

SPECIAL FEATURES OF THIS ISSUE:

Mission of the Messiah.—Conqueror of Death.—War or Peace?—Imogene's Easter Offering.—Jesus
founded a New Religion.—Striking Contrast in Astronomy.—Anti-Christian Spiritism.—Editorials.

THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is dark-skinned and emerges from the bottom left corner. The sword is held diagonally, with the blade pointing towards the top right. The blade is engulfed in bright, stylized flames that radiate outwards, creating a sense of intense heat and light. The background of the entire page is a dark, textured grey, with a decorative border of white, flame-like or leaf-like shapes surrounding the central content.

April 27, 1900.

THE CONTENTS

The Mission of the Messiah.

The Lord Christ was the Pneumo-Psychic Center
of the Human Race, the Seed of Divine Per-
petuity; the Laws of Immortality; the
Throne of Deity Inherited by
the One Who Conquers
Death.

The Steel-Armored Olive-Branch.

KORESH.

Imogene's Easter Offering.
L. E. Borden.

Did Jesus Intentionally Found a New Religion?
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discus-
sions and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office 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, REV. BERTHA S. BOOMER, L. E. BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.**

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

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

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

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, **KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying 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 expiration of your subscription.

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

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

HOW TO STUDY KORESHAN UNIVERSOLOGY.

THERE ARE many minds in the world who are quick to condemn without investigation, every new idea which conflicts with preconceived opinions; and there are thousands who are not disposed to spend much time in the investigation of a system of science. The great majority of people do not care for truth; there are comparatively few truth-seekers. We are living in a degenerate period of the world, and the modern mind demands light literature—something that is easy to comprehend. It is easy for a fad to become popular, because it can be grasped in a short time without the expenditure of much mental energy.

We are not surprised that many people who come in contact with Koreshan Universology cannot understand it; it cannot be understood without considerable mental application. It is a scientific System, which involves the entire universe and all its contents; it embraces a knowledge of the principles and laws by which Deity exists; and it reaches down to the very confines of the universal structure. If we taught astronomy alone it would involve much. A man may gain a smattering of astronomy as it is taught in the world today; but do not men spend years in the study and investigation of astronomy in the university and the observatory? If we taught only mathematics, would not some years be required to comprehend its principles and methods? Do not expect to understand Koreshanity in a day, a month, or a year; it would not be worth much if it could be grasped at a glance! Koreshanity is promulgated for the benefit of the truth-seeker; and the man who desires truth above all else, will allow neither time nor means to stand in the way; he will pay the cost of patience which will ultimately satisfy.

Simple in Fundamentals.

While Koreshanity is complex as it enters into all the many ramifications, it is simple in fundamentals. There are three great truths to be kept constantly in mind in the investigation of the System: The fact that the universe is a great cell; that God and man are inseparable and interdependent; and that matter and energy are correlated and interconvertible. Koreshanity teaches a system of Cosmogony as its basic science. In the material cosmos the foundation is laid; we begin with a demonstrated premise, and by inexorable logic, the mind is led to all the rational conclusions of the Koreshan System.

In order to comprehend Koreshan Universology, the subjects treated must be seen from our view-point; it will do no good to interject your own previous conclusions, and judge the System by opinions which have no foundation. The mind must be emptied of fallacy; and then from an entirely new basis the mind may assimilate truth in a way that is both surprising and satisfying. It is not a good idea to jump from subject to subject, in the investigation of Koreshanity—that is, tasting here and there in the endeavor to find something to suit the fancy. No student in school has ever made progress by skimming through his studies.

Thirteen Years of Koreshan Publications.

"But what shall we study? You have no text-books." We have that which will enable the student to grasp the fundamentals and many conclusions of Koreshanity. During the past thirteen years, the Guiding Star Publishing House has been busily engaged in printing the writings of KORESH and his disciples—issuing THE GUIDING STAR and THE FLAMING SWORD. A single file of THE FLAMING SWORD for the past ten years makes up several large volumes—thousands of pages of valuable matter, containing hundreds of articles written for the purpose of imparting to the student a knowledge of the System.

We have people all over the country who prize these productions above all the mass of the world's literature, and who would not part with these volumes for any consideration, because to them, the

volumes have become invaluable. In THE FLAMING SWORD, since the beginning of its publication, hundreds of subjects have been considered from the Koreshan standpoint; hundreds of questions have been answered—just such questions as the new readers of THE FLAMING SWORD today desire to have answered. We recommend these back numbers of THE FLAMING SWORD, because they are still obtainable, but rapidly becoming exhausted; and it will not be long until we will have no more of the older numbers.

A Glimpse at Koreshan Literature.

But we do have Koreshan text-books which teach the things that are most important for the Koreshan student to know—the laws of life; the presence of the Messiah, and the necessity of the recognition of his mission; the revelation of the character of Deity in his relation to humanity; the form and function of the cosmos; the science of the resurrection, and kindred subjects. These text-books are the pamphlets issued by the Guiding Star Publishing House, and include many of the choicest gems from the pen of KORESH. Then there is the Cellular Cosmogony which, if studied as assiduously as a child must study the rudiments of orthography and grammar at school, would reveal to the mind vastly more knowledge concerning the universe than is possible to obtain in all the universities of the world! The value of this work is in its contents; it is not stamped with gold letters on morocco covers; but it is worth its weight in gold to the advanced mind!

Many minds find it difficult to understand the writings of the Founder of Koreshanity, because they undertake to read his profound productions as they are used to reading works of fiction. Read them as you would read law, as you would read to become a physician, or as many read the Bible—studiously, with a desire to know what is conveyed. If the investigators of Koreshan Universology would but follow a few of these suggestions, great beams of intellectual light would fall upon them, and they would begin to rejoice in the newly found treasures!

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. xiv. No. 23.

CHICAGO, ILL., APRIL 27, 1900. A. K. 60.

Whole No. 386

The Mission of the Messiah.

The Lord Christ was the Pneumo-Psychic Center of the Human Race, the Seed of Divine Perpetuity; the Laws of Immortality; the Throne of Deity Inherited by the One Who Conquers Death.

THE RESULTS of the mission of the Lord Christ are yet to be realized, if what was his purpose in life is to be accomplished. He himself attained to immortality, the state of immortality in the flesh. The Lord's body was immortal, incorruptible; he accomplished this through a process of overcoming. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By this it may be understood that the Lord had something to overcome, and that in this attainment he succeeded in reaching the throne of God. It may be further understood, that he who overcomes will sit down in the same throne. Do not make the mistake so commonly made, that the term *he* implies *they*. For it is not said that *they* who overcome, but "*he* that overcometh."

The Lord reached immortality through obedience to some law. Can it be known what the law, and what the process? In this is involved the whole secret of immortal life. Immortality in the body is the final fruit of the Tree of Life. It has not been attained in Christianity, for the cogent reason that the fruit of Christianity was not to be reached until the end of the age. There has been no immortal life in the world since the Christ; there will be none until he comes again to fulfil his work. When it is said, that "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," it has special reference to the

Lord himself, who, descending into the race, took upon himself the sins of the world, and was "made to be sin." The fruit of immortal life will ripen in this world, in bodies that are now mortal; for it is said that "this mortal shall put on immortality," which means that this mortal body shall become immortal. It cannot be implied that this mortal must be thrown off, and that the immortal will appear in some other sphere. This corruptible shall put on incorruptibility. This corrupt body shall be made an incorrupt body; not in some other world, but in this natural sphere of activity. Here, then, the process is to be fulfilled; here, we are to overcome; in this mundane existence the body is to be perfected. The question arises then, What is the process? Are there principles of law to be known, and is it possible to observe them, by which immortality is to be effected? We maintain that there are. The law is the same that the Lord Jesus applied in his own case.

The question will arise with many, If the Christ overcame and through it made himself immortal, why cannot all men observe the same law and become immortal as he did? They cannot do it without another Messianic manifestation, for the simple reason that *one* man, not many, will first attain to the knowledge of the science by which it is accomplished. That science embraces the power to overcome, and to baptize the thousands of others into the power of overcoming. The

change to be wrought in the production of immortal life is nothing less than the resurrection of the dead; this is a coming again in the flesh; it is reincarnation; it is the fruit of the Tree of Life.

The Lord accomplished his perfection through his transmigrations, made through two dispensations; namely, the Noatic and the Abrahamic, in which he passed through a sufficient number of embodiments to give him the essential and material experience to constitute him the Son of God. The experience necessary to develop the specific and prime (only begotten) Son, embraces more than two divisions of the cycle of the Mazzarothic progress; but these two periods bring the Son through the two natural degrees of his maturity, to that condition by which he can be absorbed into the central consciousness of Deity, and in which he becomes one with the Father and is made the central Star—the intellectual consciousness of the Eternal Throne. It is by the building up of a (the) central man to sit upon the throne of God, that Deity perpetuates his own being and eternally insures the continuity of his Royal Tenure. It is because the throne of the universe must forever be held intact, that it is essential for the special Son of God to be created and perfected and absorbed into unity with the Father, so that the Father and the Son become one.

In every age of the world there is begotten the central man, the pole of the divine axis, the Messianic center, whose office it is to direct the laws of construction for the age. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." The reason it is said that "he shall go no more out," is because the man raised up and ordained to the office of Messiah, though a new creation *from* the human race, becomes central and so organically related to the pneumo-psychic central consciousness as to become one with Him. Once *absorbed* into that center he goes no more out; but from himself he impregnates the world for the raising up of another Son, to be absorbed in the same way, into the same eternal Center.

