

PUBLISHED UNDER THE AUSPICES OF KORESH,
THE FOUNDER OF KORESHANITY.

THE FLAMING SWORD



November 4, 1898.

THE CONTENTS.

Osteological Analysis of Structured Man
and Cosmos.
PART III.
KORESH.

The Communism of the Christ
Prof. O. F. L'Amoreaux, Ph. D.

Observations and Reflections.
Amanda T. Potter.

The Pilgrim and the Ancient of Days.
W. H. Favitt.

EDITORIAL.—Editorial Perspective, Inter-
rogation Points, Chat, World's News,
Reviews, etc.

Prof. U. G. Morrow.

Entered at the Chicago Post Of-
fice as Second Class Matter.

The Flaming Sword,

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

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the Iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE,
ASTRO-VIOLETTA,

REV. BERTHA S. BOOMER,
LUCE PAGE BODIES,

AMANDA T. POTTER,
PROF. O. F. L'AMONGEUX, Ph. D.,

MARY EAGERTS DANIELS, W. H. PAVITT,
JOHN S. SARGENT.

Terms.—\$1.00 per year, in advance (otherwise \$1.25);
6 months, 50c.; 3 months, 25c. Foreign subscrip-
tions, \$1.50 per year.

Make all Money Orders, Drafts and Express Or-
ders payable to The Guiding Star Publishing
House, Chicago, Ill.

Address Business Letters to the Guiding Star
Publishing House, not to the Editors.

Address letters concerning Sworn articles or the
Koreshan System to the Editorial Department.

Letters requiring answers by mail should be ac-
companied by stamp. We cheerfully reply to all
letters.

New subscriptions may commence at any time
during the year.

Renewals are expected always soon after expira-
tion of subscription—either by request to con-
tinue, or by remittance.

Do not order your paper discontinued without pay-
ing all arrears.

Remittances from Foreign Countries must be
by International or Foreign Money Order—not
Domestic Orders or Exchange.

That date on printed address tab is the time of ex-
piration of your subscription.

When you change your address advise this office
giving old as well as new address.

The address of the Editors of the Sword is No
6308 Wentworth Avenue, Chicago, Ill.

THE GUIDING STAR PUBLISHING HOUSE, Publishers, No. 6308 Wentworth Avenue, Chicago, Ill.

The Literature of Koreshanity

The Library of the Koreshan System contains Brief Expositions
of Koreshan Science,

Which uncovers the Mystery of the Ages. Modern science has failed to discover the
Laws, Forms, and Relations of Being and Existence.

Koreshanity is a genuine interpretation of Phenomena and Form as expressed in the Universe. It is a true index
to the character of God and man, and their relations. All Truth-seekers should read this Unique Literature, and move
in advance of the tidal wave of progress. The most radical subjects are ably, freely, and fearlessly discussed therein.

From the Writings of Koresh:

Koreshan Science.

The fundamental doctrines of Koreshanity differentiated from other
systems of religion on the necessity of practical application of Koreshan
Science to life, in the attainment of immortality. The Messianic law
and prophecies of the Lord's appearing discussed. Price 10 cents.

The Science of the Decalogue.

The first scientific explanation of the law of Moses, and solution of
the mystery of Sinai. A revelation of the ten principles of life, show-
ing that the law can be kept when scientifically understood. 10 cents.

Reincarnation or Resurrection of the Dead.

Complete and rational answer to the question, "How are the dead
raised up, and with what body do they come?" An uncovering of the
greatest mystery of the universe. Unlike the reincarnation theory of
Philosophy. This work is a masterpiece at making clear the profound-
est question of all. Price 10 cents.

Emanuel Swedenborg's His Mission.

Contains the key to interpretation of the writings of the Swedish Seer.
The transformation of the spiritual degree of the Word to the natural
in the manifestation of the divine human. Price 10 cents.

The Shepherd of Israel.

A tracing through the well-known ethnic channels, of the fulfillment of
the promise of a Shepherd from Joseph to the Gentiles. The key to
ethnology and science of racial mixture. Price 10 cents.

Judgment.

A startling and truthful portrayal of the demands of justice—a solution
of the sex question. Should be read by every man, woman, and child
in the world. A profound scientific work—unlike anything else pub-
lished. Price 5 cents.

Books by Other Koreshan Authors:

Woman's Restoration. By Victoria Gratia.

A unique discussion of the subject of the rights of woman, her rightful
dominion and her relation to Koreshanity. Views woman under the
curse, and forward when the curse is removed, also the means of her
deliverance. Price 5 cents.

The Identification of Israel. By A. W. K. Andrews, M. D.

The finding of the lost tribes, and their present location. Scien-
tific unravelling of the great problem of the ages. Their inheritance,
what and where? Answers the great question, "Where are all the dead
of thousands of years past?" Explanation of 1 Cor. 15. The resurrec-
tion rationally and scientifically demonstrated. Price 10 cents.

The Above Entire Series of Books and Pamphlets will be Sent, Postpaid, for 75 Cents.

Address orders to THE GUIDING STAR PUBLISHING HOUSE, No. 6308 Wentworth Avenue, Chicago, Illinois.

Koreshan Geodetic Service.

Written and published before the Florida Coast Survey, with results
shown beforehand. Price 2 cents.

The Covenant of Life.

A concise answer to the question, "What must I do to be saved?" The
first principles, successive steps, the culmination. 2 cents.

A More Literal Exposition

of the Decalogue—companion pamphlet to Science of the Decalogue,
with practical application. 2 cents.

Proclamation.

Woman's liberation proclaimed—the most remarkable document of
modern times. 2 cents.

Where Is the Lord?

The mystery of Jesus' ascension uncovered. Explanation of the "Lord's
Supper," and demonstration of how the Lord will return. 2 cents.

Other Pamphlets and Leaflets

By Koresh are: Fundamental Principles and the Covenant Defined,
Minerals, Corresponding Price, The Mission of the Lord, Response to
Inquirers, Cardinal Points of Koreshanity, Cellbany, Symbolism of the
Title Page of Flaming Sword, The Law of God, and Koreshan Polym.
2 cents each.

SPECIAL—All of the above 2-cent pamphlets sent by mail, post-
paid, for 10 cents.

The New Geodesy, or the Earth's Surface
is Concave. By Prof. U. G. Morrow.

Demonstration of the Discovery of Koresh, Founder of Koreshanity.
The most remarkable work on the practical science of earth measure-
ment ever issued. Contains discussion of the fundamental principle of
the Koreshan System, and demonstrations of the earth's concavity. Also
"Koreshan Geodesy," by Koresh, complete report of all the
important experiments conducted by the geodetic staff of the Koresh-
an Unity, and very valuable article from the Chicago Times-Herald.
Fully illustrated by diagrams and several double-page cuts. Single cop-
ies, 25 cents; 6 for \$1.00. Special terms to canvassers and booksellers.

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. xii. No. 51.

CHICAGO, ILL., NOVEMBER 4, 1898. A. K. 60.

Whole No. 310

Osteological Analysis of Structured Man and Cosmos.

Part III.

LET THE student take a little mental refreshment by referring back to Hilton's axiom, and apply it to the relation of the olfactory nerves to the ethmoid bone. It should not require the application of any very extensive rational power to apprehend the fact, that if the ethmoid bone begins its development at three distinct ossifying points, the polarization of the energy determining toward these nuclei depends upon centers of motion remote from these poles of deposit. It does not follow that, because there are three centers of ossification, there are likewise three cerebral origins of motion; though it does necessarily follow that the source of motion involves three distinct principles of activity. The right and left olfactory bulbs rest upon the cribriform or horizontal plate of the ethmoid, on either side of the vertical plate called the crista galli. They distribute filaments to the inner rows of foramina which extend to grooves in the upper part of the septum.

The centers of ossification correspond to principles which exist as mental powers as well as physical, in the microcosm, and correlatively in the macrocosm. We may determine these principles in part by an analysis of those functions of cerebration involved in the sense of ozonation. The ethmoid is essentially a meeting point of the functions of the olfactories with those of the dura mater, falx cerebri, and the superior and inferior longitudinal sinuses. The importance then, of this pole of the osseous fabric, becomes at once obvious.

The student ought to bear in mind the fact, first, that the centers of ossification are electro-magnetic nuclei; second, that wherever there are electro-magnetic centers in the material foundations, there are corresponding electro-magnetic sources of motion in the

metaphysical and co-ordinate poles of activity. The osseous deposits are made from the currents flowing through the periosteum, but the determination of the deposit at polar points is governed by electro-magnetic action. The poles of deposition are meeting points of the serum from the arterial circulation, the finer essence conveyed through the fibers of the periosteal tissue, and the electro-magnetic currents conveyed over the same channels of communication. These resources hold in solution the elements and principles which unite in the materialization of the bone, beginning their deposition at the nuclei of development. Remember that principles are as substantial as materialized substance. Principle is as much a substance and thing as the material deposit into which it ultimately subsides.

The ethmoid has its cerebral origin in one common center for the entire bone. This is primarily determined by the fact that its centers of ossification coalesce without sutures in the final completion of its development. The primary office of the olfactories is that of discriminating the quality of things through the sense of odor. It is the correspondent, in anthroposophy, of the subtle desire to know, and therefore to attain knowledge through the force of specific analysis and synthesis. It involves perception, reason, and understanding of a more subtle quality than is included in the sense of sight. It partakes somewhat more of the intuitive character than visual observation. The olfactory nerve arises from three roots, which may be traced respectively to points of connection with the three lobes of the brain; namely, anterior, middle, and posterior, with deep communication with the temporo-sphenoidal lobe. The various points of origin of these distinctive

roots, are the convergent centers having their primary sources in the general mass of the cortical area, every cell of both the cerebrum and cerebellum contributing somewhat to the olfactory function.

As "the same trunks of nerves, whose branches supply the groups of muscles moving a joint, furnish also a distribution of nerves to the skin over the insertions of the same muscles: and the interior of the joint moved by these muscles receives a nerve supply from the same source," it follows that to co-ordinate these functions, the various branches derive their co-ordinating power from a common union and center. This is a general law,

applicable to every domain of existence and activity.

