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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.

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

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., NOVEMBER 19, 1897. A. K. 59.

Whole No. 260

The Future of the Africo-American.

BISHOP GAINES, one of the greatest of the colored bishops of America, boldly attacks the race question upon a statistical basis, holding that the solution of the race problem is in amalgamation. He says there are over a million and a quarter of mulattoes in the South, and that in a population of eight million blacks there are not more than two millions of pure blood. The following is his language:

"I say it to the shame of my people, that colored girls in the South often prefer to be mothers of white children. The white skin and straight hair are possessions to be admired; and instead of being ashamed of the disgrace of which such marks are the evidence, they are proud of them, and boastfully flaunt them to the world and before the eyes of their own race. The girls with straight hair and light skins, too, are preferred by the colored men to the women of pure African descent."

We have advocated the amalgamation of the races as the only solution of the race question, since 1870. In this present article we will define some of the physiological and pathological obstacles in the path of racial infiltration, and also the scientific processes for their removal, together with some predictions of the future of the African race founded upon the physiological laws of ethnic development, and corroborated by the predictions of ancient prophecy.

Abraham was the father of Ishmael by Hagar, the black handmaid of Sarah. He was the white father of a black son. Many proofs of this fact can be offered—we will furnish but two. The first is from the fact that the descendants of Ishmael and Abraham were a black or dark people, and because of their color they were called Arabs; the word arab being derived from oreb, meaning black. It is because of this that they regard the raven as their sacred bird. The Hebrew word for raven is oreb.

The divine purpose operative through Abraham in producing Ishmael and his posterity, was to exalt a

black people into the field of racial progress. It is evident that the raven sent out of the ark was the first product of the Noatic age through Abraham. The raven was the Arab people. The dove sent out the first time was Isaac, returning into the ark. The second time was the Lord returning with the Olive Branch, the Messenger of the Covenant. The third time is the coming baptism, to be manifest in the sons of God.

Thirty-two thousand female Midianites, the descendants of Abraham through Ishmael, the dark Arab people, were at one time taken into the Israelite nation by marriage. It was by this method that the black race became mixed with the Jews, and especially with those tribes carried away into Assyria, the ten tribes whose identity was lost through intermarriage with the Medians, Persians, and Assyrians, resulting in the Germanic family, the very heart of which is the Anglo-Saxon. It will thus be seen, by unmistakable Biblical and secular historical record, that the Anglo-Saxon contains the blood of the ancient Ethiopian, and that this is the law of natural ethnic progression.

Our present article has to do more with the race problem of today as it pertains to the Ethiopian of the United States. Studying this question from its pathological bearings, we are at once confronted with the fact that the amalgamation of the white and black races breeds consumption and other forms of disease, especially in generations remote from the first admixture. This is a paramount factor in the discussion of the longevic and physiological interest involved in this ethnic problem. Through what law, and by virtue of what applied principle can the animal volume, superabundant in the negro, be placed on such an equality with the fading viability of the whites, as to insure viability and longevity in the amalgamated product? The Ethiopian comprises the foundation of a greater race than any white people on the face of the earth.

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We predicate this statement upon the fact that the construction of the skull of the Ethiopian shows a greater unity and centralization of life-force than any other race.

While the African race is an ancient one, the quality of his osseous fabric shows a comparative youthfulness which marks him as a race of long duration. The black race is in the infancy of its longevity. Both the animal volume and the beauty and youthfulness of the teeth indicate this. Though an ancient race, it is still in its infancy. Its life will constitute the animal basis for the future development of the greatest race living upon the earth. It is destined to become the ruling power of the world. Let us modify this statement by saying that the amalgamated race of white and black will become the great and ruling power of the future world. By the future world, we mean of course the natural, coming kingdom.

We may now consider the secret of the problem of amalgamation. The old circumcision will constitute one of the prime factors of the future union. In order to insure the attractive influx and filtration of the two races, the animal volume of the African must be reduced to a physiological compatibility. This will be accomplished by causing a break in the union of the system of organic life with that of animal life. By the system of organic life, we mean the system presided over by the sympathetic nerve; by the system of animal life, we mean that system presided over by the cerebro-spinal nerve. They unite in the female at the

pubic region. This break will be accomplished through the simple process of female circumcision. It will be instituted by the properly ordained authority as a religious observance, and is to be as rigidly maintained as was the circumcision of the Jews.

In addition to the application of the law of female circumcision, there will be introduced the uniting spark—the Indian. The purpose of this is to provide for the inflow of the Indian spirit, which, because it is more natural than the white, will first descend by influx into the new amalgamation. Such an amalgamation will create and constitute the Adamic man of the second order—the natural Adamic race to populate the world upon the natural basis of human prolification.

While the new race is moving in the progress of its order, the laws of propagation will not be of the uncertain, promiscuous, and beastly character as that of the present time. The laws of prolification will govern the procreation of offspring, these operations being subject to astrological knowledge. The career of every individual will be determined by the determination of the time and character of birth, before conception. In the app ication of bio-astrological law, no conception will occur that is not premeditated and regulated by astrobiological science, the highest principles of stirpiculture. The mere gratification of the passions will not be indulged in; procreation will be reduced to the minimum, and a beautiful race will arise to gladden the world and glorify God.

Heroic Journalistic Achievement.

ROM the profoundest depths of philanthropic hearts, our enthusiasm eulogizes the successful enterprise of the New York Journal in the liberation of Evangelina Cisneros from the butcher's dungeon in Havana. The American nation is not a nation of cowards. Our people have demonstrated to the world that they are not afraid of war. Our representatives do not fear any nation on the face of the earth—such a charge cannot righteously be brought against them. What then is the secret of the opposition of the so called government to the determinate wishes and energetic demands of the people of the United States?

Whose interests are subserved in the perpetuation of a more diabolical exhibition of Spanish brutality in Cuba than the worst features of the Spanish inquisition in the reign of terror, under the instigation of a benighted Catholicism? What are the interests arrayed in cogent influence against the commercial interests of a great and heroic people, to such an extent as to sink into obscurity the commercial claims of seventy millions of free Americans? What is the secret of that all-potential factor that will permit innocent hearts to bleed, thousands of heroic souls to fill the graves of martyrs to as sacred a cause as that to which our Revolutionary Fathers sacrificed their devoted heads, and al-

low defenceless women and children to be mercilessly butchered by that degenerate offspring of the dark ages, the human butcher. Weyler, and what the secret power whose weight is greater in the balance of civilization's progress than the sympathetic heart and commercial prerogatives of a great nation? It is the greed of the corporate money power, whose influence is greater than that of a people.

The dragon's claw of the great degenerate and terrible Leviathan, that old serpent the devil, which determines the policy of nations, is upon the heart of the world, and the United States treasury is in that claw. What right have we, the people of a great nation, to pit our commercial interest against the interest of the corporate money power, holding us in abject bond slavery? Why should we the people lift our heads against Wall and Lombard Streets?

Let us shrink and cringe before the money god, and yield peaceably to the nation's representatives, while they knuckle to the Spanish obligation to the money lender! Wall and Lombard Streets hold the key to the situation.

Since writing the above, and during the delay of the publication of the weekly Flaming Sword and the inauguration of the Liberal Party in Cuba, there is exhibited by Spain a deceitful tendency at reform,—a trap into which the American administration seems likely to fall.

Champion of the Social Theocracy.

THE FLAMING SWORD starts upon a new career with this issue of the paper. It is the only periodical publication which advocates the Social Theocracy. It is the organ of the only system having for its foundation a positive philosophy, the fundamental premise of which is absolutely demonstrated.

The Flaming Sword has had an existence of eight years, with very few breaks in the regular continuity of its issue, and we are ready to confess to the fact that its successful continuation is due to a persistency of effort never before having fallen to the lot of any other opposition to the fallacies and evils of the modern church and nations. The Sword will be the radical advocate of that Sciento-Religious and Social Revolution which will inevitably unfold into the Kingdom of Righteousness in the earth. There will be no social democracy as a ruling factor of this nation, but there will

be a scientific, religious, and social change radical enough to usher in the morn of the Golden Age, in which the golden love of good uses to men will supplant the millionaire's lust for all the productions of wage slavery.

Human liberty, wisely directed, with the equitable distribution of all natural and human productions, will very shortly be substituted for the present monopolistic oppression. It is the resurrection of God in humanity, in which will be fulfilled the angelic declaration: "Peace in earth, good will to men," even to the present monopolist, who will be brought to the acknowledgment of the righteousness of equitable distribution.

There is no hope for the world through any social evolution that has not for its foundation the religious unity of God and man, and the recognition of the truth that the spirit of the Almighty must control the heart of a regenerated race.

Destruction of the Money Power.

THE equitable distribution of wealth upon the basis of a classification of natural and artificial production, with a classified industry, will in the near future take the place of the present system of corporate monopoly and its concomitant wage slavery. The war between capital (so called) and labor will never be adjusted upon any other ground than that of absolute justice. Justice demands that the producer shall own the substance he produces, or that he shall share equitably in the products of his industry.

So called money will be destroyed totally. Remove the stamp from gold and it loses its monetary valuation. It would be cheap gold, just as silver with the stamp removed loses its monetary power. It is the purpose of the power which controls the finances of the world to maintain that control at all hazards; and one of its first determinations is to destroy, by legal and other processes, the future possibility of all labor combinations in the interests of labor. Wage slavery is the only hope of the millionaire, and it is the policy of the money power to perpetuate the wage slavery system through

combinations powerful enough to purchase Congress and our state Legislatures.

The financial policy of the United States Government has been shaped by the bankers of the world in their own interests; and the bondage under which the people groan, through the bad financial policies of the two great parties having in charge the interests of the people, is tenfold greater than was the bondage of the Israelites to the Egyptians, and the tyrannical money power is tenfold more brutalinits oppression than that of the Pharaohs. Ours is the antitypical bondage, and the day hastens when an obligation forced upon the masses through the treachery of subtle manipulators of the wealth of the people, will be repudiated. As the Israelites canceled their ignominious, enforced, and unjust obligations, so will the enlightened masses arise in their might and throw off their yoke.

There is nothing so simple as the monetary problem; in fact, it is not a problem requiring solution. Regulate the valuation of products in relation to a classified standard of industry, then let the state provide the means of distribution, and the question is settled.

* * * *

SPAIN has tried the course of brutal and uncivilized warfare to force Cuba to terms. Its brutal policy has utterly failed, and it now resorts to a policy of coaxing and fair promises. This should convince both the United States and Cuba, that Spain confesses to the fact that its war record is a failure, and that its only hope now is to deceive the Cubans into the belief that they may enjoy a lovely government under Spain.

Spain has not changed since the inquisition. The Cubans are aware of this, and they cannot be cajoled

either by Spain or the administration at Washington. The Cubans know that they have the sympathy of the American people, but they expect nothing from the so called government of the United States.

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The failure of modern Christianity to give to the world the pure gospel of life, is breeding the scepticism which is rapidly augmenting and overwhelming the church, fostering anarchy, anti-christian spiritualism, and anti-christian socialism igitized by

Works Greater Than Faith.

BY VICTORIA GRATIA.

WITH the exception of those who are hardened in their greed for the treasures of this world, almost every phase of thought is more or less interested in the general observations of the times. The observations which incline men to believe in a coming revolution, are mainly from two diverse points of view; the one from an extremely religious impulse, the other more from the basis of a socialism devoid of religion. The first or religious phase of thought involves two, perhaps three, distinct lines of expectation, all including the one general idea of the Lord's return to this earth.

The view founded upon the general concept of a social evolution, in its character specifically atheistic, is scarcely worth consideration. Those who hold to it are doomed to disappointment. The religious conception that the Lord will drop down from the physical heavens in the old Jerusalem, will meet a greater disappointment. We will not attempt in a short article, to enter into an elaboration of the various phases of thought regarding this all-important subject, nor to add anything in substance to what has been said a thousand times by our great Teacher; we canonly hope, by adding a word, to express in simpler language a repetition of the greatest demand of Koreshanity.

It is needless for us to reiterate that Koresh and Koreshanity hold the only correct views of the Lord's coming, and that the manifestation will be the result of development in the race, as it is declared: "The earth [the church, humanity] bringeth forth fruit of herself; first

the blade, then the ear, after that the full corn in the ear."

The Holy Spirit, proceeding from the Father and the Son, one in the person of the Lord, communicated the virtues of the Lord himself, the greatest of which was charity, resulting in good works. These fruits, including the very life of the Lord, embracing the immortal flesh, must necessarily result now at the end of the dispensation, from the seed that was sown or planted at the beginning of the age.

The science of charity or works, was not known in the beginning as it is designed to apply now, for then the kingdom of righteousness was confined to the germ of righteousness, the seed of the kingdom. The Lord Christin his personality comprised that seed. The kingdom in its greatest form will unfold from that germ, the firstfruits of the resurrection, into the multiplied manifestation of the sons of God. In them the science of righteousness and righteous works will obtain.

As the seed brings forth the tree and its fruit, so the Lord, the seed, unfolding the Theocratic Socialism, will grow into a kingdom in the earth, constituting it a universal organic unity in which all the principles of economic law will be so thoroughly applied as to inaugurate the great day of rest to the world. This condition can only obtain through the perfecting influence of a divine growth in the human soul and life, completely transforming human character. This must include the transformation of the mortal to an immortal life, having its root in the immortal flesh—even the flesh of the Christ.

The Koreshan System of Science.

BY PROF. U. G. MORROW.

KORESHAN SCIENCE is decidedly original, from the simple fact that it differentiates at every point from other schools of thought. It is distinctive, in that it is integral and complete, rational and true, the only system having for its foundation an absolutely demonstrated premise. It has been promulgated for over a quarter of a century. The first intimation of its character subjected its Founder to the severest criticism and persecution. 1870 marked a peculiar period of the world's history—it was too early for the world to consider the problems of the X-rays, the manufacture of gold, telegraphing without wires, co-operative reform, and for the advocacy of these and other wonderful possibilities he was considered by many to be insane.

During the past twenty-five years the world has received a wonderful impetus in lines of remarkable discoveries and inventions. One by one these marvels have been forced upon the attention of the public. The rapidity with which the world has advanced has been without parallel in the history of the world; during all this time the Koreshan System has been advocated,

and during the past eleven years vigorously so, through the publications of the System and the daily press, and thousands of progressive minds have come in contact with expositions of its principles. We have abundant evidence of the influence of the Koreshan System upon modern thought and discovery.

This is distinctively an age of imitation. It has been found easy to seize upon the productions of another. The Americans cannot plead freedom from such a charge, for otherwise, copyright and patent laws would exist on the statute books without purpose. Thousands of cases of infringement have existed, and literary thieving is seen everywhere. The spirit of piracy and plagiarism is subtle and persistent, but palpably and unmistakably manifest in the hundreds of instances of appropriation and perversion, on the part of others, of the truths, expositions and predictions put forth in the Koreshan System.

In 1870 the Founder of Koreshanity discovered the process of the creation of gold from a baser substance, and announced the fact; discovered the principles of Al-

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chemy, the substantiality of force, and of the correlation of matter and energy, and has since persistently taught them; formulated the Cellular Cosmogony, involving the principles of the solar cathode rays penetrating the earth's shell; and originated a system of Social Economy, embracing the principles of co-operation, communism, equitable exchange, scientific colonization, and the abolition of the use of money. Files of the publications of the System years ago, show expositions of the processes of the manufacture of gold, telegraphing without wires, the construction of a railroad around the world, deposits of gold at the magnetic centers, the setting up of the gold standard, solution of the problem of aerial navigation, and other possibilities, and very recent and startling developments and so called discoveries.

The world has been startled by announcements of the manufacture of gold from silver, by Dr. Emmons, within the past year; others are creating gold ore from antimony. Chemists had declared that such a thing was impossible, because their theory forbade it. Chemistry has now been overthrown, and the Koreshan Alchemy demonstrated to be true. The idea of the cathode ray was not original with Crookes nor Ræntgen, but today the discovery is credited to them. Various systems of social reform have developed during the past five years, the promulgators of some of which have, in the past, been identified with the Koreshan movement, while others have read the publications of the System for years. The announcements of Edison and Tesla, that it is possible

to telegraph without wires, are received from them without question, and when the news of the work of Marconi is flashed over the world, there is no question that it has been accomplished. Astronomer Newcomb, of Washington, has announced his conviction as to the limitation of the universe—he has done so since his meeting the Founder of Koreshanity, in November, 1896. The world does not question these wonderful accomplishments and conclusions, but endeavors to disregard the discoveries of the Founder of the Koreshan System, and the scientific demonstrations of the earth's concavity.

We are summing up how easy it is for people to believe things put forth through popular channels, and how very difficult it is for proper credit to be given to the world's most advanced Scientist and Discoverer. When, after years and years of promulgation of the principles of Koreshan Science, discovered at a time when the world would not credit such marvels, there are seen developing the plans of Bellamy and Debs, the labor exchange, and the many economic projects, scientific discoveries, and marvelous strides in progress of thought and theories, one is forced to the conclusion that these men of progress have found a royal road to discovery through the work and writings of the Founder of Koreshan Science. Modern advanced thought and discovery are incontestably indebted to the existence of the Koreshan System and its propaganda for the marvels of the age, though the original which they but poorly imitate, is kept in the background for a purpose; there are other things there, that they yet desire to copy!

Be Not Misled By Either!

BY REV. ELEANORE M. CASTLE.

N a letter to the New York World, published in the early part of September, W. J. Bryan defined the position of the bimetallists as contending that the opening of our mints to the free and unlimited coinage of sil. ver at the ratio of 16 to 1, would fix a mint price for silver, just as a mint price is now fixed for gold, and that the demand thus created by law would be sufficient to utilize all the silver presented, and thus the bullion value would be raised to the coinage value. Secretary of the Treasury, Lyman J. Gage, made this statement of Mr. Bryan's the occasion of an interview which was given out for publication a few days after the appearance of Mr. Bryan's letter, and the plutocratic pages crowed in unison over what they call his puncture of the free-silver theory. The Secretary assumes to analyze Mr. Bryan's statement and reveal its sophistry, in order that "the unthinking, and even those not specially qualified to analyze and detect his sophistications," be not confused and misled; that is, be not confused and misled by Mr. Bryan, the Secretary evidently preferring that they be confused and misled by himself. He said:

"In the first place, properly speaking, there is no mint price for either gold or silver. All that the mint does with the man who brings to the mint a certain number of grains of uncoined gold, is to give him in return the same number of grains in coined gold less enough to pay for the metal alloy used by the mint in coining it. All that it could do for silver, at whatever so called ratio, would be to give the men bringing uncoined silver to the mint an equal amount in ounces and grains of coined silver, less the cost of the alloy used by the mint in coining it. In neither case is there any demand thus set up. In the one case the man has his gold returned to him in gold dollars. In the other case, he has his silver returned to him in silver dollars.

"Up to this point nothing in the shape of a demand such as Bryan talks about has appeared. Why, then, does he sophisticate about the demand thus created by law, when there is no demand thus created by law? If there is a demand for either gold or silver dollars, it must be outside of the mint, in the commercial world. This commercial demand would express itself in the ratio or price at which things would be offered in exchange for one, as compared with the other. Take the legal-tender quality away from both, and neither Mr. Bryan nor any of his intelligent followers would claim that silver in the form of dollars would bring in exchange for things any substantially higher price than the bullion would bring before being coined."

The demand of the bimetallists as stated by Mr. Bryan is sufficiently frank—that the government by means of its credit, which credit is based upon its material wealth, should by affixing its stamp to silver give silver a value as a monetary commodity above and beyond what it possesses as a commercial commodity,

which value would primarily be determined by its use in the arts and manufactures, just as the value of iron, copper, and other metals, is determined, and as the value of gold would be determined if deprived of its valuation as money. This is an unrighteous demand on the part of the bimetallists, but unrighteous for a reason which the monometallists never urge against it, for to do so would at once reveal the unrighteousness of their own contention for a single standard.

If the government stamp on coin means anything, it means that the government will maintain that equivalent be furnished in exchange for the coin to the amount of value stated on the coin. In the last analysis, the government stamp is the government's promise to pay, backed by the national credit based on the nation's resources. If there is a demand in the commercial world for these promises of the government, as a means of exchange, and the government refuses to stamp its promise on other than a certain material, or something which may be used in place of this material as proxy for it, (this last, as under a gold standard would be the case with paper-silver money, being in no sense an additional promise based on the nation's resources, but merely a duplicate of the real promise stamped on gold, and which may be used as the representative, or agent, of the genuine promise, for the sake of convenience, or because the real promise is too valuable to be trusted in circulation,) then however great the wealth and resources of the nation, it can issue only as many promises as it can find a sufficiency of material on which to stamp these promises, and at once there is created a demand for this material.

It is beyond the bounds of reason that anyone should honestly contend that gold in itself is valuable to the degree at which it is today estimated, because of its use in supplying human demands, or indeed for any other reason than because of its power of purchase of the necessaries of existence; which power is conferred upon it by the nations of the world through their government stamps, backed by the resources of the nations in those things which do constitute real wealth. The real value of gold is something quite apart from its present valuation. Therefore, to say that the mint is conducted merely for the purpose of stamping on gold the real value of the metal in the coin, that value being deter-

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WHILE we lavish our epideictics upon the heroic undertaking of the New York Journal, which we cannot over-do no matter how eloquent our panegyric, in praise of the Journal's achievement, we cannot restrain our ardor in favor of the men who undertook for the Journal what the world would have regarded as a forlorn hope. Those men are heroes, and their names will resound in the pages of journalism and in history, when Cuba shall record the heroic purposes and accomplishments of those who contributed to her liberty; when she shall recount her achievements, and brutal Spain shall have lost her nationality!

mined by the law of demand, which law itself can naturally be determined only by human needs, is to make an utterly false statement. Yet, from Mr. Gage's words, it would appear that this is the position he takes.

He says, "Take the legal-tender quality away from both [gold and silver], and neither Mr. Bryan nor any of his intelligent followers would claim that silver in the form of dollars would bring in exchange for things any substantially higher price than the bullion would bring before being coined." If this were done, then the gold bullion, which today is worth approximately what the gold coin is worth, would at once decrease incalculably in value. But just so long as the governments of the world stand ready to bestow the legal-tender quality on all the gold presented for that purpose, an unnatural demand is created by law for gold, and this alone keeps up the bullion price of gold. Secretary Gage makes an unwise bluff in suggesting the possibility of gold being deprived of its legal-tender quality. He may be the means of starting many who have not yet considered such a possibility, to thinking on the subject along this line; and once the people get their eyes open in this respect, his occupation both as secretary and banker vanishes. But Mr. Bryan is not in a position to call him, for it is only the fact that gold occupies its present usurped position which gives his own demand Why should men exchange a shadow of excuse. the energies of their being for either gold or silver which they do not need, instead of directly for food and clothes and fuel and books and other things which they do need?

However, just so long as it is to the interest of those who control the commercial world to arbitrarily fix a high price for gold, (which is done by placing it in a false position as a purchasing power,) and the government is the agent of this control, and conducts mints for the purpose of binding this power, then to say that there is a mint price for gold implies all the rest. And Mr. Gage's statement—"properly speaking, there is no mint price for either gold or silver"—is the artful dodge of a lawyer, who, when the weakness of his position is disclosed, would by a technicality make it appear that he is not there, in order that his opponent may be disconcerted, and, if possible, induced to expend his force where it may do less damage.

OUR country boasts of the most advanced Christian civilization, but there is not so great a farce on the face of the earth today, as the so called Christianity of America. The Lord Jesus taught the doctrine of the community of interests. If this principle is not applicable to our present needs and time; if this part of his gospel of peace and good will to men is to be expunged by men in as well as out of the church, whose palms itch for the personal accumulation of filthy lucre, then why not declare the whole of his gospel obsolete and impracticable for this world and age, or, for that matter, any other?

An Appeal to the True Nobility of Chicago.

BY REV. BERTHA S. BOOMER.

FOR ten years the disciples of Koresh have been subjected to public persecutions of most injurious character. Our enemies, with tongue and pen, have defamed our reputation for purity of life and righteous intent. Very little effort has been made thus far to answer the charges brought against the members of the Koreshan Unity. They are personally restful in knowing that the truth is mighty and will prevail. Steadfast loyalty to what is known to be true must bring a glorious vindication, when it is triumphant in the lives of multitudes.

Every citizenship has its true nobility. The favor now asked of that saving element of society, is an unprejudiced public hearing. The time is fast approaching for the universal spirit of inquiry to be met with authoritative declarations which must be the final answers of an absolute science to the queries of all who honestly desire to know the truth, that they may apply it to life.

On the Arch of the White City's noble peristyle, which so delighted the eyes of all nations, was this never-to-be-forgotten inscription: "Ye shall know the truth and the truth shall make you free." The disciples of Koresh know that this promise is being fulfilled to them. They know also that, in the order of law which makes manifest the choice of its own Almightiness, and from the standpoint of mortal observation, they are the weak things, and the base things, and the things that are naught, chosen to bring to naught the things that are, by the faithful declaration of the scientific truths upon which the Koreshan System is founded. These truths are being given to the world in due season, and will continue to be given by every means, natural and supernatural, evolved and involved from the life of the Lord Jesus, the Jehovah and Seed of Deity.

This world shall know the truth, and the truth shall make free every man saved by the love of it. The Koreshan System embraces truth in its every relation to every phase of life and death, immortality and incorruptibility. Its foundation premise is so absolutely scientific that it can be made self-evident to the most material mind; this foundation premise has been made manifest from a mechanically adjusted pivot perpendicular to the surface of the habitable earth, to which is related a mechanically extended air line at right angles to it. On the testimony of the facts revealed by such a line, extended and tested by every known device, the truth of the Koreshan System will forever stand.

Koreshans would urge the thinking public to withhold ridicule and condemnation, and aid in making manifest the essential truth concerning the form and functions of the physical universe. The money power is in dominance, and the demonstration necessary to satisfy critical investigators cannot be made without a liberal outlay of effort and money during existing conditions. Nothing could bring more honor and glory to Chicago in the records of the near future, than the act of befriending the scientific Teacher whom the world today ignores. The Lord Jesus embodied the philosophy of this truth in his life. This life was planted as spirit entity in the humanity prepared by the evolution of the Jewish age and prehistoric ages, to receive it. It was planted in them that the harvest of the Christian age might be its science, and a humanity ripened for its application to life in every domain. The light of true science is the glory of God, in which he is revealed to man as man, enlightened, perfected, Deified.

Chicago is to be the center of the world's secular commerce for thousands of years of the Golden Age soon to dawn in the light of Koreshanity. To become this she must be transformed by the power of a love for the divine truth concerning commerce and its true uses to humanity. She must become actuated by a motive the opposite of the greed of gain necessarily the dominating passion as long as our present financial system exists in power. Chicago, the new and greater Chicago, must be animated by the love of equitable distribution according to human needs. The fruits of national industry are for the well-being of the industrious. Chicago must become the center of the establishment of Equitable Exchanges of the products of labor, value for value, rated proportionably to the quality and degree of labor. To be educated in the truths that pertain to the creation of the greater Chicago, attention must be given to the foundation truths which must become her origin, and to their involved promises of a magnificence not entertained in any other system of thought.

The lovers of human redemption from all the degradations of sin, are therefore lovingly urged by the disciples of Koresh to test the foundation premise of the Koreshan System. Having learned the absolute truth of that, one must say: None but an instrument of divine truth could lay so true a foundation for a scientific belief that the Almighty is man-the perfected expression or Word of inherent Deity.

The law of such attainment is universal law, whose science cannot be obtained save from the one Scientist who can demonstrate his knowledge of the form and function of the universe.

It is surely due to the Teacher presenting such a system, that his scientific claims be tested by the crucial method which the premise itself determines. In the promulgation of the Koreshan Cosmogony, the attention of the world will be called to the fact that the truth concerning the form and function of the universe is known, the principles of the perfect system discovered, and the premise of that system demonstrated.

It is the selfish impulse that inclines men to compete with one another.

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Battle Hymn of the White Horse Army.

BY REV. ELEANORE M. CASTLE. .

"And I Saw, and Behold a White Horse: and He that Sat on Him had a Bow; and a Crown was given Unto Him: and He went forth Conquering, and to Conquer."

> O man, arise! no longer languish Beneath the curse you may remove! Look up, and see! beyond earth's anguish, God's promised sign in heaven above!

> > Full long have sin and sorrow schooled us; Full long grim Death has urged his claim, While we have worn the robes of shame, And Hate, and Self, and Hell have ruled us,

Arise! throw off the curse!
The heavens will lend us force!
Look up! Look up!
God sends His Sign!
The Rider on the Horse!

From Old the prophet tongues declare it— That in this day of sorest need, If only man himself will dare it, The hosts of heaven will intercede!

Then shall we bow to Death despairing? Shall coward fear still hold us slave To that fell power that feeds the grave—Because we shrink from noble daring?

Today at last we read the meaning Of words that tell what man can do! At last the power of Death is waning: O grave, where is thy triumph now?

For man today, through brave endeavor, May spurn the power the ages feared! Earth cried to God, and God has heard, And bonds of hell now bids us sever.

The Mystery of Loyal Discipleship.

BY LUCIE PAGE BORDEN.

WHAT profound pathos breathes from the simple words of the gospel narrative! The heart melts and tears well from the eyes at the thought of Him, the destined object of adoration to coming ages, the future centre of devotion to an admiring world, alone and deserted in the hour of his utmost need.

"They all forsook him and fled." No, surely not all; of the little band of disciples whom the Master himself chose, whom he loved and admitted to closest fellowship, surely some were faithful to the last. There was John the well-beloved, with his deep spiritual nature and philosophic intellect; there was Peter, noble, impulsive, affectionate, who above all others had vowed to be true, and James, earnest and zealous,—these three who stood nearest to the Lord, could they forsake him in the hands of his enemies? Alas! yes, for thus it is written; not a single exception relieves this sad portrayal of the weakness of human nature. Is it not strange that, when to the clear eyes of divine intuition the hearts of men were as an open book. Jesus did not choose men of very different calibre who would have followed him fearlessly into the presence chamber of Pilate?

There was, indeed, much excuse for them. Jesus at that time was apparently only a man among men; he had accomplished nothing beyond working a few miracles which might be explained on some other principle than his divinity; he had signally failed to inaugurate any popular and successful movement; in the eyes of the world he was a dangerous and seditious fellow; how could the disciples feel sure that after all, he might not turn out an impostor?

Well, suppose he had; suppose Jesus of Nazareth to figure in history only as an exposed and convicted anarchist. There is something in the human heart that admires loyalty and cries out that these men ought to have followed their leader to the death. He had made

certain predictions, very wild and extravagant, it is true, but were they not bound to stand firm until the issue proved whether such predictions were verified? Although, contrary to human experience, history records that Jesus did rise again after three days, just as he had foretold.

So it cannot be denied that the disciples were weak in the hour of trial; but some one has said that man's greatest glory is not in never falling, but in rising every time he falls. In the light of subsequent history, it is plain that his choice of followers which might at first thought seem an error of judgment on the part of Jesus, was a forcible illustration of the fact that "God hath chosen the weak things of the world to confound the mighty." These same men who for sook him and fled were the only ones in the world then, sufficiently receptive to the new gospel to be its channel of communication to the world. No doubt they had great faults, but Jesus took them as they were; he saw what the world could not see,—what they could not see in each other,—wonderful possibilities of attainment when the Spirit of Truth should thrill them. "As the sculptor looks at the stone and sees the angel in it, so the soul that is filled with divinity, looks at humantiy and sees in it the divine."

It is easy in historical retrospect to trace the line of conduct demanded by loyalty and truth—not so easy in real life to cling to a despised and persecuted cause. Would it be possible, in the face of the warning contained in this familiar narrative, for the same incident to repeat itself today, with the same sad record: "they all forsook him and fled"?

"How blest is he to whom is given The instinct that can tell That God is on the field When he is most invisible."



Christian Socialism is Communism.

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

The socialism Jesus Christ dug from the rock of justice has been long buried beneath Christian hypocrisy and human greed, and the day has at last come for its resurrection. The ashes of political corruption is now seriously agitated to the very bottom, and the phænix will come forth waving the flag of red—the emblem of brotherly love.—"Man without a Soul," in Social Democrat.

THAT the "man without a soul" should so far get his eyes open as to see and admit that Christ struck out a new political economy that is about to supplant and succeed the present hell-born competitive system, is an indication of progress. In his soulless (that is, lifeless) condition it is not wonderful he should not see that it was not socialism but communism which Jesus unearthed from the debris of Judaism. When he comes again according to his promise, he will rescue communism from the thraldom of so called Christian selfishness and greed, and establish it as the beneficent law of human activity for the golden age, upon which suffering humanity will soon enter.

No more wonderful is it that men without a soullife(and this includes all socialists, as well as other people of the present) should not understand what the color red symbolizes. "The life of all flesh is the blood thereof," said Jesus, and the color of blood is red. The color red then, is the emblem, not of brotherly love, but of the new life from above, that men must have in them before real brotherly love will be possible to them. That the phonix, symbol of life from the dead—arising in those who received the seed of the new and higher life in the beginning of the age—will destroy the old man, the old life, with its deeds of corruption, and in the outer world, the power to oppress and rob humanity, is well known The socialism of the present, talks to all Koreshans. much of the great example and life of Jesus, but it makes no effort, has no real purpose to follow that example and live that life, without which, talk amounts to little or nothing.

In the Editorial Perspective.

POR twenty-seven years the Founder of the Koreshan System has taught a theory of optics and physics which is the antithesis of the theories of modern science. It has long been a question as to how we perceive through the sense of visionwhat are the factors that enable us to see objects with their various shapes, colors, and hues? It has been admitted time and again that the usual theory of the motion or vibration of ether is not satisfactory. In 1870 Koresh made the discovery of the substantiality of energy, and that the scientific factor of visual perception is the generation and radiation of an attenuated nerve force from the eye. This reverses the usual theory; and now experiments prove the emanation from the eye, of a substance sufficient to make impressions upon a camera plate. This is in direct substantiation of the Koreshan science of optics. An Englishman has succeeded in looking an image of a coin onto a negative, first intently looking at the coin for a full minute, then steadily, in a room from which sunlight was excluded, for forty-three minutes directing the attention to a negative plate. After development of the negative he found a dim outline of the coin. The experiment was repeated with a postage stamp; for twenty minutes he steadily gazed at the plate—he actually looked a picture of the stamp upon the negative. This plate was reproduced in the London Amateur Photographer, a testimony of the fact that the visual substance generated in the cortical cells of the brain in response to excitement of the expanded optic nerve (the retinal coat) by the light from the object, at once reproduced that object, full size, by alchemic action of the substance upon the sensitive film of the photographic plate.

Co-operation is a gigantic success in the hands of controlling monopoly. The trusts have learned that centralization is a potent factor in amassing wealth—they are now in position to absorb all the lesser concerns, control labor and prices, and utilize every labor-saving invention for their own interests, so that they may get rich cheaper. The facts of the unparalleled

success of the trusts are evidences of what the wealth producers could do for themselves if once they could obtain the power! What the oppressed of the world need, is to determine their energies in the proper direction. A pivot of action must first be determined and located, and from thence gather the impetus necessary to overcome the oppression.

Modern chemistry does not admit of the conclusion that there is any real life in the universe, for it teaches that light, heat, color, sensation, force, combustion, thought, vision, and phenomena are really nothing but vibration—mere modes of motion, not substance of any kind, in any degree or quality. Vibration of what, then? Atoms, or perchance, rings of ether; that's all there is, just ether—the great ether god; it is supposed to constitute the power, energy, motion, sensation, and all other qualities, functions, and phenomena of all existence everywhere.

Although reared in wealth and luxury, the twin sons of the late Pullman are absolutely worthless, so much so that in his will the car magnate expressed his disappointment, and acknowledged them utterly unfit for business. He left them a yearly bounty, but willed them neither property nor principal. This is an illustration of the fact that if the world, without change of character, were placed in the enjoyment of luxury, it would result in positive injury. Modern social reform knows how to change neither the environment nor the character of humanity.

Effect is the result of cause. The various forms of government in the world today resided in the original empire in the glory of the past, before the fall of man. The new universal kingdom of righteousness must embrace the principles and laws of the unity of humanity, governing all peoples, not according to one standard, nor upon the basis of equality, but according to the various planes of progression of the several subdivisions of the human race.

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The micromotoscope is an invention with the kinetoscope effect, for the photographing of the blood in circulation and the corpuscles in transformation, as well as other activities of cellular life. With this instrument scientists will endeavor to "study the character of disease." They will spend thousands of dollars and years of time at such work, but not a single cent nor a moment's time will they spend in the investigation of Koreshan Science, which solves the very things they pretend to desire to know.

