a new vista of possibilities looking toward heaven.

"This is the heir, come let us kill him that the inheritance may be ours." In every age this is the voice of the children of disobedience. It is the cry of the natural heart which seeks to use, for the purposes of material gain, the knowledge that constitutes the unsearchable riches of Christ. It hopes for opportunity to make money by the removal of the container and dispenser of the heavenly treasure. Is it not marvelous that God in his loving kindness has made provision whereby the natural feelings may be changed into love for the neighbor? It was through the heaping up of malefic force directed against the personality of the Lord, that the theocrasis was made possible, and the Holy Spirit was imparted which kindled a glow of pure love in the weak and erring Disciples. All had their share, even Peter who denied Him three times with an oath. No doubt there were some who looked askance at him and who thought that he, at least, had cut himself off from all part in the blessing, but it extends to every man in his order.

The art of life comprehends the legitimate grouping in societal fellowship of related parts. It is under the supreme control of angelic wisdom, and no satanic efforts to disrupt the spheres thus formed according to divine order and prescience can avail. The establishment of organic unity out of manifest chaos is no mean task. It depends upon the concurrence of heavenly powers strong enough to resist the encroachments of evil. Step by step, the kingdom of the

Lord advances. The mutinous and rebellious may fall out of line, but the army will still march on victorious. Impatience and discontent are factors of progress which serve to aid, and never can thwart the purposes of Almighty God. In their retroactive effects, they but remove those who are only obstacles to the great work. Trust in the leadership appointed and raised up through processes of involution and evolution, with a view to this emergency, is the only source of security and repose.

Astrologers are calling attention to the sinister aspect of the moon's nodes at the time of the last Presidential election. The points where the moon's orbit cuts the ecliptic in its passage north and south, are known as the Dragon's head and tail. The old serpent has the power of death. It is the tendency of the race to remain under the laws of natural generation. The Draconic power is especially manifest in a false and perverted commercialism. When principles ultimate, they reach the point of terminal transformation to opposites. The activity and predominance of the agents of death and oppression are immediate precursors of the reign of Christ in earth. He is the divine serpent, the Head of the church bruised by the woman's seed. Was He not wounded and bruised? But He will utterly destroy the power of death in those who long for his coming and love his laws.

There are three great subjects concerning which the world needs enlightenment and instruction. All minor issues are comprehended in these—knowledge of God, of immortal life, and how the human heart may be vitally and radically changed. Upon these fundamentals, it is the special province of Koreshanity to speak. It brings to the world new and wonderful hope in the promise of a baptism to come, not in some distant age, not upon some remote planet or star, but here and now, amid the actual conditions of distress. The prose of existence is to be transformed to poetry. As it was in times past when the Spirit of God moved upon the face of the waters, there will be light. Is it not best to investigate the only System that can give satisfactory answers to the three questions that are of greatest import?

One of the distinguishing characteristics of the biune genus or the solar angels, is their delightful innocence. Hence they appear in interior manifestation in the form of little cherubs. They are not in the love of the natural sense life, which represents the complete inversion of the sphere of innocence. In its Latin significance, the word means harmless. The quality of innocence precludes the possibility of injury to another even by thoughts of suspicion or of malice. The present world has no conception of the blessedness of the pure in heart who see God. They have discerned Him in the righteous man, and by obedience to the mandates of chastity have followed on to enter into his image and likeness.

The great mistake of those who hope by various therapeutic agents to enable man to resist disease entirely, lies in the fact that they consider him as an entity already organized. They do not take into account the segregate quality of human existence. Men and women are not



integers, and until they come into organic unity of the visible structure, there is no possibility of rendering the body wholly impervious to attacks of illness. The stronger and more reasonable the hope of anatomical transformation awakened, the greater will be its effect upon the bodily conditions. Discouragement is a gravic force that only adds to the malady.