The ethmoid bone is the point of co-ordination to which arterial, sero-fibrous, nerve and electro-magnetic function conspire, hence there must exist a co-ordinating laboratory and center of energy whence flow these influences of polarity and sequential distribution.

Once the mind grasps the form and function of the microcosm, it can readily perceive the character of the form and functions of the macrocosm, and from these as a basis of organic construction, insure the organization of the social fabric along the lines of the operation of the law of absolute organic unity.

The Communism of the Christ.

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

No man can read the gospels honestly, without seeing that Jesus regarded individual wealth both as a social crime and a moral evil. In becoming His disciple, it was incumbent to surrender private property to the brotherhood. When He declared that it was hard for a rich man to enter the kingdom of God, it is clear that he meant that it was hard for him to yield to the essential thing in his case, which was the giving up of his property to the common good; because he was not able to do this, the rich man went away sorrowful. When He said that a man must renounce all he had to become his disciple, he was not speaking vaguely; but meant exactly what he said. He regarded social or economic inequality as the manifestation of religious apostasy and moral disorder. According to Jesus' whole teaching, however seen in his moral perspective, the position of individual wealth was social violence. Nothing did He regard as more irreligious, more defiant toward God or wicked toward man, than content to have while others have not. That men of greater ability than their brothers should use that ability to exploit them, that the strong should prostitute their strength by making human need and ignorance their profit and prey, was to Jesus a horrible blasphemy.—Dr. Geo. D. Herron.

SO FAR as the theologians—including Dr. Herron—know, Jesus' protest against the horrors of the competitive system, and the object lesson he gave in driving out of God's holy temple those who by their thieving trade (which was just like all trade under the competitive system) had polluted it, was as far as Jesus went then, or has gone since, in staying the tide of human selfishness and greed that has made earth a hell. According to the Scriptures, this "hell has enlarged herself, and opened her mouth without measure," thereby getting up into heaven so that there was "war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels."

There is small cause to wonder that professed Christianity from its standpoint has become in doubt and largely agnostic as to who Christ is:—whether he is God, or part of God, or wholly an ordinary man. Paul at Athens and the early Christians who prayed to no other being, baptized in no other name, and looked to no other source for salvation, shared no such doubts. They knew that Christ, as the Comforter, the Holy Ghost, God's seed, had come into them according to his promise, and had done for them and through them just what his object lesson had typified—had driven the

money-changers out of their hearts, so that every one who received this Divine Seed immediately went and sold all his personal possessions and "brought the proceeds and laid them at the apostles' feet, and they had all things common." Thus Jesus as Holy Ghost, drove the money-changers out of God's living temple, and they did not get back again until that Seed, according to the law of seed, died in the good soil—the human hearts that received it. But it simply died as seed dies, when planted, and as Jesus said it must, in order to reproduce.

Having failed to understand the law of seed sowing and the nature of the seed then sown, the theologians—now that we are approaching the harvest—must be equally ignorant of the nature and product of the harvest. If they were not, they would be looking for the Sign of the Lord's coming—the Elijah the prophet, the Messenger of the Covenant always sent before the great day of the Lord, the judgment that ends every dispensation. Failing to understand the law of seed sowing and harvest, they can know nothing of the stupendous and glorious results that will follow the setting up of the kingdom of heaven in earth, according to the prophecies and the promise of Jesus.

When communistic seed—God's Seed, which Jesus was, and which he sowed in the human earth—produces its harvest, the Christian communism which was planted in the beginning of the age will come again, multiplied according to the law of seed. It will not, as eighteen hundred years ago, when its seed was sown, drive the money-changers out of comparatively few hearts, leaving the rest of humanity to groan under the hellish system of competition. This is the kingdom which Jesus planted and of which he said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." The theologians of the present know no more about the things that are to come in the earth now, than did the Jewish doctors of the great rituals which followed the coming of Jesus. Far more stupen-

dous results will soon appear than were realized then, since that was only the end of a dispensation, while this is the end of the great equinoctial year of twelve dispensations—the year spoken of in Revelation, in which the Tree of Life (human life) “bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.”

But the wise (?) doctors gravely tell us that times are changed, and that the communism of the early Christians is impracticable now. It is no more so now than it was then until, from Jesus' going away to spirit, a new spirit came into humanity, under the operation of which upon the spirit of the recipient, as Justin Martyr testified in A. D. 160, and as the New Testament record shows, every one immediately went and sold whatever possession he had, and brought the proceeds and laid them at the apostles' feet.

The reason why men who are supposed to have the Holy Ghost do not act in that way now, must be that—like some of the disciples of old—they do not know what

manner of spirit they are of, and mistake the spirit of some sect or party for that spirit. We do not deny that it is a real spiritual entity, and that men are actually converted by it, but not to God, as they suppose. When the Holy Ghost comes again (it is not now), it will come as it did then, through a holy body, soul, and spirit being transformed to spirit, as was that of Jesus. Unlike Jesus, this person will not be born holy, but will become holy by “overcoming” the evil that was born in him, he being born in sin and shapen in iniquity.

When the actual Holy Ghost comes again, as come it will, whosoever receives it will immediately show signs of it by doing as the early Christians did, and the long expected kingdom of heaven will come in earth, and the communism of which Jesus planted the seed, will have its glorious triumph, breaking every yoke and letting the oppressed go free, as portrayed in the prophecies. Thus we see how Jesus—the Way, the Truth, and the Life—was the foundation, than which none other can be laid.

Observations and Reflections.

BY AMANDA T. POTTER.

THE WORD millennium is from the Latin *mille*, signifying a thousand, and *annus*, meaning year. Nothing in the pure root signification implies either bliss or its opposite. Our modern church conceives it to be a state of felicity and looks fondly forward to an epoch *past*—a time begun in the decadence of the primitive church, and ended in the advent of Luther and his compeers.

Priestly dominance had held the people in a vice-like grip. It had not changed the heart of man; priestly picture of a never-ending hell was but the leash that prevented the vile thought from becoming the vile act. Luther and the rest of them so modified the pall of retribution as to leave man more free to exercise his innateness.

The old serpent had been bound a “thousand years;” the German Reformation was the instrument by which “he must be loosed a little season;” and the century immediately succeeding sprung from the bud of perverted thought into such flower and fruitage of evil as to be styled “the golden age of murder.”

The old serpent is busy. One of his most successful instruments is the competitive system of activity, by which the “great brotherhood” of humanity, church or churchless, stands practically segregated. The willing Paris laborer, thwart victim of a lawless striking comradeship, is fair example of the working of this unrighteous system.

CURSED BY EVIL GENII.

OUR grandam's needle waited while she plied
Her wheel. Our grandsire's homely industries
Were badge of piteous land—drudges many, beggars none.

* * * * *

A million whirring spindles drown the click
Of grandam's wheel—Automaton has won
The realm where erst her needle wrought. Each day
Counts add to appliances that *will* the hands.
Until the children of men's brain are kind,
God's providence is man's malevolence:
Ah me! Inventive Genius spends his force
In grinning imps to weight men's shoulders down
And mock bread winning toil's surcease; to gibe
The homelessness, the hopelessness, the days
Of dreary cold with hunger pinched, lank form,
And scorn of the plutocrat their miseries
Enrich; to goad them to the brink of crime;
To plunge them headlong in the seethe and grime
Of anguished souls in man-made hells! O God,
Turn thou the tide! These children of men's brain—
Bid them from vampire to beneficent—
Bid them be kind, O God, bid them be kind!

* * *

Extremity of contrast is but extremity of boundaries of progressive shades of difference. The spiritual and Æthereal Sun of humanity, as manifest in the Son of God, is the analogue of the sun of the material universe. The functions of the one are correspondentially the functions of the other. The light of the second corresponds to the wisdom of the first; the love of the first corresponds to the heat of the second.

The light leaves the sun in a state of complex whiteness. In extremity of contrast, we find it constituent of the ebon anthracite stored in the earth. The intermediate shades of contrast can be traced between the luminary and the extreme point of its precipitation.

God's light—his wisdom—in its supreme endowment, was manifest in the sons of God who walked the

earth in the beginning of the twenty-four-thousand-year cycle now culminating. The point of contrast is sufficiently strong in the humanity of today.

"Thou shalt love thy neighbor as thyself" is a possibility, or it would never have been a command. Its Enunciator so loved the world that he lay down his life for its emancipation. Let it not be conceived that God's sacrifice avails naught, or that his law will fail to operate: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Love to the neighbor will obtain through a mighty change in the hearts of men—a change which shall sweep out selfishness, and as a result, the competitive system of activity whose basis is self-love.

It is the power of the pseudo Christian church worshipping a pseudo Christ, that holds the muscle of mankind (tame as the domestic beast) in the shackles of wage slavery. Asininity and divinity (as recognized by the modern church) make parallel with asses and masses, in that both betoken fitness of company rather than accident of rhyme.

The universal majority favors the severed relation of church and state, as obvious in the existing condition; and the conclusion is rational, that the greater number views the church as more corrupt in its tendencies than the bemired state.

National and state legislation has perfected a system of bribery and barter which could be achieved by nothing less than our modern Christian civilization, yearly sending its money and missionaries to the conversion of simpler peoples to Christian (?) methods.

The Christ disseminated the Holy Spirit. The church claims to flourish by its power. If the assumption be true, why are not the functions of the church agreeable to the life of the Disseminator?

The state alone should be able, financially, to found asylums for the people. If any one man proceeds so to win for himself a name, the righteous name so won is *thief*.

The power of God as affecting the course of men, has come to be fully superseded by the powers of the devil.

The Pilgrim and the Ancient of Days.

Part VIII.

BY W. H. PAVITT.

"THERE are more things in heaven and earth than were ever dreamed of by our modern savants, and the more you elucidate the mysteries of past ages, the greater is my desire to know."

"This is natural to the soul that is starved by feeding upon the indigestible husks of scientific fallacies and the nauseating pabulum of religious mummeries," replied the Sage. "The time has come when there shall be no more mysteries, for nothing is hidden that is not being revealed."

"It always appeared strange to me, that *corn, wine, and oil* formed the wages of the workmen upon the temple of Solomon," remarked the Pilgrim.