The mills of the gods of the modern criminal courts grind exceedingly slow—especially in the late trial of Leutgert on the charge of wife murder. After the expenditure of nearly \$20,000 for lawyers' jangle and war of scientific experts, the case is undecided, and must go through the process of another trial. Justice was only looking on from a distance—she is not present in any of the modern court rooms.

If Jesus taught the principles of communism and the doctrines of a Theocratic Kingdom, what relation exists between modern republicanism and the divine science of government, or between the life of modern politicians and the life of the Theocratic head of humanity? Absolutely none. The hope of the world is not through republicanism nor social democracy.

The worst condition the world can get into is individualism, the legitimate fruit of competism, when every one concludes that he must live for himself alone—that he is able to take care of himself. The commercial and religious world is full of the idea. It is opposed to organic unity; it is a state of chaos, it is anarchy.

The latest in the field of therapeutics is D'Unger's electromusic cure—a treatment of the nerve centers through the sense of hearing by the music, and through the sense of feeling by electricity, the two sensations being produced in unison.

A socialist organ advises everybody to "strike at the ballot box." We think it needs striking at. But strike deeper—the ax is laid at the root of evil, and the blow will be effective, and it will not be by striking by the ballot box nor at it.

The world today pretends to believe in Moses, but disregards the principles of his Theocratic system of government. Koreshanity promulgates the truth of the Mosaic Theocracy and the principles of the Communism of Jesus.

We see a good deal written about alchemy in astrological and metaphysical publications. We would like to have any one of such journals point out a single fundamental principle of the science of alchemy or law of transmutation.

The liberal Presbyterian Princeton College is said to be running a saloon for its students. We presume this belongs to the preparatory course; the students graduate in "higher criticism" and football.

It is better to live under the protection of organized capital than under the despotic spirit of labor unionism. Neither power will be found in the coming Imperio-Regal Theocracy.

If the people are in ignorance of the principles of government and social economy, how can they govern themselves, and what would be the benefit of "direct legislation"?

Our Correspondence Department.

(1) How are comets produced? (2) What causes the dark side of the sun? What is the cause of meteors?—O. W.

(1) Comets are produced by the rays of the sun refracting through fragments of belts of crystallic energies, producing an effect similar to an elongated focal point of lens refractions. These fragments move in spirals and soon plunge into the sun. (2) The sun is the impressed point of the universe; the surface of the earth is half light and half dark, and so is the central impression. Darkness is the reflex of light; the dark side of the sun is produced by the combustion there, as well as the light side. (3) Meteors are rapid materializations of metallic and ferruginous substances or energies descending from the sun.

Is it not the circular motion of the earth on its axis that holds the seas in balance as a grindstone will hold water as long as it turns around? Your scientists must hunt some other cause for their instrument running into the water, than the earth's concavity.—A. J.

The earth has no circular or rotary motion, as you suggest. Put water on a wheel and turn it rapidly, and see the water fly off quickly! We have proved the earth's concave form, and cannot afford to trump up an hypothesis concern-

ing an absolute fact; it would be like shutting the eyes and endeavoring to see. Study the question further.

H. P., Clayton, Ill.—What have you been reading and mistaking for Koreshanity? We do not advocate that the universe is coming to an end, but that it is eternal. You do not know what are our principles; this we judge by your objections to the religion and astronomy of the Koreshan System. The principles of organic unity in social economy cannot be understood without an understanding of the same laws in the physical universe and in the domains of divine activity. We are not promulgating a system adapted to human caprice or preconceived opinions, but a system that is true.

Mrs. V. T., Pittsburg, Pa.—Thanks for clippings from the *Dispatch*. We have seen the accounts of the great geodetic project before, and understand its purpose. Measurements of the earth's surface area or lines bounding areas, will never determine whether the earth is convex or concave. Don't you know that the same surface area would be contained within a spherical triangle of a given dimension upon a *concave* as upon a convex earth 8,000 milesin diametr?

Mrs. O. T., New York—Clipping from the N. Y. Sun duly received; had seen it before—see answer to Mrs. V. T., Pittsburg. When the universe becomes perfect it will be perfectly spherical; now it is prolate, with the southern hemisphere larger than the northern.

They Want the Weekly. Extracts from a Few of the Many Letters Received from Appreciative Readers

ceived from Appreciative Readers
of The Flaming Sword.

I am pleased to note that your excellent

paper is to be changed from a monthly to a regular weekly. This is indeed welcome news; it will fill a long-felt want to a large majority of its readers. Please do not fail to add my name to your regular list, as the subject matter in its pages has become so deeply interesting to me, as to make it almost indispensable—I must have it at any In conclusion, permit me to congratulate the management upon the glorious work of the Geodetic Staff in the survey completed on the Gulf coast of F.orida, the magnificent results of which, when universally known and properly understood, are destined to revolutionize all scientific and religious thought throughout the civilized world .- W. G. S., Washington, D. C.

I am in thankful receipt of your journal. I am earnestly striving to understand the Koreshan Cosmozony. Please send me your small pamphlets on the subject, that I may be able to give a fair expose to the readers of Trie Ord.—A. Sabro, Christiana, Norway.

I will renew my subscription so as to get the weekly. I cannot afford to miss the paper; it does me so much good. It is a light upon my path to life. I always look forward to its coming with great pleasure.

Please accept my sincere thanks for the September and October issues of your exceedingly valuable and interesting journal. I wish you great success. I shall be glad to receive it weekly.

FLAMING SWORD and circular received; also your cheering letter. Facts are stubborn things; scientists must yield to the Concave Theory when they witness such practical demonstrations.

I am very much interested in your publication; many things I do not fairly com-prehend, but as a whole it commends itself to me. I would not do without it for double its cost.

I send my new subscription to the weekly. We think it is a good idea to publish it weekly. The last issue was fine, and will make the orthodox people squirm.

Please send the paper hereafter as a weekly, instead of the monthly. As soon as it is published I want your book on As-

I am delighted to order change of my name from monthly to weekly list. Hope it will soon be a daily!

I have not yet received the weekly: I do not want my name dropped from your list by any means.

I am very much pleased with the Sword, and desire you to continue my name on your list.

How pleased I am to note that you are arranging to publish the Sword weekly.

The weekly FLAMING SWORD is not yet received; I am very anxious to see it.

I like the paper very much, and do not want to be without it.

Best wishes to the Sworp and the cause it represents.

I shall appreciate the weekly Sword very much.

My choice is the weekly instead of the

monthly.

I shall be pleased to have it weekly. I like the paper very much. ~~~~~~~~*~

Miscellaneous Notes.

\$15,000,000 in gold, silver, and gems are reported found on the Island of Cocos, treasures of the older Spanish colonies in South America.

The phonoautograph, by Leon Scott, was a sound recorder, and gave Edison the idea of the phonograph.

Peary has returned from Greenland with the great meteorite he discovered four years ago.

The United States government is negotiating with Denmark for the purchase of Greenland.

The world is being startled by announcements of the manufacture of gold.

It is reported that Andre has sailed in his balloon over the North pole.

Astronomers are preparing for the total eclipse of the sun in May, 1900.

Marconi, the young Italian scientist, is telegraphing without wires.

Hundreds of miners are reported destitute on the Klondike.

Henry George, the single-tax advocate died recently of apoplexy.

Trolley cars have been introduced in Cairo, Egypt.

The Yerkes Observatory was dedicated October 21st.

4,062 U.S. pensioners reside in foreign countries.

It is claimed that Lord Salisbury is a Socialist.

George M. Pullman will pull men no more.

Ireland is again threatened with famine.

Thoughts From the Reform Press.

A Lesson From The King Of Siam.

Though tolerant of Christianity, he has a keen eye to the hypocrisy of some of its professors. During one of his visits abroad he stayed for some time in Singapore. While there, an English friend asked him if he would like to see an English church service. The king replied that he would be pleased to, and with the intention of visiting the cathedral he set out in company with the gentleman. On arriving in the cathedral grounds, he found a number of Chinese coolies sitting outside in the broiling sun, pulling the huge punkahs to keep the worshipers cool. He stopped abruptly, and then turning to his guide, remarked: "If you Christians can't worship your God without keeping a number of heathen toiling in the sun, I have seen enough of your church service outside the walls." It seems to us that Christians have as much to learn from such "heathen" as King Chulalongkorn of Siam .- New Age.

Kitchen Run By The City.

A huge kitchen and restaurant, owned and operated by the municipality of Grenoble, France, have been in successful operation for nearly fifty years. The city supplies meals to its customers at their homes or in its restaurant. All of the provisions served are of the best, and the service is excellent. The dining rooms are of several grades, so as to suit the size of every purse. For three cents a man may get bread and soup, or for twelve cents he may procure a full-course dinner. Pure wines are served at eight cents a quart. The city does not make any financial profit from the restaurant, although it serves 15,000 meals a day, for the charges are based upon actual expense, with a slight amount for cost of utensils and repairs of the building .- New Time.

The competitive system means a struggle as to who can secure most profits. All wealth is produced by labor applied to land. The wage system is bad in theory and in practice, and means that labor gets just as little of its products as it can be induced or forced to accept. As labor has to support the whole superstructure of society, it is clear that enormous profits are filched from it, the wages paid bearing but a small proportion to the value of the product.—The Worker, Sydney, Australia.

Books and Periodicals Received.

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President John Smith, the Story of a Peaceful Revolution, by F. U. Adams, editor New Time, C. H. Kerr and Co., 56 Fifth Ave., Chicago, Ill. 300 pages, 10

This work in the form of a story, is having a wide circulation. It presents a vivid picture of the world under the present form of government, and contrasts it with the condition of things after the election of President John Smith, the Nationalist. It is written from the standpoint of a supposed condition of society in 1920, after the peaceful revolution is over. It is along the usual line of socialistic reform through the ballot box, containing the elements of the Social Democ-

Taxation Abolished, by J. O. Murray, Boise, Idaho. Price 25c.

This is a late work on reform, advocating a plan of relief of business and labor. It confesses that the plan would not interfere with existing institutions. but that it would abolish taxation, usury, and crime, and increase the happiness of home and the usefulness of public schools. Sociologic students who are collecting a variety of schemes for reform might add this work to their library.

The Fall of Lucifer: And Other Essays and Poems, by W. D. Sharpe, M. D., H. A. Copley, publisher, Canning Town, London, E., Eng., 250 pages, \$1.00.

Written from the standpoint of Mysticism. Contains some good thoughts, but mostly fallacy-an indefinite summing up of things the author does not know concerning theology, the laws of life, human progression, etc.

Raphael's Almanac, W. Foulsham and Co. Ludgate Hill, London, Eng. Price 25 cents.

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Popular Science, News, Nature, Chemistry, monthly, 32 pages, 108 Fulton St., New York City.

The Annular World, astronomy and geology, by I. N. Vail, Pasadena, Cal.

The Altruist, monthly, communism, 2819 Olive St., St. Louis, Mo.

The Adult, monthly, sex reform, Bedford Row, London, W. C., Eng.

Personal Right, human liberty, 3, Victoria St. London, S. W., Eng.

Notes and Queries, curiosities of literature, Manchester, N. H.

The Monist, monthly, by Dr. Paul Carus, Chicago.

The Boston Investigator, freethought, Boston, Mass.

The Voice, weekly, prohibition, New York

Observer, science and society, Chicago, Ill. The Social Democrat, Chicago, Ill.; American Nonconformist, Indianapolis, Ind.; The Cleveland Citizen, Cleveland, O.; The New Church Messenger, New York City; Boston Ideas, Boston, Mass.; Freethought Ideal, Washington, Kansas; New Unity, Chicago, Ill.; Manifesto, E. Canterbury, N. H.

Exchanges!-If the name of your paper does not appear in this column, it will—others mentioned next week. We extend this courtesy to you, expecting return of courtesy—exchange and mention.

* * Godey's for November.

Godey's Magazine for November is an Autumn Fiction number. The leading tale in this unique issue, is a bright, vigorously-told Thanksgiving Day story, "The Yielding of Hezekiah Craddock," by Laura S. Porter, superbly illustrated by Jessie S. Willson. Among the other strong and charming stories of this number are the following: "Ælfthryth," an historic tale of King Edgar's theft of his favorite's wife, by Thomas Swift; "The Triumph of the Poor Relation," by Charles Edward Barnes; "Off the Horn," a tale of the South Arctic, by T. Jenkins Hains; 'When the Prunes Came In,' a California tale full of pathos, and a droll skit by Tom Hall, the popular humorist. Mrs. Latas's serial, "The Temptation of David," concludes in this number.

There are several important articles

of general interest; among these, "Centennial of The American Navy," by James M. Whiton, is prominent, and deals with the history of our nation's first great warships, pictures of which are given with the text. John R. Musick concludes his interesting series on the Hawaiian Islands and their people. The literary contributions of this number are a critical review of the works of George du Maurier, and an article on the work of a new "Poet of the Civil War." The Editor contributes a terse history of the origin and development of "Our National Thanksgiving Day," based upon the best authorities.

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The Editorial Staff and Corps of Contributors,

Under the editorial management of Prof. U. G. Morrow, Editor-in-chief, and Evelyn Bubbett, Associate Manager, consists of a number of excellent writers educated in the principles of Koreshan Science. Our readers are already familiar with the writings and work of Prof.

Morrow in the Astronomical and Geodetic field, and will appreciate his articles, appearing with credit in the department of contributions to The Sword, and as the uncredited paragraphs in the Editorial, Question, News, Review, and other departments. The long experience, faithfulness, and efficiency in eight years' management of The Sword, on the part of the Associate Manager, is an additional guaranty that the pages of The Flaming Sword will be filled with only the best efforts of the editorial representatives of the Koreshan Cult.

Personnel of the Contributing Staff.

Among the Corps of Contributing Editors may be especially mentioned Rev. E. M. Castle, of the Koreshan University System, whose very excellent articles on religious, educational, and other lines are especially forceful and instructive: Prof. O. F. L'Amoreaux, Ph. D., with his bold strokes at the fallacies and corruptions of the religious and political world; Rev. Bertha S. Boomer, President of the Society Arch-Triumphant, whose appeals to the honest truth seeker possess a peculiar interest and influence in our propaganda; Lucie Page Borden, who contributes articles especially desirable because of their extraordinary literary merit. Our readers are always pleased with the apt and caustic criticisms of modern theories and institutions, by Amanda T. Potter, with the Pungent Paragraphs of John S. Sargent, and with the treatment of general topics by Mary Everts Daniels.

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Vol. xii, No. 2.

CHICAGO, ILL., NOVEMBER 26, 1897. A. K. 59.

Whole No. 261

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Labor Unions and Moneyed Corporations are Anti-American.

WE are about entering upon the hour of desolation. It is not our province to sympathize with either party to the great coming struggle. The wage slavery system, which the bondholder hopes to perpetuate, is fostered as much by the slave of wages as by the capitalist slave-driver.

We will not attempt to define processes through which catastrophe may be averted, for there is no escape from the impending social cataclysm. The causes which conspire to the breaking up of the fountains of the great deep may be specified, not for the purpose of diverting the operations of the natural laws of progress, but for the education of the generations to be benefited by the prescient and premonitory record of signals which may be read by those who run.

The struggle for the financial supremacy of the world by the commercial vultures, and the struggle for bread by a rapidly increasing class, multiplied through the corporate and rapacious craving for redundant accumulations, have but one possible culmination. We do not advocate a terrible conflict between the bondsmen and their slaves, but we predict the inevitable termination of a Godless purpose on the part of the millionaire who aspires to become the billionaire, and the soulless and infidel combinations of laboring men forced into the creation of labor unions for self-protection and the right to work and live.

A government should be strong enough to regulate the relation between capital (so called) and labor. Our government, conducted in the interests of politicians and parties, has not the moral courage to confront the greatest danger to the integrity of the Union, for fear of the loss of political prestige. Because of political corruption and the growing aspiration for political honors,—also the emoluments which accrue, not from

salaries provided, so much as from the opportunities afforded to dispose of one's honor to the highest bidder, the conflict between capital and labor assumes broader, more dangerous, and national proportions.

The manipulators of party aspiration and effort behold two horns of power, both of which they regard as essential to political sovereignty. It so happens that the two horns are not on the same bull. The interests of the money power and the common voter are not the same, nor can they ever be under the system of competism. These constitute the Scylla and Charybdis of the political ship, and from the peril of these dangers there is a constant desire to escape.

It is the pretense of party servility to the laboring masses for their political support, that renders it possible for a gang of cut-throats, largely composed of an un-Americanized and ignorant rabble controlled by designing leaders, to terrorize independent American citizens and force them into associations from which every impulse for personal liberty revolts. Were it not for the fear of losing political support, it would not be possible for organizations to exist, by which the rights of the individual citizen are constantly menaced, and the lives of individuals jeopardized.

A government has the right to prevent combinations of labor and the combinations of so called capital against the interests of the individual and the mass, but no government has the moral courage to correct their flagrant abuses, therefore we say there is an impending cataclysm. This is one phase of the plague of frogs typically portrayed in the liberation of the Israelites from their Egyptain bondage. We have no sympathy for either the bondholder or the equally tyrannical labor union. All these things are in doomed the coming destruction of the money power.

"Christian Science" a Consummate Humbug.

It is seldom that Chicago has seen such a sight as was yesterday presented at Fortieth St. and Drexel Boulevard. It was the occasion of the dedication of the First Church of Christ, Scientist, of Chicago. The most remarkable thing about this dedication was the attendance. People came from far off California, New England, and Canada. The number was so great that in order that all might partake, there were three sessions during the day and one in the evening, and all members requested to attend only one session. At each session the building was crowded with enthusiastic, earnest, eager people.

It is for the observer and philosopher to inquire why this was so, and why an obscure company of worshipers, which a very few years ago could not fill Kimball hall, are now dedicating a beautiful church, which, though it cost more than one hundred thousand dollars, was entirely paid for before its doors were open to worshipers. Certainly the crowds were not there because any great preachers or leaders were to be present and thrill them with eloquence or teach them new doctrines, for there was no preaching. There was an epistle from Mrs, Eddy, whom they call the mother of the church; there were

two or three other papers read, and this, with prayer, music, and the reading of the Bible and Mrs. Eddy's book, constituted the services.

It must be that something more than all this brought together such a large, eager, and happy throng. The answer was to be seen in their countenances and the touching words that passed from lip to lip. They felt they had found something that had been hidden away from the world—an idea, a great thought—that was to conquer and bring about the reign of righteousness.

Whatever any of the rest of us may think of that idea or of the Christain Scientists' ways, if honest, we must believe that they are in wonderful earnest, and have an abiding faith that has seldom been manifested since the early days that followed those of Pentecost. They believe that truth—love is all powerful and will conquer all. They seek not in the ordinary way to proselyte, but calmly abide in the faith that truth will prevail and all will come to them. Believing thus it is no wonder that they came across the continent to witness a great step in the anticipation of their hopes and expectations.

20

Seen from this point of view; the event will afford food, not only for thought, but deep study. Perhaps what the world has so long laughed at is only the precursor of wonderful things for sinful and suffering humanity.

THE above froth is an editorial from the Chicago Inter Ocean of Nov. 15. The "Christian Science" body is made up very generally of the most irreligious, infidel, and atheistic people on the face of the earth. A greater fraud, or a worse prostitution of the Old Testament and the gospel of the Lord Jesus, was never perpetrated in this or any other age, than the gigantic fallacy miscalled "Christian Science." It is an emphatic denial of the personal Messiahship of the Lord Jesus, the substitution of an invention of the devil, regarding immortal life, for the pure gospel of Christ, which declares immortality not to be inherent in man, but only possible through the application of certain principles which will insure immortality through a transformation of the mortal body.

So called "Christian Science" is the consummate humbug of the age. We do not deny the possibilities of mental healing under the influence of the various manifestations of pneumic and psychic energy, but whether it be called faith cure, mental science, hypnotism, psychology, suggestion, mesmerism, or "Christian Science," it is all the same general exercise of the mental forces, and may be exhibited with equal facility by the one who, in a maudlin way, believes in the Lord Christ, or by one who may be an avowed atheist. We do not deny the rapidity with which Eddyism is honeycombing and disrupting the modern church, for we know it to be one of the disintegrating factors of the coming dissolution,

one of the potential elements of the hydra-headed monstrosity—modern Christianity. That it is a precursor,—a curse going before the final breakdown of old theology, a potential disintegrator,—we hasten to admit; and we congratulate the *Inter Ocean* upon its happy phraseology, in commenting upon the wonderful possibilities to succeed this precursor. We remember that the assembling of the rabble at the instigation of Judas Iscariot was the precursor of the wonderful things following the death and resurrection of the Lord.

Mental healing is within the province of science, but "Christian Science" so called is emphatically antichrist, the most pronouncedly so of any phase of modern conception; therefore it is not strange that one of the leading monopolistic papers of Chicago should champion this product of the nethermost hell. No "Christian Scientist" has ever made a suggestion of anything that was ever to conquer or bring about the reign of right-eousness. In the last chapter of Revelation, fourteenth verse, it is declared: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"Christian Science" so called is not Christian Science by any means. The science of the Decalogue, or the knowledge of the principles by which immortality may be acquired, or, in other words, a knowledge of the principles that will enable us to transform this mortal to immortality and this corruptible to incoruption, and thus through metamorphosis to become the sons of God, is the genuine and only Christain Science. The world must look beyond Eddyism for such a consummation.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Science of Organic Unity.

BY PROF. U. G. MORROW.

NO one having given the subject of the world's condition a moment's thought, will assert that the nations of the world are governed according to the principles of equity and justice. Humanity the world over cries out for something better. There are attempted reforms everywhere, in all lines of human relations—in commerce, in the moral and social world, in religion, and in science; in every domain of human activity there is a growing desire for a change—there is an instinctive hope expressed among all people, that a new era is about to dawn upon us. The evidences that the world is cumbered by the powers of oppression and obstructions to progress, are too numerous for any sane mind to argue that the "present evil world" is righteous.

Humanity is in a state of chaos and inharmony; in such a state there can be no economy of either physical or mental energy. The many forms of government existing today, show conclusively that the

science of government is not understood nor applied by those in power. The nations are selfish, and a slight breach of diplomatic etiquette will arouse the wild spirits of jingoism. The thousand religious sects evince the utter lack of comprehension of the laws of life, or human origin and destiny. In the field of social reform there are thousands of plans and schemes proposed, all the way from protective tariff to anarchy—all these are conclusive evidences that the world does not enjoy the fruits of the highest civilization!

There are specific principles of organic unity, which must be understood before the golden era of universal hope is possible. The application of these principles in all spheres of human life and existence, must constitute the prime factor of the great transformation from the present chaotic conditions to the state of unity of humanity. Neither republicanism nor social democracy can define what these principles are. The

science of organic unity has been discovered, and specifically defined and formulated by the Founder of the Koreshan System of Religio-Science.

Every circumference of expression is specifically related to the center from which emanate the forms, energies, activities, and functions of the environ. The human body is an organism—a structure built in accordance with the laws of organic unity, the specific relation of every part to the central governing brain cell. Destroy or disturb these relations in any way, and the insanity, sickness, or death of the man results. Every fibre and corpuscle of the human body must be obedient to the government of the structure; all the activities obtaining there must be for the purpose of contributing to the welfare of the entire body. Here we find no independence of action on the part of a single cell of the entire system. When the corpuscle reaches the plane of desire to act alone and move in accordance with its own desires, it is ready to pass into dissolution -it is in the last stages of its existence.

The universe is a great cell. The pivotal point of the physical cosmos is the astral nucleus at the center of the earth. The activities of the great alchemicoorganic structure are regulated by the central sun; all the energies utilized in the great hollow of material existence emanate from the alchemical ruler of the material cosmos. All the atoms of matter of the universe vibrate in unison, in obedience to the laws of perpetuation of the whole. We often hear it said that what is true of nations is also true of the viduals composing the nations. The character of nations is determined by the character of the people. The viduals of a nation can no more disregard the laws of organic unity without endangering their own and other's welfare, than a corpuscle of the human system can act independently of all others without harm.

In the physical universe, in the human body, in every plant—in every living organism, there are manifest the principles of monarchy. In every organic structure there is one supreme governing center; organic unity could not exist without it. In all the realms of the universe, in physical science, cosmogony, or physiology, there cannot be found a single evidence by which to prove the correctness of the so called principles of republicanism; and any attempt to reconstruct human society upon any other basis than that of the demonstrated laws of organic unity obtaining in the physical cosmos in all its forms of life and relations, will result in failure.

Moses was not able to establish a system of government until he understood "the pattern in the mount;" that pattern was the pattern of the human body and the physical universe, and the government he founded was a Theocracy. The Social Theocracy of the Koreshan System is in agreement with and is demonstrated by the most absolutely scientific evidences, and cosmical and physiological laws. We look for and work for the coming Kingdom, the hope of which was instilled into the minds of the early Christian church; and today it should find a response in the heart of every mind entertaining a belief in the teachings of Jesus the Christ. No believer in the teachings of the Lord Christ can argue for any other condition than that of a glorious and practical kingdom, headed and ruled by divine beings—the Gods; and no one from a scientific standpoint can suggest any other form of government than that manifest in all expressions of life on every plane of existence. No advocate of any other system of social reform can present a single scientific or Biblical proof in demonstration of his claims. The teachings of the Koreshan System concerning social economy are scientific and irrefutable.

The Real India and the Real America.

BY REV. ELEANORE M. CASTLE.

In front of a group of the grain sellers, mostly plump, laughing, women, squatted a child, picking up kernels of grain from the dust of the road. The contour of every bone in its body protruded through the harsh, lifeless skin. It looked heedfully on this side, then on that, and picked up grain after grain, slowly and yet eagerly. It put each new acquisition into a fold of its girdle. Ten feet away were the overflowing baskets; but the full-fed, laughing bunniah women offered the dying child nothing; the idea of so doing never entered their minds. what was almost as strange, it never entered the mind of the child either. These Indians (except in the case of blood relations) are totally destitute of all human feeling for one another; they neither feel it nor expect it. Had this child had some coppers with which to buy of the bunniahs, the latter would have taken what advantage they might of its ignorance and helplessness to cheat it out of its fair measure. There is no conception among these three hundred millions of what we understand by humanity; they do not exercise it, they do not ask it, and they cannot comprehend it.

THUS writes Julian Hawthorne, the Cosmopolitan's special commissioner to India, in the September number of that magazine. Righteousness consists in condemning the heathen. And how reprehensible in our Chris-

tian eyes is this manifestation by the "Aryan brown" of a very familiar trait of human nature—the ability to endure with equanimity the bad estate of others. Mr. Hawthorne is evidently smitten with a sense-compelling to such indignant expression as may be seemly-of the callousness of those who, plump and merry, think not to share their substance with the lean and miserable. Where in Christian lands he has seen tradesmen giving away goods to the needy without a monetary consideration, -or even forbearing to exact the customary profit, which is merely limited by the merchant sense, taken colilectvely, of what the purchaser will stand,—he fails to indicate. To be sure, often there is bestowal of good in the name of "charity," by our shrewd business men, because a show of generosity pays in the way of advertisement, and advertising is good "business"; but who will contend that business is conducted for other than monetary consideration? The benighted East Indian is not skilled in this fine art of Christian lands, but we should have forbearance for his lack in this regard, remembering that he did not have the opportunity to become leavened with the leaven of the Pharisees, not having been in the line of that development.

And the native simplicity with which Mr. Hawthorne comments on the lack of brotherly love among "these Indians (except in the case of blood relations)," would lead one to imagine that he went to India from a land where conditions of equity obtain, by virtue of the loving-kindness of the inhabitants, and where none revel in luxury while others wallow in misery. As a matter of fact, the fierce contrast between the bunniah women and the starving boy may easily be paralleled any day in any city of the United States. A recently published incident may serve for illustration. A party of gentlemen were dining at a fashionable restaurant in New York. Suddenly the window of the room was thrown open from the outside, and the gaunt, haggard face of a man standing in the alley without appeared. He said, "Last night I pawned my coat to buy a loaf of bread for my wife who is starving." Only this—and disappeared. There was a commotion within, the police were summoned, the window was hastily lowered and secured by the restaurant attendant, and—the banquet proceeded. But one person present had lost his appetite for the dainty fare; and he it was who told the story. The gaunt man did not ask food of the feasters,-did not seem to expect it,—to do so apparently "did not enter his mind.

To condemn man's inhumanity to man in India may increase the self-satisfaction of the Pharisee in America, but it does not explain just "what we understand by humanity," in view of the fact that thirty thousand

persons were destitute in Indiana, while mine operators calmly held out against the demand of men for a bare living wage, and unarmed men were shot down in Pennsylvania for presuming to continue a journey along the public highway against the tyrannical command of a bullying sheriff. When it can appear to the satisfaction of those who administer our laws, that for a band of men to march along the roads of the country constitutes rioting, it is time to tear in pieces the Declaration of Independence and burn the Constitution of the United States as so much waste paper, and cease talking of "this favored land" and holding up the bad condition of foreign lands to the pitying gaze of "blessed America."

Considering these conditions and the present social state of America, there is exquisite, although we give Mr. Hawthorne the credit of its being wholly unconscious. irony in the closing sentence of the paragraph quoted: "There is no conception among these three hundred millions of what we understand by humanity; they do not exercise it, they do not ask it, and they cannot comprehend it." There is a large and increasing number of thinkers in enlightened America, who find difficulty in comprehending it. But perhaps the cruelty exercised by the possessors of material wealth—which is power in Christian America—towards the anxious, toiling millions should not be laid to the charge of inhumanity, and may as readily be explained as the conduct of the Irish constable, would they but condescend as did he, to "render a reason." when, after using his weapon unmercifully on the prisoner, he endeavored to vindicate his real tenderness of heart and soothe the wounded feelings of his victim by explaining, "It's not because I hate ye that I bate ye, but because I've the authority to do so."

The Factors of Human Progression.

BY LUCIE PAGE BORDEN.

Chorus:

Prometheus:

THE sense of justice inherent in the mind of man, demands some adequate solution of the inequalties of human destiny which constitute the real tragedy of existence, whether they find expression in a frenzied popular outbreak like the French Revolution, a heart-breaking story like "Les Miserables," or a modern strike.

Leaving out of consideration mere worldly success and looking beyond material things to mental and moral endowments, the unequal distribution of spiritual gifts offers a no less perplexing problem. How is it possible to explain the apparent cruelty of a Creative Power that brings into existence, as has been computed, three thousand millions of commonplace individuals to one genius like Shakespeare or Beethoven? Glancing backward over the small arc of human progress represented by all known history, it is plain that every age has recognized this source of the world's pain and has pondered the mystery. According to the Greeks, blind chance presides over the destinies of mortals; it is useless to

question or repine when, to quote the words which Æschylus puts into the mouth of Prometheus:

"The destined course of things
Fate must accomplish.
Though art be strong, necessity is stronger."
"And who is lord of strong necessity?"
"The triform fates and the sure memoried furies."

Stoicism is the only refuge for humanity, subject to the caprices of the gods who are tyrants modeled after those of antiquity. The Greek theogonists had little conception of the value of the individual life, or of man as the free determining person.

Passing to the present age and comparing the opinions of representative writers on the subject, we find that the tendency is to exalt humanity, to place a just value on individual pain, and to seek not only the highest good of the greatest number, but so far as possible, the highest good of all. But is the problem solved? "That, nobody expects to do," says one writer; still, many have attempted and all desire its solution. Em-

erson has stated the case very clearly: "Look at those who have less faculty," he writes, "and one feels sad and knows not what to make of it. Almost he shuns their eye; he fears they will upbraid God. What should they do? It seems a great injustice." The compensation which Emerson finds to reduce these mountainous inequalities, rests in the idea that the heart and soul of all men are one, and the men of genius, Jesus and Shakespeare, being fragments of the soul, all men may freely appropriate them through love.

Loving appreciation of greatness in others is, of course, only second to being great oneself; but what of the sordid, brutal masses utterly incapable of appreciating either Jesus or Shakespeare? Emerson's theory is not broad enough to reach the depraved and vicious. No modern writer exceeds George Eliot in her recognition of the transcendent value of human pain. She has somewhere expressed the thought that the misery of one casts so tremendous a shadow as to eclipse the bliss of ninety-nine. The poetry and pathos of the commonplace form her message, and she always refused to adopt the quantative view of human anguish. "Our subtlest analysis of schools and sects," she writes, "must miss the essential truth unless it be lit up by the love that sees in all forms of human thought and work, the life and death-struggles of separate human beings." Her sympathies go out, not to the fittest who survive, but to the unfit who perish in the struggle for moral and spiritual as well as physical existence. Her view of the question under consideration is, that the possibility of moral greatness in the humblest man, quite offsets the matter of genius. Her solution, in the last analysis, is as inadequate as Emerson's, because, far from the possiblity of moral greatness being inherent in every man, there are souls as incapable of attaining it as a star that revolves in some lesser orbit is incapable of breaking away from its own little circle, to sweep around the sun. What of the souls born tainted? What of alcoholized brain cells and kleptomaniacs? The spirits that entered into the herd of swine had been human, but they sought their own level on the animal plane of existence.

Modern society recognizes and compassionates as never before, the sum total of suffering represented by the three thousand millions of insignificant, nameless lives, but is powerless to account for them. The analogy which modern science draws from nature is especially disheartening. Tennyson reflects the zeitgeist in the familiar lines:

The wish that of the living whole No life may fail beyond the grave, Derives it not from what we have—The likest God within the soul?

Are God and nature then at strife, That nature lends such evil dreams? So careful of the type she seems, So careless of the single life;

That I, considering everywhere Her secret meaning in her deeds, And finding that of fifty seeds She often brings but one to bear, I stretch lame hands of faith and grope, And gather dust and chaff and call To what I feel is Lord of all, And faintly trust the larger hope.

Here is the attitude of the world-groping in doubt and perplexity. The Koreshan System claims to present a reasonable solution of the problem. With a new exposition of the laws of involution and evolution, it incorporates the idea of reincarnation as a scientific fact promulgated, but not rightfully presented, by Theosophy. The genius is the involution of the Christ, the one seed out of fifty, that bears fruit. According to Koreshan psychology, the mind of man is an aggregation of spiritual entities, and the genius but gathers into himself the higher spirits from the millions in a lower grade of experience, that he may return them again in a spiritual baptism at the end of the age, thus becoming the Savior, the Deliverer of the race, the firstborn among many brethren. For instance, such an intellectual prodigy as Shakespeare may represent one embodiment of the Christ spirit in its progress toward perfection at the close of the cycle, when it reappears as the God-man. Viewed in this light, the Genius becomes the servant of all. "He that is greatest among you, let him be your servant." Royalty, in the heavenly sense, consists in ability to impart higher truth. As for the millions of obscure and forgotten lives, the souls born tainted, the human wrecks tossing in the sea of humanity, is it not enough to learn that each one is on its way to ultimate perfection, to the very life and intellectual status of God? The inequalities of human condition and endowment arise from the fact that all degrees of mental and moral evolution always have and always will exist side by side. Every man in running his cycle of development, passes through all grades of experience. In each embodiment, after a longer or shorter sojourn of rest in the spirit world, the central ego gathers to itself a different combination of spirits; hence reincarnation is only partial.

Life on every plane is produced from the worn-out elements of the plane above, and is renewed and perpetuated by the appropriation of the better elements of the plane below—the debris of the God-kingdom descends to produce man. After accumulating experience through countless embodiments, man ascends to renew the life of God. This process of the interchange of energies is orderly, constant, and eternal. There is no injustice and no waste in the divine economy. Looking upon the unwritten tragedy of man's suffering, humanity cries out in anguish, why this waste? And divine Wisdom ever answers: "Against the day of my burying is this done." This sordid, commonplace humanity is being prepared as a receptacle for the Christ consciousness; it will one day awake and be satisfied in His likeness.

"There is somewhat divine in the voice of fable," and the old Greek myths embodied, each, some higher truth pertaining to universal life. The story of Prometheus, Forethought, the Provident, he who looks before to provide, who filched divine fire from the gods

and taught its use to mortal men, thus incurring the wrath of Jove, points in its deepest sense to the descending Christ spirit, the Provider who comes down into the race to bring divine truth to man. In this descent, he incurs sin with all its fatal consequences, and suffers in the flesh all the ills of sinful humanity, chained to its

evils as Prometheus was chained to the rock. Many writers believe that the "Prometheus Bound" of Æschylus was originally the middle play of a trilogy, and that the last showed a reconciliation between Jove and the Titan, as the Christ is finally reconciled to the interior spirit and becomes one with it.

Imperative Need of Genuine Fortitude.

BY MARY EVERTS DANIELS.

THERE are people who have so little intellectual or moral courage that they dare not reason about the things which they are directed by their teachers to believe, much less do they dare to come before an antagonistic world and assert the truth. True courage is born of true principle that enables its possessor to court investigation and meet the keen shafts of criticism, if so be that strength of purpose may be gained, necessary to an activity fruitful of good works.