The sons of God who are begotten and thence born of the Son of God—who becomes the Father by virtue of his absorption and the communication of his reproductive essence from himself at the time of absorption—are the product of the Only Begotten; that is, they are regenerated from the Son who is and has become the Father. It will thus be seen that the raising up of the central man and his absorption into the Eternal consciousness, are essential to the perpetuity of the Center; and the sons of God, generated from the humanity through the impregnation by the Son, absorbed,

perpetuate the order of Melchizedek—the order of the Deities, or the sons of God.

One of the supreme functions of Koreshanity and its mission to the world, is to teach the laws of immortal life and to make it possible to apply them. Let the fact be emphasized, that immortality in the flesh is to be accomplished through the application of some law. This law of immortal life, as it pertains to the arch-natural creation, must be of the higher physiological nature. Koreshanity maintains that there is no law by which man can be redeemed, but the law of Moses. Obedience to this law made the Christ immortal; obedience to this law will make the humanity immortal who become obedient to the same principles. It was the planting of the Christ in the race that made it possible for a new Teacher to arise, and new receptacles to receive the gospel of that Teacher. Humanity can only be saved through the Lord's mission to the world, by applying the law that he taught men to observe. It was not His example merely, nor his instruction to the disciples and the world, but the impartation of his life, which he gave through his theocrasis, that gave his followers power to perform the works of the law, by which the world must be made immortal.

The pneumo-psychic Center of the human race, the focal point of all consciousness, the nucleus where converge all the love and all the wisdom, where also converge all the hate and all the fallacies of human ignorance, is the abiding place of the Creator, the preserver, and the destroyer. At the center of combustion, where the fires of love and wisdom burn, in the same process of combustion, are generated the energies of evil and fallacy. Where God resides, there the devil and satan make their habitation.

Love and wisdom are coördinate energies, generated in unity by processes of combustion operative in the human mind, and there only. Love is the *esse* (the to be) of the mental fires; wisdom is the *existere* of the same mental combustion; these two are the origin—in their material basis of operation, the human brain—and product of the central pneumo-psychic fire of the Godhood. This fire is perpetuated through the kindling induced by the building up of the divine Man, thence his absorption into the primal center of the Eternal Unity. In order to perpetuate this focal point of the whole humanity, it is provided that from the human race there should be developed the everlasting Son, and that this development should repeat itself as in the providential laws of the universal economy, it becomes necessary to replenish the eternal fires. The center of the psychic fire being the acme of love and wisdom, the material for its consumption must possess coördinate principles of form and function; therefore, the man is built up in his integralism to an equality with the divine center into which he is consumed. The Son, in his

absorption into the divine pneumo-psychic nucleus, does not lose his consciousness, but is blended with and takes on the consciousness of the throne (intellect) of the Deific center. This Son, then, in turn becomes the biune parent of his product—the sons of God, who, being the offspring of the Christ, are the offspring of God, therefore the sons of God as it is declared of them: "For to

as many as believe in his name, gives he power to become the sons of God.

The science of immortal life resolves itself to the knowledge of the science of the Decalogue, the first principle of which is the recognition of the Messianic Lawgiver. This cognition of the Messenger is as essential to his function, as he is essential to the redemption of his followers.

The Steel-Armored Olive-Branch.

WE ARE just beginning to wave the olive-branch.

"Peace on earth, good will to men." After the following description of the formidable Christian weapon of gospel dissemination, who can doubt for an instant that the time has come for the Fatherhood of God and the brotherhood of man? Why! we have some people so ignorant and so wicked that they actually believe that there is going to be more war in the world! They think those old prophets who prophesied a final great destructive and violent revolution, told the truth; but here we have the evidence, in the floating of the new ocean terror, *Kearsarge*, that God is veritably with the United States; and who can hereafter question the fact that the olive branch and the *Kearsarge* are pure synonyms?

The Deadly "Kearsarge" a Success.

The New Double-Turret System of Batteries by which Four Shots Can Be Made to Hit the Same Spot at the Same Time—A New Terror of the Seas.

If, after the victories at Manila and Santiago, anything more were needed to place the United States in the first rank as a great naval power, that lack would seem to be supplied in the construction of the great battle-ships, the *Kearsarge* and the *Kentucky*. Both of these war-ships will have the double-turret, a feature of naval architecture peculiar to the United States Navy. Much has been promised and much expected of this new system of mounting the main batteries of a battle-ship, and from the tests recently made on the *Kearsarge*, it may be accepted as a practical certainty that these promises and expectations will be completely fulfilled.

The new system consists in placing the principal armament of the battle ship in two double-decked structures, or "superimposed" turrets, located on the fore and aft line, and disposed relatively forward and abaft the vessel's amidships section. In each case the upper and lower turrets are rigidly connected and

revolve together, the upper carrying a pair of eight-inch, and the other a pair of thirteen-inch guns.

Some naval experts have doubted the practicability of this new plan. It has been contended that the blast of the eight-inch guns superimposed above the big thirteen inch guns would make it impossible to operate the latter; that no man could live in the lower turret. The preliminary gun trials on board the *Kearsarge*, which took place off Fortress Monroe late in March, completely set aside all these doubts as to the practicability of the new system. Rear-Admiral Sampson, who was present at these tests, gives it as his opinion that the *Kearsarge* is "a mighty engine of war. There is no ship in the world that can withstand the impact of these four projectiles simultaneously fired by one of the superimposed turrets of this war-ship." Other competent observers present at the trial declare that the double-turret is an assured success, both from military and structural standpoints.

In the firing tests the blast was so light that two officers, who were stationed in the two sighting-hoods in the lower turret, were unable to agree as to whether there was any blast at all, and if there was they could not tell the direction. A piece of cotton wool placed in the forward slit of the middle of the sighting-hood was driven into the hood, but on either side it remained undisturbed. Contrary to predictions, there was no difficulty in maintaining the four guns in the superimposed turrets in parallel; the shots were delivered in almost the same spot. Three, fired at a distance of 1,000 yards, dropped at precisely the same point in the water at the same time.

What the effect would be upon an ordinary battle ship of putting four or more shells into her in the same spot at the same time can be imagined. No system in vogue on any warships in the world, outside of our own navy, will permit such a concentration of projectiles as is made possible from the *Kearsarge's* battery. It may well be believed, as Admiral Sampson says, that no ship in the world could stand the impact of four shells striking in one spot at once. Smokeless powder was used in the tests. No trouble was experienced with the turning devices of the turrets or other mechanism, and no discomfort whatever was experienced by the operators, or any one else on the vessel. When the *Kearsarge* is in full service, as it will be soon, it will be a veritable terror of the sea, impregnable and invincible. Our well-known marine artist, F. Cresson Schell, in his vigorous picture of the *Kearsarge*, reproduced in this issue, gives an excellent idea of the new engine of war as it will appear while in action.—*Leslie's Weekly*, New York City.

The physical sun is not only the source of the emanations of light, heat, gravity, etc., that is, the center of efflux to the circumambient mass, but it is the center of influx as well. It is the origin and source, and also the product of all physical things, because it is the equilibrating center of both the inflow and outflow of all material things. While therefore it is the origin, it is also the offspring of physical nature. Divinity likewise, is both the originator and product of man; and the law of perpetuity by which Deity, as well as humanity, exists and is perpetuated, is by the renewal of Deity through terminal transformations, by the law of polation,—the natural domain being the substantial stratum

in which polation is pivoted. By this we mean that the human race is the domain of ultimates, in and through which Deity renews his age; and he accomplishes this by transformations through polation. The Elohim (the sons of God), who have progressed in their spiritual careers until the termination of the cycle through which they are progressing culminates, can make no further progress because they have broadened out or amplified, until their intelligence has reached the limbus of their radiations,—the extreme of intellectual acquisition in the sphere they occupy. In such amplitude they reach a sphere of mental refraction and reflection, by the influence of which polation is effected, and the Elohim become the Elohi, polated in the natural man.

Imogene's Easter Offering.

L. E. BORDEN.

"WHERE IS BESS? Isn't she ever coming? Oh, I do wish she would hurry!" Molly swung herself back as far as the hammock ropes permitted, to peer through the pine trees, while the rest of the children grouped themselves around her in various attitudes of impatient expectancy.

"There she is! There she comes! I can see her!" cried Grace, dancing up and down in her eagerness. "Now we can go," and the little flock trooped away to join the older girl, a fair-haired maiden of the Saxon type, who was just crossing the lawn.

The children, some half dozen in number, who belonged to the Unity, had been looking forward for a long time to this occasion. Spring had never seemed more backward nor winter more loth to relax his icy hold upon the frozen earth. But now at last the snow was gone, the air was soft and warm, a bird's clear notes sounded from the great oak tree by the veranda, and tomorrow would be Easter. For a long time past the children had been enjoying what so many older people would be glad to find also—a fresh object in life. A year ago they had volunteered to furnish flowers for the Easter service in the little chapel, where the wonderful words of the strange new message rang out so often in loving earnestness.