If the Messenger who brings divine truth and good to a darkened world were not overwhelmed with love for them himself; if he did not see with clear vision, beyond all possibility of doubt, the glorious triumph of the principles which he represents, he could never face the obloquy cast upon him by those who love darkness rather than light. If regard for self in every phase of interest were not swallowed up in compassion for the race, he could never carry the burdens laid upon him. Voluntary submission to the great commission is the supreme test of patience—and patience is the crown of Divinity.

It is one of Nature's paradoxes that the state of highest activity is the state of rest. When every substance reaches its normal plane, where it is *at home*, where it is in a state of balance, there it finds constant and pleasurable activity, being maintained in this poise by means of incessant materialization and dematerialization of particles. So when the great Sabbath of rest comes, happiness accrues through the delights of service. Thus it is evident that in the solar world there are cyclic change and progress, both factors of rest.

The language of causation, written in the physical

cosmos, will—if read aright—reveal doctrine that is broad enough to satisfy the most charitable, and original enough to please the most radical. The discovery that waste and supply are equal in every department, and the law of the correlation of matter and spirit give the lie to the cruel dogma of lost souls shut forever in an endless hell—a theory that is directly responsible for a vast amount of insanity.

According to the higher psychology, intellectuality is the possession of knowledge, and intelligence its communication. In the perfected state the two qualities co-exist in simultaneous activity. In their root meaning, both words signify to pluck off, as fruit from a tree, referring directly to the powers of intellection exercised by those who, in becoming the fruit of the Tree of Life, have power to pluck and eat of the tree of the knowledge of good and evil.

Slowly and patiently, from age to age, God waits—and works. Noise and bluster are not in conformity with His methods, which are strong with the strength and quiet of assurance.

Many persons now manifest charity after the fashion of Rabelais, whose last will and testament ran as follows: "I have nothing. I owe much. The remainder I give to the poor."

The enjoyment of use is the antithet of the perverted principle of self-protection which leads to hoarding.

Patience is the outcome of knowledge.

## Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

### Difference Between Faith and Belief.

EDITOR FLAMING SWORD:—(1) Is there any difference between faith and belief? (2) Please define faith, and tell where it belongs in the Koreshan dogma and life. —READER.

(1) The term belief is from an Anglo-Saxon root that signifies *dear*. It is of later origin than the word faith, which has come into our language from the Latin *fides*, a substantive derived from the verb *fido*, to trust. In the English version of the Hebrew Bible, the root that expresses the quality of steadfastness or stability has been rendered by the term faith. In the translations of the New Testament, faith and belief wheresoever found are renderings of the same Greek verb, *pisteuo*, to trust, and its derivatives. In early English then, belief and faith were used synonymously. In Middle and Modern English a distinction is made by lexicographers who refer

belief to the intellect, and faith to the will. Such a distinction is marked in its bearing upon the separation between truth and good, as well as the inversion of language that has characterized the declension of the church. It indicates the lines drawn by theology in its divorce from religion. Cardinal Newman says that belief is purely intellectual, faith is properly spiritual—a direct inversion of meaning as referred to the two radicals. Trust is a rational conviction founded upon intellectual processes by which the credibility or the trustworthiness of the object of intellection is established. Such a conviction or faith should be *dear* in every instance; but as the doctrine of faith without works has completely subjugated the church, belief has come to be founded merely upon the approval of the desires in revolt against intellect.

(2) "Faith is the substance of thing hoped for, the evidence of things not seen." Its place in Koreshanity has been well defined by the Apostle James, who wisely declares that faith without works is dead, and exhorts the members of the primitive church to show their faith by their works. As stated above, it is a conviction of truth founded upon reason ultimating in the works of righteousness. Such faith manifest in obedience to the scientifics of the law, is the actual substance or quality of mental energy from which immortal life is to be created. It enters into that which is within the veil. The outer curtain that guards the holy of holies from the sight of profane eyes is "His flesh." The mortal body of the personal Guardian who holds the secret of the higher life, must be consumed by the polarization of the most intense desire made strong by absolute



conviction of the power and possibilities vested in him as the Archgerent of immortality.