In times of advanced scientific and religious thought, when the fruitage of the old era is to be garnered and the seed for the new is to be disseminated, a great degree of courage is demanded that new and startling truths may be presented to a skeptical world, truths which demonstrate the correctness of the theory presented, despite all opposition.

Today Koreshanity presents to the world a scientific religion that will overturn all preconceived ideas of either science or religion. The Christian church has grown old; its habits are fixed. Interwoven with its every bone and sinew, permeating the blood and vibrating every nerve, is the prejudice of sect and creed, and it is like drawing the eye from its socket to convince a so called Christian of the fact that there is an error in his creed. He has no conception of religious progress, no idea that his thoughts can expand beyond the stone walls of the edifice he calls his church, therefore he is content to live on the common plane, which becomes barren for lack of cultivation.

Two thousand years ago, the Jew was just as stiffnecked as the Christian of today; but the true Christ religion made its bold stand, and the few triumphed over the many because they were in the right; they dared to be true to their convictions; dared to labor that the new branch might spring forth from the Judaistic tree, bearing the name of Christianity. The old tree was dying; another was ready to fill its place. Christianity too has waxed old; it has mingled its blood with the heathen, and committed adultery with its pagan neighbor. It is time that a saving Branch should "grow up out of his place," in order that the religion of God may not be utterly destroyed.

There is a demand for energetic, determined workers in the field. Hearts full of courage are needed, for the king of this world, standing behind the modern church, "has appointed daily provision of the king's meat and the wine which his subjects may drink." The world needs a Daniel who is determined not to defile himself

with that which this king has prepared; one who neither worships nor asks favors except of the God of Israel. Where is the one who will dare to fearlessly go forth, with purpose true, and strike at the root of the tree of evil, that the evil may be transformed, and the new humanity come forth in all its glory?

God works through man, therefore the age needs men of action, strong men who possess opinions and the will to do what is right.

"Tall men, sun-crowned, who live above the fog."

Satan and his hosts are defying the little army which is struggling to maintain this right, but if they "will not defile themselves with a portion of the king's meat, neither with the wine which he drinks," then will new strength be given them, and through the power of Koreshanity they will be enabled to burst the bonds of prejudice and stand forth proclaiming the principles that will lift man from the depths of degradation and place him upon the solid rock. Decision of character is needed, and brave hearts and strong hands that will bear our banner—"The Red, Green, and Gold," on to victory.

It is related that Pizarro, the conqueror of Peru, in one of his reverses was cast on the Island of Gallo with a few of his followers. When his men were in a starving condition, two vessels arrived from Panama containing relief, and he was persuaded to abandon his object. Now came the test of his strength of character, and the determination of his earthly destiny. Drawing his sword, he traced a line with it on the sand, from East to West; then turning toward the South he said: "Friends and comrades; on that side are toil, hunger, nakedness, the drenching storm, desolation, and death; on this side, ease and pleasure. There lies Peru with its riches; here, Panama and its poverty; choose, each man, what becomes a brave Castilian. For my part, I go South." saying, he stepped across the line. He was followed by eleven others, and Peru was conquered.

Koresh has traced a line with his Flaming Sword; he has depicted the true condition of both sides, saying, Choose ye. each one of you, what becomes a brave Koreshan. Who will dare to defy Satan and his legion of emissaries? Who will have the courage to endure toil, hunger, and persecution, and be willing to sacrifice every tie for the truth's sake? Who, in the supreme hour of trial and tribulation, when martyrdom, perchance, confronts him, even as it did the faithful followers of the Lord, will dare to be true to those principles of heroism which render triumphant, through sacrifice, the aspirations of the soul?

In the Editorial Perspective.

SWEDENBORGIANS are taking great interest in the astronomical investigations and nomical investigations of the moon and planets. They are seeking to prove that their interpretations of the writings of Swedenborg are correct. The way they do it is to suppose first that Swedenborg wrote of the inhabitants of the physical moon and planets in his descriptions of the moon people, the Mars people, and other planes of human life in the world, then look about to find some corroboration of the same through the investigations of scientists avowedly atheistic. They think that a moon with very rare atmosphere is exactly adapted to the kind of beings described by Swedenborg as those he saw in the spiritual world. Swedenborg did not say that there were inhabitants on the moon, but in it; inhabitants in Mars, in Jupiter-in the planets, not on them. He saw what corresponded to the moon in the anthropostic spheres of humanity—he saw the spiritual worlds of the various planes of humanity, which may be designated as the inhabitants of the Moon, Martians, Saturnians, etc. The inhabitants of such anthropostic planes or planets are all right here on the concave surface of the physical universe, and not up in the physical heavens, in the reflections from the metallic shells of the firmament. In a state of illumination Swedenborg saw the spiritual sun, surrounded by three heavens or atmospheres, and outside of these, the earth as the environ of all the inner spheres—he saw what corresponds to the physical universe, the great cell of the Koreshan Cellular Cosmogony.

The daily press announces a new scientific marvel, which the scientists think will revolutionize astronomical research, and cause them to see cities and towns and moving objects on the moon and planets. It is an invention of Prof. Gates, of Washington, called the photomicroscope. When applied to the telescope, it is claimed it will increase its power at least twentyfive times, making the power of the best telescopes 6,000 to 10,000 times, enabling them to magnify the apparent size of the moon and planets to an area of from 360,000 to 1,000,000,000 times greater. In the new instrument the difficulty fixing the limit of usual telescopic power, is overcome by the microscopic principle. If they succeed in observing outlines of cities on Mars and the moon, they will at once assume that it is absolute proof that the Copernican theory is the true one. But would it? We deny that it would. They will reach the climax of fallacy, and be temporarily gratified. Planets in the heavens are reflected from mercurial discs in the great shell of the earth; the moon is reflected upon the sea of hydrogen from the uppermost metallic stratum, implanted there as an X-ray picture of all the earth strata resting upon the metallic planes. The surface of the earth with its continental outlines may be observed in the moon, and many terrestrial details will become more and more apparent as the power to observe them is increased.

The editors of the Firebrand, an anarchist-communist publication at Sellwood, Ore., have been arrested on charge of violation of the postal laws—that of publishing and mailing objectionable literature. They are not the first to pass under the ban of criticism; others have run the same gauntlet. This publication has been sent to us for the past year or more, and if anything in violation of the postal laws has been printed in it we have failed to notice it. We are reminded of the case of Moses Harman who was imprisoned on a similar charge. The reform press of the country, and many conservative papers, joined in the protest against the unjust sentence and persecution. Some people in office seem to be growing tired of the freedom of the press; hence the effort to curtail it. Such effort is the result of the mod-

ern Christian conception of morals; the morals of the people are considered to be so delicate and susceptible of inflammation that they must be protected by Comstock regulations. The restraint is no doubt good, but in the hands of the wrong parties the law may be misapplied, and the oppression often fall where it does not belong.

Suppose that it actually costs one dollar in labor to mine and produce a one dollar gold coin, to be used as a medium of exchange. Exchange for what? The products of labor, presumably, value for value. Any product of labor can be exchanged value for value only through a medium that costs nothing. If the gold medium of exchange costs as much as the products exchanged, the labor necessary to produce the gold dollar is either thrown away, or it adds to the cost of the products purchased. Gold always produces hard times and high prices, but not high wages.

If the astronomers make their calculations of star distances upon the supposition that the earth's orbit is 180,000,000 miles in diameter, what would be their conclusion if they should find that the earth has no such orbit? They well know the stars would not be so far away. The basis of their calculations is hypothetical, and possesses nothing scientific. Yet thousands of common people think that their measurements are infallible.

The churches are not rational concerning the Bible. They worship the book without an understanding of a single doctrine it teaches. The Bible is scientifically true, but they accept it without proof as the "profoundest book of all times, a marvel of condensed thought, with volumes expressed in a single verse." If they were suddenly to come to believe that the Bible was written by the devil, nothing would be too bad to say against it!

The report that three students of the Baptist University at Waco, Texas, recently assaulted the editor of the *Iconoclast* for the publication of criticisms of the school, shows great charity on the part of the university. If the editor had lived in Europe three hundred years ago, he would have experienced the tortures of the Inquisition. Better be thankful that he has escaped the horrors of ecclesiastical punishments.

A great deal is said about vegetarianism in journals of reform and hygiene. We presume that some vegetarians pretend to be Christians, but we do not know how they account for Jesus' practice of eating meat, even after his resurrection from Joseph's tomb.

Scientists will fool away millions of dollars in fruitless search for objects of their fancy, but have nothing to expend in investigation or test of the premise of the Koreshan Cosmogony.

The government of the Aztecs in Mexico and of the Incas in Peru in the sixteenth century was vastly superior to the oppressive political bondage of the present time.

The Social Democrat, while it argues for socialism, is endeavoring to reach some ground of definiteness—a few marks of distinction from other branches of socialism.

The basic idea of the gold or the silver standard is erroneous. The money value of gold does not consist wholly in the labor of producing it, but in fiat.

The result of the recent case of cruelty at Ft. Dearborn shows to what extent political influence can cover up and whitewash modern barbarism.

Des Cartes said, "Cogito, ergo sum, I think, therefore I am." Modern so called Christian Science says, "I think, therefore I am not."

Social democrats pretend to believe in Jesus. They pray, "Thy kingdom come," but they work for the institution of social democracy.

The daily press is always on the wrong side of every social, religious, and scientific question. Its influence is a bar to genuine progress.

The needs of the world can only be met by the introduction of a new universal order of life, science, religion, and government.

Labor organizations do not angur peace; they are marshaling forces against plutocracy for the coming revolution.

Even nations are selfish and vain, and their pride is arrogantly asserted behind the power of the bayonet.

They say that "improvement is the order of the age;" we say that order would be the improvement of the age.

There is as little harmony in socialistic reform today as there is in modern Christianity or in modern science.

Republicanism in America after one hundred and twenty years' experiment, is a failure.

Even national reform is too narrow to characterize a system of universal reformation.

What clergyman of the modern church can tell anything about where heaven is?

The world has derived no practical benefit from the modern astronomical theories.

The capitalist and the striker are both coercionists.

* * *

The Essence of Socialism.

Christ taught his followers to despise riches—to take no thought of the morrow. To the ruler who inquired how he should inherit eternal life, Christ replied; "Sell all that thou hast and distribute unto the poor and thou shalt have treasure in heaven; and come, follow me." Not only did Christ teach the very essence of socialism, but he and his disciples after him practiced it. And yet there are church members today who tell us that socialism is dangerous; that it would destroy religion and disrupt the family! Funny, isn't it, that Christ should have set so bad an example? The truth is that the church has repudiated Christ, and the great need of the hour is a new John the Baptist to prepare the way for his second coming.—Social Democrat.

The writer of the above seems desirous of attaching a religious sentiment to the theory of the social democracy. Is "socialism" a religious movement? If so, what is its religion? The very essence of the genuine socialism is the positive central truth of being and existence; and its expression in human society consists of a social organization constructed in accordance with the laws of cosmic form. Who knows what the essence of genuine reformation is? The writer of the above acknowledges a great need of the world,—the coming of John the Baptist—as a necessary factor in the establishment of the new order. The best thing the Social Democrat can do is to find the necessary Teacher of social economy, or prove its right to attempt to establish

and promulgate the principles of the government of the new age, before it knows what they are. It is necessary to know what constitutes the essence of social organic unity. These principles have been promulgated by the Founder of the Koreshan System since 1870. It is not a wonder that parts of this integral system should be copied by many in the field of reform. This generally results in perversion of the truths they attempt to appropriate, and subjects the copyist to the charge of plagiarism. The effort to establish a system of social economy without the Lord Christ, is an attempt to pervert the truth, for the founding of a hell of social disorder and anarchy.

* * >

Theocracy vs. Democracy.

The ethics of Christianity and the ethics of socialism are identical. The teachings of Christ respecting the duties and obligations of man to man are the teachings of socialism.—

Social Democrat.

What kind of socialism did Christ teach? If the practice of the early church counts for anything, it was a communistic social system that was put into operation through the evolution of the central doctrine of organic unity. The germ of the divine kingdom was sown in the early church, and it would be a freak of divine progression if that germ should ultimate in a social democracy put forth separate and apart from the religion of that kingdom. The coming kingdom will not be a democraci institution. Reform attempted on the basis of democracy is unscientific and cannot succeed; the principle is absurd;—may as well say that the earth can rule itself without the sun. The true form of government is Theocratic; its laws must emanate from the divine center, never from the circumference, for how can the ungoverned govern? Jesus taught that the new universal empire would be a kingdom.

.

The Science of Political Economy.

Political economy is not a set of dogmas. It is the explanation of certain sets of facts. It is the science which, in the sequence of certain phenomena, seeks to trace mutual relations and to identify cause and effect, just as the physical science seeks to do in other sets of phenomena.—Henry George.

The science of social economy is founded upon positive facts. Science is knowledge, beyond the stage of seeking to trace mutual relations of cause and effect, and a social system founded upon the science of organic unity is the only one that involves the remedy for all political and commercial evils. The truths of social economy are the dogmas of the divine science, the positive doctrines of universal economy, expressed in the form and function of the physical universe. A so called system of political economy or social reform formulated just as the modern scientists seek "to do in other sets of phenomena," is just as erroneous and fallacious as are the conclusions of popular astronomy, physics, or other hypotheses.

* * *

Pure Religion and Social Reform.

Any attempt to preach a pure religion must go along with attempts at social reforms.— Toynbee.

This is but one half of the truth involved in the thought. Any attempt to institute social reform without the true religion will fail. The genuine social reformation must result from the principles of religio-science. Koreshanity teaches the science of social reconstruction, the science of the divine Theorracy.

Correspondence and Brief Replies.

Having perused your articles in the June and July numbers of THE FLAMING SWORD, I feel impelled to write you for further information concerning the very startling propositions you advance. If you can explain the reason why the line of sight bends upwards instead of downwards, and does not follow the same curve when the telescope is used, I shall be very much pleased to have you do so. Also give a more detailed description of the Rectilineator used by you in your Geodetic work at Naples, Fla. I would like to have the dimensions, materials, and such details of construction, manner of using the same, as would enable me to construct one and repeat the experiments that you have made.—I. D. K., Denver, Colo.

We are glad to note your interest in the Koreshan Cosmogony and the line of work successfully demonstrating the same to be true. If you will procure the files of THE FLAMING SWORD from Aug. 1896 to May 1897, and a copy of the New Geodesy now in press, you will find all the particulars you desire concerning the experiments, apparatus, and method of operation-these will contain cuts of the apparatus. This apparatus is a Koreshan invention, and we would not desire to have it copied and used without the supervision of one of our experts. We are projecting another line of survey on a very extensive scale, when we have sufficiently interested the scientific men to have them commit themselves on the The telescope increases the results. angles of radiation of the lines of the visual energy, and extends the vanishing point. The visual substance is acted upon by both levic and gravic energies. By the telescope the frontal focus is extended beyond the normal point, thereby increasing the power to resist the forces of levity and gravity, and the curve of the visual substance is not so great as when the eye is unaided; the visual substance is projected further in the nearly horizontal direction. Our literature will acquaint you with Koreshan physics and optics and the science of foreshortening, which you should study.

Will you kindly answer what seems to our mind an objection to the System of Koresh? (1) Taking the example of the targets described in your experiments—that of the last target being seen, with its reflection in the water, if that is true, why cannot London be seen when standing on the shore at a long distance, looking in the direction of London, through a good telescope? (2) We have mathematical objections also, but will only ask for the solution of this one, which seems valid to us. (3) If you have any literature giving an account of the survey at Naples, we would be pleased to have it.—W. J. C., La Center, Wash

(1) The horizon is the vanishing point of lateral vision. Factors which form the horizon are explained in the Koreshan op-

tics. A horizon is seen through the telescope, but it is beyond the normal horizon. Anything beyond the horizon or vanishing point of the telescope appears out of sight according to the same laws governing unaided vision. The distance between the horizon of the unaided eye and the horizon seen through the telescope depends upon the power of the telescope and the altitude of observation. If London is beyond the horizon of the telescope of a given power it cannot be seen; but a telescope of a higher power may bring it into view. (2) If you have mathematical objections, we shall be very glad to have you present them to us, and we will remove them for you. (3) See advertisement of The New Geodesy. This pamphlet will tell you all about the Florida survey and experiments.

How do you explain the phenomenon of what is called the earth's shadow on the moon during an eclipse of the moon?—W. L. J., Currant, Colo.

Study the Koreshan Cosmogony, and locate the metallic shells of the universe. The moon is a gravosphere of the earth; it is produced by the levitation of subtle forces generated · in the earth's crust. Dark discs pass between the metallic strata, and partially cut off the energies forming the moon. When they do so there is an eclipse, a cutting off. The discs are circular, and produce a circular obscuration. In the Copernican System, when the moon passes into the umbra of the earth's shadow, the moon should become entirely invisible, as it is claimed that the moon's light is borrowed from the sun. There is no eclipse in the old system. The ecliptic is the clipper; when both the sun and moon are on the ecliptic, the magnetic circuit is broken, and the moon is obscured by the circular eclipsor. The Koreshan explanation is scientific, and in accordance with the meaning of the word and the facts of the phenomenon.

Why do you devote so much space to astronomy and discussions about the earth being concave? Why should the common people become interested in such subjects?

—A. B.

Science is the basis of all truth; it is easier to demonstrate a material premise to most minds than it is to prove a point by processes of reason and analogy. The form of the universe is an infallible index to the laws of life on every plane of existence and being. When the physical universe is understood the laws of the relation of humanity are known, and the demonstration of the principles of divine economy and social reconstruction becomes easy. We want the people to understand

an astronomy that is sensible, and a system of human physiology that is true, so they can begin to comprehend the processes of getting out of the present hell of competism and the infernal bondage to sensuality and greed of gold. Learn a few things necessary to know; get a few keys of truth, and think!

Editor's Chat With Our Readers.

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In this column we will have something to say to our readers each weeksomething that will be of personal interest to each of you who are interested in THE FLAMING SWORD. We will introduce new and special features as the weeks go by, and here is the place to look for announcements of what is coming. We have some surprises for appreciative readers. Special subjects will be handled in ways that are unique and taking, and short mention of their character will be made in advance, and thus prepare the mind and arouse interest in the striking articles by the Founder of Koreshanity, as well as by the corps of writers of our Staff.

For issue of December 3d, we have a most remarkable article by Koresh, "The Fatherhood of God and the Brotherhood of Man," exposing the fallacy of the popular conceptions concerning the relations of God and present humanity. Some startling predictions and remarkable statements are made. Be sure to contrast his masterful presentation of the truth with the fallacies of modern liberal creeds and the views of Theosophy. An article on the manufacture of gold will also appear. You are interested in this—do not fail to study it.

We shall present in an early number a striking article showing to what extent the daily press is influenced by the modern scientific fallacies. We have in our possession a letter from a St. Louis astronomer, and one from the St. Louis Globe-Democrat, which we shall offer in evidence. Watch for this article—it will let you behind the curtain. We will expose a few things hidden there!

"Prosperity and High Prices" is the subject of a valuable article for next issue by Rev. Bertha S. Boomer—an able dissection of the claims of the plutocratic press for the administration of McKinley under the gold standard. It portrays the enslaved condition of the wage-worker, the greed of capital, and the resultant doom of competism.

You have in your hands the issue of November 26. We call special attention to the articles by Koresh on Labor Unions and Moneyed Corporations and cutting review of the Inter-Ocean's editorial on "Christian Science." Read them and reread them, until you know that you are not able to refute the arguments so ably presented.

Objections, questions, and general correspondence may be found in the Correspondence department. Have you an objection against the Koreshan System? Better have it refuted. Send us your encouraging words, and ask your questions. We will gladly reply briefly, giving key words and suggestions.

Have you noticed the effort we are putting forth to give you the most advanced journal in the world? Do you appreciate it? Formerly the Sword was a monthly -now it is a weekly, for the same price! Pass it around; everybody needs it, butthey cannot want it until they know it exists!

The New Geodesy will be ready shortly; let us have your orders-hundreds of them.

What do you think of the new FLAMING SWORD?

···· Miscellaneous Notes.

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Spanish soldiers were driven to mutiny on board steamer Montserrat; several killed, and steamer returned to Mantanzas with a signal of distress. Gen. Weyler was on board, having started for Spain.

It is reported that Gen. Weyler is to be court-martialed in Spain for treasonable utterances in Havana on day of sailing for Spain after his recall.

Cuba has issued an independence manifesto; it is considered a remarkable document for slumbering statesmen to study.

A colony of negroes has been formed at Langston, Okl., for the purpose of education in industrial pursuits.

A French physician cures disease by having his patients laugh excessively.

The expenditures of the Chicago horse show fall \$20,000 behind the receipts.

A method has been discovered for rejuvenating aged and half-dead trees.

Tammany Hall gives \$20,000 to the Cuban Junta to aid the revolution.

Spanish merchants object to Sagasta's plan of Cuban autonomy.

Siam apologizes for attacking U. S. Minister at Bankok.

Several million mouse-traps are sold in this country yearly.

Delaware will not admit women to the practice of law.

Thoughts From the Reform Press.

The recall of General Weyler from Cuba opens a new, and, it is to be hoped, a more cheerful chapter in the history of that unfortunate island. Weyler does not go back to Spain in disgrace; but it is nevertheless true that he would not be recalled were his administration a success. General Blanco, who succeeds him, is said to be the softest-hearted soldier in Spain, and his appointment may presage a much more conciliatory policy by the new minister of Spain, Sagasta. It is certainly time. According to a Sun correspondent, General Weyler asserts that 200,000 of the Spanish soldiers have been killed or disabled, by war or disease, since the insurrection began, and that the effective army now numbers but 80,000. In addition to these 200,000 soldiers (if the figures are correct, which is doubtful), the war has cost Spain, according to estimates, about \$275,000,000. This added to the debt of Cuba at the beginning of the war (\$168,500,000) makes a debt now of \$443,500,000—all of it the outgrowth of the last 30 years or so! Spanish pride and Spanish tyranny are a costly luxury. —The Voice.

ho Said Prosperity?

Prosperity for all is here-not a prosperity of mere paper and hope, but actual, tangible, resting on the indisputable and convincing fact of agricultural prosperity, without which general prosperity in this country cannot today exist. The days of croaking are past. There is work to do and money to be made by everybody who is not a loafer or an incompetent. The people of the United States are going to work and to make money. The prophet of disaster will find his occupation gone. The politics of disaster will be made futile by this period of good times which has begun. Prosperity is here!—N. Y. Sun.

They Would Do It Again.

"What was Christ killed for, and who killed him? He tramped all the way from Nazareth to Calvary. He was born in a borrowed barn. Respectable sinners he called "whited sepulchres." He walked into a temple he did not own and drove out some money-changers he was unacquainted with, though he was neither sheriff nor under-sheriff. Right down at the bottom, Christ was killed for his sympathy with the poor, and contempt for the rich and unjust. He was regarded by the respectable classes as an outlaw and a felon, and, if you please, an anarchrist.—Rev. Myron B. Reed.

When I began work in the cause of reform, I thought all that was necessary to reform the world was to tell the truth and all the common people would come to my side. But I soon learned that more was needed. I learned that a good principle unsupported by good policy and good generalship, was a failure; that we had to meet cunning, corruption, and coercion; that a band of organized thieves had possession of the field, and could only be dislodged by organization, diplomacy, and stratagem.—J. R. Sovereign.

Just As He Wants It.

The coal magnate burst hastily into the office of the mine superintendent.

"Did you get those injunctions?" he asked.

"I got six," was the reply.

"I want the right of free speech suppressed."

"It is suppressed already."

"I want it made a crime for a labor leader or working man to walk the highway." "That has been done long ago.

"Good! Now I am sure of another term in the United States Senate."- Twentieth Century.

Where To Look For God.

A parish priest of austerity climbed up in a High church steeple, To be nearer God, so that he might hand

God's word down to the people.

And in sermon text he daily wrote what he

Thought was sent from heaven,

And dropped it down on the people's heads
Two times one day in seven.
In his age God said, "Come down and die!"
And he asked from out the steeple,

'Where art thou, Lord?" and the Lord replied, "Down here among my people."

-CLEVELAND RECORDER.

How often we see people whose lives are the strongest types of aristocracy, who boast of being democrats; "liberalists, who are offensively bigoted; "spiritualists," who are governed wholly by material manifestations, and "Protestants," whose very name proclaims them as dissenters, preaching "Peace on earth, good will to men." There is much in the name, based on the ideas which created it; but in practice there is little value except as a title to designate a band of co-workers, bound together to carry out the will of their leaders.—Radix.

The old conflict between darkness and light, between truth and falsehood, has never been characterized by sham battles. When truth demands her own she brings into the world not peace, but a sword. No one can foretell the result. Yet in the long run it must in the future be against plutocracy, as in the past it has been against aristocracy, autocracy, and monarchy. History shows that while truth often loses battles, she always wins wars. Cleveland Recorder.

I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of war, corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands, and the republic destroyed.—Abraham Lincoln.

The present unspeakable system of slavery has well-nigh run its course; its doom is sealed on American soil. It will, it must go, no matter what steps may be necessary to rout it, no matter what consequences may proceed from its overthrow. It lives through a spirit of tolerance that will not much longer endure. -San Barnadino (Cal.) Free Press.

Two hours and fifteen minutes daily work by each able-bodied man, if systematically applied, would produce all the food, clothing, and shelter the people need.—C. A. Wright; U. S. Com. of Labor.

Books and Periodicals Received.

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The Open Court, science of religion, edited by Dr. Paul Carus, 324 Dearborn st., Chicago, Ill.

Coming Events, astrological, W. Foulsham and Co., 4 Pilgrim St., London, E. C., England.

The Brotherhood, co-operation, Clerkenwell Road, London, E. C., England.

The World's Advance Thought, mysticism and vegetarianism, Portland, Ore.

Free Society, anarchist-communism and co-operation, San Francisco, Cal.

The Woman's Journal, woman's rights and equal suffrage, Ottawa, Can.

T Dawning Light, spiritualism and reform, Sau Antonio, Texas.

The Christian Heatings' Anti Infidel 47

The Christian, Hastings' Anti-Infidel, 47 Cornhill, Boston, Mass.

Present Truths, adventism, 173 Myrtle Ave., Fitchburg, Mass.

The Humanitarian, reform and literature, London, England.

The New Man, hygiene and sex reform, Beloit, Kansas.

The Tribes, Anglo-Israel and ethnology, Denver, Colo.

American Economist, protective tariff, New York City.

The Worker, social reform, Sydney, Australia.

Messiah's Advocate, adventism, Oakland, Cal.

The Morning Star, mysticism, Loudsville, Ga.

The New Earth, single tax, New York City. Unity, Christian Science, Kansas City, Mo.

Labor Exchange, Independence, Mo.; The Coming Nation, Ruskin, Tenn.; The Search Light, Elm Grove, W. Va.; The New Charter, San Francisco, Cal.; Equity, Santa Barbara, Cal.; Facts, from Denver, Colo.; Progressive Thought, Olathe, Kan.; The New Woman, Topeka, Kan.; The People, New York City; The New Century, Cleveland, O.; The Search Light, Redding, Cal

Exchanges!—If the name of your paper does not appear in this column, it will—others mentioned next week. We extend this courtesy to you, expecting return of courtesy—exchange and mention.

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## THE MOST ADVANCED, ORIGINAL, AND DISTINCTIVE SCIENTIFIC JOURNAL IN THE WORLD.

#### At the Head in Claim and Fact.

THE FLAMING SWORD enters upon a new career, after eight years' steady progress and persistent aggressiveness against all the evils and fallacies of modern times. The period of time it has been in existence is sufficient to establish its character, and its success during this time amid all kinds of persecution is a guaranty of its future progress. The demands of every time are always met by those means best adapted to accomplish the desired result. The necessities of the present hour demand the vigorous promulgation of the principles of scientific reformation; and in the claim that THE FLAMING SWORD is the journal that stands in advance in both claim and fact, we are prepared to compare points in proof of superiority. In new dress and make-up, it visits its friends weekly, with a brighter face and with greater power and influence than ever before.

## Under the Auspices of the Founder of the Universal System.

THE FLAMING SWORD is the only journal in the world possessing the distinction of being published under the auspices of the Founder of a Universal System. The founders of all other so called universal systems of religion and of science lived centuries ago, and their causes are now left to be promulgated according to the misconceptions of an apostate following. The strength of THE FLAMING SWORD is in relation to the Founder of the Koreshan Religio-Science. The writings of Koresh appear in our pages as the first uncredited articles. They constitute the vigor of THE SWORD, and determine its weight and tone; we claim for these articles that they are superior editorials, and decidedly above criticism. A new and interesting feature for the coming year will be the contributions by VICTORIA GRA-TIA, Pre-Eminent of the Koreshan Unity.

## The Editorial Staff and Corps of Contributors.

Under the Editorial management of Prof. U. G. Morrow, Editor - in - chief, and Evelyn Bubbett, Associate Manager, consists of a number of excellent writers educated in the principles of Koreshan Science. Our readers are already familiar with the writings and work of Prof. Morrow in the Astronomical and

Geodetic field, and will appreciate his articles, appearing with credit in the department of contributions to The Sword, and as the uncredited paragraphs in the Editorial, Question, News, Review, and other departments. The long experience, faithfulness, and efficiency in eight years' management of The Sword, on the part of the Associate Manager, is an additional guaranty that the pages of The Flaming Sword will be filled with only the best efforts of the editorial representatives of the Koreshan Cult.

## Personnel of the Contributing Staff.

Among the Corps of Contributing Editors may be especially mentioned Rev. E. M. Castle, of the Koreshan University System, whose very excellent articles on religious, educational, and other lines are especially forceful and instructive: Prof. O. F. L'Amoreaux, Ph. D., with his bold strokes at the fallacies and corruptions of the religious and political world; Rev. Bertha S. Boomer, President of the Society Arch-Triumphant, whose appeals to the honest truth seeker possess a peculiar interest and influence in our propaganda; Lucie Page Borden, who contributes articles especially desirable because of their extraordinary literary merit. Our readers are always pleased with the apt and caustic criticisms of modern theories and institutions by Amanda Potter, with the Pungent Paragraphs of John S. Sargent, and with the treatment of general topics by Mary Everts Daniels.

### The Great Luminary of Religio-Scientific and Reform Journalism.

That is what THE FLAMING SWORD is. and we propose to make it brighter. It will deal heavier and more effective blows against all modern shams, hypocrisies, evils, and fallacies; it has always been the fearless champion of the rights of the oppressed-woman in her bondage, and the laboring man under the weight of capitalism. It is foremost on all lines of science, religion, and reform -astronomy, alchemy, geology, natural physics and universal phenomena. the problem of human progression and destiny, the science of life and creation, theology, the science of history, the social problem, the coming revolution,

 the money question, the science of government, and all kindred subjects.

### Our Field Is the World!

THE FLAMING SWORD should be studied by every truth seeker, because its scope embraces a larger field than any other journal. It is devoted to the promulgation of Universology, and this necessarily involves the consideration of all subjects under the sun. There is no other journal devoted to a universal system of thought, but some to reform, some to science, others to religion—and all fallacies, too. The Flaming Sword presents the principles of consummation, and involves the thought of the times—the ne plus ultra of science.

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# The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 3.

CHICAGO, ILL., DECEMBER 3, 1897. A. K. 59.

Whole No. 262

### FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

### Fatherhood of God and Brotherhood of Man.

HE Fatherhood of God and the brotherhood of man belong to the divinely regenerated, hence from the world's point of view, all talk about the "brotherhood of man" is a delusion and a snare. Good and evil are two conditions of the tree of the knowledge of good and evil, constituting the eternal and essential factors of being. There is a sphere of good, in which there is separation from and absence of evil; there is also a sphere where there is separation from and absence of good, and between these two spheres there is a commingling of good and evil, in which all traces of good are lost and the consciousness of evil is obliterated. The sphere in which dwell the Sons of God, precipitates the eliminations of its activities into the spheres below, where the processes of regeneration gestate and reproduce the pabulum of the Gods. This is the condition of human existence wherein there is an adulteration of truth and good, and they become fallacy and evil. The present state of the world, not yet emerged from the midnight darkness of the medieval age, is such a condition. All present activities are operative on the basis of the competitive system, originating-as pertaining to the Christian church and worldthrough the adulteration of the Christian church with paganism.

The competitive system is not calculated to foster the conditions of brotherhood. There is no affiliation between the so called capitalist and his wage slave. Wage slavery is calculated to develop and foster all that is low, brutal, vulgar, and ferocious in man, and we have to choose between the tyranny of the cor-

porate thief and the brutal ferocity of the wage slave, when it comes to the question of deciding between these two in the exercise of government. The Christian system, inaugurated by the Lord in the initiation of the church of the Christ and the Christian age, was communistic. All upon whom the Holy Spirit was issued were moved upon to sell their possessions and to bring the price of the things sold and lay it at the Apostles' feet, and they had all things common. So far as the Holy Spirit, the very God, operated in men, there was a common brotherhood; outside of this influence there was no common brotherhood, for the simple reason that all upon whom the Holy Spirit did not operate, possessed the spirit of the devil, which is the spirit of the competitive system, both in and out of the church today.

We predict, by the authority of the Almighty, a speedy change in the affairs and laws of government, not merely in the United States, but throughout the world. The beginning of the divine government will be inaugurated in America. The Government of the United States will be metamorphosed. This will not be accomplished through the overthrow of the present government (which, at the present time, is a practical usurpation, according to the Constitution of the United States) and the substitution of what is denominated socialism—for the present socialism is but the ebulition of a more demoralizing chaos than the existing usurpation.

The Lord was planted in the race, as the archetype and germ of the kingdom of righteousness, at the inception of the age. He will arise in his people through a

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multiplied resurrection (reincarnation) now, at its termination. God will reign in the hearts of as many people as are subject to the coming baptism, through the impending theocrasis. The people of the world who cannot and will not accept of the divine order of human evolution, will become subject to the government of the divine order. We would not overthrow the present government, but we declare most emphatically that it is not the best form of government for the world, though the conceit of the American people causes them to regard it as such. The coming government will be a

kingdom, not like the present kingdoms of this world, but a kingdom—Theocratic, a government of the Gods and by the Gods.

The world is trembling over the volcanic mutterings of an abyss, which is about to deluge the existing church and state with its molten lava of eruption. We are even now within the cycling current of the social vortex, into which we are whirling with an accelerating ratio. We can only give the warning and predict the outcome. Future generations will award us the honor of predicting truthfully.

## Government and Administration of Whatsoever Party is Ours.

THE Government of the United States is our government. It is the government of the people and belongs to them until, in their wisdom, they desire a better one. The administration is ours so long as its tenure obtains by the voice of the people. We believe it to be the duty of every citizen to assist the public officials of city, state, and nation to execute the policy of the party in office, until it has either proved a success or a failure.

The present administration was elected on the promise of two or three important questions; namely, protective tariff, bimetallism, and the liberation of Cuba. These were the three salient points of the party platform. If the party is proving faithful to these promises, then they are carrying the principles for which the people voted. If they are violating their pledges, then they are disappointing the people; if they fulfil these promises, and prosperity does not follow their efforts, then the people are disappointing themselves. The Republican party may have been honest in its declaration to promote an international sentiment and agreement for the institution of bimetallism. Of course this remains to be seen. We know that in former days Mr. McKinley was a strenuous supporter of the bimetallic principle. It looks now as if the international agreement would not materialize, and we are a little curious to know what line of deception will next be resorted to.

Prosperity seems to be returning to the people who desire high prices. Grain is on the top shelf in prices, but it did not get there until the grain was in the elevators and in the hands of the bulls. The high prices did not reach the farmers, so we do not, as yet, hear them crying prosperity very vociferously. Prosperity

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THE great defect most conspicuous in nearly every reform effort of the present age, resides in the determination to leave the Lord Jesus out of the question. It should be remembered that when the dispensation through which the world has just passed culminates in its fruit (a fruitage involving the divine government), such a fufilment will be the evolution or unfolding of

has not yet reached the hundreds of thousands who live from hand to mouth, and whose wages have not advanced—providing they have any work to perform with the advance of the bull in the market.

It may be fortunate for us and the present administration, that the famine in India occurred just in time to enable us to sell our products at high prices at a foreign market; and possibly we ought to thank God for the necessities induced through the famine abroad, which makes the *millionaire* so comfortable at home. We are reminded of the story of the parent, his boy, and the stork.

A father took his boy into the fields to exhibit to him the beauties of nature, and to descant upon the goodness of God. While walking along, they chanced to come upon a stork wading in the water, and hunting for food among the inhabitants of the water. The stork lifted its neck with a frog in its mouth, and the father, enthusiastic on the beauties of nature and the providence of God, said:

"Look there, my boy, see how God has provided that bird with long legs to wade in the water, and a long neck and bill to collect the food adapted to his use. God does everything wisely in the provision he makes for the lives of all the objects of his creation."