Let no one fancy to himself for a moment that this was a small undertaking for the childish band. Their united income was so very slender, for, in a community where every one works from love it is hardly possible to earn many stray pennies; still, as usually happens when children, or grown people either, long for anything so much, they are always talking about it, and thinking of it and planning for it continually, it does finally come to pass in the most unusual fashion, by the strangest means perhaps.

Grace had an elder brother in the world outside, who never forgot his little Koreshan sister. Harry's aunt sent him a bright gold dollar for his birthday. Ethel and Ada sold several pairs of the dainty slippers they knew how to crochet so nicely, while even Molly, who was only eight, a roguish, laughing creature, never quiet for an instant, added her share to the sacred fund.

And now Sister Bess, at all times their prime favorite and counsellor-in-chief, was to escort the children to the florist's about a mile away. Their hopes, of course, were very modest, limited to a few pots of Easter lillies and some green to twine about the platform where the Master's chair was placed.

But while they were setting forth so joyously, chattering all together in merry confusion, Imogene, poor unhappy Imogene, was hidden away behind some packing cases, crouched in a little wailing heap on the floor in the tower. She had been so unsuccessful in all her efforts, any one but a Koreshan who knows there are no accidents and nothing ever happens by chance, would have said that fate was against her. All her plans had failed, and at the last moment she was still empty handed.

She was so shy and reserved by nature, perhaps no one but the Master knew how full of love her heart really was. It was unjust, she thought bitterly, when she had made her sacrifices just as cheerfully as the others. There was Snowball—her tears flowed faster at thought of the lovely white kitten, once her dearest possession. One day, in the parlors, when Snowball was jumping through her hoop so gracefully, Mrs. Merrill, who often came to the Koreshan meetings, said, half jestingly, "What will you take for your kitten? I'll give you a dollar for it any time."

Sell Snowball! Oh, no, it would surely break her heart! and Imogene snatched up the kitten in her arms and hurried away indignantly. By and by the thought came, what if she should give up her pet after all, for the sake of the Easter flowers! As the days passed and she found no other means of contributing to the children's fund, she thought of it over and over. At last she decided to ask permission to carry the kitten to Mrs. Merrill's house on the morrow, and then she wanted to wait till next week. When it came, Snowball had disappeared; three months had gone by and no one had seen her since, or could conjecture what had become of the pretty creature, while her little mistress was inconsolable.

Well, that was just the way with everything, she thought in her grief; other plans had failed too. But after awhile her sobs ceased, and a sweet feeling of rest and comfort stole softly into her heart, because those who love the Master and his cause are comforted thus tenderly in all their griefs. The chapel would be fragrant and beautiful for him and his people—that was the main thing, and the others would have the joy of adorning it; child as she was, she understood it and knew that she must rejoice in their service.

So she dried her tears and hastened down to her usual work in the dining room. She was setting the tables briskly when something came rubbing and purring against her dress and, looking down, she saw Snowball.

"Oh! you blessed little cat!" exclaimed Imogene, hugging the kitten wildly, "now you've come back on purpose to help me, and I'm going to carry you right down to Mrs. Merrill's."

So it happened that on Easter morning when the Master stood by the desk, he found the Bible open and a spray of beautiful lilies laid across its pages. Lifting them carefully, he marked the words that were hidden beneath their fragrant petals: "Consider the lilies how they grow."

Though the child had opened the book at random, yet her offering had found a text that was meet. Taking it for his own, the Master began to disclose to his listening people the mystery of growth. He showed first how all objects that we see about us in the natural world are but signs and tokens of heavenly things, wherefore the life of the lily is in all respects a

type of the divine unfoldment, for as the seed planted in the dark earth holds within it the life that shall presently unfold into leaf and stalk, bud and blossom, so the divine seed, which is Christ the Lord, planted in the black soil of human hearts, finds there a glorious resurrection, unfolding at last into perfect beauty. He

spoke many other wonderful words, and at the close a hush fell upon the people—a hush and a quietness and the thought of angels waiting in the silence. Then all voices blended in a song:

And the Christ flesh as a garment by the righteous shall be worn,
When the triumph of the Master ushers in the Easter morn.

Did Jesus Intentionally Found a New Religion?

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

He [Jesus] presented no system of religion for acceptance, and nothing indicates that he came expecting to found a new religion. Neither the people who heard him gladly, nor the disciples who followed him had any thought that a new religion was being formed. * * Then there was the Jewish church in which Jesus was born, which he never left, and in which he was crucified.—Prof. Herron.

LET US BEGIN by getting a clear idea of what the word religion means. The words from which it is derived mean to bind back, or bind again—rebind, and could not be properly used unless there had been a separation or divorce of the things rebound. In its proper use, it means the reunion of God and man after separation—divorce. The Bible represents that there has been a separation between God and man, a divorce; and common observation proves the statement true. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Wherever there is sin there is separation from God; hence the need of a rebinding together of God and man—a new religion. Jesus, of set purpose, put forth the declaration: "I am the way, the truth, and the life." Separation from God is death; union with him brings life. Jesus classed all men as dead, and said they would not come to him that they might have life. Death is the wages of sin; sin separates between man and God. A state where sin and death prevail is a state of death, a state in which there is need of a new religion, a new binding together of God and man, a state in which life is realized and death destroyed. Precisely this has been the promise of the prophets, and to bring it about was the declared purpose of Jesus. "I am that bread of life." "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "I am the resurrection and the life; and he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

In view of such facts, How can any one say "He presented no new system of religion for acceptance, and nothing indicates that he came expecting to found a new religion"? But He not only thus proclaimed a new religion—a new union of God and man, and himself "the way, the truth, and the life" of it, but he pointed out specially and clearly, how that truth found the way to, and eventuated in the life, and how the wages of sin, which is the means of the separation of God and

man—the divorce that renders a new religion, a reuniting, a rebinding together of God and man necessary, are to be finally canceled, and the life—eternal life—restored. "Not to seeds, as of many; but as of one. And to thy seed, which is Christ," is the declaration of Scripture; and as Jesus said, this seed, which was himself, was sown by the sower, which was himself, in humanity, in which field—in the end of the Christian age—would come the harvest, which would be just like the seed sown. As there was a union of God and man in the seed sown—a new religion, he having come down from heaven and being yet in heaven, as he declared—the new divine race produced from that seed and that sowing will, in the harvest of that seed now at hand, the resurrection of the dead, become the kingdom of heaven in earth, for which Jesus taught us to pray,—the new heavens and the new earth in which dwelleth righteousness.

In the subjects of this new kingdom in earth, this new humanity, God and man will not be divorced as now; therefore they must have a new religion. As this new religion, this rebinding of God and man, came not only from the teachings, but from the very life of Jesus, he must needs have deliberately planned and purposed it. Although necessary inference in this case is plain and unavoidable, the plain teachings of Jesus do not leave us to inference only, however cogent and necessary it may be. The wages of sin is death—separation of God and man. Jesus said: "I am come that they might have life." "I give unto them eternal life, and they shall never perish." "I am the resurrection and the life."

In numberless ways Jesus taught that men were in a state of death—separation, divorce from God; hence in need of a new religion, a rebinding of themselves to God. He not only taught the way of such rebinding (new religion), but insisted on it that he was the way, the means of such reunion—not figuratively, but literally. The seed is the only way to a crop—the creation of that crop. It is the life in vital union with the material substance that sustains that life. When planted in its own environment, it vitalizes the substance of that environment by dying, thus transubstantiating and adding to it its own substance, and thus multiplies itself, creating other entities like itself. The divine seed, Christ, is no exception to this rule, for Jesus declared: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." This is the way by which Jesus became, as the Bible declares him to be, the Creator of everything in the world—the Christian age, so that "without him was nothing made

that was made." This union of the higher with the lower life, this union of God with man, constitutes a new religion. Did Jesus, then, intend to establish a new religion? Does the one who sows the seed intend to produce a new crop? Is it essential that he who brings in a new religion make proclamation of the same in words?

To minds not wholly imbued with predilections that blinded them, Jesus proclaimed in sublimest accents the advent of a new religion, and himself as its author and source. Taking a piece of bread He said: "This is my body which is given for you." "Whoso eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day"—end of the age. He will have the God-life united to the ordinary human life, thus constituting a new religion. He said of all men, "Ye are dead, and ye will not come to me that ye might have life." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I

shall give him shall be in him a well of water springing up unto everlasting life"—the God-life.

These are but samples of wellnigh numberless passages in which He makes similar offers to men, in many of which he laments the apathy and the deadness that lead them to refuse or not accept his gracious offers. The people were astonished at His manner of teaching, "For he taught them as one having authority, and not as the scribes." Where other teachers gave God as their authority, He taught on his own authority; and the things he taught were not the old things, but new ones on the very topics that pertain to the establishment of the God-life in men, hence, that pertained to a new religion. Thus we see that He *purposely* taught and sought to establish a new religion. In the end of every age there is a divorce of God and man; the old heavens and earth—the old church and state—pass away, and are succeeded by new ones. New wine must have new bottles.

In the Editorial Perspective.

THE EDITOR.