#### The Called and the Chosen.

EDITOR FLAMING SWORD:—Please interpret Matthew xxii: 14. Who are the called in this age, and who are the chosen?—INQUIRER.

The chosen or the elect of this age are those who received the Holy Spirit from the Lord Jesus nineteen hundred years ago, and are therefore re-embodied and prepared at the present time, for another baptism which will transform their corruptible bodies into the likeness of His glorified body. Relative to the whole mass of humanity their number is few, being limited to 288,000 persons. Outside of these who are to reach the acme of human destiny, which is immortality in the natural body, the call extends to many who committed the "unpardonable sin" in the Jewish age by rejecting the Spirit. Having found no opportunity for salvation in that age nor in the Christian age which followed, great numbers will now become subjects for a baptismal influx corresponding to their present aspirations. They will culminate from the human kingdom into the divine kingdom at the end of future cycles. This is the most general interpretation of the passage, as pertaining to the present crisis. Considered in a more specific aspect, the 288,000 constitute the many who are called to the supper of the great God, since each person is a composite of thousands of entities. Some are good, some are evil. The wicked are to be utterly consumed. "He shall burn up the chaff with unquenchable fire." The number of the Sons of God who will form the new creation generated in the great biological combustion is restricted to 144,000, the few who are chosen heirs of God and joint heirs with Christ.

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The New York *Commercial* says there is one cottonmill in Georgia that cleared 93 per cent dividends during the last year, which represent hunger, suffering, and tears of hundreds of helpless women and children who have no votes with which to overthrow the capitalist system. Evidently the cotton barons of the South are not satisfied with their profits, for a Baltimore dispatch states that all the large mills are going into a trust to be capitalized at about \$100,000,000.

#### A Study of Poverty.

A Tour of the New York Division of Hades, by Edwin Markham.

"I believe in a hell. I have spent nine hours in New York's dreadful sweat-shops." This was the statement written for the St. Louis *Sunday Post-Dispatch* by Edwin Markham, author of "The Man With the Hoe," after investigating the unsightly places in which some of the clothing worn all over the country is made. The story of the poet-reformer's visit to the East Side in New York is thus told by himself:

"Oho! This is the New York Greek colony, eh? Whew! What dirt, what disorder!" This was my cry as three of us—Sir Youthful, and Sir Grayhead, and myself—began picking our way through Roosevelt street. Everywhere were little clumps of children or little groups of noisy tradesmen. Everyone seemed to be busy, but all things were confusion—no order, no beauty, no high intelligence. Was it to such that St. Paul preached on Mars Hill? Was it for such as these that Socrates drank the hemlock? No, since then there has been a thousand years of the "Unspeakable Turk."

"Look out, or you will step on these half-naked little fellows. A man's big foot would flatten one out like a fly." We stop a moment to look at seven little tots, all crowded in the cranny of a wall. The least one of these little fellows was eating with great satisfaction a penny's worth of miserable ice cream. This little one was a great tragedy, with its chalk like face, pinched features, and starved expression in the eyes. It was one of those terrible babes that are old at birth.

On all hands there were the indications of watered milk and adulterated food. But there were also the remains of the old and classic beauty. The Greek outline, the small Attic features, the fawn-like eyes that do not think but feel! In the midst of all this squalor rises the imposing front of a Greek Catholic church. At the sight of it there burst upon the mind the memories of the great Constantine and the splendors of the Byzantine era.

My guide directed me to a place in Crystie street. "This is a sweat-shop," said my guide. And at the words, with the glance that followed, I thought of the bloody sweat of Christ—the eternal martyrdom of man. We had to step softly through the dark, winding, and slippery passages that led into this human hell. Soon we were on the third floor, looking out on the neighboring

roofs, covered with refuse and garbage, broken bottles and sloppy pools. Deadly odors were continually blowing through the work-shops. The work people were bowed to their work with a strained intensity in every movement. Anxiety was written on every feature. Hunger rode a-straddle, spurs on his heels, as if death came riding hard behind!