"Yes," said the boy, "I see that he has fixed the stork all right. His legs are up-to-date, and his neck and bill remind me forcibly of the powers of the monopolies of the present age, which imagine everything is prosperous so long as the people have anything left to be robbed of; but don't you think the frogs would have a little more enjoyment if the stork were in some other territory?"

\* \*

the Book of Life. This kingdom—this opened Book of Life—was originally embodied in its germ, even in Christ the Lord. The planting of his life was the beginning of the generation of the divine order, proceeding from him as a tree proceeds from its seed. Every effort which rejects the Christ of God in its formulas, will come to naught. He is the first and the last, the Alpha and the Omega, the beginning and the end.

### The Manufacture of Gold.

HE Chicago News, under the caption, "Making Gold," quotes Mr. Brice, the man who is manufacturing gold, as saying, "I am not an alchemist, nor a believer in alchemy." We have not interviewed Mr. Brice since the appearance of the article, and therefore are not prepared to say just what he does believe regarding either chemistry or alchemy. "But I have found," the News further quotes him as saying, "how to manufacture gold profitably and practicably." If Mr. Brice has "found how to manufacture gold profitably," or at all, he has certainly found how to upset every principle of chemistry that has been taught for the last two hundred years. We have contended since 1870, that gold can be manufactured, and if it can be, then the so called science of chemistry is one of the most gigantic frauds ever perpetrated. If Mr. Brice has "found how to manufacture gold," then he has found how to manufacture every so called metallic substance; for the same principle applied will produce every one of the metals, and also every mineral substance in existence.

Nothing is scientific that is not positively known. The term science is from *scire*, to know, and is equivalent to our word knowledge. The one term is Latin, the other is Greek. Nothing predicated upon assumption is science. There are certain practical facts pertaining to the combination of substances, coming within the province of what has falsely been denominated chemistry, that we practically know; this is scientific so far as

it goes. Involved in the atomic theory, which no man pretends to believe is more than an assumption, is the belief in the eternal existence and non destructibility of the atom. This is one of the positive tenets of so called chemistry. The scientific (?) chemist has declared gold to be a simple element. It is either this, or it is a compound. Has Mr. Brice changed the character of the atom of antimony and transformed it to the atom of gold, (providing he has accomplished what he claims,) or has he merely combined atoms so as to form the substance by the chemical arrangement of atoms? If the latter, then what evidence is there that every metallic substance is not a compound, since gold, which the scientist has classified with the simple elements, is proven by Mr. Brice not to be a simple element?

The same profound, "scientific" wisdom has been applied to the study of the gold atom as to every other metallic substance. Gold can be manufactured, whether or not Mr. Brice has discovered the secret, not only by volcanic action, but by other and more simple methods, and on lines altogether at variance with and not touched by his invention. If Mr. Brice thinks it will be thirty years before the present standard is broken down, he certainly is not a very critical reader of the signs of the times. The gold power will be destroyed in less than thirty years, and Mr. Brice's manufacture of gold will not be the only factor in the accomplishment of so desirable an end.

### Rev. Gregory Perturbs the Chicago Clergy.

From the stand taken in last Sunday's sermon I cannot retreat an inch. In that sermon I charged that the system calling itself Christianity was destructive of virtue, of reason, and of joy; and of the truthfulness of the charge I am still convinced. By the 'system calling itself Christianity,' I meant the historic creeds, Catholic and Protestant, with the teachings collateral thereto; and I intended to convey the idea that the inevitable tendency of the system was to weaken the springs of moral action, to befog and cripple human thinking, and to diminish the sum of human happiness.

In support of that proposition I attempted to show that the nobler manhood had come about only as men had felt the divinity within their own souls; that the world had forged ahead only as it had scorned the dictation of the priests and parsons; and that the world began to be happy only when it began to shake off the ancient dread of the wrathful God and his burning hell. The chief object of the sermon in question was to show that the system calling itself Christianity was Christian only in name, that it was a wretched caricature of the real preaching of the man of Galilee. I then tried to show that what we needed was not creeds, but the Christ; not the metaphysics of the doctors, but the morality of the Master; not the gewgaws of the ritualist, or the gimcracks of the tract monger, but the plain and simple precepts of the man of truth and love.

I undertook to prove that the Christain religion, as interpreted by the average orthodox divine, was a wholy different thing from the religion proclaimed by Jesus in old Galilee. I tried to show that whereas Jesus had made all things subordinate to human culture and development, the theologians had

made the church first; to which they had sacrificed human virtue, human reason, and human joy.

Hence, it will be perceived that I was speaking not against Christ, but for him. I was advocating his simple truth and homely love as against the senseless theologizing of the orthodox preachers.—T. B. Gregory.

THE Rev. T. B. Gregory has incited the animus of some of the small fry Doctors of Divinity, by telling what he thinks of modern Chistianity. The ebulition in the orthodox pot is all the more turbulent, from the fact that some of the things he says are true. It cannot be denied that modern so called science is leading the church—the modern church, by the nose, and that the things which the church formerly opposed in the "scientific" world, because regarded as opposed to Christianity, are now accepted by the church.

It seems a little peculiar that inspired people—people filled with the Holy Ghost, the Spirit of Truth—should, by the influence of the Holy Spirit, be compelled to resent the encroachments of "science," and then by the same Holy Ghost confess to the correctness of a "science," the teachers of which are principally atheists. It looks peculiar, but it is nevertheless true. The difficulty

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with the Rev. Gregory is, that he is tatooed with the same paint which the world calls science, and when he talks of the Divinity in man, he refers more especially to that hell in men which has made itself respectable and progressive by its development on moral and intellectual lines that are a delusion and a snare.

The only thing that gives so called Christianity its distinction from paganism is its name; and this is the

only thing remaining in the church, of its original character. The knowledge of God and the life of the Christ, as Christian characteristics, are expunged from the catalogue of genuine characteristics. If a man whose life bore the indices of the Lord's character, should walk the earth, it would be enough to bring upon him the anathemas of the modern church and the farcical system which today is called Christianity.

## Boom Prosperity a Failure.

THERE is evidently something the matter with the prosperity boom, in the estimation of the masses. It is merely on paper. The recent election in New York and other states, seems to indicate that the McKinley administration is not altogether satisfactory to the people.

In an interview with farmers living not many miles from Chicago, we recently made inquiries regarding the prices received for grain, and learned that, though a great hue and cry had been made by the goldbug papers of Chicago, about the high prices of grain and the sudden financial boom of the prosperous agriculturist, there is really no improvement in that particular line of commerce, behind the granaries in the hands of the monopolist.

The world is too far gone in the direction of corrupt combinations ever to return to conditions advantageous to the common people, through any ordinary course of progress. We are nearing the end of a dispensation, and the fight on hand is but the skirmish line in advance of the great battle. We are coming with accelerated strides to the inevitable consequence of the hell-born system of competism. The competitive system has created, on the one hand, the oppressive corporate thief and legislative corruptionist (and therefore corrupt legislation), and on the other a horde of hungry wolves incorporating themselves into packs, and these are even more rapacious and oppressive and less considerate than the legalized and scientific pirate.

That "there is no remission of sins without the shedding of blood," will be verified with emphasis in the near future; but out of the *debris* of the coming catastrophe, phœnix-like, will arise the Theocracy ordained of God, germinated in Christ the Lord, and fructified in the manifestation of the immortal Sons of God.

## CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

## The Coming Universal Empire.

BY PROF. U. G. MORROW.

HE establishment of a glorious kingdom of righteousness in the earth has been the object of the hope of all people for thousands of years. The seers and prophets of all ages have foretold the coming of a glad day, when all the earth would rejoice in realization of the great jubilee! If we take the descriptions given by those who have foreseen the condition of the world in its time of recreation, we would view the greatest civilization, with magnificent cities peopled with a humanity free from oppression, free from selfishness and the curses of competition; a superior, wise, benevolent, noble humanity, endowed with immortal life. If we take the evidences of the universally implanted instinct, hope and desire of all nations for such a jubilee, we would still view a day of magnificent splendor, where all the energies of life are economized, and the world governed in accordance with a knowledge of the laws of life and unity.

Suppose we were suddenly to come into consciousness and realization of such a condition of the world. What marvels, what remarkable changes, what wonder-

ful transformations would greet us on every hand! The mind could not fail to note the many evidences that the goal of humanity had been reached—a happy people, without crime, in the enjoyment of all that earth, skill, and knowledge could produce. Would we not wonder what had wrought the great revolution and wonderful transformation from the hells of competism to the actual living and divine brotherhood of man?

We may well consider how the world will come to enjoy the splendor of the golden age. We ask if the modern reforms, such as single-tax, labor exchange, socialism, co-operation, and other exclusive lines, are adequate to accomplish the reformation of the world? The reformation must extend into all lines of human relations. The nature of man must be changed; he must reach the plane of actual knowledge of universal law; he must come in touch with newer and more potent mental spheres, and must experience a transformation of his entire structure before desirable societal relations can obtain.

The genuine reform movement must be the inevitable result of universal development. It must be the culmination of all human experience, the bringing down into tangible manifestation the very essence of all cyclic evolutions and involutions of life. The system that undertakes the world's reformation must be at the focus of all progress of the past,—it must be the actual penciling of the lines of light at the end of the grand cycle, the point of concentration of all energies conspiring to express themselves in a world made new. We hold that the creation of such conditions is the greatest work which God or man can perform. The stupendous undertaking involves all the powers of truth and good—all the forces of the heavens!

The revolution is coming; following in the train of the destructive forces now operative in the world, which will ultimate in the complete demolition of all existing institutions, will be the establishment of the divine kingdom. Students of prophecy have long seen that the establishment of a universal empire is vividly portrayed throughout the Bible. The great prophetic chain of Daniel reaches down to the overthrow of all present governments: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." We are advocating the coming of the King of kings and Lord of lords, and claim that the Koreshan System alone, of all other concepts in the world, involves in unity and completeness, the science of reconstruction of human society and the science of human salvation, which will be applied in the most external degree after the present disintegrating elements have performed their work of the destruction of all old systems.

True reform is magnanimous, humanitarian, divine. We are not advocating brutal force, nor marshaling secret societies for the field of contest. We desire the protection of man in his rights, and this involves the throwing out of protective spheres against the tyranny of labor unions as well as against the oppression of monopolies. We make no call to arms. We are not arrayed against the Government of the United States, nor do we defy those in power. We are living under a system of government that for the present, is the best means to an end. We desire to fight no battles that will not bring the reformation fulfilling the predictions of the greatest prophets and teachers of the past. The powers of liberation of the enslaved are not the forces

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TRUE charity is not the distribution of alms. There should be no alms, nor any occasion for them. They are but the glaring indications of man's inhumanity to man—exhibitions of a dearth of genuine Christian character and life.

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Greed will be eradicated when through the baptism of fire (divine love) the heart of stone is transformed to

of the rabble, nor of the misguided leaders of so called reform, and freedom can come neither by the use of the bullet nor the ballot.

Mental force is the most potent factor of destruction of the old world. The old institutions and systems are victims of the energies of disintegration; thousands of mental batteries are formed with which to lay in waste the old church and state-all corrupt institutions. While the mental dynamic bombs are being exploded in the pulpit, in the daily press, in the legislative halls, and in the courts of the world, there is being formed a gigantic human battery for the generation and conservation of the energies necessary in the reconstruction of human society and in the establishment of the great universal kingdom in the earth. The positive pole of that battery is the center of the most progressive spheres of human thought involved in the Koreshan System, the nucleus of the coming universal empire, the "stone cut out of the mountain without hands," which shall break in pieces the colossal image of competism. The time is coming when it will be truthfully proclaimed: "The kingdoms of this world have become the kingdoms of our Lord and of his Christ," and the masses will be glad when he has taken unto himself great power and has begun his reign!

The stupendous work of genuine reform is the work of the Almighty-not in a spiritual world, but here in the earth will be expressed the practical, tangible, and saving manifestations of divine power. He alone can make all old things pass away and all things become new. The twentieth-century religion must be true and divine; the economics of the new era must be in harmony with the divine religion, and the laws of the new government must go forth from the anthropostic center, the Theocratic Head of the new Order. The wonderful system of divine economy of the glorious future must regulate all the affairs and relations of humanity. Its establishment will be the inauguration of the great commonwealth, the breathing into man the breath of divine vigor, and the illumination of the world through the science of life. It will be the great Theocratic System, the tying together of church and state, the conjunction of God and man, the manifestation of the Sons of God, the resurrection of the dead. All these things will be the result of the application of the Koreshan scientific principles already discovered; they must obtain here in this visible and tangible world in fulfilment of the desires of humanity and of God. Who could ask for more? Who could be satisfied with less?

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the heart of flesh. All human expectations built upon any other foundation will inevitably meet with failure and disappointment.

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The Lord Christ briefly enunciated the law of life, but he did not give to the world the formulated process for the achievement of victory over death—that mystery was left for the end of the age to reveal.

### Transformation in Human Nature Necessary.

BY REV. ELEANORE M. CASTLE.

A criticism of Bellamy's "Equality" in the Quarterly Bcok Review, Chicago, strikes the key-note of the question of reform, so prominent in all minds at the present time. It is to the effect that to accomplish such a reformation of conditions as Bellamy pictures, requires not merely a change of methods, but a radical change in human nature itself;—following with the statement, "An ideal state requires, as a condition precedent, ideal men."

It is the recognition of this truth which distinguishes the Koreshan movement from all other efforts in the direction of social reconstruction, and it is its knowledge of the possibility of such a change and the means of its accomplishment, which distinguishes its directing thought from the thought which recognizes the necessity of such a change yet denies its possibility.

Koreshanity prophesies a reign of peace and plenty and good will in a world of material wonders transcending those pictured in Bellamy's book—to be realized within the time indicated there; but this will not be brought about without a radical change in

human nature. To effect this change is the primary motive of the Koreshan teaching. From humanity has been produced one ideal man—Jesus, the Christ. From his planting in the race, it is possible—nay, inevitable—that other ideal men be produced as the fruit of that planting. That, at some period of the world's development, the selfishness of humanity and the godless competition born of that selfishness, should rapidly, through man's voluntary effort as directed by law, be transformed to loving kindness and united life, is a marvelous thing, but no more incredible than that in accordance with the laws of growth in the vegetable kingdom, the bitter astringency of unripe fruit should suddenly be transformed to the inellow sweetness of maturity.

The directing power is here, and must be recognized. A little more experimentation by Socialists, Nationalists, Single-taxers, and they will have demonstrated their blindness, and will be ready to be guided by the beacon light of all true progress, the law of God as formulated by Moses, exemplified by Jesus, the Christ, and in this age scientifically revealed by Koreshanity.

## Prosperity and High Prices.

BY REV. BERTHA S. BOOMER.

THE optimistic Republican party continues to cry prosperity! prosperity! when there is no prosperity, in the sense of common wealth or weal. There are the profits of "high prices" for the monopolist and his minions, but the wage slave, large as the crops are said to have been, does not feel particularly prosperous just after he has paid \$6. for a barrel of flour. One year ago, before we were afflicted with the present prosperity, he could have purchased it for \$3.50. Prices of certain staples have been forced up by the money power as a discretionary measure, in its own interests, but there has been no corresponding purchasing power forced into the possession of the masses.

The vast resources of this country are becoming more manifest every day. The mechanical appliances for utilizing the physical energies of nature in the service of humanity, multiply with a rapidity that is simply marvelous. If both were not in the control of that supreme devil of mortal selfishness—the love of money, it would be easy to believe the day not far distant when the present desperate struggle to maintain a comfortable animal existence would be unknown to every living creature. During the regime of the ever-enslaving profit system of the competitive world, humanity at large must struggle in vain to be free, in the vortex of a quicksand destined to suck it into the hells of despair and destruction.

The "high prices" variety of prosperity works about this way: Here is a small shoe manufacturer lacking surplus capital. He has certain contracts on hand, made with materials at a given price. Now comes a wave of so called prosperity to the leather trade; its moguls regulate the price, as impulsed by the knowledge that the retailers' stocks are running low. Leather being "up," the small manufacturer with contracts on hand, sees a very contracted hole through which he must crawl, taking his life as a manufacturer in hand. His contracts force him to make the venture; he gets in the "squeeze," it is too much for him—exit manufacturer, enter Neophyte wage slave. Greater leather mogul! Glorious prosperity McKinley!

Nothing deserves the name of prosperity which is not the result of giving the producer the full value of his labor in the products of labor, without money and without price. There is no real prosperity in the world today. Equity in a divine or moral sense, is an unknown quantity in our civilized barbarism. When will the world awake and perceive the real quality of our civilization to be but a degree of refinement of an immoral hell? Gold is the god of this world, and everything held sacred in the sphere of truly divine ideals is sacrificed to it. The day is not distant when this world is to be glutted with gold; it will be found in enormous quantities, and manufactured at a nominal cost... The laws of alchemy will become generally known, through an enforced recognition of the form and functions of the universe. When these laws are known, gold will be -in the literal meaning of the world-price-less, or

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without value, as value is now reckoned. The gold god's days are numbered, and his worshipers' fate is sure. The knowledge of alchemy is the power that can defy the fixing of the price of gold as the standard of value, on any commodity of use to men, and terminate the enslavement of man to his fellow man, under the curse of labor.

The prosperity of common wealth is a glorious factor of America's future welfare. This kind of prosperity, however, McKinley and the Wall street money power will never devise or originate. Its institution demands a more divine wisdom than they possess.

There is a center of mental potency in this country that is quietly energizing all progressive thought to its ultimate of power. From this center radiate all the suggestive energies of great truths insisting upon Practical experimentation in all the recognition. realms of science is enforced by mental suggestion from a primary center, and the chemist, the electrician, the physician, statesman, and the theologian, will ere long find themselves confronted by facts in which truths will be revealed that are destined to make their hearts fail for fear, because of things coming in the earth.

All people need the coming of true prosperity, and nothing hinders it but that reigning outrage upon universal humanity-the money power. The wide world over, we see humanity's right to broad, free life, happy in the liberty of righteousness, sacrificed to the basest passion of mortal souls, the greed of gain at the cost of another's loss and sorrow. The love of

money, and consequently the power of money, must be destroyed in the vidual thought. We must look upon the evils of poverty on the one hand and excessive luxury on the other, and let a hatred of the cause take deep root in the will, in order to compel the will to yield to the impulse of the rational conclusion, that only in the establishment of the equitable distribution of the products of labor, value for value, as estimated on the basis of related quantity and quality of labor, can the nations ever know real prosperity. High prices may be temporarily beneficial to the few, but necessarily they will ultimately be disastrous to all.

The eyes of many are being opened to the real condition of America's social and industrial affairs. Books such as Bellamy's "Equality," serve to agitate the public mind, but Bellamy and all the would-be reformers put together do not possess the requisite focalization of divine mentality to reveal to an awakening humanity, by demonstration, the scientific truths which must be the basis of social equity. A man equal to such a task is the Fruition of the Ages, the Pole Star of all future progress. He is the pivot of age-lasting destinies, and the hiding place of the Almighty.

Stand quietly on the thoroughfare of any of America's crowded industrial centers, and study the homereturning armies of the working masses; study their faces; their carriage, their garb, and their languageand then try honestly to write an article aglow with enthusiasm over national prosperity;—you cannot do it. Don't study the reports of the board of trade and the stock exchanges, to find records of high prices of staple goods, as evidences of prosperity; study rather the records in the faces of your kindred humanity, and bemoan the pitiableness of the true story of human greed and human need. Let us find a God somewhere, who can help us in this day of trouble!

#### Heaven and Hell: A Parable.

BY LUCIE PAGE BORDEN.

NCE upon a time I was passing along a rough way, and the road stretched on and on before and after I could not see whence it came nor whither it led, and I did not know how far I must travel to find a resting place. The stones cut my feet and the briers tore my clothes; the sky was dark and lowering, the wind icy cold. I could not tell how I came to be there in the bleakness; I only knew that the path was called life. I saw many travelers coming and going, but they hurried past me with their friends and my heart was lonely.

Then I thought an angel came to me in white raiment and spoke to me very tenderly; he soothed and comforted me with words of cheer; he bound up my bleeding feet, and then he took me in his arms and bore me to the gate of heaven. I saw the light streaming out and I heard strains of soft music. I was very glad. The angel set me down upon the threshold, and I thought he put out his hand to open the gate. "Sorrow is past!" I cried; "henceforth I shall wander through green pastures and linger beside still waters; God will wipe away all my tears."

"Come this way," said the angel, beckoning with his hand. I thought we were going a little further to enter by another gate, and I followed joyfully. The angel guided me to a wide portal; we went in. I looked about me and lo, I was in hell. It was dark and the air was stifling. The angel stood beside me, the light from his face shone out into the gloom and I saw it was the Lord. I fell at his feet.

"Why have you brought me here?" I cried bitterly. for my disappointment was very great.
"To work for me," said the Lord gently.
"But I can't work, Lord, my heart is so weary and

my hands are tired."

The Lord said, "Give me your hands."

"But I can't breathe here, the air is so foul and

He said, "You can make it purer."

"But I must have rest, Lord; think how far I have

He said; "My yoke is easy and my burden light." "But I thought you were taking me to heaven."

"What is heaven?" "Lord, I know not."

Then the Lord said: "The joy of the angels in heaven is in no other thing than the performance of use to the neighbor. All the delights of heaven are conjoined with uses.

I did not understand these words and I sat down and wept, for my heart was broken with disappointment. By and by I looked up through my tears and the Lord smiled. Then I understood. Digitized by GOGIC

## Education According to Prescription.

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

EDUCATION has not been conducted according to the eternal verities, but according to prescription. Such is the pass to which the world has long since come. A bloated millionaire who has acquired his millions not by legitimate means, but by robbery (legal, it is true, but none the less robbery), in order to make permanent his title to his ill-gotten possessions, endows a great university which teaches that the methods by which he accumulated his money are right. The world and the church proclaim him a great benefactor of the race, and a promoter of Christian education. When a professor in this same university broadens his instructions beyond the scope of Wall street views and mammon methods, he is invited to step down and out. A university established and endowed with the hard earnings of the pious poor, had its head taken off by the edict of the same god of this world, because he did not utter, with regard to silver, the shibboleth of the same money god that now relentlessly rules the world. "Truth is fallen in the street, and equity cannot enter," so that it is entirely in keeping with the spirit of the times that silver, the symbol of truth, should be under the ban.

The above are not the only cases of the kind, but usually the devil (the god of this world—age) is more wily in his methods, and the obnoxious teacher is dis-

posed of by other methods than those which appear. It is hard enough for truth to make headway where it has an open field and a fair fight, but where, openly or under false pretenses, its teachers are driven from their places, what, apparently, are the chances for the triumph of right?

We do not mean to say that the present advocates of silver have the truth; far from it. But the principle has a wider application. The power that can reach its hand into the sacred halls of education and strike down one class of teachers, which it thinks inimical to its power, can do so to any other class; and the real truth stands no chance against it. But men can do nothing against the truth, but for the truth. In striking down its supposed advocates, this conscienceless power is only preparing the way to victory for the very truth it hates and would destroy. A partial truth is the most dangerous and deceptive form of lie. When a mightier lie, like the gold standard, strikes down the lesser-silver, bimetallism, it is only preparing the way for its own downfall, and for the triumph of the great truth of communism, of which Jesus the Christ laid the foundation, a substructure which is certain to bear up securely the happy destinies of the human race for ages, when the present mis-rule of mammon will be forgotten, or only cherished as a horrible memory.

### In the Editorial Perspective.

WRITER in the Boston Investigator heads an article, "Why I Despise Christ," and at once proceeds to give his concept of the man Iesus who lived nineteen hundred years ago. He simply despises his own conception, and the best thing he could do, so as not to be out of harmony with that which he conceives, would be to originate a conception that he would like. Our conceptions are the product of the will and the intellect, the character being determined by desire, and can be no more magnanimous than our sphere of thought is capable of producing, and no more correct than the intellect of that sphere will admit. Some people like their conceptions of Christ, but that is no proof that such conceptions are correct, any more than are the things other people conceive and despise. The matter must be transferred from the realm of speculation to that of science. The trouble with agnostics is, that they are repelled from the orthodox spheres of thought, and are filled with the orthodox conceptions about the man Jesus, and with the popular interpretations of his doctrines; hence they are in position to only negative and despise the fallacies of modern Christianity. They can only look at the personality and doctrines of Jesus from the old exploded popular standpoint, and despise what they seethey do not see the real thing any more than do the conceited occupants of the modern pulpits. If the writer referred to ever exerts the volume of influence upon the world that Jesus did, he will have to move into more potent and positive spheres of mental activity and genuine scientific comprehension of absolute truth—and this seems to be a long way off to the negative agnos-

tic, who is positive in nothing except in the fact that everybody else is wrong. There is no other logical standpoint from which one can determine what is wrong, than the positive pole of knowledge of scientific truth. How does the agnostic (the man who does not know) determine what is fallacious?

Dr. McGlynn concludes that Henry George was an inspired prophet. He says: "He was simply a seer, a prophet sent by God. \* \* I believe I am not guilty of any profanation of the sacred Scripture when I say that there was a man sent from God, and his name was Henry George." It is remarkable that a prophet should come into the world and not know himself. Popularity and a tinge of sympathy for the single tax are the only things which led Dr. McGlynn to his conclusion, for he is not the man to follow a prophet in obscurity, no matter how true the teachings of the prophet might be. It is far easier to follow a prophet of our own making at the time we choose, than to recognize and follow the genuine Teacher of the age.

The government makes appropriations of millions of dollars yearly for the improvement of rivers and harbors, to assist in the gigantic schemes of politicians and capitalists; but nothing to help the oppressed working man. The men elected to represent the millions of workingmen do not desire to solicit aid for their relief; do not wish to suggest the purchase of machinery and plants for the benefit of those who are now making the wealth of the millionaires. They will introduce no measures for the establishment of co-operative experiments, nor put forth any ef-

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fort which is not for the interests of the few who control the world by the power of money.

A scientist has made the announcement of the discovery of gold in solution in sea water, and is projecting a plan of obtaining gold from the ocean. This is looked upon as a wonderful discovery, simply because it is announced in regular scientific channels. But let the scientist answer how, according to modern chemistry, can gold reside in solution in water? It has been taught in the Koreshan Alchemy for over a quarter of a century, that the waters of the ocean contain in solution not only gold, but every so called material element in the universe. Chemistry will not admit of such a conclusion; alchemy demonstrates the fact.

Some people want to reform the world by having humanity born right, and hence a "new crusade" on lines of sex reform. The trouble with the world is that they are "born in sin and shapen in iniquity," and are necessarily mortal. Yes, the secret lies in having men born right, but that cannot be accomplished by looking after pre-natal conditions, hygiene, and dress reform, nor by Sunday School stories. The application of scientific principles of the transformation of the mortal flesh to the immortal flesh, right here on the earth's surface, must constitute the prime factor of the new crusade.

The Adventists presume to have found the Christ who has been so long looked for. The Adventists have long thought that he would come in the clouds of the physical heavens, but it seems that their views have been changed. We find the following in the *Messiah's Adrocate*, Nov. 1st, in "Life Line Notes," by V. H. Hunt, Life Line Evangelist: "I am in Christ at Pacific Grove, Monterey Co., Cal, and Christ is in me;" and among his items further down the column we see, "It's just wonderful how birds of a feather will flock together."

A baker in New York City has proposed to give remnants of the previous day's baking to all who apply at midnight. The applications have increased until the file of applicants is two blocks long. They are not tramps, but citizens—voters without work or means of supplying their families. This is evidence of prosperity in New York, but it is the prosperity of greed and selfishness, which continue to make possible the scenes of dire distress. Those who are disposed to give to the poor will never be able permanently to relieve their distress.

A meteoric stone has fallen near Binghampton, Canada. A few scientists presume to have found hieroglyphics carved upon it, and Prof. Wiggins has declared his belief that this stone carries a message from the inhabitants of one of the planets. Percival Lowell should see it at once, for he would be sure that it came from Mars; he is the champion of Martian irrigation by means of canals 40 to 400 miles in width. The blasted stone perhaps resulted from an explosion of a dynamite charge of Mars' greatest canal contractor.

The Socialist Labor Party, representing but a fragment of social reform effort, appeals to the workingmen of the world to join their ranks. They constitute one of the many elements of modern disintegration to break down and destroy the old structures, but they will never be able to rebuild that which will be demolished. The Socialist Labor movement does not possess a mind that is capable of defining the principles upon which the true social organization is to be founded.

Competition costs millions, not only of dollars, but of lives. \$500,000,000 are expended annually in commercial circles for the various forms of advertising, and thousands of millions for buildings in which to conduct the competitive business. Add to these millions the cost of transportation, salaries of clerks, and other expenses, and then look in vain for a single evidence of economy in the production and distribution of the goods of commerce.

Debs is posing as the founder of a new religion—at least he is calling his new social democracy the "New Christianity." It now behooves him to define the principles of the evolution of the "New Christianity" from the primitive, and a corresponding evolution of the life and character of the instigator of the social democracy from the life and character of the Founder of Christianity nineteen hundred years ago.

The "ray filter" for camera lenses, bichromate of potash, would be useless and its name a misnomer, if light were a mere mode of motion and not a substance. Substance can be filtered, reflected, and refracted, but *nothing* cannot. Koreshan Science teaches the substantiality of force or energy—light, heat, electricity, magnetism, the X-rays, mind, darkness, etc. It is the antithesis of the popular physics and chemistry.

The burdens of the millions of workingmen today are a hundred times heavier than the yoke of England on the colonists of America at the time of the Declaration of Independence. The bondage to gold is worse than the slavery of the Israelites, worse than the monarchy and oppression of George III. The spirit of freedom then was patriotism; now it is considered to be the spirit of rebellion.

Scientists object to every discovery not made by one of their own number. Laymen in the scientific, medical, religious, and social fields are supposed to be incapable of projecting anything worthy of attention. Great discoveries are always made by men outside of the professional ranks.

When a new truth is proclaimed, everybody at once urges that it is absurd, and that nobody but fools believe it. In a few years, when they find it gaining a foothold in influential circles, they say, "He was not the first to teach that," and finally, "Why, I always believed that!"

The usual reforms are projected on too small a scale. Nationalists do not look forward to a universal government. Popular reforms mean only to modify, not to revolutionize, existing institutions. The new system of government will be universal—adapted to all peoples.

After all the study of the Bible on the part of the modern churches, they are no nearer a comprehension of it than when they began. Modern theologians are unable to interpret it, and the tendency is not to acknowledge their inability, but to pronounce the book wrong.

Japan, while being "civilized" after the order of the occident, is being bondaged to gold in the clutches of the Rothschilds. This is one of the results of opening the doors of a nation to the influences of modern Christianity.

Robert T. Lincoln, in his relation to the Pullman Palace Car Co., and other monopolies, assists in the promotion of a system of greater oppression than that from which 4,000,000 slaves were freed by Abraham Lincoln in 1864.

Is the "dreibund" formed by Chile, Peru, and Argentine for the purpose of forcing Bolivia to war so as to compel her to divide territory, evidence of the brotherhood of nations or of humanity?

The so called dignity of American labor is somewhat less ened by the importation of American workmen to take the place of the striking engineers in England.

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The Freethinkers want the world to worship Bruno, the Italian reformer, instead of Jesus, the Christ. The agnostics have gods after all, and small ones, too!

Monism is a kind of cosmo-theological concept which holds that there is but one existence, of which the various phenomena are many modes.

Concerning the form of the universe, the Koreshan System presents some *inside* facts.

## \* \* \* Astronomical Martyrs.

The astronomical evolving forces received an impetus in the fifteenth century by earnest, thoughtful, and ambitious men, that has been steadily progressive. The wheel of science has not lost a single revolution, having received momentum from such heroes and martyrs as Giordano, Bruno, and Campanelli. The fallacy of Biblical teaching concerning the contour of this earth and its immobility, as well as its being the only world, was proven by these courageous students. Martyrdom was their penalty. Bruno was burned at the stake in 1600 by Christians. He was the Knight Errant of the new philosophy over Europe, was faithful to the truth, and gave up his life without fear of punishment hereafter. His last words were, turning his face from the crucifix; "Perhaps with greater fear you pass the sentence upon me than I receive it."—Freethought Ideal.

Fallacy can receive an impetus through persecution, as well as truth. It is no fault of the Bible that its worst enemies have been its pretended friends. Its enemies are those who cannot comprehend it, but those who zealously act from the standpoint of its misconceptions constitute no greater bar to progress than

the misguided scientists. The truth of the Bible teaching—concerning the contour of the earth and its immobility, as well as its being the only world,—has been proven by geodetic survey; and a single fact of such demonstration is worth more in the train of true conclusion than all the agnostic fallacies the world can produce. The church and the so called freethinkers should be the best of friends. Modern science walks arm-in-arm between modern Christianity and freethought, and is a last hope of each—they cling tenaciously to the scientific fallacies they desire. The false science will finally absorb and unite them in the matured evolution of "higher criticism."

### \* \* \* Kill the Heroes, Then Honor Them.

The sensible people, the well-educated, respectable people of the day, are almost sure to be on the wrong side of every great moral question when it first arises. They mean to do right, but they trust to their logical faculties instead of to their instincts; and the consequence is that they are eager to stone those very reformers of whom, in later years, they become the most ardent admirers.—Henry Childs Merwin, in Atlantic.

The above takes it for granted that human instinct is always right and logic wrong. If people are on the wrong side of a moral question, it is simply because there is something wrong with their morals. That is why the world opposed Jesus; and he diagnosed their case exactly, when he said, "Ye are of your father, the devil." The reason that people generally are opposed to the genuine science of reformation, is because they will not or cannot use their reasoning faculties, but follow the instincts of self and the impulses of evil.

## Correspondence and Brief Replies.

What is your attitude toward others in the field of reform, and toward other journals advocating socialism, co-operation, etc.?—A. H., Chicago.

We are favorably disposed toward every effort for the benefit of humanity. We are tolerant and liberal, because truth increases the altitude of observation and enables the observer to obtain broader views than the mere fragmentary beliefs entertained by many in the work of so called reform. There are many sincere efforts being put forth to remedy the evil conditions that exist in the world. A great protest is beng expressed against the money power and other evils of competism. Thousands of factors are operative to disintegrate the corrupt systems. We do not advocate them, nor endorse all the measures adopted by those who would like to reform the world. We hold that the true reformer must understand thoroughly what he is about, and must be able to demonstrate that the principles upon which his system or movement is founded, are scientifically true. The time is coming when the masses will demand the application of the principles of the system that is reasonable and capable of guaranteeing, by scientific demonstrations and analysis of universal law, that it will

remove the curse now upon the world. All other systems, in the experimental stages, will be discarded as inadequate. We hold that the only system that will stand the final and crucial test of successfull scientific reformation is the Koreshan System of Religio-Science. There can be but one successful system, and that is the true one. Judging from the diversity of economic beliefs, we are forced to the conclusion that the majority of reform leaders are wrong. They cannot prove their claims.

I have received both your letters, but at this time I can write you but briefly, to say that I am still interested in the Koreshan Science, especially concerning astronomy. Your replies to my questions were very satisfactory, as far as I am able to understand them. Your reasoning concerning the thickness of the earth's shell is good, and to me somewhat startling. I had conceived of the probability of getting at it through what you call the simplest pro-cesses of analogical reasoning, but you have made it a great deal plainer to me. Your second process of reasoning, from the specific gravity of the primary metals of the shell, is much more preferable to me; I think it is more positively scientific; for with a knowledge of what the primary metallic substances are, I think it possible to positively demonstrate the actual thickness of the earth's crust. I am surprised that such a conclusion could be logically arrived at, for I had thought it could be

only theory, but I belive it can be actually determined. Concerning the question of other universes, your reasoning does not seem to me to be quite so good. \* \* Give me the best explanation you can. If you are right in regard to this being the only universe, I want to know it. If there is any good, natural basis from which to reason, I think I can reach a positive conclusion.—H. M. P., Hamburg, Iowa.

We thank you for your kind words and expressions of interest, and we are glad that some features of the Koreshan System appeal to you as being positively satisfactory from the basis of demonstrated science. Other features of the System are equally satisfactory when understood, and the proofs are equally conclusive. We will reply to that part of your letter concerning the matter of "other universes," by mail, as the subject would require more space than we can now appropriate for it. In the meantime, we shall be glad to have a word from you again.

In the last Sword you called for lists of names, also persons desiring to act as agents in distributing Koreshan literature, and soliciting subscriptions for the Sword. I enclose a few names and addresses, and if you will kindly inform me about the work you want done in behalf of your paper, we will be glad to act as your agent.

—R. T., Sauk City, Wis.