MODERN ASTRONOMY is full of inconsistencies; it contradicts itself; it is in conflict with the facts of astronomical phenomena, and with the principles and laws of universal order and perpetuity. The moon is a source of constant trouble to the astronomer; Newton's theory of universal gravitation is rapidly becoming obsolete, because it has failed to explain the lunar irregularities, and the entire Copernican system is doomed to speedy collapse because there are hundreds of unanswered questions, unsolved problems, confronting the scientific world! We point out briefly here, from the basis of ascertained facts concerning the moon, a proof that the prevailing conclusions as to the distance to the sun and the relations existing between the members of the solar system, are utterly fallacious; we picture a startling contrast between fact and theory! It has been ascertained by actual analysis, that the sun's light is about 800,000 times that of the full moon; that is, the brilliancy of moonlight is less, by 800,000 times, than the light of the sun. It would require 800,000 moons to make daylight upon the earth. If the whole visible hemisphere of the physical heavens were packed full of moons at a distance of 240,000 miles, laid together like bricks in a pavement, their combined light would be only about one sixth that of the sun. The moon is supposed to be about 2,100 miles in diameter. It could, therefore, receive no more sunlight than a disc having an area of 3,500,000 square miles, placed at a distance of 92,000,000 miles from the sun. It would require 30,000,000,000 moons at that distance to intercept all the light of the sun; for the surface area of a sphere 184,000,000 miles in diameter would be nearly 110,000,000,000,000 square miles. The moon, therefore, if it were to sustain such spatial relations to the sun as would be necessitated in a Copernican universe, would receive only about one thirty-billionths of all the light radiated from the sun; and yet it is determined by direct processes, that the brilliancy of the sun exceeds that of the moon by only 800,000 times! How can the moon reflect *more* light than it receives? Add to this the difficulty encountered in the fact that the Copernican moon's albedo, or reflecting power, is only 0.174—that is, it reflects about one sixth part of the light that is sup-

posed to fall upon it, and the discrepancy becomes more striking: it would necessitate the conclusion that while the moon radiates 37,000 times more light than is consistent with the conclusions of the astronomer, it is made to *receive* over 220,000 times more light (as much as 220,000 *such* moons *should* receive) than would be possible for a body 2,100 miles in diameter, placed at the mean distance of 92,000,000 miles from the sun!

Rev. White, of Chicago, thinks that the world is improving; he compares the condition of the world during the fourteenth century with that of the nineteenth century. The evidences he discovers are not in actual reform, not in actual change in the condition of affairs in the direction of human freedom, but in the "healthy indignation" of the people—great protests when great wrongs are done! "Two hundred years ago, a robber baron looted a town and killed its inhabitants; and not a thrill of indignation arose." The robber barons of the present time do not confine themselves to towns; they loot the cities; they appropriate the products of the country, and crush the life out of hundreds of thousands of people in the mad clamor for wealth. They commit the greatest wrongs of modern times; and the clergymen who are boasting of nineteenth century civilization and the benign influence of the church, fail to make a protest! Where is their "healthy indignation"? The devil has a code of morals; he is endeavoring to perpetuate his government and to make as good a showing as possible. There is a protest when the laws of his kingdom are disobeyed. The semblance of order which the modern world maintains, is mistaken for just government, and the devil's ideals for goodness. The crimes and wars of the medieval period of this dispensation were expressions of the interior conflict of the powers of heaven and hell, in the descent of the life of Jesus in humanity; and in more modern times evil has everything its own way, and will have until the final crash comes. In the meantime, Christendom is content in its own hell, and will make a vigorous protest against the work of the Almighty for the overthrow of all the institutions that are dear to the modern church!

The great ecumenical conference on foreign missions is holding its sessions at New York City; and the notable fact is manifest that it opened with a series of ovations extended to the representatives of the American Republic. The aim of the conference is to give an impetus to the nation in the direction of extending the kind of civilization that obtains in the Western world. Mission work is an entering-wedge into the dense and dark population of the East—an entering-wedge not only for the church, but for all other evils that exist in modern civilization. Commercial greed has taken advantage of these opportunities to plunder other lands. The missionary, through hardships, opens the door and makes way, not for sublime truth, but for all modern perversions; for greed follows the missionary. It is not surprising that "representatives" of the nation—representatives of the money-power, should lend unstinted sympathy and encouragement to ecclesiastical advance agents of commercialism. While we admire the courage of the missionary who "takes his life in his hand," we pity him in the delusive hope that he goes as a messenger of truth with divine authority; for the god that he serves in his work, is the gold-god that prevails in heathen countries after his work has broken down the barriers that excluded trade. The effect of carrying perverted truth to the heathen peoples, was tersely summed up by the Messiah of nineteen hundred years ago; then, men were maintaining missions for the purpose of proselyting the uncivilized—and instead of saving the heathen, mission work brought them in contact with a mass of corruption that made them twofold more the children of hell than before. Concerning missions today, we emphasize what Jesus said at the beginning of the dispensation; it is a terrible denunciation, but it is merited by reason of the false gospel and life of the modern church!

The Constitution of the United States is weak; and the nation's social, moral, industrial, and political health is poor. The body politic is corrupt, and afflicted with a complication of diseases; its various functions are abnormal and out of order. It is a monstrosity, a deformity; it has too many heads for harmony; deadly cancers are numerous; thousands of parasites prey upon it; and it is weighted down with unnatural growths and excrescences. The circulation is impeded; there is no equitable distribution, and the external cells are impoverished, for the waste is greater than the repair. The corpuscles are individualists, and when they strike there is complete paralysis of a limb. The nation has heart disease; it is in the last stages of consumption; it is bordering on internal convulsions. It has disregarded the laws of national health and hygiene; it has fallen into bad habits, and prostitutes its life. Is it possible to save the old patient? We do not believe in patching up the lacerated and cancerous body, nor in attempting to cut away the tumors; it would require too many dangerous and expensive surgical operations, too much time, too much waste of energy; the risk would be too great. We believe in *re-formation*, the construction of a new body on a radically different plan; a new form which shall be governed according to the laws of the healthy imperialism of the human system, rather than according to the caprices of a monstrosity. The time has come for the making of all things new, not for perpetuating the old, the dying, the dead, the decaying.

The fallacious idea prevails in the world that there is to be a gradual, peaceful evolution of the new era from the present order of human life and relations; and the effort of reformers is to keep the peace of hell, while attempting to educate the people into the realization of the new state. In contrast with this view, Koreshanity points to the unmistakable signs and evidences of revolution, and to the fact that no great changes

have ever come to the world through education alone. They come through struggles, epochs of revolution. Freedom did not come to the Hebrews through persuading the Egyptians that the terrible servitude of Israel should end; neither did the Hebrews enter the land of promise without war. The Christian dispensation began with a revolution—with the overthrow of the old church and state. There are today more questions to be considered, greater problems to be solved, greater issues to be met, than nineteen hundred years ago, because truth is to be applied in externals; and the transformation must involve everything in the civilized world. It was not through education, nor yet through legislation, that 4,000,000 blacks of the South were freed from plantation slavery; and the millions of wage-slaves need not expect their freedom to come without a struggle. The formidable powers of oppression will be overthrown through conflict, through the revolution foreseen by the prophets.

Prejudice is ever on the alert to invent subterfuges with which to evade the truth, and to find loopholes through which it may escape facing a positive issue. John the Baptist was abstemious, and the people said he had a devil; Jesus came eating and drinking, and the same people said that he was a glutton. Koreshanity has had to contend with the same unreasoning spirit of prejudice. The Founder of Koreshanity comes with a new and radical System; he teaches the doctrines and principles of purity, of celibacy, and thereby arouses the prejudices of sensualists. He has had to contend with the infamous daily press which maliciously charges him with maintaining a harem. Strange, to what extremes an unthinking people will go, isn't it? In the eyes of one class, Koreshanity is promulgated for disreputable purposes; while another class endeavors to demonstrate to what extent celibacy has succeeded in warping the character of the Koreshan Scientist; but they at least pay him the high tribute of admitting that celibacy *does* obtain in the Koreshan Institutions! The enemies of Koreshanity are inconsistent; their objections to the System do not rest upon common ground; their arguments are in conflict, and their charges groundless. Consistency, in Koreshanity, is an exalted gem; we appropriate the jewel which has been discarded by a world of sensualism.

The religious parliament idea was a step in the direction of a universal creed—toward a final statement of belief on which all creeds could unite and agree. The sum and substance of such a creed could only be that "We believe in one great spirit which pervades the universe, and which is in some mysterious way, ruling the world and endeavoring to save humanity." It is held that if all religions would cast aside their differences—that is, reach the conclusion that they are ignorant of the laws, principles, and processes of human salvation—the universal religion would be the immediate result. Concentrate the world's darkness, and call it light! Unite all creeds, and call it progress! Amalgamate all religions, and proclaim the dawn of the millenium! Meanwhile, the ridiculous situation provokes both divine wrath and mirth; and he laughs best who laughs last.

The mental scientist assumes that he has the highest possible conception of Deity; but when he invests the ether of the physical cosmos with divine intelligence, and gives it divine attributes, he reduces God, in his mind, to that plane of existence which is below the vegetable kingdom. It is thought that "we live, move, and have our being in a sea of substance which is intelligence itself, and has wisdom far beyond any we can imagine any personality to possess." What a remarkable exaltation of non-vital substance is this! God has exalted himself,

only to be abased by the mental scientist! How far removed is the modern mind from the true conception of the spiritual world! The conception of mind independent of brains, function without form, life without a pediment, is one of the rank-est fallacies of the age; but it passes current as divine science among the thousands!