Every worker in every room was more or less misshapen; those who ran machines had great humps on their shoulders, hideous and abominable distortions of the majesty that God made. Out through all this horror would sometimes break a crackling rill of laughter. Truly it was a Dantesque circle.—[Here follows description of numerous sweat-shops visited in the course of the day. The conditions found were practically the same in all.—EDITOR.]

At one of the houses we entered, the old lady thought we were intending to purchase the building. Her face suddenly brightened. She led the way through winding halls. She gave a guttural cry as she reached the back yard, and a dozen young ragamuffins scampered to a dirty wool sack in the corner. She saw nothing but virtue in the old rookery. "See this finely-lighted hall!" she cried, as we passed into one dimly lighted by a little dirty window. "See what sunny rooms!" All of them were dingy and dark. Perhaps the mole, too, finds joy in his unlit chambers below ground. But the mole gets his rent for nothing; but these wretched families are forced to pay \$7.50 a month for one wretched little room. And this room, this rathole, this den of dirt,—is a home.

So, after all that I have seen, I am certain that I have found the "hoeman" taking root on our American soil. Certainly the decadent of labor is here in the making. Give us time enough and we will be able "to point with pride" to a fascinating horror equal to the older lands. As we passed out to the open air, someone remarked that Colonel Ingersoll was always insisting that there was no hell. What fatuity, thought I. While theologians have been debating whether or not God ever made a devil, men have built up a devil in the industrial industries of the world.

In these last days society is confronted by two gigantic evils—the trust and the sweat-shop. These are typical of all the rest. They are the two giants destroying the industrial life of the republic. One stands for congested capital; the other for emaciated poverty. They are the *reductio ad absurdum* of the competitive system. They spring from a failure to



justly distribute the products of labor. They both show the power of co-operative principle. They are the modern Titans who are shaking the public safety so that everywhere the voices are beginning to cry: "Let us consider the new duties of new occasions—let us build the New Republic!"

Co-operative industry, then, is the hope of the New Time. In the ever-enlarging realization of the principle of fraternity is the hope of social progress—in this age, and in all ages.—EDWIN MARKHAM.

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### Greatest Problem in Physics.

A Scientist Concludes that Gravity is a Mystery and Newton's Theory Unproved.

The nature of gravitation is quite as far from being understood as it was a hundred years ago. While we have learned to create and to destroy other "fields of force," electric and magnetic, and to direct and control the lines along which these forces act, we are helpless in the omnipresence of gravitation, which we can neither create, destroy, nor control in any fashion.

The beautifully simple law of Newton, that two particles of matter attract each other with a force directly proportional to the square of the distance between them, has not yet been proved by actual laboratory experiment. It rests on astronomical observations, and in that respect is very much in the same condition as was our knowledge of the velocity of light before the time of Foucault, Fizeau, and Michelson. This law means that one gravitational field of force does not interfere with or modify another, and while no one has yet made an experiment which, upon final examination, discredits it in the least degree, it is not safe to say that a better knowledge secured by more accurate investigation may not reveal departures from it.

Newton found that gravitational attraction was not "selective" in character; that gold, silver, lead, sand, wood, water, wheat, etc., were all equally subject to it; but his apparatus and methods would be regarded today as very crude and indecisive. Within a few years several very interesting attempts have been made to ascertain if gravitation was "directive," especially in crystalline bodies, but all results have thus far been negative in character. Physicists have found it difficult to imagine one mass of matter influencing another across an absolutely empty space—that is, a space void of all means of transmitting energy—and Newton himself declared such a condition to be unthinkable. Many, indeed, have declared that all forces must be of the nature of a "push" and never a "pull," and this has made it necessary to provide some

method or medium by means of which a push may be communicated.