"Corn, wine, and oil were the principal products of eastern countries; were esteemed the support and refreshment of life, and were large factors in the material wealth of the people."

"There must be a still deeper significance in their use in some of the ceremonies of initiation, for the warning is given: 'See that thou hurt not the *corn, wine, and the oil*,'" said the Pilgrim.

"And wine that maketh glad the heart of man, and oil to make *his face shine*, and bread which strengtheneth man's heart.' 'Plenty of corn' was a part of Jacob's blessing, and David, in the 55th Psalm says: 'The pastures are clothed with flocks; the valleys are covered over with corn; they shout for joy, they also sing.' Corn is an emblem of prosperity. It is the 'staff of life,' and symbolizes 'the hidden manna,' 'the bread

which came down from heaven.'" Continuing, the Sage said: "Wine is an emblem of spiritual blessing, and is also a symbol of divine judgment. In the Mosaic laws governing offerings on the altar of incense, we find: 'And with the one lamb a tenth deal of flour mingled with a fourth part of an hin of beaten oil, and the fourth part of an hin of wine for a drink offering.' Oil is an emblem of joy, fertility, and abundance. It was a custom among the ancients to anoint with oil, persons consecrated to some high office. Jesus Christ was the Anointed, the Messiah. The Holy Spirit was anciently typified by oil."

"Marvelous are the words of wisdom which fall from your lips; and I perceive that you have indeed found the golden thread which connects the germs of truth concealed in the debris of all mystical philosophy and religions. I now understand more fully why corn is carried in a golden pitcher in Masonic processions, while wine and oil are carried in silver vessels, the import of which was told to me in this wise: 'Wherefore, my brethren, do you carry *corn, wine, and oil* in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your *wine* to cheer the sorrowful, and to pour the healing *oil* of your consolation into the wounds that sickness hath made in the bodies or affliction rent in the hearts of your fellow-travelers.'"

"Even the best interpretations of modern times

that can be given to the beautiful truths buried in symbolic language, utterly fail to convey even a modicum of the wisdom concealed within it," commented the Sage.

"Can you give me some of the legends which, I have been told, cluster about the building of the temple of Solomon?" inquired the Pilgrim.

"It is said that there were some fifty-eight thousand workmen at labor in the quarries of Tyre, and over thirty-five thousand engaged in cutting timber in the forests of Lebanon. After three years had been spent in cutting, squaring, and numbering the stones, and in felling and preparing timbers, these two bodies of workmen united for the purpose of properly arranging and fitting the materials so that no metallic tool would be required in putting them in place when erecting the temple. The stone and timber were then taken to Jerusalem, where all the workmen, under the direction of that great artificer, Hiram Abif, engaged in the work of constructing the temple. It is said that there were thirty-three thousand Tyrian and Sidonian craftsmen added to the Israelites and Canaanites, which would swell the number of workmen engaged in erecting the building to about two hundred and seventeen thousand souls."

"Verily, this was a fit dwelling place for Jehovah, and a magnificent house of worship for his people," said the Pilgrim.

"This was not the real temple of God," declared the Sage, "but simply a type of the real temple, which is the perfected humanity; for God said unto Nathan: 'Go and tell David my servant; thus saith the Lord, thou shalt not build me a house to dwell in: For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.' A tent, in the language of symbolism, refers to a prophet, while a tabernacle signifies a priest. Jesus Christ, 'the offspring of David' was the true temple of God; he was the infolded house of Jehovah, for he was the fulness of the Godhead bodily. He was the 'living temple not made with hands,' and for thirty-three years God was in his holy temple. At the end of this period, Christ was crucified and the real temple of

God was consumed by fire (transmuted to energy—became Holy Spirit). The spirits of the kingdom—the lambs which Christ carried in his bosom, were cast out into the earth (the humanity capable of receiving them.) The children of the kingdom were cast into outer darkness, in order that they might transform that darkness into temples of the living God. 'In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.'

"The temple of Solomon stood for thirty-three years only, when Shishak, King of Egypt, made war upon Rehoboam, captured Jerusalem, pillaged the temple and carried away the richest treasures and sacred vessels, among which, tradition tells us, were the two cherubim and the mercy-seat of the ark of the covenant, which were made of solid gold. The two cherubim symbolized the active and passive male potency as exemplified in Moses and Aaron, Joshua and Caleb, Elijah and Elisha, and in John the Baptist and Jesus Christ. The mercy-seat symbolized the point of combustion or the theocrasial fire of incorruptible dissolution of the Messianic Messengers.

"The Ark of the Covenant is an emblem of the conjunction of God and man—the Son of God. The ark was built of shittim wood, which is an emblem of eternal life, and was kept in the Holy of Holies, which symbolizes the Divine Motherhood. Knowing these facts, you can realize why the High Priest alone was allowed to enter the Holy of Holies, and this only on the day of at-one-ment, when he makes sacrifice for the people. This symbolism pointed down to Christ, for the Motherhood represented the humanity that had been prepared to receive the Holy Spirit, the seminal essence, the male potency—the product of the incorruptible dissolution of the body, soul, and spirit, the Fatherhood which impregnated humanity and began the process of the generation of a new genus of men (the sons of God), to come forth at the end of the Christian dispensation as temples of the *living God*—God-men, men 'made in the image and likeness of God.'"

In the Editorial Perspective.

BY THE EDITOR.

THE MODERN Christian religion is dying out; the spirit of the times and the truth are against it. It has turned out that America is not Christian. 50,000,000 of people out of the entire population of the United States, are either hostile or indifferent to the teachings of the church. Dr. de Costa, of the church of St. John the Evangelist, New York, is an orthodox prophet in lamentation. According to his observations and conclusions, and they are the same as seen and entertained by others, modern Christianity has not contributed to the civilization of the people of America; it has saved neither religion nor morality. It is giving away in its weakness to the ravages of materialism, agnosticism, and infidelity. Dr. de Costa, as a representative of the so called evangelical religion, honestly

asks the question, "Whither are we drifting?" The teachings of the church are too old, too dry; meaningless, without life or vigor; and the multitudes are turning to the world's menu for a change of diet. The champions of orthodoxy are no longer able to combat with enthusiasm the arguments of the agnostic, the atheist, and the infidel; for the church itself is agnostic. It has forgotten the tangible theology, the tangible God, whose name they utter everywhere! It has turned to strange gods of gold, to ether in an illimitable universe, to the gods of modern astronomy. The robe and beads of the church, as well as the gown and mortar-board cap of scholasticism, are lost in a maze. The professor has dared to criticise the Bible, and the priest is unable to defend it. Both have come to judgment; the truth of

The Flaming Sword.

Koreishanly arraigns the church for her crimes and hypocrisy; its *die* is cast, for it is mortal. The curse of the Absolute, the vengeance of the Almighty, rests upon the gigantic work of corruption!

Enthusiasm is a manifestation of psychosis. Popular waves of psychological influence pass over the world, from leaders to subjects. In war we witness remarkable phenomena of the floods of soul-substance sweeping from heart to heart; both the soldier and the people feel it, and are impelled to the greatest activity. Thought is actual substance, and the laws of its transmission are the laws of transmission of all other energies in the universe. Psychosis is the secret of the strength and bravery of the soldier in the battle-field; the mental substance from millions of people pours into the scenes of engagements and makes heroes. In the Spanish-American war a great battery was formed. The war department could do nothing until a popular wave of energy impelled it to action. The American batteries have always been irresistible! Though ignorant of the laws, leaders know that communication with the popular circumference is absolutely necessary. In his late tour, President McKinley gathered up the forces of millions of entities, and imparted to the people receptive to his impressions, substances in exchange. These phenomena are being continually manifest; even agnostics should know enough to recognize the fact. Yet a blind world will laugh at the idea of the formation of a gigantic biologic battery for the conservation and direction of human energies for the supreme purpose of resisting and overcoming the power of corruptible dissolution or death.

The Mohammedans are looking for the coming of their ideal man; the modern Christian is looking for the coming of an aerial prodigy. Had a little more mystery been infused into Islamism, they might have been expecting some extraordinary and unnatural personality. The modern Christian system outrageously violates all rational and intellectual functions in its unfounded expectation that a physical man, who has been in the *spiritual* heavens for nearly 2,000 years, will drop down through the clouds, —never thinking of what would be the consequences to the prophetic fulfilment if Jesus should happen to come on a clear day. However, the Mohammedan is looking for a phenomenal man, to the El Mahdi; but no such man will ever come to Islamism; neither does the Messiah come to the Jews. Progress lies more to the westward, the setting of the old world, and the rising of the New.

We have before us a copy of the Yale *Alumni Weekly*, published at New Haven, Conn., in the interests of Yale College. One would expect to find many things in such a journal of special interest concerning the education of humanity. It would do our readers good, perhaps, to see a sample copy of it, that they might contrast the product of a great institution with THE FLAMING SWORD. We find in one department the faculty changes, followed by football rules; then an account of a game between Yale and Wesleyan college teams; then advertisements of football goods, golf outfits, also pictures and sketches of Yale men in golf games and wrestling bouts. Education today without the rowing, yachting, boxing, wrestling, football, baseball, gymnasium, dumb-bell, calisthenic, punch-bag, physical exercise, bicycle, and other paraphernalia, is not worth anything!

A Harvard writer says: "God is spirit, and man is spirit. This is the rational basis of religion." This makes both God and man intangible to the human intellect; and as the human intellect must be exercised in rational conclusion, where does the rational basis come in? If we say that man is material, there-

fore God is material, we reach a conclusion from the basis of fact. If we take the Bible as evidence, it will lead us to the same conclusion. "God made man in his own image and likeness"—he made man just like himself. If he made a material, physical man, God himself was material and physical; otherwise he did not make man like himself. That God is human, is the basis of rational religion.

The perfect man is the microcosm, analogous to the macrocosm in its ultimate form of expression—the physical cosmos. Man has a heart and lungs; he pulsates and respire. Every organism in existence pulsates and respire, from the brain cell to the man, and from the animalcule to the great alchemico-organic world. A western scientist undertakes to make the Copernican system of astronomy conform to the form of a cell. We think if he searches long enough to find the lungs of the Copernican universe he will discover, to his disappointment, that they are afflicted with the last stages of consumption! As for its heart, it is not hard to beat.