A significant dispatch appears in the daily press—a woman dies of starvation in a pew of St. Stephen's church, New York. Worshipers at the same shrine were worth millions—living in stolen luxuries. It is bad enough for the church to have death sometimes "laid at its door;" it is worse when the dead go within and leave a terrible, tangible charge in the pew! We have heard of the famine for truth that was to come in the last day; the dispatch we have before us is headed: "Dies in the Church of Starvation. Pitiful End of an Unidentified Woman in a New York Sanctuary." The modern church is the "church of starvation," in strange and striking contrast with the primitive Christian church, where the love of the neighbor prevailed, and where goods were distributed to all as they had need. Fancy a person dying of starvation in one of the early Christian Temples!

The doubling of the American navy does not portend the immediate peace of the world. The aggregate sum of past and present appropriations for American warships under construction and authorized by Congress, is \$250,000,000. This addition to the navy constitutes in itself a formidable fleet of over sixty magnificent vessels; while England, during the past year, has made corresponding appropriations to increase her navy to the same extent. Add to this the construction of war vessels by other European powers, and then ask, What is the meaning of these stupendous preparations? They mean *war*! We point to the billions of dollars expended by civilized nations for the maintenance of armies and navies as evidence that the war spirit is not dying, but preparing for the world's greatest conflict.

Labor-unionism is a kind of "reform" that inflicts many hardships upon its members; it imposes fruitless sacrifices and enforces idleness, sometimes for months, and brings thousands to the verge of starvation. 40,000 men in Chicago are now losing \$120,000 every day, or \$720,000 a week, because the leaders have asked for an advance of a few dimes per day on the wages of each man! 1,000 of the best workmen of the city, men idle because of the strike only, have families bordering on actual destitution. If the strike is prolonged, this condition will reach thousands more. For them, at least, it would be better if they worked without the "aid" of the labor trust; for a "reform" that fails after inflicting suffering by means of strikes, is worse than no reform at all.

A veritable temple of Mammon is to be constructed in New York City—a gigantic, 20 story, steel-framed, fire-proof building for the largest banking concerns of America. The building and site will cost \$7,500,000, a contract exceeding in money magnitude, anything in history. 24,000,000 pounds of steel will be required to constitute the framework of this huge monument to the golden calf. It will be a city in itself, inhabited by thousands of people during business hours; there will be co-operation there—co-operation in controlling a mass of wealth, and in laying the hand of oppression more heavily upon the people who must supply, by actual labor, that which is represented in the money which the bankers have never earned!

The authors of the Declaration of Independence declared that "all men are born free and equal;" and yet the very purpose of that document was to declare against that equality which England imposed upon her subjects; the new people declared

themselves to be free, and George III a tyrant—they knew that he was not the equal of George I of America. Are all men created equal? Contrast the imbecile with the genius; the idiot with the philosopher; the tramp with the millionaire; the dago with Shakespeare or Chesterfield; and the vulgar sensualist with the refined and pure Nazarene. Difference in mental and moral quality in man proves inequality!

Reformers are desiring such an amendment to the Constitution as will place the destiny of the trusts in the hands of Congress. It is a suggested remedy that will not cure. Congress is taking care of the interests of the money-power satisfactorily; and as great safety as could be guaranteed to the gigantic, abnormal growths known as the trusts, would obtain under the vigilance and protection of the misrepresentatives of the people!

A religious cloak is not always a cloak of hypocrisy, any more than a face is always a false face. Counterfeiters imitate the genuine; and religious cloakmakers trim as closely as they can to the original pattern; their mantle of charity conceals a multitude of sins; but the Mantle of Elijah was the cloak of the true prophet.

The fashionable beggar: The blind church standing on the corner block, playing the organ and passing the contribution box for the nickels and dimes of the charitable public. It says to the poor, "Go thou and do likewise;" and the ragged beggars stand upon the street corners with cup and sign: "I am blind; please help."

Modern religious creeds are rapidly become irreligious screeds. They were blessed by popes and synods; they are now cursed by the millions. They were originally saturated with the polluted waters of fallacy; but they have become too dry for the people—dry enough to burn in the fires of the present judgment.

The light of truth comes when it is needed most—in the darkest period of the world's history. There is no gradual evolution of darkness into light, of night into day; the blackness of night must be dissipated by the brightness of the rising sun.

The hero of Manila has changed his tactics since he came home. Before, he stood his ground, even under pressure of the enemy; but now, under pressure of the Catholic half of his home establishment, it is believed, he has decided to run for president!

Nineteen hundred years ago, all were not Jews who were Jews outwardly; at the end of the dispensation, only the true Scientist is the Israel-light.

Respect the man who has the courage of his convictions; but do not respect his theories as truth, if he is unable to prove them to be true.

Missionaries endeavor to create hunger and thirst after righteousness in heathen lands, by feeding the natives.

"Liberal" minds are often paradoxical convicts; a man is all the more guilty if he is convicted by fallacy.

Jesus the Christ was the mountain that was moved by faith and cast into the sea of mortal humanity.

Free thought is not always free; it is often exercised at the expense of truth.

The perils of chaos are greater than the dangers of an orderly despotism.

True Israel is real.

Editorial Discussions and Miscellany.

THE EDITOR.

Spiritism is Anti-Messianic.

EDITOR FLAMING SWORD:—In your issue of April 6, in the Editorial Perspective, appears the following paragraph: "Modern spiritualism is antichristian and anti-Messianic, opposed to every principle and law of polarity; it is rallying its forces for the purpose of endeavoring to defeat the divine purpose in the conjunction of God and man." I know you would not unrighteously judge with intent; and so beg to make serious exception to the above arraignment. My experience and association with spiritualists for a good many years have convinced me that so far from trying to "defeat the divine purpose in the conjunction of God and man," they are working in the opposite direction, and in their daily lives are more nearly practical Christians than any other body of religionists comprising large numbers of people in the world. I dare say that if the Koreshan faith and science shall yet become demonstrated, it will be discovered that spiritualism has been a necessary factor of the evolutionary progress in reaching the goal; and that at this very hour, a far greater number of spiritualists than any other faith are, without prejudice, investigating Koreshan Science. Yours for perfect justice,—C. B., Salem, O.

The laws of Messianic manifestation and function are the great central laws of life; they are the laws of the unity of life and truth in the seed, of involution and evolution, of polarity. The greatest truth ever revealed to man is the humanity of God, his coming into the natural world in his own personal form, not merely as a mortal example, not merely for the purpose of teaching ethics, but for the purpose of vitalizing a following by sowing himself, his very life and mentality, in humanity, that he might, in the harvest, produce the new conjunction or religion. The only way that life can be propagated is through the sowing of the seed of that life; it is the only way in which the harvest can come, the only way through which the resurrection is possible, the only way in which immortality can be attained. Koreshanity stands squarely and firmly upon the fundamental doctrines of Messianism. There is but one door at the end of every dispensation, and that door is the personal divine manifestation, the Messiah. The truth of Koreshanity has already been demonstrated; it is complete as it now exists in its central mind; and Koreshanity confronts its antitheses for the purpose of overthrowing them; and in doing so it will perhaps enlighten and save many minds from them, who will recognize Koreshanity as the factor in reaching the goal.

When we say that spiritualism is

antichristian and anti-Messianic, we do those who believe in it no injustice; for we simply take them at their word. As we take up the kind letter of our correspondent to reply, the mail brings a spiritualist publication containing an article written by a leading spiritualist, attempting to show that Jesus was a myth, and that there is no truth whatever in the records concerning his mission. Spiritualists do not believe in a Messiah; they do not recognize the one who came nineteen hundred years ago; and they neither advocate nor comprehend a single law of the conjunction of God and man, because they repudiate the very idea of the necessity of the Messianic function; and they not only repudiate the personality manifest nineteen hundred years ago, but also his Messianic claims—his claims to being the personal God-man, the offspring of Deity, the pole of involution, the divine Seed.

Our attitude toward spiritualism is the result of the comprehension of the very laws and principles which the spiritualists oppose today; it is the result of due deliberation, knowing both our own and their ground. It is always fair to tell the truth; and that is the mission of Koreshanity. If the writer of the above has had a number of years of experience with the spiritualists, it is but a short period compared with the long line of conflict, extending over ages, that the Almighty has had with anti-Messianic forces. At the end of every age, every dispensation, there is a recurrence of supernatural and spiritualistic phenomena—the divine and the perverted. Moses withstood Jannes and Jambres; Elijah entered the contest with the prophets of Baal; and Jesus confronted the promulgators of perverted truth, and cast spirits out of a number of mediums, notably Mary Magdalene; and the Apostles had to contend with Simon Magus and others. While such personalities possessed mediumistic powers, they were opposed to the truth. Antithetical spiritistic manifestations and phenomena recur at the end of this dispensation, and the Messiah again confronts the subtle elements which undertake to defeat the purposes of the divine religion.

It will be noticed in the above quotation from THE FLAMING SWORD, that we said nothing whatever about the people who are spiritualists; we were dealing with the ism and with the subtle forces of the spiritual world, which are conspiring to deceive. We deal with these great subjects from the scientific point of view.

We are engaged in the work of promulgating the truth, which is the antithesis of fallacy. It is neither unjust nor unfair to analyze a system of ideas from the basis of its own statements; and if it is found to be wrong, serious exception should be taken to its fallacy.

* * *

Civilization and Religion.