That we have been able to create such a beautiful (though yet incomplete) scheme as is comprehended under the term "ether physics," with all the accompanying marvels of experiment and practical application to the betterment of the physical condition of man, while we stand dumb in the presence of the simple phenomenon of a stone falling to the ground, is one of the wonders of the age. This, then, is the greatest of all problems in physics, the solution of which may be the pass key to innumerable of Nature's storehouses of knowledge, now locked against the most cunning investigator. There are indications that brave effort to solve this problem will characterize the early decades of the new century, and already one or two theories have been advanced, by which it is attempted to refer gravitational phenomena to electrical conditions of the ultimate constituents of matter, a line of examination by no means unpromising.

Physical research in the future is going to be tremendously assisted by the utilization of means that have grown out of the practical applications of hitherto discovered physical principles. The physical laboratory of today possesses facilities for producing the very lowest and the very highest known temperatures; in it one can study the behavior of matter in the most intense magnetic fields; electric currents, powerful up to almost any desired limit, may be made use of; machines for producing almost any degree of mechanical stress are easily available; and in this way applied science will pay, in some measure, the great debt it owes to our research. Never before were there so many persons actually engaged in physical research, and never before were the conditions by which the philosopher is surrounded so favorable as now. While there are still problems enough "to go around," and to spare, there can be little doubt that the future will bring much concentration of effort upon a few of those mentioned above, on account of their fundamental importance, and we may be tolerably sure that the new century will see them well advanced toward solution.—Prof. T. C. Mendenhall, in Hearst's *Chicago American*.

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### Medieval Geographical Relic.

A curious sample of seventeenth century manufacture in the shape of a large geographical copper globe, has recently been placed in the building of the Academy of Sciences at Tsarskoe Selo. It is eleven feet in diameter, and weighs three and one half tons. Its construction was commenced in 1654, but it was not completed until ten years later, in the reign of Duke Frederick of Holstein. It was presented to the Academy of Sciences in 1725, but until now has stood in the Zoological Museum at Tsarskoe Selo. The outside represents the earth and the interior the celestial spheres of the world. There is a door giving access to the interior, where a table which will accommodate twelve people is placed. By means of an ingenious mechanism the globe can be made to revolve on its axis.—*Ex.*

### Perpetual Motion Machine.

An improved automatic or self-acting gravity wheel is the modest title of an invention by Herbert Rose of Australia, which has recently been patented all over the world, and which, if the claims of its inventor are realized, promises to supersede steam as a motive power.

The invention relates to the construction of a gravity wheel, with concentric rings, secured to arms radiating from the center. These arms or weights act as balance and driving levers and are so nicely arranged—those on the downward grade being two thirds heavier than those on the upward grade in action—that a natural falling of the weights on the former grade insures perpetual motion.

A cessation of the driving force can only be effected by preventing the weights from falling, and this is done by a very simple contrivance in the form of a spring which acts on all the weights simultaneously. Taking a 40 foot wheel three feet wide, it is estimated that it will carry 1,050 weights, and that the driving power will be equal to 1,443 3-4 tons from the center of the wheel. The cost of construction is about one sixth the cost of machinery for steam power, and it is also claimed that the new motive power will reduce the working expenses 95 per cent.

The working model has been subjected to continuous tests, as it is apparently capable, like the brooks, of "going on forever," which of course is what is expected of an invention which claims to constitute a solution of the secret of perpetual motion.—*Exchange.*

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### President McKinley's Evil Omen.

In January last the *Sphinx*, a periodical with a red cover and a disposition to discuss things occult, published an article entitled "Will the Moon's Nodes Affect the New Presidential Term?" Here are some of the things the writer had to say about it:

To the superficial observer this A. D. 1900 election triumph looks like a sufficiently fortunate event to entitle the victor to a serenade of "Praise God from whom all blessings flow!" But whether or not this election is a blessing to President McKinley remains to be seen; for from a certain standpoint this presidential term is both inauspicious and very peculiar in more ways than one.