Man is the climax of creation; when perfected he is the apex of existence. He has progressed through all of the lower planes and has experienced all of the sensations, qualities of life, and characteristics of all phases of existence. He therefore involves the consciousness of all kingdoms beneath him, and knows himself. The highest intellectual consciousness of all life necessarily involves a comprehension and actual knowledge of the entire universe. He comprehends the universe because he *grasps*, holds, and involves it all.

Modern charity is just the same as it was in the days of Jesus. Almsgiving and public donations were fashionable then as they are now. Millionaires steal millions, and endow colleges and universities; a class of the world's degenerate is being "educated," while the products of labor are being stolen from hundreds of thousands. The gifts serve to polish the student and make a name for the donors. Since January, 1898, more than \$14,000,000, which have been filched through competitive dishonesty, have been donated to the college institutions of America.

Many years ago, the teachings of KORESH were said to be too foolish and silly to notice. Now the usual objection is, that his expressions are too deep, too learned and scientific, and his vocabulary too extensive; that his system covers too much ground and concerns too many things. Its a *Universology*, that's the reason. The world should be glad for once, to find a teacher who *can* teach; it would be of no benefit to have a teacher who knew no more than the pupil!

It is an argument in favor of the idea that the earth is a globe, that the sphere is the perfect and most natural figure the earth could assume. A living globe, whether large or small, always contains its life. The cell is the only perfect organism; all organisms are cellular in principle. The earth is a globe, but it is a cellular world, a hollow globe.

The foundation of truth is not in metaphysics or philosophy, but in natural science. The foundation of the mind is the human organism. Form contains function and life; life expresses itself in form—form is the foundation of life. The knowledge of the form of the universe is therefore the foundation of all knowledge of its life.

To you the world is no larger than the range of your observation or scope of comprehension of it. Millions of minds exist in some small spheres! Yet the Koreshan universe, 8,000 miles in diameter, is not large enough for some objectors. It is at least as large as the Copernican *convex* earth.

In England and America we have the *best* that the modern

church can do; in Spain, the *worst*. From Spain, tyranny and oppression have gone to her colonies; from England and America, rum, tobacco, and opium have gone with Christian missionaries to all parts of the world.

If it is impossible for the materialist to understand spiritual things, it also follows that the spiritualist cannot understand material things. The comprehension of both matter and spirit comes at a time when the knowledges of spirit and matter unite in the mind of the true Scientist.

The Indian goes on the warpath just in time to remind civilized Christian America of its cruelties to the Red man, while enthusiasm is warmest over Spain's punishment for cruelty to the Cuban and the Philippino.

We may use the clergyman's dark lantern to develop *negatives* of what the church does not know.

The fact that man is the natural effect of cause, is a demonstration that he may comprehend that cause.

The modern scientific donkeys are stabled on the wrong premises!

A faithful picture of the modern church would be true to death!

The Christian's river Jordan empties into the *dead* sea.

We are pulling weeds out of the Garden of Eden.

The modern political candidate is not candid.

The world is not *inhabited* on the outside.

When life begins to live, death will die.

This is the reign of the false sovereign.

Query, Chat, and News Department.

BY THE EDITOR.

"Troubled About Many Things."

I have something to say to you Koreshans, when I get or find the time to spare. Some of you are like Martha,—*"troubled about many things"* that have nothing to do with the salvation of the human race.—S. E., Bangor, Me.

Well, we are living in a time of trouble; and the things that we are *troubled* about have a great deal to do with the damnation of humanity. We are against everything that contributes to the ignorance, weakness, and unhappiness of the world, from the selling of a paper of pins at a profit, to stealing millions by the millionaire; from the most insignificant fallacy to the gigantic systems which curse the world; from the least act of injustice to the universal tyranny, oppression, and despotism of the money power. Everything in the world today concerns the world; millions of things exercise the human mind. All the departments of modern thought are in a state of degeneracy, and the genuine reform must involve the principles of revolution in *all* spheres of human thought and activity. The entire universe must be taken into consideration. The natural world needs attention as well as the spiritual world. Both the seen and the unseen are oppressed, and the possession of the truth concerning all things imposes upon us the consideration of all things.

In the salvation of humanity, the new system of science, of religion, of ethics, and of social economy, must have to do with all the things with which the present fallacious systems have to do. The new kingdom will be in *this* world—in the natural, tangible conditions of existence and activity. We are not going to perform

our work on some other planet, but right here at home! Chaos must be reduced to order; men must be taught how to live; and humanity must be governed in accordance with the laws of equity. Nothing can enter the Golden Age as a part of the perfect system that is not in accordance with the eternal purpose to be fulfilled in the perfection of humanity. We must invade the spheres of science, religion, ethics, and social economy; of music, art, drama, literature, in all their phases; inventions, machinery, and labor-saving devices; all classes of industry, commerce, navigation, architecture, schools, forms of dress, the propagation of human life;—all things with which man has to do, and adapt them to the new world. We do not know of *anything* that must be left out.

In the meantime, we must convince the world that everything of modern institutions is wrong; we must point out where the trouble is. We must trouble the world with a knowledge of its troubles, and how to rid mankind of them. We must criticise existing conditions; we must caricature the demagogues, vanquish fallacy, and cut right and left at all forms of oppression and abuses in the church, state, and society. We *are* troubled on every hand; we meet with resistance, we face danger. We must overcome the present competitive institutions, break down the prejudice of the world, and remove its ignorance. We must pry open the eyes of a blind humanity, force off the scales, and let the light onto the retinal screen. We must beat the ear-drum of the deaf millions, force attention into the field of scientific investigation, and stimulate a taste for truth by the hottest peppered in-

jections between the teeth of an aggravated case of voluntary lock-jaw! We must do something to save the world from an awful death, and do it quickly. It is a terrible task—a stupendous trouble that the Founder of Koreshanity has taken upon himself.

If we are unduly troubled about it, we would sit at *your* feet and learn of you the "one thing needful," if we thought you were *the* man, and if we had not already learned it. As you seem to be troubled somewhat about us, we kindly await what you may have to say to us; in the meantime, can't we continue the magnanimous work we have in hand, until we hear from you? We are constrained to think that the removal of everything that contributes to the world's damnation will contribute to its salvation; and we believe that in this you will concur with us.

The Creation of the Physical Cosmos.

I am not calling in question the concavity of the earth; but if the Bible teaches the creation of the literal or physical heavens and earth, I desire further explanation:

(1) In the CELLULAR COSMOGONY, page 15, is inserted as an axiom: "Form is a fundamental property of existence; therefore that which has no form has no existence." In Gen. 1:1 we read that God created the earth, and in the next verse it says that the earth was without form. Now, was the earth without existence after it was created?

(2) If the generation of light and darkness by the light and dark poles of the physical sun is the cause of day and night referred to in Gen. 1:5, how do you harmonize it with Gen. 1:16-18, which says that two great lights were created on the fourth day, with Gen. 1:3-5, which says

that light and darkness were created and divided one from the other on the first day?

(3) We also notice that before the creation of the two great lights, which you denominate the physical sun and moon, that the earth brought forth grass and herbs yielding seed, and trees yielding fruit. How did we have light on the first day, and grass, herbs, and trees growing on the third day, and no sun and moon until the fourth day?—E. E. L., Curtis, Neb.

Genesis gives an account of the creation of man in the language of scientific symbolism, a comprehension of which involves the understanding of the laws of correspondence, or the laws of relation which exist between man and the physical cosmos. Only indirectly, through the language of correspondence, does Genesis refer to the physical universe.

If it were a legitimate conclusion that the physical universe was at one time without existence, as is usually supposed, the points suggested in your letter would be valid. You have really penned the basis of a strong argument against modern astronomy from the standpoint of the Bible. But it is different with the Cellular Cosmogony; the earth is eternal, and was never without form. The sun and moon have always shone upon its surface, and every kingdom in it, from the mineral to the human, has always existed.

The physical universe and the universe of man pass through cycles of development in the different phases of manifestation of life and activity. These cycles conform to the movement of the sign on the ecliptic in the precession of the equinoxes. Once every 24,000 years the entire universe is involved in the perfect man; in him all things are created, just as in the seed, the plant is involved and reformed, recreated. Jesus was the 'beginning of the creation of God,' and in him all things were made. He appeared in humanity nearly 2,000 years ago. Genesis records what took place 24,000 years previous, when there were just as many people in the earth as there were when Jesus came nearly 2,000 years ago. Humanity is God's footstool; it is the "earth" in the sphere of divine activity and process. Humanity today is in a state of chaos, without form and void.

At the beginning of the Christian dispensation, the spirit of God moved upon the face of the waters, the darkness and the chaos, and the result was one day of creation. The seven days are the seven distinct cycles of epochs in the work of perpetuation of the universe. The earth, waters, sun, moon, and stars have their correspondences in the human world. Genesis refers to the anthropotic or human earth, sun, moon, and stars. In the anthropotic universe we must consider

time and quality of life as analogous to space and emplacement in the physical universe. The creation of the physical cosmos is going on continually through the thousands of agencies of generation and transmission of energies, and the depositions and materializations in all strata.

* * *

First Impressions of Investigators of Koreshan Universology.

The Process of Overcoming Death a Startling Revelation.

EDITOR FLAMING SWORD:—Perhaps there are none who have studied Koreshan Philosophy a greater number of years, or so eagerly as myself, and at the same time remained aloof from every department of your organization. From an intellectual standpoint, I am compelled to acknowledge the truth of Koreshanity; but for some reason, perhaps the inertia of the flesh, I am unable to give perfect allegiance, believing as Holland says: "All worship in my thought goes hand in hand with love. We cannot love and fail to worship what we love." At any rate, it seems impossible to give up all and follow where truth directs.