We are pleased to have the offer of your services to assist in the circulation

of THE FLAMING SWORD. We have received a number of hearty responses to the call you refer to, and are arranging a plan of work for our representatives which we will put into operation as soon as possible. In the meantime, with a sample copy of the new SWORD, solict subscriptions and continue to send us names and addresses for sample copies. Millions need to have the SWORD, but to place it before them we need the co-operation of thousands of our readers.

Why does not the Founder of Koreshanity make gold and perform other scientific wonders that he writes about, and thus be able to promulgate the System rapidly?

—J. K.

Simply because he does not wish to contribute to the wealth of those now controlling the products of the world. When the time comes, utilization will be made of thousands of forces of the universe for the welfare of humanity, but that must obtain at a time when invention and improvement are beyond the reach of the imitating, thieving, and plagiarizing ghouls of modern science. The benefits of true science will be realized in the new era when they can be appreciated—not now, in this thankless, heedless, and ungrateful generation!

I am 72 years of age, and have been in ill health since the war. I greatly desire the weekly Sword, but I am not able to forward the cash for it, but I think I can do so by the time the subscription expires.—M. H. Z., Loch Three, Ala.

We are always glad to send the Sword to those who desire it. No doubt our friends will make some sacrifice to send us the amount of subscription, and it would be a good thing would be as conscientious, and sacrifice something that could be done without. In cases where it is impossible for a subscriber to pay, and will make the statement to that effect to us, we will pay their subscriptions from funds set apart We desire such, howfor that purpose. ever, to keep copies loaned out among friends, and in this way help us while we help them.

J. B., Koenig, Mo.—Your favor at hand with remittance. Glad to note your interest. Shall be glad to answer your questions if you will kindly submit them to us. The Koreshan System is complete, and quite capable of satisfying you upon every point. If it does not, the fault is with you.

#### \* \* \*

### From Appreciative Readers.

I enclose sufficient means to insure having The Flaming Sword for as long a period in advance as I could, as it is really the most important and interesting paper ever brought before my notice, and so rich in food for thought. As a truth-seeker I should not like to be without it, if I could possibly help it. I cannot explain to you the intense enjoyment I experienced in reading the reports of the practical demonstrations by mechanical means of the

fact that we live on a concave surface, and I trust that many apparent mysteries and difficulties in connection with the wonderful universe, will be revealed in due time through the various channels of your publications.—G. R., Aukland, New Zealand.

I am in receipt of a copy of THE FLAMING SWORD, Nov. 19, the contents of which I have read with deep interest. I never heard of the publication before, and know nothing of the doctrines it teaches, or the principles it defends or maintains. I may say I am a young man of twenty, with a strong desire to learn something about this great science. I should be pleased to have my name placed on your subscription list. I want to learn something about Koreshan Science; in which I am deeply interested; there is much in it.—DeW. C. W., Boonville, Mo.

In reading the reports from the experimenting Staff on the Gulf coast, I can but marvel and wonder, and ask, Can it be indeed, that the Cellular Cosmogony is true, and is demonstrated beyond question? If so, what a tremendous revolution it must bring! Friends ask me, "Do you really believe this astonishing theory?" I can only answer, "I do not know; let us give its advocates a respectful and unbaised hearing, and be ready to accept the truth, no matter how many idols it may destroy.—C. B., Salem, Ohio.

Now you have got me stuck by sending me a sample copy of your paper. I am "plumb at sea." I am considered the biggest crank in town, but you have distanced me! What is this Koreshan System? Can't you send me 50 cents' worth of your tracts, so as to enable me to learn what you are striking at? I am knocked plumb out of "the Christmas tree," so to speak, and want you to send me the ABC's of the System.—C. L., Ft. Scott, Kansas.

Will you please send me copies of THE FLAMING SWORD, or give me some information regarding Koresh. I am interested in iconoclastic work, and shall be glad to take the paper; also to have the pleasure of corresponding with some one who can give me the desired information. Hoping to get some light concerning the Koreshan System, I remain, W. L. F., M.D., Member Washington State Legislature.

You certainly would greatly oblige me by continuing THE FLAMING SWORD to my address. If I had it to give, I would be just as willing to send you \$5.00 a year as \$1.00. I cannot speak too highly of the Sword, and cannot express my feelings for the cause it represents. Let its circulation soon reach the utmost parts of the earth!—E. C. D., Terre Hill, Pa.

Public (Free) Library, St. Louis, Mo., Nov. 22, 1897.—The Board of Directors of the St. Louis Public (Free) Library acknowledges receipt of The Flaming Sword, weekly, Vol. 12, No. 1, for which please accept sincere thanks. Please continue the donation.—F. M. C., Librarian and Secretary.

I am somewhat inclined to believe what you teach. I desire to know and thoroughly understand all your teachings. I know you teach some truths, and with what little knowledge I have, I dare not dispute your claims, lest I lie against the truth.—W. L. J., Currant, Col.

Received a sample copy of THE FLAMING SWORD. I may have some prejudices, but if I am in error in holding to them, I hope that by the light of THE FLAMING SWORD I shall see the truth. Enclosed find money order for \$2,—W. A. B., New Madrid, Mo.

I am glad I found the Koreshan light; it shines very bright to me, and I am much pleased. I believe that when woman is freed, and the Koreshan light shines all over the world, that we will be in heaven.
—Mrs. M. N. M., Louisville, Ky.

Accept my thanks for the weekly Flam-ING SWORD, and my sincere wish that your subscription list may rapidly increase, so that the truth of Koreshanity may reach millions that are still in the dark.—N. C. M., Kingston, Texas.

I hereby acknowledge receipt of the weekly Flaming Sword, and find it still on the advance in interest.—W. M., Springfield, Mass.

## Editor's Chat With Our Readers.

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We have friends and readers in all parts of the country, and in many parts of the world. Our work of propaganda is not local-its character does not admit of it. Away in New Zealand, Australia, Norway, Russia, England, San Domingo, and other places, THE FLAMING SWORD is welcomed. We are inaugurating the greatest system of propaganda ever engaging human effort. We desire the co-operation of every one interested in the promulgation of the principles of genuine reform. Take for instance, single subscribers in the remote parts of the country. How were they reached, and how did they come to know of the existence of THE FLAMING SWORD? Through friends, doubtless, or from our having mailed them sample copies. With but little effort, others who have never heard of this great System of scientific reform could be apprised of its existence. Call your friends' attention to the work of the Koreshan System-loan or give them copies of THE FLAMING SWORD and recommend it for their careful reading. Can you obtain one new subscription in one year, in addition to your own? Suppose each one of our subscribers were to obtain one new subscriber per year; this effort alone would double our list yearly! Let us have your best efforts—push the work. Through renewed, persistent, and zealous effort on the part of our friends, we will meet with unbounded success!

The personal experience of Dr. Cyrus R. TEED (KORESH), in the work of colonization and reform during the past ten years, will be of intense interest to all readers of THE FLAMING SWORD. His experience since the beginning of his public career is one of the most remarkable ever recorded in the history of the world, and the portrayal of his constant combat with the stubbornness, prejudice, intolerance, and blindness of the age, constitute one of the most unique chapters in the study of human nature. It will expose the conspiracy of the daily press and clergy of Chicago, and the plots of his enemies. This interesting bit of hitherto unpublished history will shortly appear in THE FLAMING SWOBD, from the pen of Koresh. Digitized by GOOGLE An interesting feature of THE FLAMING SWORD in the near future will be brief reviews of all the colonies and co-operative experiments in the world, the principles upon which they are founded and conducted, and what they expect to accomplish. Our readers can assist in this by giving us the names and addresses of leaders of reform organizations and colonies, as well as newspaper clippings or items of interest concerning them. There are hundreds of them being established in all parts of the world, and THE FLAMING SWORD will lead in collecting reliable data concerning these reform institutions.

In the article by Koresh on the "Father-hood of God and the Brotherhood of Man," in this issue, it is conclusively shown that there is no spirit of brotherhood in competism. The popular idea of the brotherhood of the present humanity is one of the greatest fallacies of modern times. If it were true, the Almighty certainly has the worst lot of children that could be produced! Nineteen hundred years ago Jesus said that the origin of mortal humanity was from beneath; and critical observations seem to confirm the truth of his statements.

A reply by Koresh to the challenges published by Eld. R. C. Brown, editor of Present Truths, Fitchburg, Mass., will appear in an early number of The Flaming Sword. Eld. Brown departs from the usual advent creed in the denial that the Lord is coming again to establish a kingdom of righteousness in the earth, and challenges contradiction. The refutation of his position and the clearing up of the difficulty connected with the question will be of interest to all, and will perhaps attract the attention of the publisher of the challenges.

If you are a student of economics and social reform, or of science, or of religion, you cannot better invest \$1.00 than by procuring THE FLAMING SWORD for one year. The particular advantage in reading this publication is that you get expositions of the principles of demonstrated truth. The Koreshan System is the only demonstrated science in existence.

50,000 circulation for THE FLAMING SWORD in one year from this date! The song of Bishop McCabe was "a million a year for foreign missions,"—and he obtained it. We do not want a mere boom; we want genuine success!

Do you want to know wherein the socialists and so called reformers of today are making their greatest mistake? Read the article by Rev. E. M. Castle, "Transformation in Human Nature Necessary," in this issue.

The change of date on the printed tab on your paper is an acknowledgment of receipt of remittance for subscription. If you send money for subscription and find the date unchanged after two weeks, write us. Read carefully statements concerning Sword at top of second page of cover; it would be a convenience to our readers and to us, to heed the specific directions given concerning terms, remittances, etc.

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#### Miscellaneous Notes.

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Wednesday, Nov. 24.—Spanish troops in Cuba are sick and mutinous.—Fog covers all England.—A three-year-old child discloses the Merry murder mystery.—Earthquake in Germany.—Slight boom in wheat market.—Ship Port Patrick burned in docks of New York; loss, \$200,000.—McKinley wants to patch up the Spano-Cuban difficulty.

Thursday—Bill proposed for Congress to make ticket scalping illegal,—Measures are being adopted to grant home rule to Ireland.—Cloak manufacturers threaten to reduce wages of 9,000 employes.—Three women start for the Klondike.—Fierce battle reported between French and British troops in Lagos Hinterland, western Africa.—Queen regent of Spain signs laws relating to freedom to the Antilles.—2,000 manufacturers are preparing to convene in New York Jan. 25.—Disorder reported in the lower house of the Austrian Reichsrath.

Friday.—The new English-American treaty concerning pelagic sealing and immigration said to contain a loophole.—Chinese in America organize to resist the Geary exclusion law.—London has a \$25,000,000 conflagration.—3,000 miners resume work at Coal City, Ill.—Explosion of nitroglycerine completely wrecks Chesterfield, Ind.—Ingersoll's lecture creates little comment in Chicago.—Antarctic expedition planned by Dr. Raconitza.—Capt. Lovering found Guilty.—Zola defends Dreyfus.

Saturday.—\$3,650 of gold reported for the market at the Brice gold manufactory. —Steamer Diana sinks in the Mediterranean.—Frances Willard visits Chicago.— Sultan of Turkey orders 150 Krupp guns. —Pope chooses Rev. Chapelle to Archbishopric of New Orleans.—Reported discovery of socialist plot against the Austrian empire.

Sunday.—Nansen is banquetted at Chicago auditorium.—Austrian socialists shot down by soldiers.—Chicago Chinese pass resolutions on naturalization.—Haas' airship successful at Topeka, Kansas.—Death rate increases at Havana.—900-lb turtle killed in Lake Michigan.—Mob burns a negro at Town Creek, N. C.—Chicago clergymen in combat with Rev. Gregory.—Turmoil reported in Norway.

Monday.—Luetgert placed on trial again.

Russian count arrested in Chicago for mutilating coins.—Pingree will visit Venezuela to break up asphalt combine.—President dislikes Gage's financial plan.—Leprologists say leprosy is increasing everywhere.—Prof. John Atkinson, the "bone setter," is in Chicago to cure incurables.—V. P. David of India, comes to America to work miracles.—Lively movement in the wheat market.

Tuesday.—Germany decides not to send warships to Hayti.—Coal advances 50 cents a ton in Iowa.—Russia makes a new coin,

5 rouble gold piece.—Glass workers at Arcadia, Ind., are endeavoring to adjust their troubles.—Anarchists of Rome are planning to destroy the Vatican.—Booker Washington's new normal and industrial institution dedicated, at Tuskegee, Ala.—Congress will be asked to appropriate \$100,000 for Klondike miners.—Austrian cabinet is completed.—Russia will help China against German invasion.—U. S. wants to establish a \$3,500,000 armor plant.—Coal shafts at LaSalle, Ill., silent; miners on a strike.

## Books and Periodicals Received.

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Fourth Biennial Report, W. C. T. U. Dept. of Peace and Arbitration. Mrs. H. J. Bailey, Supt., Winthrop Center, Me.

This pamphlet gives a brief report of the work done by the missionaries and agents of the W. C. T. U. department of Peace and Arbitration in nearly every nation in the world. The peace work of this society is an attempt to adjust the affairs of the nations on the basis of a belief in modern Christianity. We think that just now they should concentrate their efforts on Spain, which needs civilizing more than any other nation under the sun, not excepting the Island of Borneo.

The Holy Ghost, 16 pages, price 10 cents. By J. C. Marple, Elm Grove, W. Va.

Written from the standpoint of Spiritism, in ignorance of the principles of the origin and work of that divine energy designated as the Holy Sprit. There has never been an energy in the universe that has not been produced by combustion or decomposition of matter, and the kind of matter that was consumed to produce the Holy Spirit was the physical body of the perfect man Jesus, nineteen hundred years ago. Prior to this theocrasis or burning by a process of combustion, there was no Holy Spirit, and there has been no other baptism since the days of the apostles. We find the following in the pamphlet, in reference to the author's directions as to how to obtain "manifestations": "Sit for one hour, twice a week, always at the same hour, by yourself, in a quiet place, with your mind as near vacant as possible, allowing nothing to disturb you. Follow this up until conditions are made, when you will get manifestations in some form." This is putting away from the mind every element of reason and process of rational conclusion. The attempt to substitute for the doctrines of Jesus, a palpable deception in the creation of conditions which subject the mind to influences or influxes from perhaps the lowest mental worlds, is just a little too much to allow it to go unnoticed.

\* \* \*

New Ideas, illustrated monthly, science and inventions, 50 cents a year, 100,-000 circulation. New Ideas Pub. Co., Philadelphia, Pa.

The Earth (not a globe) Review, Zeteticism, opposed to modern astronomy, quarterly, 96 Arkwright St., Nottingham, England.

The American, a journal of national reform, 16 pages, weekly, \$2.00 per annum.
Baker Pub. Co., Forrest Bidg., Philadelphia, Pa.

Digitized by

Boston Ideas, weekly, society, drama and literature, \$1.00 per year. Ideal publishing Co., 26 Essex St., Boston, Mass.

The Abiding Truth, monthly, 50 cents a year, metaphysics. C. Elizabeth Elizabeth Russell, editor, 6 Park St., Peabody, Mass.

Mind, monthly, metaphysics and occult-ism, \$2.00 per annum. Alliance Pub. Co., Life building, New York, N. Y.

Human Nature, phrenology and social reform, 1016 Market St., San Francisco,

The Open Letter, monthly, prohibition and social reform, Forest City, Pa.

Public Ownership Review, monthly, social reform, Colorado Springs, Colo.

West Virginia Farm Reporter, monthly, agriculture, Charleston, W. Va.

Self-Knowledge, monthly, metaphysics, 895 Park Ave., Baltimore, Md. The Saturday Chronicle, social and labor

reform, Grand Rapids, Mich. The New Crusade, moral and sex reform,

monthly, Ann Arbor, Mich.

Freedom, metaphysics, Helen Wilmans, editor, Sea Breeze, Fla.

The Woman's Tribune, woman's rights,
Washington, D. C.
The New Republic, weekly, prohibition,
Lincoln, Neb.

The Christian, monthly, Sheltonism, Little

Rock, Ark. Van Buren Co. Visitor, social reform, Ban-

gor, Mich. White Co. National, populist, Monticello,

Ind.

Patriot's Bulletin, bimetallism, Chicago,

De Soto Champion, Arcadia, Fla.; Press, Ft. Myers, Fla.; Hersid, Punta Gorda, Fla.: The Hustler, Needham, Ind.; The Agitator, Garnett, Kas.; New South, New Orleans, Fla.; Grander Age, Co-opolis, Miss,: The Trumpet, Sedalia, Mo.; Paterson People, Paterson, N. J.; The People, New York City.

### The December Atlantic.

The opening article in the December Atlantic is by Paul Leicester Ford, author of "The Hon. Peter Stirling" and "The Story of an Untold Love," and who now occupies a prominent position among American story writers.

A remarkable paper from the pen of Henry G. Chapman is entitled Belated Feudalism in America. It is an inquiry into the nature of American institutions and an estimate of how far they differ from those of all preceding social and political organizations.

Colonel T. W. Higginson, several chapters of whose reminiscences have already appeared in the Atlantic, contributes the first of another series to the December issue, this one telling of Literary London, Twenty Years Ago.

Two short stories appear in this issue, both of which are of unusual quality. From a Mattress Grave by I. Zangwill is a pathetic story, half fiction and half fact, of the death of poet Heine. The other by Henry B. Fuller, entitled The Greatest of These, is an interesting story the scene of which is laid in Sicily.

Other features of this issue are another installment of the Unpublished Letters of Dean Swift, State Universities and Church Colleges by F. W. Kelsey, further installments of Hopkinson Smith's serial, Caleb West, and Penelope's Progress by Kate Douglas Wiggin; a notable poem by Ellen Glasgow, and brief reviews of the year's most notable novels.

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# The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 4.

CHICAGO, ILL., DECEMBER 10, 1897. A. K. 59.

Whole No. 263

## FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

### Higher Criticism and Its Foundation a Farce.

WE QUOTE from a text-book on "General Astronomy," by Charles A. Young, Ph. D., LL. D., Professor of astronomy in the college of New Jersey (Princeton). Professor Young says:

It is a remarkable fact, first demonstrated by Lane of Washington, in 1870, that a gaseous sphere, losing heat by radiation and contracting under its own gravity, must rise in temperature and actually grow hotter, until it ceases to be a 'perfect gas' either by beginning to liquify, or by reaching a density at which the laws of perfect gases no longer hold. The kinetic energy developed by the shrinkage of a gaseous mass, is more than sufficient to replace the loss of heat which caused the shrinkage.

We will try to state this a little more clearly. Gas shrinks by cooling; cold makes it shrink. Now the remarkable discovery made by "Lane of Washington" is, that the colder gas becomes by losing its heat, the hotter it is. The only difference between the two statements is, that Professor Lane's is the more rhetorical, while ours is the more simple. We have not yet been able to discover the law by which a substance grows hotter by cooling off, but we will give the key to the solution of the problem in another quotation of Professor Young's.

If this shrinkage theory of the solar heat is correct (and there is every reason to accept it), it follows that in time the sun's heat must come to an end, and, looking backwards, we see that there must have been a beginning.

We see in the above statement that which is not quite relative to our subject, but nevertheless worthy of notice in this place—that Professor Young ascribes a property to time that does not have a correspondence in space according to the prevailing theory; namely,

that of limitation. This is a little peculiar if not singular. The little *if* which the learned professor interjects in his reference to the shrinkage, furnishes the unknown quantity for the basis of a profound scientific conclusion. He further states:

But of course this conclusion as to the possible past duration of the solar system, rests upon the assumption that the sun has derived its heat solely in this way; and moreover, that it radiates heat equally in all directions in space,—assumptions which possibly further investigations may not confirm.

Note the fact that Professor Young says that all this stuff about contraction by the loss of heat, in which the mass grows hot by the radiation and loss of heat, must depend upon "assumptions which possibly further investigations may not confirm." The fact is, every so called scientific man who pretends to believe in the Copernican system of astronomy, knows that he has no foundation whatever regarding the source of the solar heat. A man of some notoriety in Chicago, puts forth a theory that the energies of the sun are electro-magnetic in their origin,—a theory partially but not wholly correct.

The remote cause of solar, lunar, planetary, and stellar motion is mental energy, not operative outside of human existence and the human brain, but consciously proceeding from the higher intellect and will of those perfected men who, in various ages of the world, have passed from the outer and natural sphere of existence without the death of the body. Of this class we have many recorded instances,—Enoch, Elijah, and Jesus being prominent examples. The proximate cause of the sun's heat is the constant influx into its vortex,

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of the electro-magnetic energies generated in the metallic and mineral laminæ or plates of cosmic environment. To comprehend this, the mind must first eliminate the fallacies originating in the vagaries of the Copernican system of astronomy.

The greatest obstacle in the way of correct and stable conclusion in science, is the profound ignorance regarding the substantiality of energy. The combustion operative in the sun, corresponds to that constantly taking place in the lungs and also in the brain cells of animal life. The heat of the lungs proceeds from the union in the lungs of the carbon and other elements carried there through the pulmonic artery, and of the oxygen and nitrogen entering the lungs through respiration. The sun, like the heart and lungs, is the constant recipient not only of energies which are substantial and which rematerialize in the sun, but the solar atmosphere immediately surrounding the sun flows into the sun's vortex and passes through the general metamorphosis of the solar elements. The sun radiates nothing for which it does not receive an equivalent. Its supply and demand are reciprocally and equally adjusted, and there will never come a time when it will not receive and give the material and energetical substances of its lasting perpetuity.

So called science, founded upon and grounded in assumption, is not science, for science is knowledge; assumption is *not* knowledge, and it is about time that guesswork should cease and something positive in the form of cult be substituted.

The modern "higher criticism" has nothing but assumption for its ground of argument, because its hypothesis is predicated upon "assumptions which possibly further investigations may not confirm." It is a fact that either gaseous, liquid, or solid substances will generate by condensation. It must be remembered, however, that no substance can be caused to condense except by the application of extraneous energy. Gas can be liquified by pressure, but the pressure is proportionate to the combustion of material substance of some kind, for which the energy is obtained to produce the pressure.

The primary obstacle in the way of accounting for the origin of the solar energy, is the ignorance of the so called scientific mind regarding one of the most simple facts,—that energy is nothing else than the product of atomic destruction, and that the atom is the result of the destruction of energy. The energies flowing into the sun are the resource of the solar force. The entire solar system, with the sun at its center, is revolving in an orbit around the sun, the radius of which is the distance of the sun from the central star of the group Pleiades, in the constellation Taurus, according to another assumption of the advocates of the Copernican system of as tronomy. This distance is incalculable.

Now is there any one, consummate idiot enough to believe that the solar system, which includes the sun, moon, planets, the earth, asteroids, and atmospheres cannot only revolve upon an axis, the sun being that axis, but that this entire mass is rushing through space in an orbit around another monstrous sun, the axillary and orbital momentum maintained by a condensation supporting heat through the process of cooling, contrary to any known law?

Professor Young must be a small sized jackass to believe what some other professor puts forth as an absurdity, and which the other professor does not himself pretend to prove, but frankly states is an assumption. Why do not these wise (?) professors give us some idea of the source of the momentum that carries the worlds in their orbits around the sun and revolves them upon their axes, and which carries the thousands of solar systems around the greater sun—the star alcoone, if the Copernican system be true? The fact is, the Copernican system of astronomy is the most preposterous batch of nonsense ever foisted upon a credulous world, and it will go with the whole job lot of modern theology, equally absurd, and with the "higher criticism," which is more nonsensical than either. We have yet to see the first positive and established truth for a belief in the Copernican hypothesis, the doctrines of modern chemistry, and the other so called sciences which comprise the basis of the theological choleraic dejection called the "higher criticism."

## Booth-Tucker's Colonization Scheme Exposed.

BOOTH-TUCKER, while saving souls, proposes to give the devil a mortgage on the bodies of his followers. We do not pretend to know anything of the great evangelist's plans so far as the details are concerned, but the daily press informs us that his scheme is "like a ray of sunshine in a dark alley, and that "poor folks eagerly await the culmination of Booth-Tucker's scheme," which gives to members of the colony a "five-acre farm and a home." We are further informed that the "Salvation Army leader now plans a chain of colonies across the continent," which will make a "poor man's paradise," where, "with help and hope, he can

step from the abyss of poverty to a prosperous state." All this looks as well on paper as the Klondyke boomerang of the daily press.

We venture to say that The Flaming Sword is the only paper capable of sounding the key-note-warning against the proposed evil of Booth-Tucker. The Salvation Army General offers to borrow \$100,000 at five per cent interest, so the Chicago Journal says, payable in ten years. Thirty thousand dollars have already been subscribed. The colonist purchases his house and a five or ten acre lot, covered with a mortgage. Not only is he expected to supply his own stomach and

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that of his family (if he has one), but more than this—he must feed the eternally hungry and insatiable maw of the conscienceless money-lender.

Bonds and mortgages do not end in Paradise—this is not the highway to holiness. If it is the paradise of the blood-sucking money-broker that the Salvation Army is after, Booth-Tucker is evidently on the right road. His is merely another of the great corporate schemes of a Christian paganism. The scheme has a single virtue, providing it can be made to operate—that is, to thin somewhat the population of the cities and increase the population of the rural districts. There is not a question but that our country should be covered with a sparsely scattered population under the economic direction of the state, in whose possession should obtain the wealth and industry of the nation, when great railroad octopi and other corporate obstruc-

tions stand not in the way of social, intellectual, and commercial development, perfection, and happiness.

Some will say that this scheme of the Salvation Army "is one more step toward the final goal of human desire." The withdrawal of the straw from the Israelite brick-makers and the increase of their burdens, were simply steps toward their final deliverance. Why? Because it gave the last and final impulse toward the repudiation of their bondage.

God will avenge the slavery of his people and liquidate human obligation to the bondmaster. We utter this word by authority; we know whereof we speak. The bonded obligation of slave to bondmaster and tyrant will be repudiated by divine anthority and command. The watered stock in gold will be destroyed, and the lender on interest and the borrower will both be swept away.

### The Three Phases of the Antichrist.

EVERY knee shall bow to Jesus the Messiah, and every tongue confess that the Lord Christ is the Son of God. Every spirit that denies that the Christ, the Son of God, the bright and Morning Star, the root and the offspring of David, is come in the flesh, is Antichrist. Every spirit denying that the Lord Jesus, the Christ of God, is the veritable God and fulness of the Godhead bodily, Father, Son, and Holy Spirit, does deny that the Messiah has come in the flesh, and is therefore Antichrist. "Christian Science" so called, modern Spiritism as a whole, and Theosophy all deny that the Lord Jesus is the Saviour of the world, therefore they are Antichrist.

Modern Spiritism, "Christian Science," and Theosophy (so called) are the three unclean spirits, like frogs, that are spoken of in Revelation. If these three are true and are of God, then somewhere out of the depths of the mysteries they profess to hold, there should come a revelation of the true contour of the earth's surface; but they all with one accord hold to the Copernican system of astronomy as the scientific exposition of cosmogonical form and function. Koreshanity has given

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THE performance of use to the neighbor is the exercise of man's powers as impelled by the force of love, not exclusively to the neighbor in forgetfulness of self, but as in the interest of the whole body politic, in the assurance that if the entire body is in a state of integrity, every member of the body—including self—will be in the normal state, and therefore in a state of happiness. This principle is the antithesis of that usually actuating men.

\* \* \*

Cadama Christianity dono:

Modern Christianity dare not take the premise of the true Christian system and follow its logical sequela to the world the true law of form and function, in the presentment of the Cellular Cosmogony, a fact mechanically demonstrated, and to which we challenge all the so called scientists of the world to present a reasonable refutation.

We do not question the wisdom and power of the Egyptian magicians as exhibited in the presence of Moses and Pharaoh; their operations were prime counterfeits of the divine power as exhibited through the chosen great organizer of Israel. The powers of Jannes and Jambres who contended with Moses for the mastery, have come down to the present age, and with the so called secret doctrine of occultism, sinuously pervade the domain of the divine wisdom, of which it is a deceptive counterfeit.

The wisdom of God is perpetually an open secret. God's truth—the divine serpent—is more naked (revealed) than any other of the animal proclivities, and all that ever stands in the way of its mental comprehension is the darkness of the human mind. The light of truth is ever as open as the light of day. It is not occult, it is not the secret doctrine;—it is an open revelation.

\* \*

to a positive deduction. Its own profligate life and violation of the law of love to God and the neighbor have rendered it cowardly, and professing Christians dare not go boldly to the throne of grace and appeal for a right to the inheritance—the throne of God and God's dominion.

There is no act of life nor power of attainment inherent in the Lord Jesus, that he did not promise to him who should overcome.

\* " \*

The process of building the temple of organic life should hasten forward—there is no time to be lost.

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### CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

### Koreshanity Champions Womankind.

BY REV. BERTHA S. BOOMER.

To no class of reformers who seek the establishment of genuine righteousness, should the Koreshan System commend itself with more absolute demand for endorsement and loyal adherence, than the advocates of woman's rights. The Koreshan System is far in advance of all other systems in its location of woman's rightful, eminent position, and in its recognition of all her powers and possibilities, and their relation to the establishment of a kingdom of divine righteousness in earth.

Could popular prejudice be once broken down by the advancing hosts of progressive womankind, they would find themselves in a position to have their eyes opened to a future here in the earth, beyond the present powers of language to describe adequately. The Koreshan System outlines entirely new organizations for every sphere of thought and life, in accordance with laws and principles obtained through an absolute science of the form and functions of the physical universe, and the form and functions of perfected man—the biune being.

The male principle, while vitalizing or impregnative, is also segregative and destructive in its proceedings; the feminine principle is constructive and aggregative for assimilation and perpetuation of form and function. Femininity, when vitalized by divine love, becomes divinely wise to build anew the kingdom of heaven in earth, and will clothe herself with form, revealing all that is divine in the perfected union of true manhood and womanhood.

Man is the destined executive of the divine will expressed through the wisdom of God in the perfected woman. Koreshanity is the clear light of divine science concerning woman's God-begotten rights, and is most explicit in its statements of the laws of their attainment in this present crisis of her development. It is absolutely certain that woman never will nor can attain her rightful inheritance in the universe, save by the knowledge of, and obedience to the laws of her supreme being.

Woman's primary right and pre-eminent duty is to guard as sacred the sex functions of her own body. Any legalized or illegal profanation of these functions to satisfy the lusts of the flesh, means the perpetuity and increase of the mental, moral, and physical degradation of the race, of which the womanhood of each generation is the responsible, universal mother. Too long, under the cloak of a corrupt Christianity, has every form of lustful degeneracy found justification.

The Pauline injunction, "Wives, submit yourselves unto your own husbands," has been made to serve, within and without the pale of the church, as the devil's goad to keep all womankind under the curse pronounced as a sequence of the fall. Weak women and cowardly men have sunk together in the mire of sin's broad road to death and destruction. The equally important command, "Husbands, love your wives, even as Christ also loved the church," has been an unknown quantity in the marriage curriculum of church and state. The love of Christ for his Bride, the church, was to the end that she might be washed with clean water,—the science of truth, and presented spotless and blameless as the Mother of the Gods, on the throne of God.

Take your stand any day in the whirlpools of a great city's marts of trade, and seek, in the throngs of human faces, the evidence of man's divine origin. You will be forced to reiterate the words of the Lord Jesus: "Ye are from beneath." Ye are children of your father the devil. Like David, they give every indication of having been conceived in sin and shapen in iniquity.

The day of knowledge is at hand. The foundation of all elaborated sciences—the science of the laws of life and immortality, is being given to humanity in the order of ripeness to receive it. This science leaves no uncertainty in the mind of man or woman, as to woman's legitimate relationship to man in the divine order of the restitution. It leaves no doubt as to her true function in all the conserving and constructive uses of creation. It leaves no doubt as to the absolute necessity of recognizing woman in this age of the world, as a most essential factor in the establishment of that organic unity which shall give birth to the Grand Man, created in the image and likeness of Deity.

Women who desire to become Saviors of their race, to reveal the Divinity of motherhood, and to be primary factors in all that pertains to the attainment of perfect civil and religious government, to establish new industrial and commercial relationships that shall be completely destructive of the existing, hell-begotten money power, must become students of the Koreshan System. The time has come for leading women all along the line, to call a halt on the worship of graven images, which are—in the primates of truth—children conceived in sin and shapen in iniquity. Cherubic and worshipful as these seem to be, they nevertheless are the fruit of a corrupt tree, and are all doomed to corruptible dissolution under the curse of the law,—a statement attend for ages by self-evident facts. There is, however, on record in nature and Scriptural revelation, a promise, and there exists a present possibility of its fulfilment-that this mortal shall put on immortality, and this corruptible inherit incorruption, and that death shall be swallowed up in the victory of life. The knowledge of the laws of such attainment should surely be more desired than much of the fine gold that perisheth. This knowledge is now obtainable, and we urge women everywhere, who are conscious of any degree of hungering and thirsting for righteousness, to take up the critical study of Koreshanity and see if they are not compelled to say, lo, here is Wisdom! here is Understanding!

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## Primary and Ultimate Fulfilments of Prophecy.

Comments on the 13th Chapter of Mark.

BY REV. E. M. CASTLE.

T has been said, and truly, "The Scriptures have many fulfillings." The thirteenth chapter of Mark is not peculiar in this respect. When Jerusalem was captured by the Romans, about 70 A.D., the predictions of this chapter were partially realized, and in a natural sense. Vespasian, recalled to Rome by disturbances there, left the conquest of the city to his son Titus. It is recorded that after the circumvallation of the city by the Roman forces, for some reason never understood by historians they were withdrawn for three days, during which time all the Christians escaped from the city and took refuge in a mountain town near by-those in Judea escaped to the mountains. After a siege of untold horror, the temple and city were destroyed. Josephus says: "Cæsar ordered the soldiers to dig up the whole city and temple: but to leave three high turrets standing and a part of the wall, as security to the garrison. But they so entirely dug up and leveled all the rest of the city, that none who saw it would think it had ever been inhabited." Thus was fulfilled in a natural sense the words of Jesus recorded in the second verse of Mark xiii, "Seest thou these great buildings? etc." From the Mount of Olives opposite the temple, where he was sitting when he spoke further to Peter, James, and the others, the whole of Jerusalem was spread before the eye, and what doubt that he foresaw the city's destruction as well as the temple's? In Luke xxi, where this prediction is again recorded, it is, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." As the power which was to utterly destroy Jerusalem, the Roman army was the abomination which makes desolate, mentioned in Mark.

It is well known that the early Christians looked for the return of the Christ during their own lifetime, and consequently, if not warned, might mistake for the Christ some of the wonder-working magicians of the time, of whom apparently there were many. The fact that two of his disciples on the road to Emmaus, failed to recognize him after his resurrection, shows that there was danger of mistake from lack of clear sight, even among those who were near to him. Undoubtedly, Jesus' warning in this respect had some reference to the earlier days of Christianity. During those opening years of the Christian era, there were also warfare, famine, and divers troubles. These were but, as he declared, the beginnings of the sorrows of the Christian age; and surely sorrows have continued and even increased through the age to its end. Think of History's long night, the dark ages—six centuries of gloom and terror! And who shall say that the past few centuries have not had their full share of pain, or that even our own century, rich as it has been in material achievement, has in any measure ameliorated human sorrow?

But the supreme fulfilment of the words of this chapter, that may be looked for now at the end of the

age, is what most concerns us. All that took place successively through the age, is concentrated at the end of the age in what we term the simultaneous order. Moreover, all the occurrences of history are by virtue of the operation of law, which law operating in other domains produces corresponding results there, and the language used to describe the events of history, if truly performing its office, also describes the operation of principles of being in those who are the product of the existence which history records. Those who, in successive embodiments through the Christian age, have passed through the experiences of the age, now at the end of the age, in the final embodiment of the series, while passing through new experiences in their external lives, at the same time repeat all the experiences of the age; but what took place externally during the age, now takes place in another sense. Those who fled to the mountains in the first century of the Christian era, again flee to the mountains now. The objects of the natural world are symbols of the principles of being, and may rightly be used to express those principles. The mountain is the symbol of the good of life, and flight to the mountain is the determination to live a life conformable to the standard of righteousness. The house or temple is the body. The roof-garden of the oriental house, is the symbol of an exalted will, or desire,—the will principle constituting the earth and the intellectual principle the heavens. Those whose wills are exalted through the contemplation of truth, which alone can induce this lifting of the substance of desire above the lower plane, are commanded to allow not the thoughts to descend in lower affections—which is going down into the house, or body-even with the purpose of saving those who are ours by virtue of such ties.

The destructive abomination is that sin which destroys. It corresponds to the Roman army which destroyed Jerusalem. It is standing where it ought not when it is placed in the very center of the human will (which is the holy of holies) and becomes the mainspring of all action. The sin which destroys is that root of all evil, love of money; that is, covetousness—love of self. Never has there been a time in the history of mankind when this sin held more potent sway than it does today. No stronger proof of man's selfishness is needed than his almost universal refusal to listen to the gospel of unselfishness.