In the first place, as an ill-boding omen, let us note that the moon's node, astrologically known as the Dragon, was at the time in the sign Sagittarius, under which the November elections take place, and when the President is inaugurated next March the Dragon will be in Scorpio, the sign accursed.

Now, in the nation's career, there have been three others elected or inaugurated



when the Dragon was in immediate vicinity of that sign; and these three were Garfield, Lincoln, and Harrison, all of whom died in office. \* \* \*

The node, or Dragon, has a cycle of nineteen years, and is about nineteen months in passing through a sign; hence it follows that at intervals of nineteen years the reptile spends something over a year and a half in the sign which holds a presidential election every fourth year.

Now a rather uncanny fact is that the A. D. 1900 election is the fourth in an unbroken series which, at the regular interval of twenty years, have been under some malefic influence, as will be seen from the following: Twenty years ago (1880) Garfield was elected, and was assassinated in 1881; twenty years prior to that (1860) Lincoln's election led to the splitting of the Union, the shedding of a sea of blood, and finally to the assassination of Lincoln in 1865; twenty years previous to that Harrison was elected in 1840, and died in about a month after his inauguration; all of which fatalities we attribute to the malignant presence of the Dragon in vicinity of those elections.

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## The World's News.

Oct. 2.—Plowmakers of the world combine with capital of \$100,000,000.—Race war in Texas; five Negroes killed.—Jay Cooke's recovery now assured.—500 mass meetings will be held in Great Britain to protest against Boer war.—Hanna stands by President Roosevelt.—Oct. 3.—Chicago halls closed to Emma Goldman.—Story of loop told in Schley court of inquiry.—Strike of San Francisco teamsters ends in practical victory for employers.—Stannard Milling plant burned at Alton, Illinois; loss \$400,000.—Marquis Ito, Japanese statesman, arrives at Victoria.—Oct. 4.—President Roosevelt invites calls from labor leaders.—Columbia defeats Shamrock on second race.—Great demonstration in honor of the United States in Cuba.—South agitated by President's plans for political reform.—United States may send fleet to force Bulgaria to liberate Miss Stone, the American Missionary held for ransom.—Tammany nominates Shepard for mayor of New York.—Oct. 5.—Chicago telephone strikers cut wires and assault repair workers.—Senator Chauncey M. Depew engaged to marry Miss Palmer of New York.—Admiral Sampson to be called as witness in Schley court of inquiry.—Thirty thousand cotton mill workers in Fall River vote to strike.—Turkish brigands demand \$110,000 ransom for Miss Stone.—Sousa receives gold medal in London.—Columbia wins in third and last contest for America's cup in international yacht race.—Oct. 6.—Fall River strike postponed for two weeks.—Kansas Supreme Court decides that Mrs. Nation's action in "saloon smashing" is illegal.—Sir Henry Irving and Miss Ellen Terry sail for America.—Mrs. McKinley pronounced out of danger.—United States appeals to Russia for help in rescuing Miss Stone.—Dr. Koch and adherents refuse to pay birthday honors to Dr. Virchow on his eightieth celebration.—Chicago Oil Inspector indicted for embezzlement of \$23,000.—3245 Boer children die in three months in British camps.—Oct. 7.—Mabel Goodrich, of Philadelphia, kidnaped and held for ransom.—German scientists make great discoveries on site of ancient Babylon.—Armies assembled on frontier between Colombia and Venezuela.—Prompt measures taken to suppress insurrection among Filipinos in

Samar.—Explosion in front of Trinity Cathedral in Paris.—London anarchists exultant.—Carlists ready for revolt in Spain.—Oct. 8.—Clayton-Bulwer treaty abrogated; United States will have full control of Isthmian Canal, and guarantees neutrality in time of peace.—Episcopal conference at San Francisco discusses divorce.—Death of Ameer of Afghanistan after short illness.—4 men killed and four wounded in feudal battle in Cumberland mountains.—Illinois Day yesterday at the Pan-American marked by great success in celebration.—Miss Stone granted month's respite.—Frederick Harrison tells London that the Boer war is bleeding Great Britain to death.