My experience has been like the bewilderment of returning consciousness. One is dazed when first he hears the propositions propounded by KORESH, and it takes a long time to "come to," and find out "where he is at." Old ideas and conclusions are knocked out so completely that there is but little, if anything left. This may be a reason why I have never identified myself with you. One statement of KORESH, which had a stunning effect on me was, that God created good and evil. "I form the light, and create darkness: I make peace, and create evil: I the Lord, do all these things." That God created the devils; that these devils are men, and that it is possible for these men to attain to divine sonship,—these are some of the startling expressions of KORESH. To be sure, most of us have been taught that if we live proper lives on earth, when we come to die a pair of wings would somewhere and somehow be tacked onto us, and we could twang a harp forever and ever. How this change is to be accomplished, the people generally entertain very vague opinions. The Koreshan explanation of the transformation of the old to the new world, is most philosophic. The manner in which the spirit, surrounded by the slime and filth of the flesh, can develop into purity, the corruptible putting on incorruption, and the mortal putting on immortality, was to me a wonderful revelation!—O. W. BOWLES, Iowa.

Attracted on Lines of Economic Reform.

EDITOR FLAMING SWORD:—My first impressions of Koreshanity were made somewhat startling because of a striking coincidence which attracted my attention to the System. In the first copy of THE FLAMING SWORD which came to me, I saw expressions of thoughts like those I had entertained. I had written to my brother

of my views concerning the oppression of the world on economic lines, and the means whereby freedom might be obtained. In reply, a copy of THE SWORD was mailed to me in less than twenty-four hours after I had written. You can imagine my surprise and pleasure to find in THE SWORD, matter relative to the subjects, and containing many of the thoughts I had received. This led me to an investigation of the System. While I do not understand all of the conclusions in their fullness, I am satisfied by daily observation and experiences that I am following in the line of truth, in the course that will lead me to the understanding I have long desired. I am as yet only in the infancy of knowledge. I point to the CELLULAR COSMOGONY as a premise and guide which lead the way to greater themes.—FRANK A. YALEY, Pa.

Turns the World Upside Down.

EDITOR FLAMING SWORD:—The privilege of writing for the "greatest Journal in the world" causes me to rejoice, but the awful responsibility makes me tremble! About January, 1892, THE FLAMING SWORD came to me. Its religious teaching impressed me that it must be from the source of Truth, but the Koreshan Astronomy seemed impossible; though perceiving that Koreshanity would certainly turn the world upside down and outside in, if true, and recognizing the fact that it needs just such a turning, I decided to investigate it thoroughly, and have been much benefited by my daily study of the Koreshan literature since that time.

Excepting my inability to 'keep my heart with all diligence,'—to keep my mind and desires, words and acts in harmony with and in obedience to the law of God, my incompetency to help in the propaganda of Koreshanity distresses me more than anything else. Yet I hope the time will soon come when I shall have something material to contribute to the Cause, and shall be glad to give all I have!—S. A. GAYLOR, Colo.

* * *

Words of Welcome for the Cellular Cosmogony.

A Stunner to the Old System.

The three copies of the CELLULAR COSMOGONY at hand. They are all that could be desired, and the book is a stunner to the old system. Please forward the remainder I have ordered, to Sacramento, c. o. d.

The article headed, "Communism the Goal of Economic Progress," in THE SWORD of October 14, struck the chord in the interest of humanity. May others so feel its influence that the day may soon come when the world will be moved as a whole as it has moved me! I wish every one interested in the truth could read and appreciate the matter contained in that article. It would be a movement in the direction of accepting the new and shunning the old—the inauguration of the great System of Cooperation which will sweep away the world's poverty and des-

troty fallacy. Love to the neighbor will impel harmony and destroy chaos; then the Lord's prayer will be answered: "Thy kingdom come: thy will be done in earth as it is in heaven."—SAMUEL M. COPPIN, Cal.

Bound to Make a Profound Impression on the World.

I received the CELLULAR COSMOGONY—two copies, though I ordered but one. They are now out doing missionary work. I have read the work attentively, and am more than pleased with the thoroughness and fidelity with which the Geodetic Survey was carried forward and executed. This book is bound to make a profound impression upon the world.

Your publication of my letter a few weeks ago, convinces me that you do not hesitate to allow KORESH and his claims to go before the world on their simple merits; that you are not special pleaders of a blind theory, but staunch advocates of a cause in which conscience and conviction are the inspiring motives.—E. WHITPLE, Cal.

Can Depend Upon Him to Herald the Truth!

The book was duly received, and I am studying it carefully. I need scarcely state that I have long since passed from darkness to light, and that you can put "No. 9" down on the list of those who pray towards Jerusalem! I wear the new name—Koreshan—as one sealed by the truth, and whose greatest delight is to point out the way—new and living—to others. I will endeavor later to make a more complete report, and in a more substantial manner. Count upon me to herald the glad tidings, and to place a copy in the hands of every one who would be likely to respond, as I will have opportunity.—L. S. POWELL, Ohio.

For the remaining \$3, please send me as many as you can of the CELLULAR COSMOGONY—with any circulars you may have for agents to distribute in advertising this work. After a careful study of the book I am fully convinced that we are living on the inside of a globe.—D. EDSON SMITH, Cal.

I enclose \$3.50 to apply on subscription, and for 10 copies of the CELLULAR COSMOGONY. I shall place 4 or 5 in our leading hotels, one in our public library, and will endeavor to sell the remainder.—MRS. C. M. BLANCHARD, Cal.

I enclose stamps for a copy of the CELLULAR COSMOGONY—the Universology of Koreshanity, and the New Geodesy. I shall be much pleased to see this celebrated work, and shall read it with great care.—E. C. MILES, Wash.

I am deeply interested in your literature, and want a list of all the books published regarding Koreshanity.—THOS. P. GAY, Ga.

I await the coming of the new book with more than ordinary anxiety.—D. S. HENKEL, Va.

Chat With Readers.

We have been intensely interested in the department of First Impressions, in THE FLAMING SWORD; it is a department that we must continue. We have taken great pleasure in receiving these warm

messages from our readers as they have come to us from week to week, and you have felt the glow of a fellow feeling and sympathetic touch in the kindred experiences in investigating the marvelous System of Koreshan Universology. Compared with the great circle of our readers, we have as yet heard from but few. Have you sent us your letter? You have had your first impressions—whether you are in the Koreshan institutions or not—whether you began your study of it ten years or ten days ago. We should be glad to have you write us for this department. This paragraph is written for you, if you see it.

We desire agents in all parts of the English-speaking world for the new book, the CELLULAR COSMOGONY. It will sell in every town and on every street. We know this, and are preparing for a great work of propaganda; we are working up attractive designs and circulars. We allow our agents 50 per cent on all sales and subscriptions. Have you looked the field over in your vicinity? Can't you dispose of 25, 50, 100, or more books, and take a score or more of subscriptions to THE FLAMING SWORD? Our terms double your money invested. Think about it and write us at once.

We are closing up the present volume of the weekly FLAMING SWORD; one more issue will complete the year of 52 numbers. With the new volume will come the improvements of the new year, the manifestation of new ideas. This is an evidence of our progress. During the coming year we want to double our circulation, reach a greater circle of readers, please our old friends, make new ones, do more advertising—in short, do ten times as much work as in the past twelve months. You can help us—and you will.

A wave of investigation of the fundamentals of Koreshanity is passing over the country. THE FLAMING SWORD and the CELLULAR COSMOGONY are creating a sensation in all circles they reach. We are making friends in all parts of the world; our publications are gaining a foothold here and there, and will continue to do so until the forces of fallacy give way before the irresistible.

A copy of the CELLULAR COSMOGONY placed in the hands of an intelligent reader will awaken an interest in the fundamentals of all science. We must begin in this way; we must prepare the mental world for greater things to come. There is an opportunity for you in your circle of influence.

It is never necessary to oppose a weak cause. We fight fallacy because it is entrenched in the human heart; some spheres of fallacy resist Koreshanity because it is a formidable system of warfare upon everything that is wrong in the world.

Last year we made a number of improvements in this unique journal. We must take steps forward every year. We cannot

go back, but many papers do! Only the progressive can progress.

You would write us often if you knew how much your letters encourage us!

The new volume of THE FLAMING SWORD begins November 18.

The New Frank Leslie's Monthly.

November Number.

FRANK LESLIE'S POPULAR MONTHLY for November is the initial number in the new and improved form of this long-time favorite illustrated family magazine, with a handsome cover in colors and gold. Its price is reduced to ten cents, one dollar per annum. This is unquestionably a big and popular move on the part of the publishers; and the return of Mrs. Frank Leslie to the editorship of the magazine assures for it a future as brilliant as its past has been prosperous.

The current (November) number of the new FRANK LESLIE'S POPULAR MONTHLY makes good its promises in a splendid table of contents.

FRANK LESLIE'S PUBLISHING HOUSE, 141-143 Fifth Ave., New York.

SPECIAL.—You can have the new Frank Leslie's Monthly and THE FLAMING SWORD for one year for \$1.75,—if you subscribe or renew for THE SWORD. This a splendid offer and the combination will please you.

Coming Into the Koreshan Unity?

The best institution for education and co-operation in Social and Economic Reform. There is a place for everyone, every trade or business; extensive system of co-operative exchange now being organized. We need you; but don't rush in without knowing something of the situation. For full particulars as to membership, admittance, etc., in any branch of the Koreshan Movement, address, with stamp, VICTORIA GRATIA, Pre-eminent of the Koreshan Unity, or her private Secretary, VIRGINIA H. ANDREWS, 6310 Harvard ave., Chicago, Ill.

The November Chautauquan.

A PORTRAIT of Dr. Anita Newcomb McGee, the first woman to hold rank in the United States army, forms the frontispiece of *The Chautauquan* for November; and in an article in the same number on "Some American Women in Science," the first of an illustrated series in which Mrs. M. Burton Williamson reviews the work being done in science by women, there is a sketch of Dr. McGee's life and scientific work.

The World's News.

Wednesday, Oct. 26.—Triennial convention of the Protestant Episcopal church at Washington, closes; proposes to change name to the American church, and to begin advocacy of general Protestant federation.—Cabinet of M. Brisson in France, overthrown; violent demonstrations by mobs;

Ribot suggested for new premier.—Free Masons in session in Chicago.—Terrible gale on Lake Michigan.—England and France still threatening war.—Great fete of the holy Virgin at Moscow.—Leading woolen mills of New England shut down; republicans cannot explain the hard times.