Hon. Thos. B. Reed Anticipates the Revelation of all Mystery the Solution of the World's Problems.

When I say that religion has not caused civilization, I take no account of the supposed opposition to new truth. Agassiz used to say that the first remark on a new scientific discovery was that it could not be true because the Bible was to the contrary. When, in spite of that, men believed, the second remark was that the discovery was entirely consistent with the Bible; and, finally, it wouldn't have been discovered if it hadn't been for the Bible. This, however, is only an offensive way of stating a proposition which in its essence had nothing to do with the Bible at all. An objection of that sort is to be charged to man, not to religion. It is the nature of man to dispute new discoveries; and to conform them with old beliefs is the best way. Conservatism resists by the aid of the established, whether it be religion or government. Men might as well say that the British constitution has done nothing for human liberty, because conservatives always try to trip up reforms with it.

Factors of Progress.

Nor is it meant to be said that the church has never been a help to the progress of the world. The contrary is true, but it has been a means, not a cause. In the Middle Ages, the church played a great part in lifting its priests and scholars to the level of princes, and bringing proud barons to their knees; but the church was the instrument which knowledge then used. Priests and scholars by their scholarship found themselves the superiors of men of birth, and set up the claim of servants of God as against the claims of sons of ancestors. No man today would call the powerful enginery of superstition which was then employed, religion. Nor is it meant to be said that preachers of religion and teachers of morality do not help to spread the results of human knowledge; do not, by line upon line and precept upon precept, help to impress upon men's minds the new and higher views of morality and religion, which the increase of human knowledge has rendered possible for them to preach and for men to believe. With whatever language we may describe the words and deeds of the saints and martyrs, their

words and deeds have eternal blessings on the human race.

If I may borrow some law terms without meaning to use them at all strictly, I should say that rules of morality, which in one stage of knowledge are of imperfect obligation, may in another stage seem to men to be of perfect obligation. In other words, the increase of knowledge has to make a better religion before a better one can either be preached or believed. That a thing is the truth does not make it believed. There must be a receptive mind.

The Sandwich Islanders have abolished paganism and professed Christianity; but does anybody believe that religion there, is or can be what it is in lands where centuries of culture have enriched the people with the stored knowledge of generations of learned men? Read what Titus Coan, himself a Godly missionary, says about the results of their conversion, if you doubt. Is it possible for Christianity in Russia to be what it is in England? Could Christianity in the Middle Ages be what it must be today? Knowledge and religion have to march hand in hand, or religion does not march at all. When the knowledge of the Lord covers the earth as the waters cover the sea, it will be when the sea itself has given up all its secrets, when the rocks are no longer mysteries, when the marvel of vitality is solved, and when the distant twinkle of the star wakes no wonder in the child.

The Building of the New Jerusalem.

The New Jerusalem is builded like every other city. If the streets are smooth and level, it will be because hills have been cut down and valleys filled. If the pavements be of gold and the foundations of precious stones, it will be because gold and chalcedony, emerald and amethyst, have been digged out of the bowels of the earth by the resolute hand of man. If the gates are to glisten in white, it will be because by cunning divers mighty oysters have been pillaged of their pearls. Out of the toil and study of man shall come alike the Heavenly City and Millennial years. And yet we cannot say that they are not descending out of heaven from God. What is back of us, all human knowledge has not yet reached. Faith, then, has to be both evidence and substance. What has been the progress of the human race in different ages; how the movement of civilization has been accelerated and retarded; what has caused this halt and what that rapid movement, we know only dimly and doubtfully now, but soon shall know with assurance. We are getting together the facts. Vast and varied as is the hoard, the human mind will some day widen to comprehend them all. Perhaps then the problems of why we exist at all, may be made plain to every living soul.

Of all the joys that await the happy being yet to be born in the distant centuries, I envy him most the wealth of that final knowledge, sure to come, which

will enable him to trace the march of human progress through the terrible defiles which its uncertain footstep trod, where the cruel mountains of superstition and ignorance threw their shadow phantasms of fear on every hand; into the sandy plains where light was, but where the bloom of vegetation and the song of birds had not yet come; on to the lands of verdure and of blossom where the race, in perfect freedom if not in perfect wisdom, shall pluck the fruit of the tree of knowledge of good and evil and eat thereof, never to be satisfied.—Paragraphs from article by Hon. T. B. Reed, in *Saturday Evening Post*.

* * *

THE MUSE OF BROTHERHOOD.

BY EDWIN MARKHAM.

I am in the Expectancy that runs:

My feet are in the Future
On wings of light. If I have any sons,
Let them arise and follow to my star.

Some momentary touches of my fire
Have warmed the barren aged with a beam:

There is no peak beyond my swift desire,
There is no beauty deeper than my dream.

I make an end of life's stupendous jest—
The merry wastes of fortunes by the Few,
While the thin faces of the poor are pressed
Against the panes—a hungry whirlwind crew.

I come to lift the soul-destroying weight,
To heal the hurt, to end the foolish loss,
To take the toiler from his brutal fate—
The toiler hanging on the Labor-Cross.

I bring to Earth the feel of home again,
That men may nestle on her warm, still breast;

I bring to wronged, humiliated men
The sacred right to labor and to rest.

I bring to men the fine ideal stuff
The young gods took to build the spheres
of old;
The fire I send on men is great enough
To burn the iron kingdoms into gold.

I hold the way until the bright heavens bend—
Until the New Republic shall arise,
And quick young deities again descend,
Bringing the gifts of God with jealous cries.

I lead the Graces and the Winged Powers;
The world the Anarchs build I will destroy,
For I will storm upon its demon towers,
With wind of laughter and with rain of joy.

And at the first break of my Social Song
A hush will fall upon the foolish strife,
As though a joyous god, serene and strong,
Shined suddenly before the steps of life.

Cold hearts that falter are my only bar;
Heroes that seek my ever-fading goal
Must take their reckoning from the central star.

And follow the equator: I am Soul.

My love is higher than the heavens where
Taurus wheels,
My love is deeper than the pillared skies;
High as the peak in Heaven where Milton kneels,
Deep as that grave in Hell where Caesar lies.

Still hope for man; my star is on the way!
Great Hugo saw it from his prison isle;
It lit the mighty dream of Lamennais;
It shook the ocean thunders of Carlyle.

Wise Greeley touched the star of my desire,

Great Lincoln knelt before my hidden flame:

It was from me they drew their sacred fire—

I am religion by her deeper name.
—*Saturday Evening Post*, Philadelphia.

* * *

The Church Muddle.

Rev. McGiffert Advocates the Revision of all Creeds, and Looks for the Twentieth Century Religion.

The historic spirit is peculiarly needed in times of theological unsettlement and controversy. A destructive radicalism cannot be successfully met with a stationary or reactionary conservatism. The spirit of progress which underlies radicalism is born of God, and will not be smothered, but it may, and it should be guided into safer channels.

A sense of the true historic relation of the past to the present and to the future; a realization of the truth that the past used rightly does not hinder, but assists, our progress; that we can rise to higher heights with it than without it; this will make the young and restless energy of our day a conserving instead of a destroying force; this will chain to the onward moving chariot of the church, a power which is now too widely used to block its wheels, and this will hasten the consummation toward which the history of Christianity is surely and grandly advancing, though so many, absorbed in the contemplation and love for its own sake of that which is old, will not see it, and still try to hinder and impede.

I am as deeply concerned as any one can be to meet and check destructive radicalism, but I find the hope of Christianity not in stagnation, but in vigorous, aggressive life; not in reaction, but in steady advance along the whole line—an advance not across, but in the path of history.

Much is said in these days, and has been said ever since the Reformation, about the desirableness of returning to the simplicity of the Apostolic church; of reproducing to-day the Apostolic age. But the very thought of such a thing is absurd. We can no more go back to the Apostolic age, and the church can no more become what the Apostolic church was, than a man can become a child again. To go back to the Apostolic age again, even if it could be done, were a sorry ending of a long and vigorous life.

There is a glory in the present and prospective maturity of the church; and only the unhistoric mind or the mind of little faith can advise it to renounce that manhood and to assume again the limitations of infancy. Much is said in these days about church unity; and I yield to no one in my deprecation of the evils of division, and in my desire for a true and vital union among Christians. And yet, if I understand the teaching of history, unity can never come by going backward.

Unity for us lies not in the past, but in the future. The unity of the Apostolic church may appear ideal to all; the unity of the patristic church to our Episcopalian brethren, and perhaps to some of us; the unity of the medieval church, if not to them or to us, at least to our Roman Catholic brethren; but the unity neither of the Apostolic church nor of the patristic or medieval church is to be our unity. We cannot unlive our life. We cannot unmake our history. We cannot go back five or eighteen centuries and live as if those centuries had not been.

Whatever unity the church of the present or of the future may attain, it must be a unity which shall take account of all these centuries of disunion and discord, of individual and separate development and growth. It must be a unity above, not below them—a unity not unconscious, but vitally conscious, of past divisions and developments—a unity gained not by destroying the past, but by conserving it.