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## The Flaming Sword's Exchanges.

The Cosmopolitan.—The October number opens with a sketch of an unknown artist's leap into fame, with illustrations from the work of Charles Schreyvogel. "Are There Two Rudyard Kiplings?" is a question discussed by Mr. Charles E. Russell, whose criticism will attract much attention and will probably stir up the Kipling lovers. Among other articles are, The Daring of John Paul Jones, by George Gibbs, and The Mine Worker's Life and Aims, by Mr. John Mitchell, president of the United Mine Workers of America, who presents some interesting facts. Fiction and the stage have their usual prominence. Irvington, New York. 10 cents a copy. \$1.00 a year.

The Saturday Evening Post.—How Tammany Nominates, is the subject of a timely article by Paul Latzke in the issue for Sept. 28. American Exports and German Tariff is another topic of interest presented by Charles R. Flint. He finds no cause for alarm in the schedule of duties imposed by Germany, even though our trade with that country should be cut off entirely, since it represents only about one one-thousandth of one per cent of our entire trade. General news and fiction make up an enjoyable number. The Curtis Publishing Company, Philadelphia. 5 cents a copy.

Review of Reviews.—In subject matter and in illustrations the October *Review of Reviews* is unusually valuable. The tragic events of the past month are treated with sympathy and dignity. As a memorial issue it is excellent, and a character sketch of President Roosevelt with family portraits adds to the interest of the number. An essay on Signor Crispi describes him as the "best loved and the most hated statesman of modern Italy." 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

## National Suicide and its Prevention.

By Prof. O. F. L'Amoreaux (Lumry),  
A. M., Ph. D.

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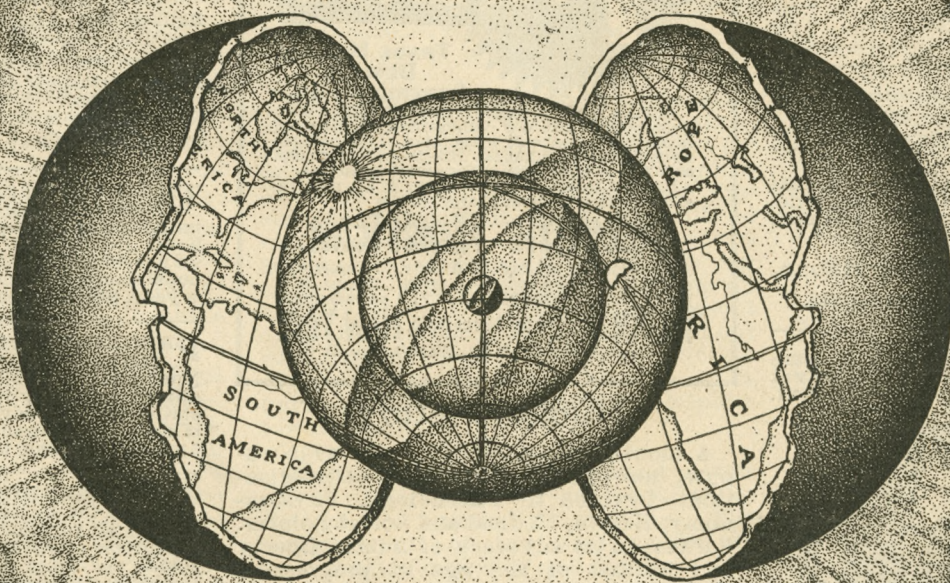
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Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, OCTOBER 11, 1901. A. K. 61

NUMBER 47.



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