It will be noticed that the false Christs, against whom Jesus directed the warning recorded in this chapter, are to show signs and wonders (miracles). Miracle was the sign of Jesus' ministry. It is not the indicator of the way of salvation for this age. Truth in its scientific degree, to be given to the world at this time, reveals the law of wonder-working, thus removing the wonder, for what we understand we no longer wonder at. Jesus said of the miracles which through his knowledge of

natural and spiritual law he was able to perform, "Greater works than these shall ye do; because I go to my Father." These greater things were not performed by his immediate disciples, neither have they been performed by his later professed followers. A greater thing than to restore a person to ordinary physical health—to die in future—is to proclaim the law by which many may overcome death utterly—that they may never die. The greatest thing is to so overcome.

Let no one be deceived by the miracles of these days—the manifestations of Spiritualism, the healings of "Christian Science," the occult powers of Theosophy,—even though these things may be done "In His Name,"

—"For many shall come in my name, saying, I am; and shall deceive many." These works are not evidence of the power of God. The image of the beast has power to perform wonders, to call down fire from heaven in the sight of men, and to deceive men by the miracles which he has power to perform. But the power of God is the law of immortality scientifically applied to life, which alone is the power of obtaining life eternal.

An exhaustive analysis of the chapter cannot be attempted here, nor is such an analysis deemed necessary in order to show that this chapter does not, as some have thought, supply an argument against Koreshanity. On the contrary, it is in beautiful harmony with our teachings.

## The Final Unity of the Real and the Ideal in Koreshanity.

BY LUCIE PAGE BORDEN.

THERE exist two representative schools of thought
—Idealism and Realism, the one progressive, the
other conservative. Plato and Aristotle are often cited
as their respective exponents, and every man by the
natural tendency of his mental constitution unconsciously ranges himself among the adherents of one or
the other philosopher; either he concerns himself mainly
with the objects and appearances of the natural world
as it presents itself to his observation, and with man as
he is, or he prefers to picture to himself as possible of
attainment, an ideal world and an ideal humanity,—
man not as he is, but as he ought to be. As the one
tendency preponderates over the other in any given
age, is that age fruitful in material inventions or the
discovery of abstract truth.

Since the rise of the Positive school, so termed from its refusal to recognize any basis for knowledge but experience, the chief object of man has been to make himself and, incidentally, a few of his neighbors, comfortable, in a world which so far as history and observation indicate, can never be much better. The very name Idealist has become a reproach and a byword, defining itself to most minds as Louisa Alcott once defined a philosopher—a visionary dreamer trying to soar above the clouds in a balloon while his friends are tugging at the ropes to keep him down to earth, in order that he may provide for his children and keep the family larder well supplied.

Positivism was first elaborated as a system in the beginning of this century by Auguste Comte, and as it excludes all metaphysics and philosophy, all knowledge of the supernatural, of cause and first cause, of mind human and divine, it necessarily lays an interdict on higher questionings, considers the religion of Jesus Christ a myth, and proposes as a substitute for God a "New Supreme Being" in the shape of humanity at large,—a humanity to whose physical needs it would minister, but for the satisfaction of whose soul hunger it furnishes no nutriment.

But as Carlyle says, "There is in man an infinite which with all his strivings, he cannot quite bury under the finite," and "The shoeblack also has a soul quite other than his stomach;"it follows that with all his comforts, man is still restless, and the sociology of Comte having as its basis a utilitarian altruism fails to satisfy him. The age voluntarily assumes the title of "decadent;" it has lost faith in the ultimate regeneration of society. Art in all its forms of expression is subservient to Realism and with its wings clipped, struggles vainly to soar into the upper air. Naturalism in literature paints pictures of vice and depravity that tend to retard human progress; show man how bad he is and you paralyze his efforts; show him how good he may be and you stimulate him to reach undreamed-of heights. Dickens and Zola may be taken as representative types of the idealist and realist in fiction. Both deal with the darker side of life but produce a totally different effect upon the mind. Perhaps the difference between the two authors resides in the fact that whereas Zola seems to look upon vulgarity and crime as necessary concomitants of human nature, Dickens always treats them as. abnormal to humanity; with all his genial kindliness for the criminal, the reader feels that he hates sin, and has a conception of an ideal and morally renovated society.

The best fiction like all true art is rooted in life, but eliminate the ideal and its soul is lost. In view of the prevalent Realism, it is not surprising that a recent work on the "Psychology of the Emotions," should term this an age of pessimism in art resulting from "a general state of depression, enervation, and debility" in the individual. It is significant that the true sense of the word ideal has been lost, one of our later dictionaries defining it as a conception beyond realization. The term is cognate in origin with idea, both being derived from the Greek verb ideir, to see. It is a vision of higher possibilities of attainment; in pursuing his ideal man is not chasing a phantom. To the sad and disheartened, the struggling and the hopeless, Koreshanity comes

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with its beautiful new hope, its promise that the time draweth near when the real shall become the ideal.

"From harmony, From heavenly harmony, This universal frame began."

When the cycle is complete, the beginning and the end will be one; society now disorganized and chaotic, will become an orderly unity where every man will find and fill the place to which his talents and his taste invite him. The voices of young children crying for bread will be heard no more in our streets; the gaunt spectres of poverty and crime will no longer stalk boldly on our highways, nor lust and disease skulk through our alleys. Nature will not withhold her secrets from the wise nor science baffle him. Beauty and ease and culture will belong, not to the few, but to the many. The knowledge of God will cover the earth, and no Renan will arise to proclaim that if God indeed exist, cognition of him must be forever impossible. This is the

ideal which the Koreshan System is presenting to the world as capable of immediate attainment, but unlike other systems which come and go, holding out dazzling but elusive hopes, it rests its promises upon a proven scientific premise. The record of experience supports the statement that social reform not predicated upon a decided change in the hearts of men. is purely visionary. The fulfilment of our noblest hopes, the vision of holiness, the reign of love universal, will never come through the natural evolution of society.

Not Plato but Jesus Christ was the great Idealist. He taught that men should be saved through grace not through evolution. By the grace of the indwelling spirit, he baptized his disciples with divine love, he changed their hearts. We are looking forward to such a baptism as the primary and energizing factor in all social changes. Then will all classes of men unite in unity of spirit and the bond of peace, to realize ideal conditions in earth.

### Prescient Poems of Modern Times.

BY AMANDA POTTER.

JUST before the storm looms of war wove the pall which in some degree settled upon every heart in the land, "Over the Western Sea" from the mother country, came words of divination and denunciation from one who deprecated their speaking because of the "foul things done within her gates."

"Because yourselves are standing straight
In the state
Of Freedom's foremost acolyte,
Yet keep calm footing all the time
On writhing bond-slaves,—for this crime—
This is the curse. Write."

Thus spake the advocate of a people who reaped protection from the greed which enslaved them. Gain decreed that they be well sheltered, well clothed, and well fed—boons denied the white wage slave!

The woe of the curse of black slavery blossomed both North and South, in hundreds of thousands of bereft homes, and is seeding in that tremendous impulse to money getting engendered by that very war; and to proclaim the end the muse, which drooped its wings over a fallen Browning, plumes them broad above a risen Stetson.

The foreshadowing in "A Curse for a Nation," that wonderful poem of Elizabeth Barrett Browning, was pale in compare to the dread carnage that followed; and so may the words of the Christ, as he yearned over Jerusalem, be considered vague in the light of the beleaguered city within whose walls delirious starvation sated itself in cannibalism. God descends not always to such diffusion as paints the particular woe of each iniquity, and "We will not play" speaks as much more than an unserved plutocracy, as may be read in the words: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

In the coming time, "A Curse for a Nation" and the poem printed below, will be read more understandingly than they were penned:

### THE LOST GAME. By Charlotte Perkins Stetson.

Came the big children to the little ones,
And unto them full pleasantly did say,
"Lo! we have spread for you a merry game,
And ye shall all be winners at the same—
Come now and play!"

Great is the game they enter in—
Rouge et Noir on a giant scale—
Red with blood and black with sin,
Where many must lose and few may win,
And the players never fail!

Said the strong children to the weaker ones, "See, ye are many, and we are but few!
The mass of all the counters ye divide,
But few remain to share upon our side—
Play—as we do!"

Strange is the game they enter in—
Rouge et Noir on a field of pain!
And the silver white and the yellow gold
Pile and pile in the victors' hold,
While the many play in vain!

Said the weak children, to the stronger ones, "See now, howe'er it fall we lose our share! And play we well or ill we always lose—While ye gain always, more than ye can use—Bethink ye—is it fair?"

Strange is the game they enter in—
Rouge et Noir, and the bank is strong!
Play they well or play they wide
The gold is still on the banker's side,
And the game endureth long.

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Said the strong children each aside to each, "The game is slow—our gains are all too small! Play we together now 'gainst them apart— So shall these dull ones lose it from the start, And we shall gain it all!"

Strange is the game that now they win—Rouge et Noir with a new design!
What can the many players do
Whose wits are weak and counters few,
When the Power and the Gold combine?

Said the weak children to the stronger ones, "We care not for the game!
For play as we may our chance is small.
And play as we may ye have it all—
The end's the same!"

Strange is the game the world doth play—Rouge et Noir, with the counters gold! Red with blood and black with sin; Few and fewer are they that win As the ages pass untold.

Said the strong children to the weaker ones, "Ye lose in laziness! ye lose in sleep!
Play faster now and make the counters spin?
Play well, as we, and ye in time shall win!
Play fast! Play deep!

Strange is the game of Rouge et Noir—
Never a point have the little ones won—
The winners are strong and flushed with gain
The losers are weak with want and pain,—
And still the game goes on.

But those rich players grew so very few,
So many grew the poor ones, that one day
They rose up from that table, side by side,
Calm, countless, terrible—they rose and cried
In one great voice that shook the heavens wide,
"We will not play!"

Where is the game of Rouge et Noir?
Where is the wealth of yesterday?
What availeth the power ye tell,
And the skill in the game ye play so well,
If the players will not play?

Laws made by lawyers for the benefit not of the people,

but of lawyers, afford abundant opportunities for evad-

ing justice, even were judges and juries always intel-

ligent and corruption proof-which they are very far

from being. It must be plain to the dullest mind that

any remedy for such a state of injustice must go to the

bottom of things, and fundamentally change the wrong

conditions out of which the injustice naturally springs.

It must take away from the one man, or combination

of men, the incentive to wrong another. Such incen-

tive is now operative in those amassing great wealth by

unjust means, and since men are not always hardhearted

and selfish enough to accomplish the injustice, soulless,

artificial men who never grow old and die, have been in-

vented, that have no conscience to interfere with their

practicing the utmost of extortion and robbery. Mam-

mon, by means of these, now rules the world, but his

power will soon and certainly be broken. Here is the starting point of the return to a reign of righteousness.

As this reign of injustice is buttressed by and entrenched

in the present church and state, both must fall and pass

away, and there must come "new heavens and a new earth wherein dwelleth righteousness"—a new church

and a new state, of which the true God, who is the Lord

Jesus Christ at his coming, is the "blessed and only Po-

tentate" and Sovereign. Such is the promise of Scrip-

ture and the assured hope of the Koreshan.

## Evils of the Modern Court System.

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

I have said, and say again, that for the last time I have appealed to the courts for justice, and shall appeal to them no more.— $E.\ V.\ Debs.$ 

WHEN a reputable citizen after repeated, long-continued and strenuous efforts to obtain justice for himself and others,—a man who comes into court with clean hands and encounters corrupt men both in the court and out of it, whose hands are full of bribes, who has encountered combinations whose very existence is in defiance of law, as in the case of the Board of Railway managers in the Pullman strike,-deliberately comes to the conclusion above announced, it is time for serious reflection. Such announcement reads very much like the death sentence of the courts. We can not be far from the point indicated by one of Chicago's great lawyers, when he said he sometimes thought that the courts ought to be abolished. If there is any class of persons that cannot obtain justice, whether for want of money, or influence, or for any cause whatsoever, then there is no class of citizens that can certainly obtain it, and courts become a menace to liberty and the rights of the citizen, and ought to be abolished.

It has long been the boast of our country, that all men were equal before the law,—a boast no longer true when the poor man (or any man) encounters a conscienceless corporation that has money enough to enlist in its service the shrewdest legal talent in the country.

\* \* \*

EVERY phase of the genuine social system will have its specific counterfeit, and the perfection of this will be so complete that nothing short of the divine wisdom will be able to detect it.

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\* \* \*

Ours is not the Hermetic philosophy, which when found is like the ignis-fatuus—not there. Find truth and embrace it, and it is yours.

Governments and churches contain within themselves the forces of their own disintegration, and they will crumble to decay through the inherent injustice actuating both.

\* \* \*

It is not so difficult to theorize upon the question of a remedy for the moral and social evils of the age, as it is to apply the remedy.

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## In the Editorial Perspective.

IT IS amusing to see how the editor of the Annular World evades the conditions of his offer of \$1,000 for the refutation evades the conditions of his offer of \$1,000 for the refutation of his annular theory. It is quite a condescension on his part to acknowledge that he does not understand what we intend to do, or what we expect him to do regarding his challenge and offer. Our readers easily grasp it,—and all are not editors nor founders of hypotheses! The status of the matter is merely this: If the earth is concave and the Cellular Cosmogony true, it follows that the ring theory of world formation is necessarily false. We concluded that the shortest route to the point was to prove the annular system to be fallacious. We proved by geodetic survey that the Koreshan Astronomy is true, and offered to prove it again in the presence of Prof. Vail, in order to show him that his annular theory is false, and that he owes us the \$1,000. He does not seem to have mental acumen sufficient to see the point. What is the matter with him?

Labor-saving machinery under the control of the money power is a curse; applied for the benefit of the wealth producers, the inventions of the world would be a blessing. What difference does it make to the shoemaker whether it requires ten hours or one hour to make a pair of shoes, so long as he does not get the benefit of the time saved? It makes all the difference in the world to him now, for by the use of machinery thousands of shoemakers are thrown out of employment. It is estimated that it would require 21,000,000 men to do the work of the labor-saving machinery in the United States, that is now done by 4,000,000 persons. The working man produces wealth he does not enjoy—he receives less than ten per cent of all he actually produces. The remainder goes to the capitalist who does not earn one cent of it!

The Earth (not a globe) Review, of London, is always ready to say hard things about astronomers and publications that are silent concerning Zeteticism, after challenges have been issued by its advocates. In the May, 1897, SWORD, we challenged the editor of the Earth Review to overthrow the facts of the Koreshan geodetic survey on the Florida west coast in demonstration of the earth's concavity; and since that time he has said nothing concerning the Koreshan Cosmogony. What is the trouble? The advocates of Zeteticism have now as much reason to say nothing as have the astronomers of the popular school, and the reason is that they cannot answer! What are the Zetetics going to do about it?

The daily press is responsible for much of the sensation which attaches itself to modern so called scientific discoveries. A number of observations have been made of stars and Mars, by Dr. See, at the Lowell observatory in Arizona. Dr. See visits Boston, and the newspapers announce remarkable discoveries at the Lowell observatory, "of worlds born from cosmos ready for life," discovered "processes of world formation in space," etc. Dr. See has made no such discoveries; he has only evolved an hypothesis concerning stellar and nebular phenomena, and puts forth the same on the basis of mere assumption. Modern astronomers can assume anything; they can prove nothing.

The world is full of curious gods. There are gods of every description—about as many as there are viduals. A late one is the invention of Prof. Felix Adler, president of the Society for Ethical Culture, New York. He is reported as having in view the substitution for the Christian religion, a religion having the state for its deity. He desires to destroy the idea of a personal God, but if the government were our impersonal god, it follows

that the head of the government would be the personal deity! We think that the originator of the new idea is addled, and would like to be the world's Ad(d)ler!

Notwithstanding the fact that there are millions of America's poor, hundreds of thousands of men out of employment, tenement houses of the great cities full of the ragged and the filthy, thousands of tramps begging for food, burglars, hold-ups, confidence men, and money sharks everywhere, and the cry for relief from oppression, the administration calls upon its people to be thankful! The thanksgiving proclamations are the veriest twaddle to blind the eyes of the credulous suffering.

Years ago Koresh announced the fact in The Flaming Sword that gold could be manufactured, and suggested a process. The daily press of the country ridiculed the idea as being the wildest speculation. Today, page after page is being published concerning the actual work of making gold. Who was right, who was scientific—the Koreshan Alchemist, or the modern chemists who denied atomic transformation?

J. Pierpont Morgan now controls nearly all of the great American trunk lines, comprising about 50,000 miles of railroad. Even success in competism must be wrought through a center—a magnate. The greatest success is the result of system. The Golden Age will be the result of the greatest monopoly of power the world has ever seen.

The panacea for all human ills and social evils will not be found in arbitrary plans of social reform, but in the actual impartation of the potencies of life and incorruption. The reformation of the world is its recreation. The momentum of genuine reform is a substantial energy, and must proceed from the divine center.

Contemporaneously with the establishment of the new government of the twentieth century, the invigoration of man must obtain. Humanity is impoverished mentally, morally, and physically. When humanity is restored to perfection, the social conditions for which the world has hoped for ages, will follow as a sequence.

Thought is the progenitor of all things. The universe is the outermost clothing of the divine mind, and therefore the expression of the perfect man. Qualities of mental force ultimate in planetary motion. Man is not governed by planetary vibration, but rather, the universe is governed by mental vibration.

The American college institutions are morally on the descending scale. Participants in football are getting beneath the pugilists. Recently, one thousand students were in a state of intoxication in New Haven during a great game.

There is as much difference between modern astrology and the Koreshan Astro-anthroposophy as there is between modern astronomy and the Cellular Cosmogony. Astrology is founded upon the fallacies of the modern astronomical system.

Modern charity is a humbug. It is not philanthropy to steal the products of the poor to endow colleges, asylums, and homes. The true philanthropist will destroy the conditions which necessitate the existence of charitable institutions.

The policy of American protection is the policy of selfishness. There is no such thing at the present time as the protection of American labor; there is a good deal of protection for the millionaire.

The "infallible" Catholic church now accepts as true the system of astronomy that subjected its originator to severe persecution at the hands of the Catholic priesthood, three hundred and fifty years ago.

The Kingdom of God will be established in the earth for the administration of life and justice. There can be no true social reformation until the beginning of its establishment.

All profits in the exchange of the products of labor are paid by the consumer. The profits are kept from the producer and appropriated by those who do not earn them.

### \* \* \*

### Modern Science the Agnostic's Refuge.

The Bible tells us that everything was made for man's benefit, and that the sun, moon, and stars were made for the benefit of the earth. How foolish; how ridiculous! Just think, the earth is a mere grain of sand compared with the sun and stars, some of which are several million times larger. We give the size of a few:

|           | Diameter.      | Circumference.  |
|-----------|----------------|-----------------|
| Earth,    | 8,025 mi.      | 25,000 mi.      |
| Sun,      | 866,000 mi.    | 2,666,000 mi.   |
| Algol,    | 1,116,000 mi.  | 3,427,000 mi.   |
| Arcturus. | 71,000,000 mi. | 224,000,000 mi. |

If it were possible for us to travel in one direction at the rate of a billion miles per second and travel a billion years, we undoubtedly would see as many stars in front of us as we would behind us;—in other words, there is no end to space and the starry heavens. Some of the stars are 400 times hotter than our sum, and it is hot enough. If it were possible to force an icicle 45 miles in diameter and 200 miles long into it, it would melt it in a second. Astronomers and scientists teach these facts. When you hear clergymen tell the foolish little story of creation, as recorded by the ignorant saints, 6,000 years ago, just show them

these figures and ask them to teach ignorance and superstition no more, but to teach something that will benefit mankind, if they are capable; if not, they had better feed swine.—Freethought Ideal.

The above is a sample of ideal freethought and credulity, and is characteristic of modern "skepticism." The wonder is not that the world is skeptical of the puerile interpretations of the Bible by the clergy, but that after having sense enough to discard a belief in the impossibilities attached to the Bible by the modern church, that the skeptic should be so credulous about the palpable absurdity of the modern scientific theories. We reject all the fallacious conceptions of modern Christianity as unscientific and unreasonable-we reject the teachings of popular science for the same reason. The Bible does not teach the "foolish little story of creation" referred to in the above, neither does true science teach the absurd propositions of the modern astronomer. The Bible is scientifically true, and must be interpreted from the scientific standpoint. The groundwork of that science is the fact that the universe is a great cell, and is eternal. The fundamental principles of the Cellular Cosmogony are found in the science of Alchemy; the proofs of the latter are seen in every change and transformation of matter and energy, from the maintenance of the physical sun to the generation of human thought. The demonstrations of the earth's cellular form, that the earth is a hollow globe, with life on the inside, are found in all phenomena of the physical world, by scientific observations, research, experiments, and tests everywhere, and by accurate geodetic survey. The Freethought Ideal's scientific spurts are somewhat amusing—no more so, however, than those of the world's recognized astronomers. Both are badly mistaken and unable to prove their cause, and equally incapable of refuting the Koreshan System of science.

## Correspondence and Brief Replies.

Enclosed please find 25 cents in stamps for THE FLAMING SWORD, which you will be kind enough to stop. The many lies contained in your article on Christian Science in the Nov. 26 issue, show conclusively that you don't know what you are talking about, and are unfit to head a religious movement such as you pretend yours to be. If the FLAMING SWORD did as much good in the world as Christian Science has done and is doing, it would have a better excuse for being.—A. W. A., Haverhill, Mass.

We note the request contained in the above, to discontinue the publication of THE FLAMING SWORD, but after due consideration, we conclude to go ahead with the work of issuing this publication regularly-at least for the benefit of the thousands who welcome it. We cannot afford to stop publishing the SWORD simply because one subscriber does not like it! Of course, you do not attempt to refute the arguments used in the article by KORESH on "Christian Science," to which you refer. It is easy enough to say that it contains "lies," but quite difficult to prove it! It is quite characteristic of the "Christian Scientist" to say, "You don't know what you are talking about," or "You don't know anything about Christian Science." That is a sorry refuge behind which any mind can as readily find defense. Koreshan Science is all-inclusive—it is a system of universology. If so called Christian Science were true, it would be but a fragment of the whole.

It occurs to me to ask you a question, which can be answered in a few lines in the Sword; I have not read much of the Koreshan literature. Has there been given out any theory as to what is on the outside of the hollow shell of the earth?—J. L. J.

We take the irrefutable ground that everything in existence has form, and that limitation is a property of form. The universe exists, and is limited. There is but one universe, for otherwise this could not be a universe. The shell of the earth has a thickness of about 100 miles, and is composed of metallic, mineral, and geologic strata. The metal having the greatest specific gravity is outermost, the farthest from the sun, the next lighter substance, the next above, etc. The outermost shell is the limit of existence; it environs all; beyond it there is nothing-absolutely The two limits of universal space are center and circumference. Beyond the exterior limit of space there is no space, no life, no light, darkness, heat, cold, phenomena, nor substance. We commend to your further study of the Koreshan literature, with the demonstrations and proofs, not only of the Cellular Cosmogony, but of the Koreshan Theology, Sociology, Economics, and other departments of its science.

O. W. T., Capac, Mich.-While we are thankful for your kind words and for your interest in the Koreshan System, we cannot use the matter you send us, for the reason that it is not correct. In order to reach conclusions that are true, one must take for a premise a demonstrated fact; otherwise the conclusions will be fallacious. We recommend to you a careful study of the Koreshan Theology, which is founded upon the physiology of the human system and the form and function of the physical universe. The spiritual world is in humanity, not out in space nor in the atmosphere near the earth's crust. There are no mental pictures made in space nor in ether, neither are there any "disembodied spirits" floating about outside of humanity.

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### They Like the New Sword.

I want to thank you for having made the Flaming Sword aweekly. During the interval between the issue of the monthly and the weekly I must confess I was very impatient for my Flaming Sword, and my wife laughed at me often when on coming home in the evening I would inquire the first thing if the Flaming Sword had come. But at last it came, and what a beauty it is! I want to compliment you on its appearance. Typographically, it is clean and wholesome, and almost perfect.—F. E. W., Salem, O.

I would send for a few extra copies, but I have distributed the monthly Swords among the people of the village, and they are so "religious" that they do not read them, for their preachers tell them that it is wicked to do so. I want The FLAMING Sword, monthly, weekly, or daily.—T. E. H., Americus, Ga.

I am well pleased with the FLAMING SWORD; I like each copy better, and so far as I am able to understand its teachings, they are in perfect harmony with the Bible. I enjoy its pages thoroughly, and think it a first-class Christian Journal of the highest standard.—Wm. A., Turbotville, Pa.

I am very much pleased with the Sword as a weekly, and feel that all will appreciate the weekly visits from the masterful pen of our Leader and others. With best wishes to the Sword and the cause it represents, I remain a devoted admirer.—Mrs. B., Kalamazoo, Mich.

Of course we are interested in Koreshanity, and are much pleased with the new dress in which the Sword appears.—O. W. T., Capac, Mich.

First number of the weekly FLAMING SWORD received; contents, paper, and design are first-class.—E. B., Salt Lake City, Utah.

I like the new Sword very much indeed; I think it is quite an improvement.—Mrs. M. G. M., Louisville, Ky.

## Editor's Chat With Our Readers.

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We desire every reader interested in THE FLAMING SWORD to get into correspondence with us about the work of increasing its circulation. What can you do? A good deal; we have some plans for you. No one is too poor to help us—we have work for you all. There are hundreds of readers willing to assist us in this great work, but they do not know how to get at it, and we do not know who they are. Now is the time, right in the beginning of a new impetus, to manifest your interest. We expect to hear from every reader. You do not need capital, nor much time. Write us today, offering to do what you can in accordance with the plans we have for the various classes, suited to the different circumstances in which our readers are placed. We want to come into closer touch with our sympathizers; be friendly, neighborly, helpful, and appreciative. We publish a beautiful, up-to-date journal,

decidedly in advance of all others, and you can feel proud in handing copies to your friends. Sit right down and write us.

Real, natural, scientific prayer, devoid of superstition, is demanded by the necessities of the times. Blind request directed to an unknown and far-off god is getting out of date. We have for the next issue a studied and carefully written article on the subject of scientific aspiration, by Victoria Gratia, Pre-Eminent of the Koreshan Unity. It is worthy of the most careful study. It deals with mental attraction, the source of strength of encouragement, and the science of the fulfilment of all righteous desire of the

We have ready for the SWORD of December 17, an excellent article on the money question by Prof. L'Amoreaux, Ph. D., author of "National Suicide and Its Prevention," who was for thirty-one years Professor of languages in Wheaton (Ill.) College. The article shows up the intrigue of the bankers and the conspiracy of the capitalists, and contains some irrefutable arguments against the financial policy of the gold standard parties.

A masterful expose of some hypotheses of modern astronomy and chemistry is involved in the article by Koresh, "Higher Criticism and Its Foundation a Farce," showing palpable contradictions in the theories of Astronomer Young. Modern skepticism proves itself more credulous in the acceptance of the modern astronomical nonsense, than is charged against the common believer in the modern church's interpretation of the Bible.

The mystery of the kingdom of heaven during the Christian dispensation is revealed through both parable and science. What kingdom was instituted by Jesus nineteen hundred years ago, and where has he been reigning during the past dispensation? For a complete unveiling of the mystery surrounding this question, study the reply by Koresh to Eld. Brown's challenges in the issue of December 17th.

New readers, we want to become acquainted with you. You desire to know more about the Koreshan Science, and we desire to impart a knowledge of it to you. A little friendly correspondence will help you,—we have something of profit to you. Do not be afraid to ask questions—we are always glad to answer.

Do you know where the root of the evils of the modern court system is located? Many people realize that there is something wrong, but do not know just where the difficulty lies. Prof. L'Amoreaux deftly uncovers the power behind the throne in this issue of the Sword.

Students of prophecy will profit by the article on the subject of prophetic fulfilments by Rev. E. M. Castle, Do not fail

to read it, for there are points concerning interpretation of prophecy that you may have overlooked.

The Salvation Army is selling out to the money power! Booth-Tucker's great colonization scheme is exposed by Koresh in this issue, showing a palpable perversion of the principles of co-operation—a warning to other ambitious leaders of so called reform.

Idealism and Realism are contrasted by Lucie Page Borden in this number; also the reason given for the failure of Comteism, and what constitutes the elements of success, the energizing factor in all future social changes.

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Look for a surprise in THE FLAMING SWORD about January 1st.

Miscellaneous Notes.

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Wednesday, Dec. 1.—The French cabinet may resign.—Cripple Creek, Col., turned out \$1,250,000 in gold during November.—Brickmakers in Cook county, Ill., combine to limit the product of the kiln.—Bloodhounds employed in St. Louis to track escaped prisoners.—Booth-Tucker makes known his gigantic colonization scheme.—The Liberals win in Canada.—Jingoes endeavoring to create war in Hayti.—German emperor advises a large navy and some military reforms.—25,000 men in Rhode Island receive 5 per cent advance in wages.—Big exports in wheat.

Thursday.—Troops attack workingmen in Bohemia.—Attempted assassination of President Cuestas, of Uruguay.—Anglo-Egyptian forces make substantial advances against the Dervishes near Khartoum.—Rev. Wm. Bates tried in Toronto for shop lifting.—Great Cuban victory reported; Gomez and Pando confident of Cuban independence.—Langley's airship successful at Mt. Holly, N. J.—Prof. Atkinson barred by Chicago medical authorities from practicing osteopathy.—Mrs. McKinley stricken with paralysis at Canton.—Earthquake in Kansas.—Maxim's airship stands tests in Pittsburg.—Sultan asked to pay indemnity for plundering American missions.

Friday.—Hayti on the brink of revolt.—Clara Barton sick at Washington.—Chicago gold maker produces \$7,000 worth of gold.—Earthquake shocks felt in Illinois and Wisconsin.—Mexican Protestants revise the Bible.—England wants to control Panama.—Labor difficulties reported in Japan.—Russia and Japan prepare for war.—Comptroller Eckles will resign.—Troops kill more workingmen in Austria.—Ship burns on Lake Huron.

Saturday.—Evangelist Davenport warns Chicago of the wrath to come—Coalhaulers at LaSalle, Ill., cut down 10 cents per ton.—Court martial ordered to investigate Dreyfus case at Paris.—Dervish leaders willing to evacuate the Nile valley. Russell Sage plans to give \$50,000,000 to Charity.—Gen. Blanco reports that Cuban starvation stories are exaggerated.—Eight robberies

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We commend the well-written article by Rev. E. M. Castle, "The Remedy for the Universal Greed of Gold," to your thoughtful consideration and study. The manufacture of gold is creating a great sensation in the world. We say, let the money market be glutted with gold-if gold is a good thing, the more of it the better!

Our readers can help us edit THE FLAM-ING SWORD! We want striking articles and radical expressions of prominent men of the country, which appear in the daily and other papers. We cannot get around to them all; a bunch of clippings in an unsealed envelope will cost only one cent postage.

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### Miscellaneous Notes.

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Wednesday, Dec. 15.—American Spafford colony at Jerusalem loses many of its members.—Chris. Merry and accomplice arrested at Princeton, Ky.—Chicago oleo-margarine men may win.—Gen. Gomez de-clares end of Cuban war in sight and independence at hand.—Democratic Con-gressmen wage war on the McKinley Cu-ban policy.—New gold find on Deadwood Creek, Alaska.

Thursday.—Khedive of Egypt orders seeds of water lilies from Lincoln park, Chicago.—Congress asked to make appropriation for Klondikers.-House committee favors Gage's bill for currency reform.— Japan resents seizure of Kioa Chou by Germany.—Germany sends more gunboats to China.—Wheat market dull.—Lieut.-Col. Ruiz, aide-de-camp to Gen. Blanco, reported executed by Cuban insurgents.— Two large filibustering expeditions land in Mantanzas.

Friday.—Plot to wreck fast mail on Illinois Central discovered.—An Indiana contractor reported dying in Gautemalean dungeon.—Defeat of Hawaiian annexation means restoration of monarchy.-Southern farmers blame McKinley administration for slow cotton market .- U.S. gunboat leaves Key West for Port-au-Prince, San Domingo .--Canadian authorities report plenty of food at Dawson City.

Saturday.—Russia seizes Port Arthur, China.—Wood-working machinery manu-facturers form a trust.—Bismarck reported ill.—3,000,000 bushels of wheat shipped to Chicago.—U. S. revenue cutter captures seven Spanish vessels fishing in Charlotte Harbor, Fla.—Child-Garden Mother Club decide against Santa Claus.—Efforts made to repeal civil service law.—New mail route to Hayti established —\$7,500,000 fire in Melbourne, Australia.—Washington in Melbourne, Australia.-Hesing dies of heart failure.

Sunday.—Gompers elected President of Federation of Labor.—Revolt of N. Y. 400 against Mrs. Astor.—Fire destroyed Pardee hall and library at Easton, Pa.-Skull of Voltaire exhumed in Paris.--Argentine

forming retaliatory tariff to spite the U. S.—State of Missouri seeks to revoke three trust charters.—Earthquake shock felt in Virginia.—Chicago man invents vacuum tube for transmission of electric-

Monday.—Excitement in China over German and Russian invasion.—England German and Russian investor. —Mcwants some of China's territory.—Mcwants dilemma.—Wheat Kinley in a monetary dilemma.—Wheat market lively.—Striped stockings censured in a Philadelphia high school.—Successful test of the submarine boat Argonaut at Baltimore.—1600 plate glass strikers resume work at Kokomo, Ind.— Edison discovers process of thought photography.

Tuesday.—Secretary Wilson endeavors to help farmers by postal savings banks .-Indians are inspecting lands in Mexico with a view to removing from the U.S. Curfew law in Indianapolis.—Spanish papers admit that the Cuban rebellion is growing.—Indian plot discovered at Mc-Alester, Ind. Ter.—600 reindeer to be shipped from Norway to Alaska.

Books and Periodicals Received.

The Law of Vibrations, Twelve lessons in the "I am Science." By T. J. Shelton, editor of "The Christian," Little Rock, Ark. 104 pages, price 25 cents.

This book is written in a style of originality of expression that peculiarly belongs to its author. He has an apt way of boiling down the greatest fallacy of modern times and giving it positive expression. He is one of the positive centers of some spheres of fallacious concept of not only the universe, but of man and of God. It is a strange battery that has only one pole. According to the plan of the above, there is only one being, there is only light, only life—no darkness, no death—all is just God; there is God, and nothing else. We expected when we took up this work to find some new theory regarding vibrations something endeavoring to explain why and how a substance vibrates, but there is nothing said about it; it does not explain the law of vibration. It takes the Coper-nican system of astronomy as a basis of conclusion. The theory is "Christian Science" Sheltonized.

Facts of Science, by Benjamin Judkins, author of many fugitive sheets. 24 pages. San Diego, Cal.

A little work on astrology, containing also many facts of recent history. Dabbles in fallacious astronomy and mysticism, but is, on the whole, a summing up of some interesting items. The Flaming Sword is mentioned several times, and also advertised on the third page of cover. The author of the pamphlet would be going in the direction of the truth, were he to consider the fundamentals of the Koreshan Cosmogony as the basis of astro-anthroposophy, instead of holding to the worn-out astrology founded upon the fallacies of astron-

The Medical World, liberal medical and reform journal, monthly, \$1 per year. 1520 Chestnut St., New York, N. Y.

The Philosophical Journal, spiritism, weekly, \$1 per year; 2096 Market St., San Francisco, Cal.

The Arrow, issued by the Sons of St. Se bastian, Catholicism, 145 W. 46th St. New York, N. Y.

Paradise, hygiene and restitutionism, monthly, 10 cents per year. Anson, Ont., Can.

Our Dumb Animals, for prevention of cruelty, monthly, 19 Milk St., Boston, Mass.

The Brooklyn Telegram, independent reform, 29 Willoughby St., Brooklyn,

The Salem Hoosier, a journal of unique thought, quarterly, Salem, Ind.

The New Man, sex reform, P. Braun, editor; monthly, Beloit, Kansas.

The Jewish Voice, Judaism, weekly, Imperial Bldg., St. Louis, Mo.

The Logansville Gem, Populist, monthly, Logansville, Ind.

The Weavers' Herald, monthly, Lyons,

Kansas.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., JANUARY 14, 1898. A. K. 59.

Whole No. 268

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

Social Theocracy Founded on Physiology and Cosmogony.