Thursday.—New Chinese government endeavoring to restore ancient customs and to bar out the methods of the West.—Microbe hunters' pollutions in lake water, Chicago.—Spanish cabinet, headed by Sagasta, on the verge of falling.—Storms visit Japan, the Atlantic coasts of Europe and America.—Philippine insurgents leave the vicinity of Manila.—Numerous wrecks by storm on Lake Michigan.

Friday.—Spanish peace commissioners yield to America, and drop discussion of Cuban debt.—Big \$75,000,000 tobacco trust farms at St. Louis, Mo.—France decides to recall Gen. Marchand from Fashoda and end difficulty with England.—Pestilence raging in Turkestan.—Little Indian war breaks out in Oregon.

Saturday.—Spain gains nothing by discussing peace terms with Americans; Spaniards expect to lose the Philippines.—St. Louis begins its fight on the big Chicago drainage canal.—Paris quiet again; M. Dupuy assigned to work of forming new cabinet.—Preliminaries of revision of Dreyfus case.—Anti-anarchist conference to meet in Rome November 24.—German emperor reaches Jerusalem.—Gold discovered in Ohio, at Canal Dover.—Chicago detective inherits \$1,000,000.

Sunday.—Race war continues in N. C.; citizens of Wilmington threaten to overthrow negro rule; blacks in majority; civilized whites resort to anarchy.—Blanco agrees to leave Cuba.—5 Mohammedans hanged in Crete for murder of English soldiers.—Col. Waring, of Cuban evacuation commission, dies of yellow fever at Havana.—French crisis over.

Monday.—North Carolina whites move to disfranchise negroes.—Russia is extending its influence into Persia, with view to controlling Persian government.—Italian government overrules grain speculators to protect the poor; will control public grain stores; an argument for socialism.—London visited by cyclone.—Greatest storage reservoir in the world to be constructed in Arizona; big irrigation scheme; will water 1,000,000 acres.

Tuesday.—American peace commissioners demand that Philippines be ceded to U. S.; American government to pay Spain \$40,000,000; Europe considers demand favorably.—Japanese cabinet resigns; first attempt at party rule in Japan proves a failure.—Anarchist conspirators plot to assassinate German Kaiser at Jerusalem. France cries out against the Jesuits.—Strike of Chicago plumbers threatening.—Politicians nearing the eve of election.

In Reform Journals.

THE SCIENTIST IN HADES.

The following is a rhymed allegory showing how vain to the soul of a scientist freed from earthly vanity appeared the tortures he had applied to living creatures professedly in the interests of science, but more for self-glorification. At last, tortured in Hades the scientist declared:

Of living monkeys and dogs and brains
By thousands have been explored.
Scientists oft have paraded gains
And previous claims ignored.
And yet for practical work today
In location of disease,
No knowledge of human brains have they
More sure than Hippocrates.

Could the tumorless victims arise
Who died from Experiment's knife,
A warning 't would be to all who prize
Their chances for earthly life.

Research is only for hearts of stone.
Boiling and drowning dogs in vats,
Breaking with mallets muscle and bone,
Passing threads through the eyes of cats;
Sewing gloves of cotton oil within
The flesh—to break and inflame,
Firing turpentine on fresh-shaved skin—
Oh, I fairly burn with shame!

In a nutshell placed, all knowledge earned
By this graceless sinecure,
Was that countless ways of murder
Made no form of life secure.

If I to earth could only return,
I would do my level best
To warn mankind these dangers to
Spurn—
Unthinkingly and without rest.

He inquired if there was nothing he
could do to atone for his accursed past, and
Satan said:

No expiation was ever bought
By self-sought pain or despair.
Be patient—till evolution has taught
You how the past to repair.

This was hoisting the man of science
with his own petard, so he kept quiet until
Satan, by the laws of evolution, at last let
him go.—Ex.

In the Battle of San Diego.

In a brief report of a lecture delivered by Dr. George Cannon at the Koreshan Mission, 833 Seventh street, between E. and F., the Doctor said, "The world is in a state of general unrest. People are thinking and asking questions as never before in the history of this grand cycle; and many are the conflicting answers, bringing confusion, discord, and strife. Minds are becoming unbalanced. Some would-be teachers are ignoring the subjective world, with its subtle, mental energies, in relation to movements upon the objective plane of being, while others ignore the natural or material world and its laws, and like plants without soil are withering and know it not. In either case it is ignorance. The answer to every question is the Logos or Living Word, the fullness of being, the ultimate expression of the universe in all its degrees, celestial, spiritual

and natural, in one unique form, the microcosm, the image and likeness of the macrocosm."

This was illustrated with a corn plant and the ripe corn in the ear, showing that every ripe seed is the Christ, Logos or Living Word in its own domain. "The seed when planted becomes the center of action between the heavens and the earth. The seed is transmitted and becomes the spirit of a new creation. In its dissolution the negative force is separated from the positive; this is the mother principle, or Eve. These two forces unite in raising cane (Cain), which results in the death of Abel, or the Ability to manifest certain potency, which is carried over to Seth (set or sealed). This potency, Abel or Ability manifests itself again in the production of the new corn in the ear, which ripens in the image and likeness of its cause."

In referring to a poem read entitled "Freedom," the doctor quoted the Scripture, "Ye shall know the truth and the truth shall make you free." He said, "This is prophetic." In alluding to the word freedom, he said, "We all know that the dome is the highest part of a building, it is also the highest part of a system. In the dome or highest we will be free. In nature the ripe seed is the dome. It is free from burdens, it is also free to become the burden bearer, free to lay down its life in the matrix of reproduction, and free to take it up again in like form in the end of the world (kosmos, also, order of its production). This is also the law of the resurrection of the Divine genes, the Adamic race restored to the image (form) and likeness (function) of the Gods (Jehovahs). This is simply the perfected humanity, the multiplied and amplified Logi or Living Words, the answer to every question, the solution of every problem. This ends the Pisecatorial dispensation, or age of production, and ushers in the age of equitable distribution of the products of labor or righteousness (right uses).

This is not Hebrew nor Greek; but it is the language or expression, in its fullness, of every wheat or corn field and orchard. Universal language is the language or final expression of the universe itself; the culminating of a grand cycle of universal activity in which the first great cause is reproduced in the last, full, and complete effect (not sequence). This is the Alpha and Omega of being."—San Diego, (Cal.) *Vidette*.

When Koreshanian Rules the World.

Men boast of charities and various methods of relieving want, but the time is coming when they shall boast of them no longer, but regard them as clumsy and ineffectual substitutes for higher measures. The time to which the consideration of this subject leads us to look forward, is the day when charity will no longer be necessary, when every man shall have the necessities of life at his command, when hoarding shall cease, and killing toil shall be no more; for the great world shall live as one family lives, not scrambling for the food on the table, or the garments in the wardrobe; but each, having what he needs, will begrudge no one the portion that falls to him. Then will the human race be brothers the world over; wars, fightings, and disputings will be unknown, and love will have fulfilled the law.—Ex.

The Landlord's Prayer.

The following may be shocking, but is it more shocking than the state of affairs which it represents? Why should we call God "our Father," if he has provided for only some children? Why should we hail him as "Lord" of all when we claim absolute dominion over a part of his earth? Would he have taught us to pray—"Thy kingdom come," if its coming were intended but to increase our rents?

"My father which art in heaven, hallowed be thy name. My kingdom has come on earth; thy will be done in heaven. Give me this day my tenant's daily bread. Forgive me my debts, though I foreclose on my debtor. Lead us not into temptation, but deliver us from the philanthropist, for mine is the kingdom and thine is the power, and thine be the glory forever."—E.X.

There is not a horse in England able and willing to work, but has due food and lodging, and goes about sleek-coated, satisfied in heart. And you say a like treatment for man is impossible? Brothers, I answer, if for you it is impossible, what is to become of you? It is impossible for us to believe it to be impossible. The human brain, looking at these sleek English horses, refuses to believe in such an impossibility for Englishmen. Do you depart quickly, clear the way soon, lest the worse befall. We for our share do propose, with full view of the enormous difficulty, with total disbelief in the impossibility, to endeavor while life is in us, to do and endeavor, and we our sons, till we attain it or have all died and ended.—Carlyle.

The taxes which we pay to the state are oppressive, but by no means so oppressive as those exacted from us by speculation. Certain persons have ventured to defend the stock and grain exchanges as necessary and useful institutions. It is a miracle they were not suffocated by the enormity of their assertions. The exchange is a den of robbers, in which the modern successors of the robber knights of the middle ages make their abode and cut the throats of all who pass that way. Financial crises are simply the piston strokes with which the capitalists pump the savings of the industrial classes into their own reservoirs.—Max Nordau.

Capital, says the *Quarterly Review*, avoids tumult and disputes, and is of a timid disposition. That is very true, but not the whole truth. Capital abhors the absence of profit, or a very small profit, as Nature abhors a vacuum. With sufficient profit, capital becomes daring. Ten per cent certain, and it can be had anywhere; twenty per cent, and it becomes lively; fifty per cent, positively rash; for one hundred per cent, it tramples all human laws under foot; three hundred per cent, and there is no crime which it will not venture to commit, even at the risk of the gallows. If tumult and disputes are profitable, it will encourage them both.—Karl Marx.

Wretches that you are, how will you answer the divine Judge? Ye cover the nakedness of your walls with tapestries, but not the nakedness of men with raiment. Ye adorn your houses with soft coverings of great price, and despise your brother who is clothed in rags. Ye let your grain perish and be eaten up in the barns and lofts, and do not deign to cast a glance at those who have no bread.—St. Basil.

Soliloquy of the Modern Reformer.

"I've frazzled out; thar ain't no doubtin' that,
Plum failed in all I nudder undertaken;
An'—blame my time!—jes' whar ther trouble's at
It ain't my nat'ual luck to 'arn, I reckon.
Tho' it's kind uv got ter thumpin' 'bout my skull
Thet it's my fault—I'm jes' incaparbul.