If there is to be church union on the basis of a uniform polity, we must seek a polity adapted not to the life of a past age, but to the stirring, independent democratic life of the coming age. If there is to be a creed basis, it must be not a fifth or sixteenth, but a twentieth century creed. Calixtus and Liebnitz tried to unite the church on the basis of the ecumenical creeds of the first four or five centuries; our Episcopalian friends would see the church of the twentieth century united on the basis of the Nicene creed, but such syncretistic attempts have always failed and always will. If we are united at all on a creedal basis, we must have a creed that we have grown up to through all these centuries of thought and of experience, not one that we have grown beyond.

Not by cutting away our beliefs, not by making our platform smaller that it may contain nothing offensive to men of other schools, shall we find a platform upon which we all can stand, but by making it larger, by building into it plenty of the solid timber of sturdy and positive faiths and affirmations; thus and thus alone can a platform be built upon which Christians of all shades of opinion can stand together, and for which they can do enthusiastic battle.

May it not be that when the church shall attempt to formulate such a universal creed it will find the word of God—ready made to its hand—a fitter symbol than it can itself produce? And may it not be that, instead of confining itself to a partial and incomplete statement of its truths, it will adopt as its all-sufficient, because all-inclusive, standard that word of God contained in the Scriptures of the Old and New Testaments, which already is accepted by all Christians?—REV. A. C. MCGIFFERT, in *New York Journal*.

What the Negro Has Done.

A recent writer gives the following summary of what the Negro has accomplished, to demonstrate his fitness for civilization: He has reduced his illiteracy forty-five per cent in thirty-five years; Negro children in the common schools number 1,500,000; Negro students in higher institutions, 40,000; Negro teachers, 30,000; Negro stu-

dents learning trades, 20,000; Negro students pursuing classical courses, 1,200; Negro students pursuing scientific courses, 1,200; Negro students pursuing business courses, 1,000; and Negro graduates 17,000. There are 250,000 volumes in Negro libraries, 150 institutions for the higher education of Negroes, 500 Negro physicians, 300 books written by Negroes, 250 Negro lawyers, three banks conducted by Negroes, three magazines edited by Negroes, and 400 newspapers under Negro management. The value of their libraries is \$500,000; their school property is worth \$12,000,000; their church property is valued at \$37,000,000; their farms, numbering about 130,000, are worth \$400,000,000 (this does not include their homes, valued at \$325,000,000), and their personal property is worth \$165,000,000. Since the war the Negro has raised \$10,000,000 for his own education.—*Leslie's Weekly*.

"A Few Simple Questions."

Editor *Sunday Call*:—In the way of enlightenment, will some reader of the *Call* kindly answer a few simple questions? Scientists claim the sun to be many times larger than the earth, and its distance many millions of miles away; this is taught in every school geography. Are the calculations accurate? and is astronomy a finished science? How has the earth's center of gravity been proven? What law governed the progress of Christianity and civilization in a westward direction? Why not proceed eastward from the beginning in order to civilize the heathen?

Government, religion, and education are trying to handle world-wide questions, but cannot find the fundamental principles of political and industrial science, on which the corner-stone of civilization must rest.—N. O'CONNELL, in *San Francisco Call*.

* *

The World's News.

Apr. 18.—Strained relations existing between American Republic and Turkey; United States determined to force the Sultan to pay indemnity for destruction of missionary schools during American massacres.—Siege of Wepener by the Boers continues; English forces unable to advance, and Mafeking is unrelieved.—Gen. Montenegro, Filipino insurgent leader, surrenders to Americans.—Capt. Peary is preparing to start for the north pole.—Colombian insurgents defeated in battle at Pradera.—Apr. 19.—Woman dies of starvation in New York church pew.—Indians in British America imprisoned for cannibalism.—Filipinos on Island of Iloilo appeal to Spanish government to help drive out American soldiers.—Buller may be compelled to cross the Tugela of English disfavor.—Australia reported to be on point of rebellion against Great Britain.—Chinese government issues an edict forbidding persecution of Christians.—Apr. 20.—Large numbers of foreigners in the Transvaal join the Boer army.—New York man purchases seat on stock exchange for \$41,500.—Foreign diplomats

at Washington refuse to attend Dewey celebration at Chicago, May 1.—Apr. 21.—Germany is seeking to establish sovereignty in southern Brazil.—Musicians for Dewey day threaten to strike.—Threatening uprising of Ashantis in South Africa causes anxiety in London.—Mohammedan propagandists successfully operating in U. S.—Great ecumenical conference on foreign missions opens at New York.—Apr. 22.—British fail in attempt to raise the siege of Wepener.—Chicago labor unionists facing destitution from prolonged strike.—10,000 Japanese land in U. S. during the past two weeks.—Siegel, Cooper & Co. adopt co-operative and profit-sharing plans for employees.—Strike of New York machinists impending.—Czar desires to convene a congress of European powers to adjust Boer-British affairs when the war is over.—Apr. 23.—Sultan of Turkey yields to demand of U. S. to pay indemnity asked.—Bloody week just past about Manila: nearly 400 Filipinos killed, and 600 wounded and captured.—New York is full of missionary spirits.—Boers holding their own in Orange Free State.—Apr. 24.—5,000 Spring Valley (Ill.) coal miners decide to strike.—Chicago strike threatens to spread to 8,000 brick-yards men.—Spain is endeavoring to form alliances with South American republics.—Labor leaders order a strike of Chicago plumbers.—Lively skirmishes near Wepener; Boers hold British in check; British failures a source of anxiety and annoyance in England; Lord Roberts is believed to be facing a serious situation.

* *

The Flaming Sword's High Class Exchanges.

Frank Leslie's Popular Monthly.—We must notice specially the May number of Mrs. Frank Leslie's excellent magazine, for it is one of the best that she has produced; its 20 contributions are all fine, and many of them are superbly illustrated. Seattle to Dawson; a Klondiker's Diary, is unique—the writer's daily experiences and thoughts covering a period of three months on the way to and in the Alaskan gold regions. Part 2 of Joaquin Miller's Sermon in Bones appears. Raymon Reyes Lala, a Filipino, contributes an article, Pirates of the Philippines; while Capt. W. P. Moffet, of the U. S. Army, writes a sketch of Dr. Rizal, the Filipino martyr. English Royalty and Fashions gives a glimpse at the Queen's wardrobe. A Living Legend is concerning the unique and striking personality of President Kruger. May Parties Hereabouts pictures children in New York parks; and The American Woman in Action, by Jennie June Croly, makes the influence of woman an important factor in progress and history. Who Can Explain It? is a mystery for all; and How Reuben Allen Saw Life in 'Frisco, is one of Bret Harte's excellent productions. 10 cents per copy; \$1.00 a year. Frank Leslie's Publishing house, 141-143 Fifth Ave., New York City.

Leslie's Weekly.—In the current issue there is a double-page of fine photographs of starving and dying Hindoos; and they are of such a startling nature that they must occasion a sensation in America; it

pictures them as they lie in the streets and by the roadside as mere skeletons. The letters of Rev. Dr. Abbott and others, describing the sufferings of the famine-stricken, intensify interest in the photographs. Other pictures of special interest include scenes in the South African war; perils and privations of the English at Kimberly and Mafeking; also the Easter parade at New York; the Texas flood; the Paris Exposition; besides all the usual departments and features. The letter-press contains several timely contributions; and the entire paper is one of decided merit 10 cents per copy. The Judge Company, 110 Fifth Ave., New York City.

The Saturday Evening Post.—The American Army Officer in Action is the subject of a paper which Senator Albert J. Beveridge contributes to a forthcoming number of *The Saturday Evening Post*. During his visit to the Archipelago, Mr. Beveridge was the guest and comrade of Generals Lawton and King, and he tells some stirring stories of the undaunted courage of the tried Indian fighter and the nonchalant coolness of the army novelist. "If our soldiers are 'thinking bayonets,'" says he, "Our officers are 'thinking sabers.'" The American Army Officer in Action will appear in *The Saturday Evening Post* of May 5.

New Crusade.—This is a monthly which seeks to purify the home; contains much that is interesting and useful in the education and care of children. In the April number there are some good articles: Sympathy Between Parent and Child; What Shall we do with the Mothers? Four fourths of a Man; the First Six Years of a Child's Life; the Influence of Girls. \$1.00 a year. Ann Arbor, Mich.

Suggester and Thinker.—This monthly comes to us in a new dress and enlarged form, with a number of improvements. Advocates suggestion as a curative agency; also devoted to research into all psychic phenomena, inclusive of hypnotism, telepathy, and kindred subjects. 12 distinct departments; 32 large pages. \$1.00 a year. Now issued at Columbus, O.

Teacher's World.—The April number is excellent, filled with many new and appropriate lessons for teachers, and helps for the student, in mathematics, drawing, geography, music, botany, and literature. The large industrial supplement illustrates the processes employed in the manufacture of glass. \$1.00 a year. 13 Astor place, New York City.

* * *

New Koreshan Home Industry.

The Manufacture of Beautiful Umbrella Shawls, Suitable for Young or Old.

These novel wraps for house or outdoor summer evening wear, suitable for young or old, are hand crocheted by our own people, of Shetland floss,—and are light, airy, and beautiful. For party wear nothing could be prettier. Appropriate for birthday presents.

They are circular in form, with full ruffled border. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any style of face. Colors: cream, pink, lavender, and black; or cream with colored purling.

We are prepared to fill all mail orders promptly. Price by mail, postpaid: All wool capes, \$2.50. Silk edged, \$3.00. Send in your order and assist in the maintenance of our Koreshan Home. Address, L. MACOMBER, 99th and Oak streets, Washington Heights, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts

Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number)—postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established five new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

General Purchasing Department.