THOSE interested in the Koreshan System will always be glad to know of the progress and prosperity of our people at Estero, Florida. At the present writing, we are able to say that the little community at Estero is in a prosperous condition, and from last reports, especially happy. One of the sisters has just returned to the Northern Division of the Guiding Star Assembly, from Estero, bringing good reports of the progress made in improving the place destined to become the great center of the world's future development. We here repeat what we have so often reiterated, the opportunity there for a great and beautiful world's capital cannot be surpassed in any location. The climate is perfect, and the facilities adequate for the most extraordinary plans for a great model city, where may flourish religious development, social and moral culture, refined intercourse, and commercial enterprise. The location of a city and the aggregation of a body of people at San Estero, while a part of the great purpose of Koreshanity, do not include more than a mere item of the universal scope of our designs and the future fulfilment of them, as we are enabled to predict through the prescient vision of illumination.

Koreshanity is a kingdom in embryo, the gestative progress of which is culminating after ages of matriculative development. The laws of its government are the correspondent of the laws by which the universe is structured and its activities regulated. A true human government—after the world has passed the stage of social chaos into which the competitive system and

the financial insanity of political parties have precipitated it—will be organized upon the structural basis of the human organism. When we say that the individual—the biune man, the Lord Christ being the example—is the microcosm, and that present humanity as a whole, when organically constructed, is the macrocosm, we wish to be understood to mean what we say, and not to be interpreted as employing figurative language. The alchemico-organic world (the physical universe) is in the form of the man unincubated; that is, it is the egg of the man.

When humanity becomes a kingdom, it will be in the form and character of the macrocosm, the grand man. Its head will be the sons of God. Its heart is the commercial system. As the heart of the human body, with its arterial and venous system, collects and distributes equitably all the products of the body as they are developed in every locality of the structure, so the heart and vascular system of the grand organo-socialistic and theocratic man will be its commerce. Its symbol is the lion. The educational system, including religious doctrine and theology, constitutes the lungs. The symbol of this domain is the eagle. The liver of the grand man, or Theocratic social system, includes agriculture and the arts. As the object of this article is not to analyze and synthetize the coming Theocracy, but only to hint at the universal extent of its purposes and predictions, the reader must learn of Koreshanity through the general literature of the Guiding Star Publishing House. Digitized by Google

3

The kingdom of righteousness will be established in the earth, not merely through evolution, but through revolution as well; not by a gradual development by virtue of the ordinary and so called civilized processes of the age, but through a sudden and overwhelming baptism, compared to which the outpouring of the Holy Spirit in the beginning of the Christian age was but a suggestion. This baptism will come through the centralization of the human mind into the great representative nucleus of truth—the polar point of universal human desire. It will be the result of the recognition and fulfilment of the Messianic law, a recognition in which

the first of the ten commandments will have its fruition. We mean the statement, "Thou shalt have no other Gods before me." When the disciples of the Lord confessed him the Son of God, they acknowledged this commandment, knowing that the Lord was God, the source of all light and life, not merely of man regenerated, but that all things were made by him and for him. The church and the world have yet to learn that the perfect man is the Son—offspring of God, and that the Lord was the type of this coming manhood. The sons of God are yet to be born, immortality is yet to be attained, and the kingdom in earth established, but the time is at hand.

Origin of Crime in the Cesspools of Competition.

IN THE Chicago *Tribune* of January 2, commenting on the criminal phases of our civilization as suggested by the mental quality of Christian Merry, the wife murderer, we find the following:

Now, it is manifest that if society cultivated the will and the conscience as the good man cultivates them, the result would be much the same in the life of society as it is in the life of the individual. But society does not do this. If it did, the environment in which Christian Merry was brought up could never have existed. That environment is possible only where there is a monstrous avoidance of a plain duty on the part of The imperial city of Chicago has no right to permit such conditions to exist within its borders. Look for a moment at the surroundings amid which this wretched young creature was brought up. His own people and their neighbors, and the neighbors of these neighbors, by the thousands, live in crowded and filthy tenement districts. The houses they inhabit are the breeding places of disease and vice and crime. There is an .insufficiency of air and of light, and a superabundance of dampness and of filth. Modern improvements are unknown. in the walls of tumble down shanties or larger barren and barnlike structures, there is not a single thing to please the eye, cultivate the mind, or elevate the soul. There is unavoidable contact with the low, the base, the brutish, and the wicked. The common ambition of the inmates is to satisfy their sensual appetites. In such neighborhoods a saloon is the commonest rendezvous; the commonest form of social pleasure is a drink. The conscience and the will of the people of Chicago are typified in the salaon keeper who sits in the Common Council and helps make laws for the government of the municipality.

There is a certain school of philosophers who reply to this kind of an indictment by repudiating the obligation of society in the premises. This is especially true in the United States, where the word socialism has come to be a veritable bogy. More particularly still, is it true in the rural districts of the United States, where there is a woeful ignorance of urban needs and urban development, or degeneration, rather. During the fight against the notorious street railway bills at Springfield last winter and spring, an honorable, honest, and able member of the Legislature from one of the country districts, who did not wish to favor a railroad steal, was fully as much alarmed at the talk of municipalization as he was at the method of the boodling companies and politicians.

If the Chicago *Tribune* and other great dailies were as devoted to the public interest as they are to the cultivation and development of the morbid tendency to the sensational in journalism, there might be less reason to complain, even under the influence of the great cesspool of hell—the competitive system. But one thing is responsible for the condition of things that the above editorial so vehemently repudiates in theory.

We know that the competitive system governs the world. This statement does not rest on a hypothetical basis. We know that under this system we have a few millionaires and millions of paupers. These conditions are not exaggerated by the Tribune's statement, in a land of churches and under the civilizing (?) influences of the daily press. So long as the Chicago Tribune devotes its influence to, and exerts its energies for, the bondholders' and bankers' control of the monetary system upon the basis of the single gold standard,—a system which contracts the currency and pauperizes the masses,-it ought not to comment in contrast upon the untried theories of a "certain school of philosophers." If socialism can produce any worse condition than that portrayed in the editorial quoted, a condition we know to obtain under the church steeples of Chicago, and under the benign influence of the great daily from which we quote, it is yet to be verified in practice.

The competitive system is here and is a fact; under its operations these two diverse conditions obtain, and there is not a man living (having any sense) who cannot see that redundant wealth on the one hand and wretched poverty on the other are the sequential results of the competitive struggle, a struggle in which the great skilful plunderer and the soulless corporate pirate are enabled to accumulate and hoard the earnings of the masses who also struggle, not for the millions, but for a bare pittance of the riches they have created, and of which they are plundered.

If the Tribune will look over its file of papers, about the time the legislative boodlers were being sent to make our laws, it will notice that, if it has any influence, it had a good deal of a hand in the creation of the present legislation. We remember that Hanna, the gold-bug, and the Tribune are responsible for the Legislature which that paper now flatly denounces. We have noticed another thing to which we desire to call the Tribune's attention—the press of Chicago was a great power during the campaign which elected Governor Tanner and the boodle Legislature, while it had the gold-bug behind it, but impotent when fighting this same Legislature with the gold-bug arrayed against it.

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"On the Trail of Cyrus Teed."

"Preparing to Vanquish the Fakir by Attacking His Concave Theory."

Cyrus Teed-"Koresh," has a woman on his trail, who has devoted her life to the exposure of his infamy and scientific pretensions. Of the vulgar fakir's moral depravity she has already written in the Post, and of the scientific feature of his fraud she will give an accounting in due time. This woman is Mrs. H. F. Wright, a Denver artist, whe spent a summer at Teed's estab-

lishment, and seven months at his "Heaven" in a Florida swamp.
"My intention," said Mrs. Wright, "is not only to expose the false life of this audacious schemer, but to have all of his religioscientific fallacies ably refuted, and thus to prevent others from becoming ensuared by this conscienceless fraud. I propose first to prove the absurdity of his concave theory. It is astonishing what a hold this doctrine of his has on his dupes. Before I openly joined his colony my friends in reasoning with me, abused and ridiculed the man, and I said to them, 'prove the falsity of his concave theory and I will hesitate.' None of them could do so, and I fell under his influence, abandoned my home, and gave him every dollar I had in the world.

'After I found out the man's true nature and the falsity of all his pretenses, I set about examining his concave theory, and with the assistance of men of learning was enabled to comprehend the utter ridiculousness of that theory. People often said to me, 'Why, how can or could you believe such nonsense?' When I questioned them they were utterly at a loss to give any valid reason for disbelieving it. Their own ignorance was as dense as the ignorance of those whom Teed had deluded. With the assistance of Rev. Dr. Utter I have prepared a statement refuting his theory; this I hope will have its effect upon those who are unable to answer his arguments.

"The real and avowed foundation of 'Koreshan Science' is what Dr. Teed calls the 'Cellular Cosmogony,' the theory that the earth is a hollow sphere and that we live on the inside and

not on the outside of it.

"The wall of this sphere, he says, is about one hundred miles in thickness, consisting of a gold layer outside, other metallic layers inside, arranged according to their specific gravity; then the geological strata, with the mountains, rivers, seas and homes of men finishing the inner concave surface. ing space of sphere is filled with the various atmospheres and the heavenly bodies, sun, moon, and stars. Three atmospheres are described. First, the air we breathe, extending upward, inward, a hundred miles; second, an atmosphere of pure hydrogen; third, an atmosphere of aboron—a word coined for a theory without a fact to support it.

'Most scientific men, most educated people in fact, count this 'Cellular Cosmogony' simply absurd and give it no second Yet, how many people are there who can refute it in a scientific manner, with an array of incontrovertible facts? It is not every person who has sufficient scientific knowledge, or every educated person who has sufficient accurate information to do so.

"For nearly a quarter of a century Teed has been proclaiming himself the Messiah, and to prove his Messiahship he announces that the earth is concave and that we live on the inside of it, and he has demonstrated this astonishing fact by scientific experiments. When a victim with property whom he wishes to inveigle into his clutches, questions this assertion, he rattles off a lot of pseudo-scientific gibberish to which his hearer has no answer available. She-for it is generally a woman-has no education or information with which to answer him, and the result is that she accepts his statement as gospel truth. My aim is to supply the necessary information to men or women who are on the verge of surrendering their all to this depraved monster. He must be met on his own plane and vanquished by the truth. With this object in view I sought Dr. Utter, who very kindly wrote for me a complete exposition of the argument against the concave theory, and this argument I propose to put in the hands of every poor person to whom it may come in time to save them."—Denver Evening Post.

Dr. Teed's Open Letter to the Denver Evening Post, Challenging the Rev. Dr. Utter!

TO THE Editor Denver Evening Post:—We have just noticed a communication from Mrs. H. F. Wright in the January 3 issue of your paper, under the caption, "On the Trail of Cyrus Teed." The article sets · forth in a very general way, some of the facts regarding the Koreshan Cosmogony, for which, to reach as many readers, we have expended many hundreds of dollars. She trails into the article the name of a Rev. Dr. Utter, of whom we never before heard, who it is declared is preparing to vanquish this arch enemy (?) of the human race. Were Dr. Teed the fakir and fraud that the article claims him to be, let him alone and he will vanquish himself; but if his enemies desire publicly to show up the audacity of the so called fakir in question, Dr. Teed will meet in Denver, in public, at any time, in any church or hall that may be designated, the Rev. Dr. Utter, or any reverend gentleman of prominent and regular standing in the orthodox church, or any scientific man in Denver, in America, or in the world.

The Rev. Dr. Utter, we venture to assert, is no more

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THE communication of doctrine depends first upon the central discoverer, then upon the few who are in the acme of desire for that doctrine, but who are in the acquisition (through an involution co-ordinate with the manifestation of the central and perfected doctrine) of

up in "science" than the professional "scientists" themselves; and all that any of them pretends to claim is, that the Copernican system is founded upon an assumption. We have promulgated our system for nearly thirty years, but the matter has been apparently too insignificant for investigation. We have endeavored to awaken enough interest to induce some one to notice us enough to attempt a refutation of what we teach. If a disgruntled ex-member of our community has gotten up steam enough to stir up the Rev. Dr. Utter to throw down the gauntlet, we are only too ready to place our system publicly by the side of fallacy originating in the dark ages, by atheists, and against which the church has battled for years. It will blaze the brighter in contrast with the sharpest enunciations of the Copernican perversity.

We are greatly obliged to Mrs. Wright for inducing so valuable and prominent a paper as the Denver Evening Post to announce publicly to the world so much in a general way-of the Cellular Cosmogony.-Cyrus R. TEED, Founder of the Koreshan System.

the pure desire for truth, and are prepared to accept the truth when manifest, because seeking for something and not knowing precisely what until the doctrine is presented, when it is appropriated through the law of spe-Digitized by **GUC** cial adaptation.

Genuine Discovery vs. Conjectured Probability.

UR attention has been called to a letter written to our office, in which it is stated that neither Koresh nor Helen Wilmans was the first to declare immortal life in the body a possibility, for the writer knew a man fifty eight years ago who declared he would live forever in the body, but that he died—as all others will do, because no man will ever subvert the laws of nature. First, let us remark that there are probably a great many laws of nature that the writer of the letter may not have discovered, and of which he is yet in ignorance. There are many people who think that what they do not know is not worth investigating. We would remark further that we lay no claim to having first discovered the purpose of God to create men immortal. Enoch reached immortality. He walked with God and was not, for God took him. Elijah was translated, by which is meant that he attained to the possibility of overcoming, of dissolving his visible body and entering into life through absorption. The Lord Jesus, the Christ of God, after rising from the tomb and appearing visibly and materially to his disciples, in the presence of many witnesses, dissolved his body, which had attained to immortality, it being converted to Holy Spirit and

absorbed by the church baptized with the spiritual energy of his dissolution.

We merely claim that we have discovered the laws by which this change may and will be wrought. This law resides primarily in the dissolving of the pineal gland or conarium of the encephalon, and the formation of an annulus through the connecting fibres of the crura pinealis and the processus e cerebello-adtestes, the fibres extending from the cerebellum and uniting it with the cerebrum through the conarium. The changes to be wrought—by which death will be overcome, and of which the writer referred to knows nothing and probably is too conceited to examine honestly—are known only to the originator and Founder of the Koreshan System, and to such only as will learn from the only Teacher of the science of immortal life. The intimation that immortality is possible, might be made by ten thousand people and yet amount to nothing. The discovery and application of the principles of immortality are quite different. This knowledge we possess; not only so, but we are giving it to the world free. The prime secret is in a knowledge of the Messianic law, a law the principles of which are not known outside of Koreshanity.

A Few Red-Hot Sword Thrusts.

Formation of the Great Biological Battery.

HE readers of The Flaming Sword are aware that it is the advocate of the doctrine and laws of immortality in the body. Man as now existing is not immortal, either in spirit, soul, or body. Immortality is an acquirement, and will obtain through an understanding and application of these laws. The Founder of Koreshanity has advocated these principles for nearly thirty years, and herein reiterates the fact that it is the only system having any knowledge of the science of immortal life, or the science of overcoming death in the body. The central principle of immortal life resides in the Messianic law. This law culminates at a definite time, when the energies of theocrasis focalize in the Messenger of the Covenant. The theocrasis of the Messenger of the Covenant will be followed by a general dematerialization of thousands of men and women. This great electro-magnetic conflagration is the burning of the world so long predicted. Out of this fire will proceed the sons of God. One of the principal offices of the Messenger of the Covenant, is to formulate a biologic battery through the organization of the nucleus of the Social Theocracy. The laws of the structure of this battery are known only to the Founder of the Koreshan System, as the laws for the organization of the battery through which the Lord was theocrasised were known only to him. While there is no mystery withheld by us regarding these principles, it is hard for the human mind to comprehend the truths we utter, because they are so thoroughly in opposition to everything taught in the world, regarding life. It is only through the constant study of our literature that a knowledge of the science can be gained.

* * * Medical College Absorbed by University Trust.

T APPEARS that the Rush Medical College is about to become an adjunct of the Chicago University. Among the conditions imposed, is that of a high standard of scholastic achievement in colleges and universities other than medical, before being allowed to enter and take degrees in the Rush College. This will provide for the development of learned quacks-so much required in these latter days of "scientific" progress. Before Bright's disease of the kidneys was scientifically diagnosed, and the discovery made of albuminuria and renal casts, constituting specific indications of renal consumption, the disease was commonly considered curable by the application of physical treatment. Since the critical signs of diagnosis have been scientifically stated, the disease is regarded as incurable. Now, if it be stated to the patient suffering from this disease, that he has Bright's disease, the mental suggestion precludes in the patient's mind any wholesome response to either drug or mental treatment, and the disease becomes incurable. Bright's disease of the kidneys is not an incurable malady, though so regarded by learned quacks. The best physician the world has ever yet produced had no collegiate, university, or medical training in the com-

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mon acceptation of these terms. He was murdered for his ability, and were he here today, President Harper of the University of Chicago, and the Rush Medical College would unite in shutting off his opportunity to render consolation and also restoration to health, where learned quackery ever fails to accomplish any good results.

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Koreshanity Flourishes Despite Persecution.

WE COURT investigation on every line. The malicious charges against us by the press and disgruntled individuals have invariably benefited us. When the Daily Englewood Printing Housewas opened, the local press slandered us for weeks; but the more they advertised us gratuitously, the more our business prospered. It is almost invariably the case that when

a vituperous, lying slanderer launches an avalanche of invectives, some heart is reached who before knew nothing of the presentation of Koreshanity, and is thus directed toward us and an investigation of this wonderful system, the only one in the world having a premise corroborated by the testimony of absolute demonstration. We challenge the world and bid defiance to our enemies, and rejoice when men revile us and persecute us and say all manner of evil against us falsely for truth's sake, for we know that great is our reward in heaven and in the established kingdom in the earth. We are not presenting the truths of Koreshanity for fun nor for money. We are fulfilling an obligation reposed in us by virtue of our especial adaptation to the work in which we are engaged. We thank our enemies for all the free advertising they may incite for us, and we labor continuously in the full assurance of final triumph.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Apostolic Succession Obtains Through Reincarnation.

BY VICTORIA GRATIA.

THERE can be nothing more definite in the doctrines of the Gospel of the Lord, than that of the Apostolic succession. There is nothing more absurd than the interpretation of the Lord's commission as rendered by the Protestant churches, and no greater perversion than that instituted by the mother of harlots, the Roman Catholic church. "Thou art Peter, and upon this rock I will build my church," means, according to the Protestant churches, that thou art Peter, the rock, but I do not build my church upon the rock, Peter, but upon the rock, Christ. There is something particularly absurd and contradictory in such a definition of the Lord's words.

The Lord transmitted his life and planted it in the church, specifically in John, James, and Peter, the channels through which he disseminated his substance to the church. Peter was the centre of material transmission, hence with him were left the keys of the kingdom of heaven, to be employed by Peter when he should come into his divine authority. He never was given any authority to sublet those keys to any set of rascals who

might succeed him, when the church should have declined into the corruption of doctrine and life. Whatsoever Peter should loose in earth, should be loosed in heaven; and whatsoever he should bind in earth, should be bound in heaven. This is merely a statement conferring upon Peter all authority in heaven and in earth. What does this all mean? Merely that as the Lord planted himself in the race through the impregnation or vitalization of the church, and especially in Peter, the specific and central germ of his, the Lord's life, in the reincarnation or resurrection of the dead, Peter should first arise as the Apostolic successor at the end of the dispensation—not necessarily under that name, but with the truth of the Lord Christ involved and resurrected in him.

Instead of the keys being transmitted from pope to pope, Peter becomes, in the reincarnation, the successor of the Lord with all authority in the earth to be transplanted to the central throne and consciousness of Deity, as he is absorbed into the central nucleus of the anthropostic world. Peter then would be the Elijah of the age, the Messiah, and the precursor of the sons of God. What will be his special office when he appears?

A Study From Chicago Life.

BY LUCIE PAGE BORDEN.

"Liebe mutter, please get me the spinning music! Liebe mutter, Carl wants the spinning music. Oh, bitte, buy it for Carl!"

"Ach! thou'lt break thy mother's heart, mein kind. Leave crying liebling, I'll sing to thee!"

THE poor mother began to croon a lullaby of the fatherland, vainly trying to lift the sobbing boy to her knee, but with the wilful perversity of childhood he slipped from her arms and retreating to the corner, flung himself face down upon the bare floor.

It was just after Christmas, a festival always pathetic in a tenement house, among the unsuccessful in the great struggle for existence, whose unfitness for survival is already determined and their consequent elimination from society, imminent. Nobody knew just how it happened, but this year, by some miracle of fortune, one of the children in "Prowitt's den" as the miserable, neglected building reeking with filth and teeming with vice, was called in the vicinity, had been presented with a musical top. Christmas gifts were rare at Prowitt's.

where dinner was problematical and other meals attended with an element of uncertainty which might be pleasing to a mind naturally indisposed to fixed monotony of habit. The fortunate possessor of this attraction was suddenly raised to the pinnacle of happiness, and his wonderful top became the envy, admiration and despair of all the children in the place. Jim McRudy openly announced his intention of stealing it; several boys were eager to fight the owner for his prize, while little Carl Elsenheimer after standing long in rapt contemplation of the gayly-painted, melodious whirligig, ran clamoring for one like it, to his mother who stood washing, drooping despondently over her task in the small inner room, scarcely more than a closet, lighted only by faint gleams struggling through two panes in the door from a window in the passage, supplemented by the smoky flare of a kerosene lamp.

Nothing that Mrs. Elsenheimer could say, would pacify the child whose pleadings, interrupted by bedtime, were renewed at daybreak, only to wax more pathetic and insistent as the hours passed. The poor woman was in despair; disappointed in receiving pay for her last work, she had not a penny, and there was only a crust of bread picked up in an alley, for their joint rations. Starvation seemed to stare them in the face, and here was Carl fretting himself into a fever over an expensive toy. She crept softly up to him and gently lifted the little fellow to the dilapidated mattress that served as a cot. Exhausted by crying, he had fallen asleep, though every few moments he started convulsively, moaned and drew his breath in a long quivering sigh; a pink flush overspread his cheeks; dark circles showed ominously below the closed lids; his flaxen curls were tangled and matted, his baby hands, dry and burning. Carl was the only joy-spring in the barren, desolate waste of his mother's existence; he was a delicate child, the last of a large family, all anæmic, and of late he had not seemed well. In a favorable environment, the little plant might have thrived in spite of lack of stamina, but in the unhealthy atmosphere of a tenement house, it could only droop and die.

Might not this passionate desire if ungratified, prove fatal to the physical poise of the child's nature? Mrs. Elsenheimer felt that she must secure the toy at all hazards; "Perhaps I can beg it for him," was the unspoken thought inher mind as she donned a rusty shawl and the faded apology for a bonnet that would have gone to the pawnbroker long ago, had it been of the slightest pecuniary value. It was growing dusk, but walking swiftly she soon reached the shops still crowded as in holiday week, with eager bargain hunters. Most of the Christmas goods were offered at reduced prices, and so dense was the throng, so constant the stream of people coming and going, it seemed as if the whole population of the city had poured itself into the streets. Wherever toys were displayed, the poor mother paused

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The very fact of a contest between the laborer and the accumulations he has heaped up for his employer, is long and anxiously: So many beautiful things! Enough for all the children in the world, it seemed! Why should her darling be deprived of them? It was cruel, unjust! Presently she found herself in one of the large department stores in front of a collection of the coveted playthings; a dozen happy-faced children approached the counter as she waited, each in turn departing happy with his "spinning music."

Again and again she tried to tell her story and beg the gift that would delight Carl's heart. She thought how his great blue eyes would brighten and his merry laugh ring out at sight of the treasure; perhaps his very life depended on the gratification! Who could tell? But it was all in vain; her trembling lips refused to utter a syllable, and she found she could not beg. A terrible struggle went on in the mind of the unhappy woman as she lingered near the counter; at last in an evil moment, temptation proved too strong and she hastily slipped one of the tops under her shawl. The salesman's back was turned and Mrs. Elsenheimer did not notice the floor-walker at a distance in full view of the theft, but as she hastened toward the door, a policeman grimly interposed and arrested her. Too stunned and bewildered to speak, the wretched mother · was conducted to the station-house where she essayed to tell her pitiful story to the officers, but her guilt was patent, the toy had been found in her possession and they were obliged to detain her for the night; the judge would attend to her case in the morning. Before she could realize what had happened, the iron door clanged, the key grated in the lock. Then an agony of shame, terror, remorse, fell upon her. Could it be that she, Lois Elsenheimer, the daughter of a respectable Lutheran pastor, brought up to fear God and respect the law, was in jail for theft?—worse than all, for theft actually committed! But when she thought of Carl helpless, alone, with no food, anxiety for him almost stifled the bitter consciousness of her surroundings. It was a night of anguish.

The judge next morning was in a hurry. He let the woman off easily, as he thought, but the sentence of ten days was like a death-blow to her. When the time expired, she went back to seek her darling in the tenement house, but little Carl's bright face and childish prattle would never gladden his mother's heart again. The nervous irritability which found expression in fretful pleadings for the toy, proved the premonitory symptoms of fever, to which he succumbed in less than a week. Poor little blossom, so frail and tender, shut away from the free air and the blessed sunshine, withered upon its stem!

And what of the grief-stricken mother? Her tears, alas, cry out for something deeper than pity, stronger than charity, more effective than words,—nothing short of the demolition and reconstruction of the entire social fabric.

* *

in itself a proof of injustice and of the disintegrative power of the competitive system of enterprise.

Bacchanalian Debauch of Yale University.

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

The great Yale-Princeton foot-ball game inaugurated and ended in a monster carouse lasting from Friday afternoon until the dawn of the Sabbath—two nights and a day of maudlin revelry. New Haven's saloons jammed to bursting with drunken, swearing students, shrieking out the merits of the teams and gambling on the results. Harlots swarmed the streets, gathering in the young debauchees. The calaboose packed to its full capacity; excise laws thrown to the winds—and the city wide open.—New York Voice.

HE above clipping contains the head-lines of a long article, setting forth the beautiful working of the modern so called Christian university. Another article tells us that had victory perched upon the other standard, Princeton, with its saloon obtained by the help of the signatures of some of its professors, would have been the scene of a similar debauch. The report declares that there were at least one thousand drunken students. The report from Princeton says that it was estimated that \$20,000 were carried out of that town to bet on the game, some students even selling their beds for money to gamble with. There were no killed in this Bacchanalian revel, and but seven wounded. If such things are done in the green tree, what may we expect in the dry? What sort of teachers, preachers, lawyers, and judges will such education naturally produce?

Just such as we see everywhere today; teachers, who having spent the time and energies of their school days in demoralizing games and their attendant vices, have little or no truth to teach, nor acquired mental capacity to learn; preachers who have no sacred regard for God or the interests and rights of their fellow men, and who are ready for a consideration, practically to condone the commitment of any offense against God, or outrage against the rights of men; lawyers who are eager to sell for money their utmost efforts to push any scheme of robbery or fraud, or rescue any criminal that is able to pay a fee, or even to send an innocent man to the gallows for a fee; and judges, who, swearing to dispense equal justice among men, are ready by injunction, or otherwise, often to favor the immoral rich and powerful, at the expense of the virtuous poor and weak.

Such monster exhibitions of human depravity in what are supposed to be the great centers of Christian education, show clearly that our Christianity has become a deception and a sham. While making loud professions of allegiance to Him who said: "Ye are my friends if ye do whatsoever I command you," they do none of his commandments, but teach and practice the very opposite.

In the Editorial Perspective.

M. S. B. NICKUM, of Logansport, Ind., claims to have discovered a few facts that will revolutionize all present recognized science, and overthrow the modern theories of gravitation and chemistry. He has invented a new illuminant, the nature of which is guarded with the strictest secrecy. However, he has divulged a few facts which enable us to form some conclusions. He has invented a "perpetual light," which consists of a ground glass globe, containing chemical compounds. A vacuum, as nearly complete as possible, is created, and the globe sealed. When the sealing is complete, a bright, mellow light, like sunlight, is emitted from the globe. We have no desire to do Mr. Nickum an injustice in divulging his secret, but it is due to Koreshan Science that we announce that it is a complete demonstration of the Cellular Cosmogony. First, notice, that he has taken a globe, only semi-transparent; he announces that it is destructive to the present theory of gravitation and chemistry. Now, what obtains in the globe to produce the light? Exactly what obtains at the center of the great universal cell-a partial materialization at the center of the globe, of the energies generated through alchemical action of the compounds; the material nucleus is in process of combustion, and is held, through attraction and repulsion, at the center of the globe. A vortex is created, and the intense vibration induced corresponds to the vibration of some substances in the central solar sphere. These substances are attracted to the pivotal vortex, and continually supply the perpetual light. The exceedingly refined substances come from without the glass globe—they come from the sun. The inventor claims to have "bottled the sunshine." His invention is a demonstration of not only the form of the universe, but also the science of the function of the sun at the center of the earth.

Koreshan Science involves the science of the destruction of the positive pole of the battery—something hitherto unknown to chemical and electrical science. The central, solar nucleus at the center of the great cell or hollow globe we inhabit, is a demonstration of the principle. Jesus Christ was the positive pole of the great battery of humanity; he is the perpetual Light of the world.

"We must wait and see!" Who says this? Some one who expects great results, the nature of which he possesses no knowledge. The expression is concerning astronomy, uttered by one of the greatest recognized scientists of the world-Lord Kelvin of England. He avows a disbelief in the Newtonian theory of gravitation, and favors the vortex theory of Descartes as being the more reasonable; yet he says that neither has been proven. We quote his own words: "I accept neither theory; I accept no theory of gravitation. Present science has no right to attempt to explain gravitation. We know nothing about it; we simply know nothing about it." Now, what is to become of the Newtonian System of astronomy? The hypothesis of gravitation is its premise, and now that premise is cast aside by one of the world's so called scientific leaders! He throws the Newtonian fallacy out of equilibrium by severing the push-andpull force of the convenient gravic mode of motion, and destroys a cherished belief when he shatters the old idol of the earth filled with liquid, molten matter; he thinks the earth is solid. In view of these admissions on the part of the greatest modern astronomer, we are somewhat curious to know what the Rev. Dr. Utter, of Denver, Colo., will have to say when he begins his puerile attack on the Koreshan Cosmogony if he ever begins

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Koreshan Science of Anthropology defines the relation each nation sustains to the great body of humanity. In each of the governments we find functions corresponding to the functions of the human structure. It is a body of the old order, the involution of which constitutes the germinal center or nucleus of the new world, the seed or pivot of all true reformation. The pivot involves the essence of all progress, the science of which is the great magnanimous, universal purview. The old structure is rapidly approaching dissolution. The vitals of the great body perform their functions only through excessive stimulation, while opiates of delusion deaden the pain and dull the sensibilities. The great visceral arch, corresponding to the continental belt of the north temperate zone of the alchemico-organic structure, has its keystone; a few more political convulsions will dislodge it. The structure of the old order, though afflicted with serious functional derangement, stands until the skin or environ is separated. China represents the skin or rind of humanity, where the memory is stored; it is the oldest nation, and it goes farthest back in the annals of known history. Powers are conspiring to make incisions and damaging rents in the great environ. A stupendous collapse is inevitable; the end of the old system and the birth of the new are at hand.

A writer in the Philosophic Journal, a spiritist publication, makes some startling declarations. It has been thought that spiritism teaches the immortality of the soul and many other things, but the writer referred to admits that "spirit phenomena" do not teach anything--that spiritists have never made a statement of their belief; that in fact, what belief there is in the spiritist body is merely private opinion. He says: "It is singular that a people should be so very enthusiastic about that which they do not define." It is strange, isn't it? They do not define a belief nor premise a science, because they do not know anything about the phenomena they witness. We have here an example of a movement of about fifty years, with an admitted absence of principle and scientific conclusion. They know no more about the cause of the phenomena of spiritism than the scientists know about human physiology, the laws of mind, being, and existence, or of the form and function of the physical universe. The above admission means this: If spiritism be called a system, it is a system without the light of positive conclusion.

The great Durrant case has ended with the suspension of the convicted upon the gibbet. He was executed against the manifest protest of the greatest effort ever made to save the sentenced, and in the face of the doubt of thousands of American people. Durrant claimed to have been hounded to his death by the daily press; it is fair to say that the trials and discussions of his case have contributed more to the success of the newspapers than any other man in the world, charged with murder. From firs to last he protested his innocence. Every effort made by him and for him for new trials, and every appeal to superior courts, vigorously voice the belief that the trials of the criminal courts were unfair in the extreme. During his last hours he said: "If I die, I die like a Durrant; it would be weak and childish to say at this late hour that I had not had a fair trial." The daily press contained flaming headlines that he had admitted that he had had a fair trial—an example of how the daily press can jump at a conclusion and make capital out of expressions they covertly disguise. Durrant meant just the opposite.

Editor Flower, of the *New Time*, arrives at the conclusion that it is necessary to elevate the morals of a nation by awakening and educating its people, developing character, inducing independent and broad thought, and creating ideals of the just and the noble—all this must take place alongside economic and

social reform. That is an easy conclusion; anybody can see that! But the question is, How is it to be done? When, how, and where is the *New Time* going to begin the work of the world's reformation? The true reformer must come as the involved *product* of the age, not the mere *Flower*. Fallacious diagnosis is quite another thing from curing the disease!

Citizens of the United States boast of loyalty to law and to the Government. Last week two Indians were burned in the Indian Territory, for a crime. The right of fair trial is guaranteed by the Constitution. The people are losing confidence in the courts, and desire to administer the penalty by their own hands without due course of trial. They are therefore anarchists. Years ago the Indians burned Americans at the stake; they were considered savage and treacherous. What, now, are the citizens who are the disciples of Judges Lynch and Fireandfaggot? As savage and as treacherous as the Indians!

There is not an invention nor a discovery of modern times, outside of the Koreshan System, that is not under the control and in the use of agencies of evil for the promotion and facilitation of schemes of oppression. Inventions are not made by the moneyed capitalists, but through the genius of the workingman. Inventors are but tools of monopoly; more than all other agencies in the world, they contribute to the wealth of the millionaire. They have not enough economic sense to benefit their fellow-workmen by placing their inventions in the hands of the producers of wealth.

Vagrancy laws demand the arrest of every man who has no visible means of support. The real trouble is not so much in those who have no visible means of support, as in those whose support is visible—too visible, too palpably evident that their support is stolen from the producer. It is such visible support that we object to. No man can have visible support if it is taken away from him and given to somebody else!

Americans have had much to say about the multi-million dollar salaries of the kings of Europe, and expressed their disapproval of the income of the crowned aristocracy by fixing the salary of the President of the United States at \$50,000 per year. And yet they tolerate greater incomes in America—conditions under which millions of dollars may be stolen from the producers in a single day!

In the great field of modern competition, the chances are a million dollars to one against the workingman, and in favor of the millionaire. We see the weak arrayed against the strong, with an increase of strength for those who have it, with rapid disintegration of the forces of labor. This is the popular reformer's nightmare!

Pus is a secretion from inflamed tissue, and is an indication of corruption. This is especially true of the great newspaper octopus, the result of inflamed tissue of abnormal human society. The Flaming Sword will puncture and cauterize the abscess!

Gotham society is becoming plutocratic; ten New York women have formed a trust to supervise the social register and to bar out all not entitled to social recognition. The standard is not worth of character, but worth in millions.

Walter Vrooman, with the abnormal conditions of society in mind, asks the usual reformer if he will be the surgeon or the corpse. Surgeon, if he knows how, of course; if not, the neighbor will be the corpse.

Compared with other countries, the people of America are the most uncivil, ungentlemanly, inconsiderate and impolite. A Hindoo is often more polite to his enemy than the average American is to his friend.

Quiet Talks with the Editors of our Exchanges.

EVER write advertisements? We want a number of striking advertisements of THE FLAMING SWORD written up. At your distance you can see some striking features of the Koreshan System, and you know what your first impressions of THE FLAMING SWORD were. We need twentyfive forms of advertisements, and of course someone of the twenty-five will be the best. The advertisements must be attractive, striking and tasty in display, and choice in wording, containing some extraordinarily apt, taking, and appropriate catchline. You have the startling scientific claims of the system—the hollow globe, the scientific cure-all for all physiologic and economic ills and national evils, the character of THE FLAMING SWORD, its flames, its originality, and other unique features to choose from. Take one of these features and embody it in some catch phrase for the main or first line, and then draw on your imagination to supply other expressions to fit in an advertisement of 50 or 75 words. We will induce some effort by making the following proposition: We will publish in THE Sword every good form of advertisement of this journal sent to us by editors or advertisement writers, making it a special department, with the name of the editor and his paper above—a sort of special advertisement of you and your work. It will be a kind of serial department, with a single form of advertisement for each chapter. To the writer of the best advertisement we will say that we will insert a form of advertisement of your own paper, in the style you devise for THE FLAMING SWORD, for four consecutive issues, twenty-nine ems pica width, and three inches in length, and we will announce above the advertisement that you are the prize advertisement writer of THE FLAMING SWORD. THE FLAMING SWORD is read by thousands of progressive thinkers and reformers, and by hundreds of editors and printers. Make your own display of the ad. you write for the SWORD, insert once in your paper and send us marked copy. Get it up at once; all forms must be in by March 1, 1898.