"I ain't nair idiot, mos'ly kotch er p'int
Befo' or man has ha't er chance ter tell it;
I ussily know whar things air out er j'int,
An' mendin' 'em I allus done right well
all
Thar ain't no man es uvver called me dull,
An' yit I've failed—I'm jes' incaparbul.

"I've worked hard, nudder drunk, or bet, or swore;
I nudder smoked nurr even chawed ter-backer;
I've spent no money foolish, still I'm pore
As enny rat 'tith but one ha't-er cracker;
I'm woth no more'n er em'ty hick-nut hull;
I've hed my chance—I'm jes' incaparbul.

"Thar warn't no fire nurr freeze, no flood nurr drou't
On which ter lay the causes uv my failin'.
What I hev sowed was allus sure ter sprout
An' flourish. Nurr uv cussed thing was 'allin'.
'Cept me; I nudder 'peared ter hev the pull
Ter fetch things straight—I'm jes' incaparbul.

"I'd rather now that I hed drunk, an' bet,
An' be'n as tridin' es er Georgy nigger;
I'd rather cyclones, fires, an' drou't hed set
Agin me, then I'd hev some show ter agger
I warn't ter blame. By gum! it's piteful
Ter think mers'e f' as jes' incaparbul."

—W. D. Fox, in *Atlanta Constitution*.

UNTIL IT IS SETTLED RIGHT.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums;
Still truth proclaims this motto,
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voice of fame, with one acclaim,
May call him great and just;
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.
Let those who have failed take courage;
Though the enemy seems to have won,
Tho' his ranks are strong, if he be in the wrong,

The battle is not yet done:
For sure as the morning follows
The darkness of the night,
No question is ever settled
Until it is settled right.
O man, bowed down with labor!
O woman, young yet old
O heart oppressed in the toiler's breast
And crushed by the power of gold!
Keep on with your weary battle

Against triumphant might,
No question is ever settled
Until it is settled right!
—ELLA WHEELER WILCOX.

Where is Prosperity?

There have been several big bank failures reported during the past two weeks. Also a number of heavy commercial failures. Also a large number of strikes on hand. These things are common during the past few years, but they are not common at this particular season of the year. Just now crops are being marketed, stock is being marketed, accounts are being paid. We are now in the midst of the business harvest of the year. What causes failures now? If this is natural now in the best season of the year, what will it be in the dull months of the coming year?—Quill.

As the sea is never filled with water, though all the streams of the world run into it, so the greediness of a usurer is never satisfied, though he gain never so unreasonably. The sea is profitable, the usurer is hurtful and dangerous. By the sea we may pass and come safely to haven, but no man passeth by the usurer without loss and shipwreck.—Bishop Jewel.

There must be something wrong. A full-formed horse will in any market, bring from twenty to as high as two hundred *friedrichs dor*; such is his worth to the world. A full-formed man is not only worth nothing to the world, but the world could afford him a round sum would he simply engage to go and hang himself.—Carlyle.

I stand here, friends, to urge that a new levee be turned over—that the labor class, instead of idly and blindly waiting for better circumstances and better times, shall begin at once to consider and discuss the means of controlling circumstances and commanding times, by study, calculation, foresight, union.—Horace Greely.

Hitherto it is questionable if all the mechanical inventions yet made have lightened the day's toil of any human being. They have enabled a greater population to live the same life of drudgery and imprisonment, and an increased number of manufacturers and others to make large fortunes.—John Stuart Mill.

Capital pays to labor just what it is forced to pay, and no more. It is business, and labor is surely learning this fact, that there is no sentiment in business, and that labor must organize on business principles in order to obtain its rights.—John F. Hetcher.

God created all things that their enjoyment might be common to all, and that the earth might become the common possession of all. Only unjust usurpation has created the right of private property.—Bishop Ambrosius.

The use of all things in this world is to be common to all. It is an injustice to say, "This is my property; this belongs to me, that belongs to another." Hence the origin of contentions among men.—Tape Clement I.

No Christian who knows the Gospel can possibly believe that it warrants him in living uselessly by the sweat of another man's brow.—Goldwin Smith.

Grief can take care of itself, but to get the full value of joy you must have somebody to divide it with.—Mark Twain.

If any will not work, neither let him eat.—St. Paul.

The Metaphysical Knowledge.

A new journal devoted to purely metaphysical thought; and it is this that you revel in, then subscribe to this new monthly—Fifty cents per year; single copy 5 cents. One copy free. H. Archer Doty, 835 Park Ave., Baltimore, Md.

THE FREE LANCE

Is a monthly Journal devoted to General Reform it stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cents a year. Samples free. Address,

FREE LANCE, Burnside, Ky.

Weavers!

Write with or without stamp to W. F. McCREARY, 636 WESTWORTH AVENUE, CHICAGO, ILL., and receive illustrated circular of

Automatic (Stationary)
Temple and Shuttle Guide.

Most unique and simple Loom Temple and Guide on the market. Especially adapted for Newcomb Loom No. 3.

25

Envelopes with your name and address printed on and sent to you postpaid for 10c silver 10c for 25c silver. J. W. Hann, Wauneta, Neb.

See the Stick-on Me!!

That is what the Stick-on fast fly paper would say if it could talk. Send 20c for formula and full directions for making, to the LYONS NOVELTY CO., Lyons, Kas.

THE WEAVERS' HERALD,

A Monthly Publication,

Devoted to PLAIN and FANCY HAND WEAVING. Subscription 5c a Year.

Circulates in Every State in the Union,

Send Postal for Sample Copy.
LYONS, - - - KANSAS.

LOOK! A LARGE BOOK OF SECRETS, regular price \$1.00, and 3 months, 44c. 48-column Magazine on trial 3 months, 44c. for only 10c. postage. This is a rare chance to get a good literary magazine devoted to industrial progress for almost nothing. Trial 4c. 30 words or less, 1c; 5 times 30c. 60 words or envelopes mostly printed 10c. postage. Address all orders with cash or stamps to CHRIC MAGAZINE, Akron, O.

SAMPLE copies of 100 different leading newspapers and magazines sent to any address upon receipt of 10 cents to pay for mailing. American Subscription Agency, 639 Arch Street, Indianapolis, Indiana.

Advertisers

You will laugh and grow fat if you use

the **Lutz Advertiser**,

A monthly with a big circulation. Ad rates 5 cents per line. Display or extras, 50 cents per inch. Forms close 25th of each month. Sample copy LUTZ ADVERTISER, P. O. box 719, Pittsburg, Pa.

Send 10c in Stamps

And you will receive

The Echo for One Year.

The paper is an 8 page 4 col monthly, and your name will be placed in agents directory for one time free. Or send 30c and receive same as above and a Vest Pocket map of any state.

THE ECHO, Wauneta, Neb.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Theosophy. Those of Christendom and of Immortal Ideals, the creative Vision of the Occident, the Mysteries of Freemasonry, and Philosophy of Rosicrucianism, Alchemy, Astrology, etc. Sample copy free. 50c. per Annum. Peter Davidson, Louisville, Ga.

SELF-RELIANCE

An exponent of Labor Exchange Principles. The panacea of existing evils, pointing the way to

Remunerative Employment

For the Idle Thousands.

Every Saturday. 5c a year, always in advance. Sample copy sent on application. Ezra James Publisher, Knowlton's Cor., Cincinnati, O.

The Jew and His Lious Laws.

Most Popular Book of the Day.

Second edition just out. Revised and improved. It uncovers and brings to light the foundation stones of our false money structure. It is a line of thought never presented by any other writer.

Col. S. F. Norton, of the Chicago SENTINEL, says: "It is a powerful and unanswerable argument." Gov. Frank Burkitt, of Mississippi, says: "It follows a line different from any other reform work and its very novelty makes it the more attractive." S. E. Morgan, of the Buzz-Saw, says: "I consider it one of the best things that I have written along such line." Eld. E. S. Curry says: "Every minister in the land should read it."

These are the kind of expressions that are coming from thousands of the best thinkers of the nation. It will be sent to any address for 10 cents. Address

MILLS WILLIAMS, West Plains, Mo.

Editor QUILL,

ADVERTISERS!

You can buy space in the Great Big 8-page, 48-column Illustrated MONTHLY GUEST, Carlton, Colo. Largest mail order paper with large circulation and increasing rapidly, for only 10c. per line \$1.00 and inch, per month; 3 months for \$2.00. Subscription 50c. per year. It is a more valuable premium than any other paper. Try it one time. See the Big Follows up its columns. Sent on trial 6 months for 10c, without premium. If you like, we will devote a little time and secure 5 subscribers at 10c. each for 6 months, or 5 subscribers at 10c. each for 1 year, can have any premium offered 50c. subscribers.

The Needham Hustler.

Published by Beard & Todd at Needham, Ind., is an 8 page, progressive, Liberal paper, both in politics and religion. In order to give it a wider circulation than ever before, the subscription price has been reduced to the minimum of 25c per year. Liberals and thinkers send us 50c and receive the Hustler for 1 year. WARREN JUDD, Editor.

Send 25c.

(silver) for a full year's subscription to

Fred Barry's Journal
The cheapest and most UP-TO-DATE Mental Science monthly. You will be pleased with it.

F. W. BARRY, 807 Bathurst St.,

TORONTO, CAN.

THE NEW MAN...

A monthly magazine devoted to the cultivation of masculinity, and the mastery of self and society, through the orderly development of faculties, active or latent in all men.

50c. per year. Don't fail to send us 2 cents for a sample copy. Address:

The New Man Publishing Co.,

1421 N. Grand Ave., St. Louis, Mo.

ARE YOU

INTERESTED IN FLORIDA?

If so subscribe for San Mateo Tim. \$1.00 per year. 50 cents for six months. Tells you all about farming and fruit growing in Florida. An 8-page paper and considered the best agricultural paper published in Florida, for the subscription price. Mention this paper and they will send you a sample copy free. Address: The Item, San Mateo, Fla.

FOR 10c YOU receive leading, valuable, progressive publications. National Purity Association, 79 Fifth Ave., Chicago.

The New South,

Box 480, New Orleans, La.,

Will give your paper a small ad. in return for exchange. Send marked copy.

The Advocate of Common Sense.