This department is prepared to fill orders for supplies of any description, wholesale and retail, that are on the market. Sewing machines, supplies and attachments for any machine in use; hardware of all kinds, bicycle supplies, revolvers, gun sundries, knives, nails, screws, and lamps; also blank books, ledgers, etc. Oils for all purposes in bottles or bulk. Also, kodaks, cameras and attachments, and lathes. Every woman knows how difficult it is to be without sewing machine attachments. We will send 1 set of attachments consisting of 1 ruffler and shirrer; 1 tucker; 1 binder; 4 hemmers; 1 underbraider; 1 thread cutter, and 1 wood needle-case, containing one half doz. assorted needles to fit any machine on the market—all put up in an enameled metal box, velvet lined,—for \$2.00 post paid. Your dealers' price is \$2.50.

We make a specialty of farmers sundries: Tools, implements, hedge-shears, corn and potato planters, lawn mowers, attachments, etc. Also household utensils: Tin, enameled, and wooden ware, irons, stoves, churns, coffee-grinders and pots, and washing machines.

Write us for prices on any articles you need, whether mentioned above or not.

Huson's High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.

We manufacture Huson's celebrated High-grade Razor Strops, under the personal supervision of Mr. Thos. A. Huson, the inventor himself. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

Perhaps you need a reliable bell to inform you when some one is at your door. We will send "The Equitable" Electric Door-Bell outfit, consisting of 1 electric bell; 1 dry battery; 1 polished bronze push button; 75 feet of wire; staples and tape, with diagram and full instructions for putting it up, \$1.60. Regular price for similar outfits \$2.25.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 35 cents per set; good Violin strings, 35 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Englewood Division Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
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. It teaches that if Occult Power can be of 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 PUB. CO., 4066 Grand Boulevard Chicago, Ill.

"ASTRONOMY is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.

The Sphinx, a monthly magazine, edited by CATHARINE H. THOMPSON, is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people. It is supported by some of the best writers on Astrology in America and England, and is devoted entirely to teaching and demonstrating the truth of Astrology as taught by the Egyptians. Annual subscriptions (commencing July 1, 1899) \$3.00. All money orders should be made payable to the Editor, CATHARINE H. THOMPSON, 480 Massachusetts avenue, Boston, Mass.

THE FIELD OF PROGRESS is the only publication in the world that takes health vibrations to its readers. It is a PANACEA IN YOUR HOME, if you follow its directions. It is the best independent and fearless New Thought Journal published. It teaches a New Method of Independent thinking whereby you can govern, and not be governed by your surroundings.

Would you have health, more happiness, and greater financial success, read this journal and put it to the test. Send 3 two-cent stamps for sample copy. Write today. Only a Dollar a Year. A Lovell Bain, Editor, 185 Simcoe St., Toronto, Ont., Can.

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 Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. Sample copy free. 50 cts. per Annum. Peter Davidson, Loudsville, Ga.

PROPHETIC MESSENGER, devoted to Prophecy, Weather Cycles, Crops, Markets, and future conditions, planting and harvesting through natural law. The Farmer's Friend, the Speculator's Aid, and the Business Man's Adviser. Issued the 15th of each month. 50 cents a year, Single copies 5 cents. No Free Copies. Address, PROPHETIC MESSENGER, 417 5th St., S. Minneapolis, Minn.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo, and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALEM, N. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

C. P. Holt, Associate Editor.

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

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

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected 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, enclosing \$1.00, H. H. BRIDGEWATER, "The Realm," Toronto, Ont., Can.

PREVENTION AND CURE OF OLD AGE

A new book by Eleanor Kirk; price 50c. Also The Influence of the Zodiac Upon Human Life—same author; price \$1.00. Send for sample copy of "Eleanor Kirk's Idea," free. ELEANOR KIRK, 696 Greene Avenue, Brooklyn, N. Y.

LITERARY LIGHT, devoted to Literature and Entertainment; one cent a copy; 52 issues, 50 cents. For three months we will make this Special Offer: Send 25 cents for 26 copies of LITERARY LIGHT, and as a premium we will send free, postpaid, to your address, direct from the publishers, 50 sample copies of the leading magazines and periodicals published in the United States. MINNEAPOLIS PUBLISHING CO., 706 Boston Block, Minneapolis, Minn.

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 cts. a year. Samples free. FREE LANCE, Burnside, Ky.

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

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 higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE PSYCHICAL SCIENCE REVIEW devoted to Scientific Astrology, Psychical Research, Occultism, and other studies tending to the improvement of the Mental, Moral, and Physical conditions of humanity. Published monthly at \$1 a year. Sample copy free. Ernest S. Green, Editor, 1804 Market st., San Francisco, Cal.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

SAMPLE copies of 100 different leading newspapers and magazines sent to any address upon receipt of 5 cents in stamps to pay for mailing. AMERICAN NEWSPAPER UNION, Dept. 22 21, E 26th St., New York City.

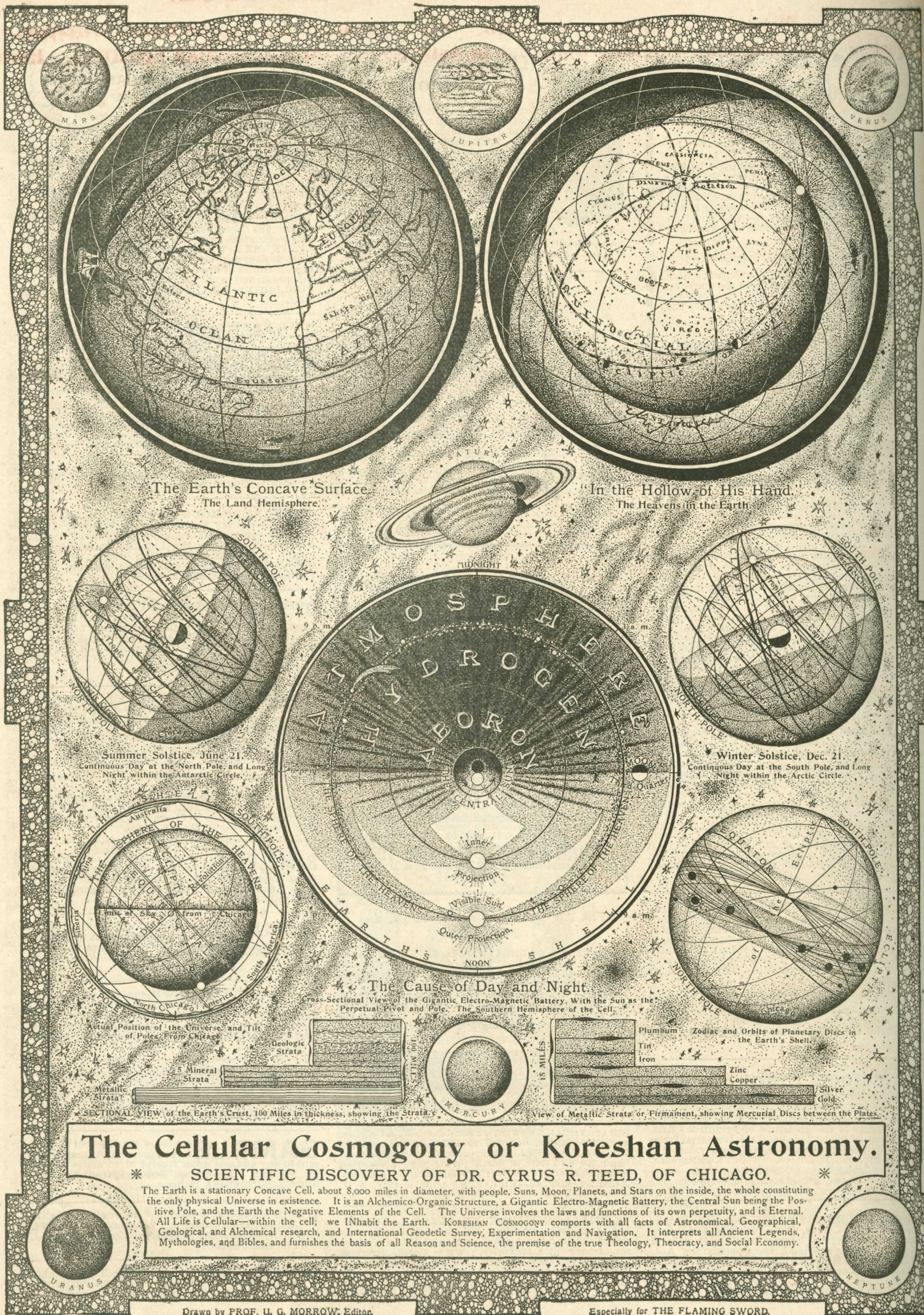
HARBINGER OF DAWN, the new monthly Review of Occult, Psychical, Spiritual and Metaphysical Reviews. Translations from all Languages. 24 large pages, 10 cents a copy; \$1.00 a year. ERNEST S. GREEN, Editor, 1804 Market Street, San Francisco, Cal.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER CO., Emporia, Va.

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, Box 61, Indianapolis, Indiana.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave., Chicago, Ill.



The Cellular Cosmogony or Koreshan Astronomy.

* SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO. *

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.