A Semi-Monthly Newspaper, published by August Buehling, 135-155 Riverside avenue, Jacksonville, Fla. Subscription rates for the year, payable in advance. THE ADVOCATE OF COMMON SENSE is undoubtedly the best medium through which to reach the masses. It is a weekly journal devoted to literature, sciences, art, spiritualism, freethought, exposing religious superstitions, errors and the evils of our present system of society and offers devices for better ones. It gives the news of the week from all over the world. No paper at any price can excel it. It is especially interesting and profitable. It is accepted by everybody not only as an entertainer, but as a teacher. No one should be without it.

The Medium,

LOS ANGELES, CALIFORNIA.

A weekly, 20 page magazine devoted to Rational Investigation of the Philosophy and Phenomena of Modern Spiritualism. Fourth year. New Features. During the coming year the Medium will have among its contributors some of the ablest writers in the ranks of spiritualism, and in its pages will be found some of the brightest and best spiritual gems. Fifty cents a year; three months on trial for 15c. Sample copies free. Correspondents and agents wanted in every locality. Address: The Medium, 199 East Fourth St., Los Angeles, Cal.

Human Nature,

A monthly magazine of world-wide reputation, now in its seventh year of publication. Devoted to Phrenology, Physiology, Health, Medical and Social Reform. Earliest in its advocacy of Human Liberty and abstrait of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent. Try to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

Notes and Queries,

A monthly Journal of History, Folk-lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc.

This magazine contains a large number of the odds and ends in all departments of literature, from many a quaint and curious volume of forgotten lore, and the mened July, 1882. Volume XX began with 1887. Each volume fully illustrated. 180c a year in advance. Its motto is "Many people know many things, no one everything." Circulates in all parts of the world. Address: S. C. & M. GOULD, Printers, Publishers and Booksellers, Manchester, N. H.

The Good Citizen,

Or A Knight of The Free Lance.

Devoted to Temperance and Moral Reform. This is the only temperance paper in this part of the State. It is a 4 page paper. It is intended as the organ of the temperance cause and its columns are open to any who have something good that they would like others to know. Subscription price only 75 cents a year, sample copies sent free.

Also posted.

Progressive Thought.

A Monthly Magazine of Scientific, Philosophic, Theologic and Homiletic Thought. A 64 page magazine for \$1.50 a year. It is just what a preacher, especially a lay preacher, needs. Send sample copy. Address,

PROGRESSIVE THOUGHT CO.,

Gallatin, Mo.

First Business Step.

Your name, business, and address neatly printed on 100 green Envelopes, 100 Note Heads to match, and 50 business cards, all for 20c. Send for them. Money order. LUTZ PUB. CO., Box 719, Pittsburg, Pa.

Business Success

Through Mental Attraction.

By Chas. W. Close, Ph. D., S. S. D. Paper, Price 10 cents. (Silver).

Gives a brief statement of the principle involved in the application of Mental Law to the control of financial conditions, with eight practical rules to insure Business Success.

Special Offer. The above pamphlet with The Free Man, a monthly magazine in the interest of the cause of the oppressed, sent for 25c. Send for the Science of Life, two months with Special offer to the sick, for 20 cents silver. Address—

The Free Man, 124 Birch St. (P. S.) Bangor, Maine.

Exchanges !...

Do you want our readers to know the good points of your reform paper?

Then Exchange Ads. With Us. Send your ad, and we will mail you electro (13 ems width) of the following and publish your ad. as long as you publish ours:

Dr. Cyrus R. Teed (Korshen),
(Founder of Korshenality)

the Scientific, Religious and Social
Revolutionist,
Publishes

The Flaming Sword

The only Unique Journal in the World!
Only paper devoted to Universalogy.

The greatest Scientific Discoveries and Achievements of Modern Times! Astro nomical Science the basis of Korshen Theology. Astro-Biology and Social Theology. 26-page Weekly. \$1 per year. Sample free

Guiding Star Publishing House
6308 Wentworth Ave., Chicago, Ill.

THE STANDARD, A Vigorous Reform Weekly.

Independence of thought and action has no more worthy exponent in the world.

5c Gets Two Sample Copies.

A large number of Excellent Papers and Magazines come to our table. The best ones we save for our customers or other extensive readers. Send \$5, 10c, or 15c, for postage, and get some good reading

F. S. BRONG, Pub.,
Lucerne, Mo.

Important Announcement.

By special arrangement with The Arena Co., we are enabled for a short time to offer THE ARENA and THE Flaming Sword together for one year for \$3.00. We will also receive subscriptions to THE ARENA.

WEAVERS. SEND for circulars of the Kirk Fly Shuttle Rag Carpet Loom. The weaver's delight. Without a peer. Easy running. Tight carpet. Perfect simplicity. Latest and best. Address L. Box, 16 Arrowmont, Ill.

...going South?

then let the

**Chicago &
Eastern Illinois
Railroad**

carry you.

It is the
**preferred
to
route
all
the South.**

Tracks
Trains
and
Time
are
all
the
best.
You
buy
a
ticket—
we
do
the
rest.

Printed matter and folders sent
free upon application to

City Ticket Office, 182 Clark St.

CHARLES L. STONE

General Passenger Agent
355 Dearborn St.,
Chicago

Now Ready!

The Cellular Cosmogony, The Earth a Concave Sphere.

One Volume The Universology of Koreshanity.
with The New Geodesy.
Two Parts:

Containing about 200 Pages . . .

With Synopsis of Koreshan Astronomy by DR. CYRUS R. TEED (KORSHEN), illustrated by a number of fine, full-page diagrams.

These features will be in addition to what we first proposed to issue—nearly twice the size, and more attractive in every way.

Full account of all the Experiments and Demonstrations of the Cellular Cosmogony by Prof. Morrow and Staff during 1896 and 1897.

Apply for agency now. First edition, 10,000. Order at once. 5c. per copy; 5 copies, \$2.00; 10 copies, \$4.00; 25 copies, \$8.00.

Guiding Star Publishing House, 6308 Wentworth Avenue, Chicago, Ill.

Rail-Sanding Apparatus for Railways.

Automatic and Non-Automatic Action Combined. Has Been in Practical use for Four Years!

This rail-sanding apparatus for railways has been used practically and satisfactorily on a railroad vehicle for four years. It is very simple, and consequently inexpensive. It saves time, property, and lives.

The rails are sanded under all wheels of the train, locomotive or car at the same instant in case of emergency, whether or not the engineer has thought or tried to apply it, ensuring the most sudden stop possible compatible with safety. Running time is very considerably shortened by added ability to run closer to grips before applying the brakes. Dampness and clogging of lower ends of the sand-pipes are prevented, obviating wrecks from that cause.

Referring to patents Nos. 438,568 and 469,263, some of their features are eliminated, greatly simplifying the apparatus without in the least impairing, but adding greatly to the effectiveness of the same. For further particulars, address,

W. F. MCCREADY,
6308 Wentworth Ave., Chicago, Ill.

"THE HERMETIST"

Is a 16-page monthly magazine, the organ of the Hermetic Brotherhood. Its motto is "Get Understanding." It deals with Mysticism in a common-sense way, and its Occultic Principles help to mankind it ought to be made practical. It seeks all the time to tell its readers how to use the powers they have neglected for so many centuries. It never forgets that the wisest Masters of Wisdom have always said: "Seek ye first the Kingdom (power of God) and His righteousness (unselfish purpose) and all other things shall be added unto you." No knowledge of truth that can make man better or happier is ever barred its columns, nor its influence. We are constantly striving to winnow the real instruction from the chaff so that he who runs may read. Send ten cents for a sample copy. Yearly subscription, \$1. HERMETIC PUBL. CO., 400 Grand Boulevard, Chicago, Ill.

Vaccination,

A monthly Journal of Health, telling the truth about Vaccination.

FRANK D. BLUE, Editor.

725 N. 12th St., Terre Haute, Ind.

Send for Sample Copy.

THE ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, mutual assistance, united labor and common property. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance and support and both of them have sought to do all the good and all its business affairs by their majority vote. 25c a year. Specimen copy free. A. Langley, Editor, 219 Olive St. LOUIS, MO.

The Freethought Ideal.

The Official Organ of the

KANSAS FREETHOUGHT ASSOCIATION.

It opposes all supernatural religions. It is issued for the purpose of elevating the human race to a higher, nobler and purer destiny. At 50 cents a year, 20 cents for six months. Samples free. Address: James Pontius, Washington, Kansas.

The New Science, Osteopathy.

Do you want to know more about this Science which cures human ills without drugs?

If so, send 2c stamp for sample copy, or 50c for year's subscription to the OSTEOPATHIC INDEX, Merritt E. Springer, Editor, Ottawa, Kansas.

RAG CARPET. PUBLISHED monthly, at 30 cents a year. A 12 page up to date paper in the interest of carpet weavers. Send for sample copy. Address—Rag Carpet, Arrow-mith, Ill.

Mental Science Institute.

All the Woes, Ills and Ails of life Cure-treated through the Agency of Mental Science.

Absent treatment a specialty. Write stating trouble immediately. Vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, E. Fisher, Care of "The realm" Toronto, Ont., Can.

10 CTS. SILVER 10 cts.

Silver pays for a speedy, red-hot Populist 16-page monthly paper, for one year, and your name inserted in our Name Directory one time free. Address, THE GEM, Loganville, Ohio.

Korshen Songs . . .

New Edition, By Rev. R. M. Castle.

Adapted to popular and national airs. Useful in all meetings of the Society Arch-Triumphant, and to Korshenians generally. Good paper, clear print, music covers. Ten cents each; \$1.00 per dozen. Address, Guiding Star Publishing House, 6308 Wentworth Avenue, Chicago, Ill.

THE DAWNING LIGHT

The only paper in the Southwest devoted to Spiritualism and Liberal Thought . . . Weekly, \$1.00 per year.

Chas. W. Newman, Publisher,
329 Baltimore Ave., San Antonio, Tex.

100 ENVELOPES With your name and address printed on each. Left hand corner, post paid, 40 cents; 50 for 25 cents; 100 for \$1.00. Address, Eric Morell, Swaburg, Nebraska.