Many theories of reform have not yet reached the experimental stage. No reform effort should be an experiment. The nation's ills cannot be cured without a knowledge not only of what the trouble is, but also of the remedy that will effect the cure. In a case of serious illness you would not like to have a quack experiment on you to ascertain what is the mat-

ter with you. Every reformer is a socialistic quack if he is not able to take the nation as a patient in his own hands, and actually cure the disease! This would require definite and absolute knowledge of the true social organization, founded on the physiology of the human system and of the laws of construction of the physical universe. The true reformer must have the great panacea, the universal cure-all; and he must not be afraid to announce the fact. Now, who in all the world really possesses the ability to do the work? You say the man that makes such a claim is a fraud? He is not if he can do it. The man that cannot, but attempts to do it, is a quack. The man that is able to do it is either you, somebody else, or nobody. Which is it? We do not want you to be a quack, nor a follower of one. Now, we are going to look at the columns of your paper closely to see if you are able to do the nation any absolute good, according to the above standard. If not, we will have an opinion of you agreeable to the strong inference contained in this paragraph. Isn't that

Here is something of special interest to editors-ahead of anything that we have ever offered you or that you have offered to us. The reform and scientific journals are saying a good deal about us, and we do not want this to be kept up without our doing something in return-it would not be fair. We can make a little competition assist in a little co-operation. We have a full column space for a special write-up of the journal which will publish from the pen of its editor, the best description of THE FLAMING SWORD, its character and the object of its publication. The articles should not exceed 500 words, nor contain less than 200; and they should be studied and well-worded, with much expressed in little. We mean exactly what we say; if you desire to enter the contest, publish the article we request, mark the copy of your paper containing it and send it to us. We will republish all of the articles sent us, with credit and mention; but the best one entitles its writer to the special, full-column write-up.

We find a few editors making the mistake of writing with their scissors and of clipping from The Flaming Sword with their pens. We refer to those who copy, without credit, editorials and original matter published in this journal. We have no copyright on our matter and do not intend to have unless we change our minds; but we would suggest that we en-

tertain an unexpressed opinion regarding the course of the *People's Press*, Albany, Ore., for publishing about a column and a half of original matter from one of our contributors without the name of the writer or The Flaming Sword appended. What is the concensus of opinion of the editorial fraternity regarding such a course? The *People's Press* may join in the reply. All we ask is credit for what we originate.

Imitation is the sincerest form of commendation and flattery of the thing imitated, and an evidence of the worth and merit of the original. If we may judge from the appearance of a few publications which have recently been changed in their tone, style, and makeup, The Flaming Sword is original in design, make-up, and expression. We copy after nobody; we are original.

You either have the whole truth, a part of it, or none of it. If you have the whole truth, why don't you say so and prove it? If a part of it, how can you reform the world with a partial truth and some fallacy? And are you sure that you have not distorted what you have so that it will not fit the whole truth when it comes? If none of it, what are you publishing a theory for?

We mention every new publication that comes to our desk. We are going through our entire list of exchanges, giving name of publication, price, subjects discussed, etc. You like to see us friendly—we know you do, for several papers have said so. We like to see you friendly, too.

The time is at hand for empty journalistic boasting to cease. The claims of a journal must now be backed up by facts; such is the policy of THE FLAMING SWORD. We prove our claims; any other course is deception and fraud, however covert it might be.

A man with a good idea is able to convey it in the best forms of expression. The gift of the generation of good ideas and the gift of apt expression always go together. These two things conspire to make The Flaming Sword brilliant and forceful.

Thanks, all of you, for favors, notices, and quotations. The reform press is echoing expressions published in The Flaming Sword as never before. You will lose nothing by it—we are giving you valuable returns; and the gain will be mutual.

As evinced by our advertising pages, our advertising proposition is meeting

with a hearty response. We are going to ask our readers to look at your advertisements and to send for sample copies.

No theory is beautiful unless it is practical, because "a thing of beauty is a joy forever." Fallacies are transient theories, and are not enduring.

Dress your paper well if you want it to make an impression when it goes abroad. People rarely ever listen to tramps.

Be brisk and brief. The longer your articles the longer you will be in inducing the people to read your paper.

THE FLAMING SWORD is the "perpetual light" of journalism.

* * * Coming Events Cast Their Shadows Before.

Thanks, my noble duke, we are not receiving things free or running on credit, to any great extent. We never will attempt to usurp the power of The Flammar Sword, which should be in the hands of intelligent persons. Its parries, intierce points and thrusts are too hot for our howitzer, so we will have to do something the Devil would not do for its penpusher, and that is, to try to do better in the future.—Coming Erents, Evansville, Ind.

Editor's Chat With Our Readers.

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The readers of THE FLAMING SWORD will appreciate the situation when we say that only the rery best articles are acceptable for its pages. We accept articles solely on their merit; we are not desiring to fill up space merely, nor to lumber THE SWORD with dry, uninteresting reading. We desire to induce interest in an article from the very first line, through each paragraph to the end, with the matter interspersed here and there with brilliant points that cannot fail to strike the reader as rational and conclusive! What we want now in this paragraph is to induce the application of the principles of apt expression. We want to stir up our Contributing Staff, by directing the magnetized blade of THE FLAMING SWORD toward ingenious writers hitherto unknown to us, so as to attract others and draw them out! We want to induce manifestation of some ingenuity outside our regular corps of writers. We desire the very best efforts of writers, studied and well-worded articles and stories, with ingenious arguments, apt expressions,-brilliant ideas couched in striking and exceptionally clear and lucid language --articles that are up-to-date, forceful and truthful, and full of points of literary excellency, not exceeding 1,200 words, nor less than 600. We want scores of articles coming as the result of high-tensioned mental activity. Now, who are the writers that will undertake the work? We have excellent and brilliant writers already, but we want a variety. It will be a sort of a

contest! To the person sending us the best article or story illustrating some principle of Koreshan Science, Economics or Theology, or something else, previous to March 1, 1898, we will mail THE FLAMING SWORD for a period of fire years without cost; besides, the name of the fortunate contestant will be placed on the list of our regular contributors, with special mention of the writer and article accepted as the best, previous to and at the time of publication. Credit for other articles according to their merit, and the good articles published. Now, here is a golden opportunity for some bright minds-an education in itself. Go to work and see what you can do; but before you undertake it. feel that you can and must succeed!

Our readers have noticed our efforts to make THE FLAMING SWORD the brightest. the best, the unique and unequaled journal of the world. We want it to bristle with surprises week after week, and now we propose to have wide-awake readers share in the work of contributing to its interesting features and departments. You know something of the character and tone of the weekly FLAMING SWORD, and you know what strikes you with peculiar interest in all other papers you read. We desire striking newspaper articles, containing new and startling statements of prominent men, accounts of new discoveries, inventions and events. The daily press of Chicago does not contain all of the interesting things in the world, and we want to know of them all. Now this is what we propose: We will give credit of two years' subscription to THE FLAMING Sword to the reader sending us the best assortment of clippings previous to March 1, 1898, and will give credit for all other assortments according to their merit. Keep a sharp look-out, and scissor out everything you see that is particularly interesting; mail them in a package as third class matter, with your name and address on the wrapper.

A small sized sensation seems to be brewing in a puerile attempt to overthrow the Koreshan System of Astronomy. A woman formerly professing a comprehension of its principles, has visited a Denver preacher, Rev. Dr. Utter, who lives in at least national obscurity, and between them a remarkable discovery has been made that is claimed to eclipse all previous scientific effort to overthrow the science of Koresh. Read it—"On the Trail of Cyrus Teed," and Dr. Teed's challenge through the Denver Erening Post. We conclude beforehand, that the opposition is Utter nonsense!

This is to be read in an undertone:—The regular contributors to THE FLAMING SWORD might glance over the first paragraph in this department, and see what kind of an effect they can imagine it would have on them if they were not on the regular writing staff—the editor included! Sev-

eral suggestions might arise spontaneously, so that they could still be original. Self-applied spurs are always the best!

Read in the Editorial Perspective the solution of the mystery of the perpetual light accidentally discovered by a Logansport, Ind., chemist and machinist, the secret of which he jealously guards. The Flaming Sword will contain the particulars of the invention and process when the new illuminant is ready for the public.

Do not forget page sixteen of THE FLAM-ING SWORD. Did you see our description of its undescribed features last week? Great transformation scene after a little—and you will like it; but in the meantime, you are going to guess in vain as to what it is!

We call special attention to the star articles by KORESH: "Aportolic Succession Obtains through Reincarnation" by Victoria Gratia, and the "Bacchanalian Debauch of Yale University" by Prof. O. F. L'Amoreaux, Ph. D.

We credit three months' subscription to THE FLAMING SWORD to every person sending us a list of one hundred names and addresses for sample copies.

Find truth in story form in "A Study from Chicago Life" by Lucie Page Borden, this number.

"Interrogation Points and Encouraging Words" next week—brighter than ever.

This number is full of interesting things
—do not miss a single paragraph.

THE FLAMING SWORD will be sent one month to ten names for \$1.00.

Miscellaneous Notes.

Wednesday, Jan. 5.—Money makes China grant concessions to European powers.—Henry M. Taber, of New York City, makes a will denouncing Presbyterianism.—Milwaukee declares against the work of hypnotists.—Russia orders 10,000 rifles and 5,000,000 rounds of ammunition from the Winchester Arms Co.—Reports coming in of severe frost and freeze in Florida; 10 degrees below freezing point.—Rev. Rainsford, N. Y. City, declares the Bible full of mistakes.

Thursday.—Cuba to receive official financial aid from U. S.—Death of British Com. on the Afghan frontier reported.—Mrs. Dr. J. C. Ayer dies in Paris.—Capt. W. E. Hall falls 600 feet down a mining shaft at Spokane, Wash.—Voice travels 1,500 miles in a long-distance telephone test from Gallatin, Tenn.—Tesla announces success with vacuum tube electric light.—Rev. Searle, of N. Y. City, has been appointed director of Vatican astronomical observatory, at Rome.

Friday.—Durrant hanged at San Quentin, Cal.—Police watch 300 Armour elevator strikers, Chicago.—New evidence developing in the Leutgert case.—Stock market bullish.—"Don't Worry Club" organized in N. Y. City, to fight new disease, "Americanitis."—Partial eclipse of the moon; greatest obscuration at 6:30 P.M.—Finances

of Spain in desperate condition; thousands out of employment.

Saturday.—Walkerton, Ind., banker arrested for attempting to operate a confidence game.—Japan proposes to join Great Britain in whipping Russia.—Lancaster, kebr., banker goes to prison for embezzlement.—Gen. Weyler's case under critical investigation.—Wheat higher.—Chicago police to be Lexowed.—Major Handy dies at Augusta, Ga.—Spain loses hold upon Cuba; refuses to send more troops, and will propose to U. S. to establish protectorate and afterward annexation.—Two Indians burned at stake at Maud, Okl.

Sunday.—England may order all other powers to keep hands off China.—Milan may again become king of Servia.—Famous Mrs. Maybrick trial to begin again in London.—The Hanna senatorial fight the most disgusting case on record.—Democrats select Bryan to wear old Hickory Jackson's mantle.—Chicago teachers demand increase of salaries.—Gen. Blanco tires of "war," and wants a change.—Dreyfus may be acquitted.—S. B. Nickum, Logansport, Ind., invents a new illuminant, the perpetual light, and purposes to overthrow modern science.

Monday.—England, Japan, and Russia said to have reached agreement concerning Korea.—President of Uruguay calls out troops to coerce legislation.—Possible outbreak of Indians because of cremation of two of their number.—Eastern syndicate to buy up fifteen breweries and form a trust.—Winter cyclone at Morganfield, Ky. Spain endeavors to borrow \$40,000,000.—Bismarck improved in health.

Tuesday.—Convention of United Mine Workers; purpose to have more pay.—Senatorial police investigation in Chicago.—Inauguration of Gov. Bushnell, of Ohio.—Member of Consolidated stock and petroleum exchange in jail for attempted swindle of \$18,000.—Daughters of the Revolution convene in Chicago.—Increase in eastern freight business.—Foreign wheat markets lower.—Ice trust formed in Chicago to freeze out small concerns.

Books and Periodicals Received.

Circular of Information of the College of Medicine and Surgery, for the year 1898. Wm. H. Cook, M. D., President, 322 W. 18th St., Chicago, Ill.

We find in this catalogue evidences of a system of medicine and of medical instruction superior to the old school, and we give it special commendation. Dr. Cook and his methods are well known to the medical fraternity, and his success is now evinced by the establishment of this new institution of medicine and surgery, with thirty professors and lecturers. The institution is founded for two purposes: First, "To provide instruction in medicine, surgery, obstetrics and their allied sciences," and secondly, "To furnish free medical and surgical assistance to the poor." The first purpose involves greater consideration of physiological laws and greater regard for the consequences of medical treatment, and consequently greater caution is impressed upon the student. The theory is better than the old, and the new school rejects all poisons, whether mineral, vegetable, or animal, on the basis of the conclusion that poisons create disease and endanger the continuance of life. The second purpose is in accordance with the spirit of humanity which should characterize the medical profession; the poor are treated free. Four years are required for graduation, making the standard of attainment for diploma and college recommendataion very high. In connection with the institution are clinics and a hospital, thus allowing the students practical study and observation in lines of physiology and pathology.

Annual Report of the Press Committee, 8 pages. Isabella Tyson, Chairman, 1208 Madison avenue, Baltimore, Md.

The above pamphlet is the report of the committee on the purification of the press, to the Religious Society of Friends, which convened at Baltimore, October 10, 1897, which shows the result of endeavor to elevate the tone of the popular newspaper. Accompanying the report is a circular letter addressed to the editors and journalists of the country—an appeal for a better press, so that it will contain fewer harrowing reports and dispatches, and fewer lies and slanders. We assure this Society that we are not only in sympathy with their work, but are fighting the great newspaper octopus with all the power of THE FLAM-ING SWORD. We welcome to this great work all efforts directed against the corrupting influence of the modern newspaper. It needs thorough renovation, and in many instances, if not the majority, total wiping out of existence by better influences and examples. We do not know just what this society has been recommending to the newspaper world, but we are in this work for all it means and for all it is worth. We publish the real and the ideal journal, and would suggest that we can supply hundreds of thousands of copies to this society to be sent to the journals of the world as a model journal of purity of tone, truth, refinement of expression, and all other points of excellency.

Chicago Medical Observer, monthly review of medicine and surgery, Vol. 1, No. 1, \$1 per year. Wm. H. Cook, M. D., publisher, 1321 Wellington avenue, Chicago, Ill.

The Philanthropist, social purity and reform, monthly, 24 large pages, \$1 per year. American Purity Alliance, New York, N. Y.

The Augusta Round-Table, 16-page weekly, devoted to Society, literature and reform; \$1 per year. Augusta, Ga.

The Progressive Thinker, 8-page weekly, spiritism; 40 Loomis Street, Chicago, Ill.

The Weekly Sentinel, news and reform, weekly; Tonganoxie, Kansas.

The Melbourne Times, Florida news, weekly, Melbourne, Fla.

The Medium, weekly, spiritism, 50 cents a year. Los Angeles, Cal.

Banner of Liberty, news and reform, weekly, Minden, La.

The Pen, prohibition and reform, monthly leaflet, Melton's, Va.

The Common Cause, weekly, reform, Newport, Ky.

The Bugle Call, the Home League, Denver, Colo.

Thoughts From the Reform Press.

The Spirit of Massacre.

Competition, starvation, strike, injunction, and then the massacre! It has been repeated over and over again, and will so continue as long as the present system exists. The miserable tools who committed the murderous deed are not altogether to blame; they, too, are merely incidents—effects—and ought not to be mixed up with the cause that created them. So long as natural monopolies are owned by private interests, the Pinkerton thug, the corrupt Judge, Cœur de Alene, Coal Creek, Homestead and Hazelton will flourish.—

Mackiniets' Journal.

The main use we have for the silver question, is to demonstrate that if 40 cents' worth of that metal is worth 100 cents, because it has the government flat, how much nicer it would be to have it all flat.—Tacoma~Sun.

When the conservatives start out hunting up poor relations, it signifies that they want votes to make themselves richer and their poor relations poorer.—The Worker.

College of Medicine and Surgery.

The College of Medicine and Surgery, only recently chartered and entering its first course of instruction, maintains as a fundamental principle that physiological medication should constitute the basis of all medical treatment of the sick. It differentiates between toxical and therapeutical application, excluding from its catalogue of remedies all poisonous drugs. It is not a new departure in medicine. Prof. Wm. H. Cook, A. M. M. D., the present Dean of the Faculty, was for many years connected with colleges founded upon the principles governing this institution.

The Open Court for January.

The Open Court, edited by Dr. Paul Carus, is a much better magazine than it used to be, because it is gotten up in more attractive form; it is now a monthly magazine of 76 pages instead of a weekly of 8 pages. It is now printed in the same style as the Monist, another publication issued by the Open Court Publication Co., Chicago.. The January number is especially interesting, containing articles on The Solomonic Literature, History of the People of Israel, and continuation of the articles of Death as viewed by the early and Mediæval Christians. The "Dance of the fact that the mediæval period was a period of darkness. This article is illustrated with 43 engravings which convey more than a written volume. A specially good story is entitled "A Vain Search for God," which would interest our readers. The Open Court is only \$1.00 per year.

* * * The New Time.

We find some improvement in the appearance of the New Time, as well as evidence that it has busy editors. The issue for January contains a number of con-

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The Flaming Sword.

tributed articles, and editorials by Editors Flower and Adams. The specially valuable features of the New Time convaluable features of the New Time con-sists in the facts and figures concerning wages of workingmen, statistics and its arraignment of the daily press, corrupt legislation and representative government. Just what the New Time is designed to ac-complish is not so well defined, but all who are interested in reform will find much in the New Time that is interesting and instructive, and we extend to our readers the opportunity of obtaining this now popular journal of reform,—offering both the New Time and THE FLAMING SWORD for \$1.75 per year. This offer is made to new subscribers as well as to those who renew their subscription.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., JANUARY 21, 1898. A. K. 59.

Whole No. 269

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

Gold Standard Proclivities vs. St. Louis Platform.

THE Chicago Tribune, in commenting on Hanna's hard scrabble for the senate of the United States, says:

While the *Tribune* deplores the fact that there are so many traitors in the Ohio Legislature and outside of it, it congratulates the honest Republicans of the state on the defeat of the schemes of these traitors, who will go down unhonored to their political graves. It congratulates the Ohioans on the election of Mr. Hanna in the face of the basest hostility. In him they will have a senator who will stand on the St. Louis gold standard platform, and not on the cheap-money Chicago platform.

The Tribune is not ignorant of the fact that thousands of silverite Republicans voted for McKinley because they believed in international bimetallism, and considered the Republican party honest enough to carry out its pledge. The masses of the people of the United States desire bimetallism. Lombard street, the governor

of Wall street, prefers the bondage of these same masses, hence the struggle of the great goldite dailies to insure what the people do not want, and which, if established, signifies their ruin.

The weakness of this Republic is its inclination to hobnob with the aristocracies of Europe, and to follow the trail of the tail of the great commercial monarchical dragon. We once fought for liberty and gained it. We are now enslaved by the money power. It is a deeper and more subtle bondage, and its influences have reached the heart of the national life and paralyzed it. There remains a hope. It is in the destruction of money and its power for evil. As sure as the Christ entered the domain of the money-changers and overthrew their tables, so sure there awaits the retribution to come; for He whom ye seek shall suddenly come to his temple—the divine humanity, and the gold god will be dethroned.

The Possibility of Overcoming Death.

HE THAT overcometh shall inherit all things; and I will be his God, and he shall be my Son." He that overcometh. Overcometh what? Common sense would dictate that man, through processes of development, should attain to the character of that from which he sprang. The same kind of sense would further suggest that before man could attain sonship, or to the inheritance of the universe, he should reach such an intellectual development as to enable him to discriminate between the operations which cause mortality and those which will conduce to immortality, and thence

eternal life. Life and death proceed from the same operations. A certain course of life (and such is the common course of the race) perpetuates the mortal state; a directly opposite course will insure immunity from death and usher in the state of immortality. It is for advocating the latter course and unfolding to the world the principles of life, that we are censured and persecuted.

It is through a comprehension of the laws of life and the application of their principles, that man may overcome and thence become the Son of God, as declared in

3

the above quotation. To be a Son of God is to be the offspring of God, and to become the offspring of God is to be like God, and to be like God is to possess all his attributes. This is a possible, human attainment. It was reached in the person of the Lord Jesus, hence he was not only the Son of God, but he was the Lord God. The sons of God to come, will be the offspring of Jesus, the Christ of God and the seed sown in the race whence the sons of God shall spring.

One of the principal things that a man shall overcome, to insure righteousness, is sensual desire. This means the eradication from the mind and body of every element of unchastity. This must bring a man to the standard attained by the Lord himself. He overcame, and he declared: "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." The destiny of man is to sit upon the throne of creation. Only such, however, as received the Holy Spirit at the beginning of the age can become the fruit of regeneration now at the end of the age. None will be reincarnated (resurrected into immortality) but those in whom the divine seed was sown. This seed was the Holy Ghost proceeding from the Lord, comprising his substance, the substance of his flesh and blood.

The Destiny of the Lost Ten Tribes.

THERE has just come to our table another of "Our Race Series" by the indefatigable Totten, with a request to review page 266. We agree with Professor Totten regarding his chronological method. We also admit—with some modification—that the Anglo-Saxon race is what he claims for it, but we cannot endorse his mistakes. The ten tribes were, as declared of them, not the people of God.

"And I will say to them which were not my people, thou art my people; and they shall say, thou art my God." "Ye are not my people [i. e. Lo-Ammi], then it shall be said unto them, ye are the Sons of the Living God."

Why should it be said of the ten tribes, "Ye are not my people"—Lo-Ammi? For only one reason. They ceased to circumcise, and were therefore cut off. What followed? They were left without a hedge, were carried away and intermarried with the Medians, Persians, and Assyrians, and became the Germanic product of this miscegeneration. The progressive spirit and matter of this racial mixture culminate in the Anglo-Saxons, who are not Ephraim and Manasseh merely, but Ephraim

as the House of Israel, having become Gentile. The United States is more Ephraim than England is, because in the progress of the race, the culmination of the Gentile descendant from the ten tribes resides in America. Within the United States the New Jerusalem will descend, not from the physical, but from the spiritual heavens. This includes not only the ten, but also the twelve tribes.

The Anglo-Saxon race is Gentile, Lo-Ammi, and will not become Ammi (my people) until after the descent of the New Jerusalem, when, through the coming baptism, (the Lord Christ involved, became planted in this very people,) the Lo-Ammi will become the Ammi. England will be wiped off the slate. Her weakness is in the territory she has stolen, a territory which she cannot hold with any navy less than ten times the size of her present naval power.

If Professor Totten will turn his attention for a little while from his subject of Biblical chronology, the time of the Lord's coming, the subject which he has so ably exposited, to the *character* of the Lord's coming, he might do the world a greater service.

Red-Hot Sword Thrusts.

HE ten tribes of Israel, after the revolt of Jeroboam, were denominated Ephraim. The House of Israel was called the House of Ephraim. Ephraim (Israel, the ten tribes) was carried into Media, and the identity of Israel was obliterated. How? Through the intermixing of the Israelites by intermarriage with the Medians, Persians, and Assyrians. From this infiltration of Israel, Ephraim became Gentile (Lo-Ammi), not my people, even the Germanic family. As the Anglo Saxon is the seething pot into which the entire Germanic race is smelted, England, or the Anglo-Saxon, is Ephraim in that general sense of including the ten tribes—the entire house of Israel; but the pot boiled over and the progressive element of the ten tribes—Ephraim, passed on into the United States. When Prof. Totten, or any other man, attempts to define England as Ephraim, and the

United States as Manasseh, he exhibits a want of mental acumen not commensurate with the power of thought exhibited on the line of his special forte, namely, Biblical chronology.

It was declared of Ephraim, that he should be "eaten up by the Assyrians." This prophecy does not comport with Professor Totten's statement, that Ephraim escaped. Ephraim became Gentile by intermarriage. It was declared by Jacob, Gen. xlviii: 19, that "his [Ephraim's] seed shall become a multitude of nations,"—the fulness of the Gentiles.

The body of Jesus the Lord, when translated (theocrasised), was converted to spirit. In other words, Christ the Lord was sown in the church. The Holy

Spirit was the substance of the Lord himself, the seminal essence of Deity. This was the disseminated Logos or Word. From this sowing, at the end of the age, will spring the sons of God.

far.

The law of the cross is the law of transmutation, the central law of existence. It is the law by which the sun senergies are converted to carbon and stored in the carboniferous strata of the earth's crust, and again dissolved and transmuted to energy.

The cross of Christ is the crossing of the character

and life of Deity with the sinful life of humanity. This crossing of the principles of God and man was typified by the cross of Christ on Calvary.

Once the wheels of equity begin to move, the rapidity of self-adjustment and universal regulation will be so rapid that even the most radical will be astonished at the progress of equilibrium.

The energies of the sun are derived from the strata of the earth; the strata of the earth are derived from the energies of the sun.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Battle of the Great Newspaper Trusts.

BY REV. E. M. CASTLE.

WHETHER or not honest men get their own when thieves fall out, at least the methods of the wicked are revealed on such auspicious occasions. An interesting if not edifying situation exists in the newspaper world of Chicago, and things are being told to "an oppressed and long-suffering public," to use the pitying expression of one of these papers, moved thereto possibly by a spasm of remorse. The Inter-Ocean under its new management, with more cleverness than dignity arraigns the "newspaper trust of Chicago," which means all the Chicago dailies except the Inter-Ocean, nor does it spare the Associated Press. It tells us that to suit the personal and financial interests of the men controlling the Associated Press, "the news of this country has been misrepresented, mangled, and suppressed. In an issue in the early part of December, the *Inter-*Orean makes the following charge.

We have known the Associated Press intimately for many years. We have known it as a great news collector whose arms were stretched out to gather in reports from all parts of the world, and lay them down, true and clear, in the offices of its patrons throughout the United States. We have valued it in the past as the most comprehensive and impartial news gatherer that the old world or the new has seen, and we should value it today as highly as ever had it not been debauched repeatedly by the unscrupulous gang now controlling it.

With malice in their hearts, falsehood in their minds, and venom on their tongues, they have arrogated to themselves a strict censorship of the press such as no officials of the Czar would dream of assuming. They have not confined their activity to politics, as do the censors in despotic Russia, but have presumed to distort all or any news, when such distortion subserved their business interests.

And then follows several interesting instances in support of the charge. In a later issue, the *Inter-Ocean* is even more severe, speaking of the Chicago papers, excepting itself of course.

Their sole object has been and is personal gain. To serve their personal interests, which they regard above all other things—the meanest motive that actuates the human mind—they would invent or garble an interview; suppress the truth or print a lie; exaggerate a petty offence; manufacture or magnify a scandal; lampoon the dead or libel the living; invade the sanc-

tity of a home; blacken reputation or assassinate character; jeopardize the health, peace, and safety of a community, and turn topsy turvy truth, order, and decency—and this to sell their miserable wares.

Such is the very situation of Chicago today.

From the other side come countercharges. These papers accuse the *Inter-Ocean* of being the defender of pirates on the community, of being the mouthpiece of monopoly, of being published in the interest of private schemes for public plunder. And certainly, no one has ever charged Mr. Yerkes (who, with others whose names have not been published, now owns a controlling interest in the *Inter-Ocean*) with neglecting his own interests, which have not always been identical with those of the traveling public of Chicago.

The Governor of the state is interested on the same side as the *Inter-Ocean*. He says that it is proverbial among the readers of the newspapers belonging to the trust that one cannot believe anything one sees in the newspapers. He also declares his knowledge that it is in the power of a united press to destroy any man public or private. He gives it as his opinion that there is no greater menace to the community's peace than the venal press of Chicago. At the same time this venal press says many hard things of the Governor, and backs them up with circumstantial evidence; too. The Governor says the trust is always for sale to the monopolies. and the trust says the Governor and the state Legislature are already sold to the monopolies. It's a very pretty fight as it stands, and the weapons and ammunition seem about equally divided.

Incidentally, the *Inter-Ocean* publishes a letter relating how, four or five years ago, a committee from nearly all the leading jobbing-houses in Chicago, by threatening to withdraw their advertisements from his paper, forced the proprietor of the *Tribune* to cease publishing reports of small-pox in Chicago. Whether or not these reports were false, as the writer claims, does anyone doubt that the method of forcing their discontinuance would prove equally effective to suppress

the publication of *true* reports, were it to the selfish interests of the large jobbers to have them suppressed? Is it wise for a newspaper, even for the laudable purpose of discrediting a rival, to call the attention of the general public to the force of such an argument? Does any one believe that the *Inter-Ocean* could not be influenced by the same kind of argument?

As a matter of fact, the great daily press of the country is conducted, as are all other enterprises under the

competitive system, on the basis of selfishness—"the meanest motive that actuates the human mind." No observing person doubts the venality of the press. But when it breaks up into factions that "tell on" one another, the end is near—the end of a house divided against itself. It is well for the world that selfish combinations possess the elements of their own disruption. Let them fight!—and may their's be the fate of cats of Kilkenny!

Revival of Optimism.

Encouraging Signs of National and Individual Progress.

BY LUCIE PAGE BORDEN.

PESSIMISM is on the wane. This species of mental epidemic has raged with greater or less virulence in every age since the dawn of history. Among the ancient Greeks it took the form of skepticism as to the reality of knowledge and good. The Brahmans and Buddhists contended that life was illusory and burdensome. Hume took the view that good and evil are so mixed that a beneficent First Cause can not certainly be predicated, while Schopenhauer boldly declared the world the worst possible under the conditions, and advocated total denial and suppression of the will to live. Down to very recent times, the doctrine has flourished and brought forth pessimists of every hue, from soft neutral gray to deep crape color, from Tolstoi, and Thomas Hardy, who harrows the feelings and plays upon the emotive tendencies of his readers by his startling and realistic presentment of infant suicide, to the milk and water dilutions of Howells, who at intervals has seemed vaguely sensible that the world was out of joint.

But no theory of cosmology that regards the world and life or some main constituent thereof, as essentially evil, can resist the wave of progress and prosperity that comes sweeping buoyantly over the American continent in the beginning of this year of grace 1898. The most inveterate tendency to a morose and gloomy view of things must yield to the thousand and one encouraging symptoms that press upon the notice of every reflective and observant mind. It is profitable at this season, while the business world is taking account of stock, to pass in review some of the unmistakable signs of social progress that point convincingly to the glorious fact that life is worth living and the world growing better every day.

In the first place it is encouraging to note the prevalence of that discontent yelept divine by somebody (was it William Morris?) among the masses. What the masses need generally is a leaven of divinity, and if discontent be divine in essence, they are receiving it in large measure.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

The trend of affairs in the great American republic is so notoriously the reverse of that indicated by the poet, one may well be pardoned the indulgence of a little harmless national vanity very natural and creditable under the circumstances. If any think that wealth is accumulating, the idea may be dissipated by a trip to the slums, or daily reading of the *Police Gazette*. Besides, a Chicago clergyman assures us that the prejudice against wealth is cheap and demagogic. If any ask concerning our great men, the sovereign prop and pillar of the state, we point proudly to Hanna, quoting, in the present tense, the words of Antony, whose name was also Mark:

His life is gentle; and the elements So mix'd in him, that nature might stand up. And say to all the world, this is a man!

It speaks well for the establishment of morality, decency, and public order that daylight robberies are increasing, that one death in one hundred and sixty, is a murder, while forgery, counterfeiting, and defalcation show the best record of the century. The most strenuous advocate of Individualism, as maintaining the liberty of every citizen to stupefy his faculties and shorten his days by intoxication, must be gratified by the recent death from alcoholic poison of a child of five years in Chicago. According to report, the juvenile drunkard had often been intoxicated, but on New Year's night the whisky he imbibed was so largely adulterated with fusil oil and other poisons, it proved fatal. It is a good sign when the right of every citizen, children included, to the pursuit of happiness in his own way, is thus respected.

This is the woman's age, so they tell us; that of the dominion of muscular force is past, and as civilization advances to the higher plane of the rational and moral, woman takes her place by the side of man, not as servant, but as equal. How unanimous and sweeping the movement toward her emancipation is, may be readily determined by a comparison of the wages paid to men and women performing the same duties in various avocations. During the past week two prominent clergymen, one in Brooklyn, the other in Chicago, have contended, the one, that woman is directly responsible for the growth of certain grave forms of heresy that threaten the church,—that her influence on society and religion is so debasing no woman should be ordained or suffered to preach, her spiritual capabilities being so inferior to man's; the other, that women wage-earners

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are the greatest curse that has ever come to the world of labor, and the primary cause for the great army of unemployed who loaf about the streets on the alert to steal and rob. Such appreciative tributes to woman cannot fail to awaken public sentiment in her behalf.

Science has long and hopefully asserted that the intellectual powers of the race were expanding in conformity to the laws of evolutionary progress. The intellectual acumen of the present day has discovered that politics and religion are divorced for good, and every reactionary attempt to unite them, like the various socialistic experiments, destined to ignominious failure, as in the past. One of our local papers in commenting on the joint ownership by all the members of the community of the instruments and means of production, says this is purely an economic and political problem with which religion has nothing to do, and Christianity is too broad to link itself to a political dogma. The competitive system is right as opposed to communism, because the Christian religion lavs great stress on individual responsibility. Such a clear conception of fundamental relationships is characteristic of modern advancement in thinking, and would have been unattainable in a less keenly intellectual age.

Our charitable schemes and institutions have long furnished a theme for optimistic argument, but in some respects charity is taking a new departure when, through the columns of our dailies, such a cordial invitation as

the following is extended to all: "Commence the New Year right. Open a bank account." The public has always been disposed to look upon our banking houses as great humanitarian enterprises, and its opinion will hereby be confirmed. No one who has learned by bitter experience what it means to be destitute of a bank account, will neglect such an unusual opportunity which commends itself especially to the denizens of the slum districts and county houses. It is a matter of regret that no class is so proverbially blind to its own interests, and we venture to predict that notwithstanding the tender solicitude for their welfare manifested by the bankers, very few will accept the invitation. Schopenhauer's father was a banker, and it is one of the unsolvable problems of history why the son of a banker should become the greatest pessimist of the age.

In further proof of the fact that the race is fast approaching a "millennial dawn" of happiness, any pessimist who believes the sum of human misery on the increase, is earnestly exhorted to follow the daily record of the divorce courts! In concluding this brief review, necessarily limited to a few of the encouraging signs of national and individual progress, it would be ungrateful not to render a tribute of praise to that party under whose auspices the long-desired era of "national prosperity" has dawned at last,—that party dear to every true American heart whose proudest boast must ever be that it never violated a principle or proved unfaithful to a pledge!

Voices of the Morning.

BY J. A. EDGERTON, LINCOLN, NEB.

T.

I journeyed in the Valley of Shadow of Grief; And, in the midnight of my sorrow, heard A voice within my soul, which seemed to say, "The people." Then a light broke over me: I saw our present sorrows melt and blend Into a vision as of a New Earth, O'er which the people reigned in love and peace. II.

A voice from out the Spirit-Silence spoke.

"O sing the love of humankind," It said;

"Of freedom born of brotherhood; of faith
In God and man; with sunrise in your heart.
O sing that hope is in the morrow, hope
Is in the morrow; tell of it, and join
The voices of the morning of the world!"

Where Thieves Break Through and Steal.

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

DISREGARDING the Scripture, "Lay not up for yourselves treasures upon earth where * * * * thieves break through and steal," Uncle Sam's financiers—instead of paying his numerous debts with it, as sensible men would in the management of their own business, piled up hundreds of millions of silver dollars (just as good in law as gold) in large steel bins, paying a strong guard to keep it safe. On occasions, all these dollars had to be counted, which was expeditiously done by weighing. On these occasions, the bags in which they were tied up were untied by a trusted servant of the public, the same for many years, to see that the dollars in the mouth of the sacks had not been tampered with. The new treasurer, under the present tax gatherer's

administration, more suspicious than his predecessors, discovered that this trusted servant had managed to subtract some of the dollars each time, supplying their places with leaden tablets. Thereupon all these dollars had to be counted, one by one, at great expense for counters and guards. How many even thus, may miss their way into the treasury, landing in the pockets of the counters, remains for future discovery.

It would have been for the good of the people if these dollars had all been stolen. In that case they would have been put in circulation, making money more plenty and times easier, causing fewer bankruptcies and less misery and death. So it comes to pass that theft may be a source of great blessing. If every

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bank and miser's hoard were looted, and the corraled money put in circulation, for which it was designed, and not to be kept for usury, there would indeed be a revival of business, and all men would be able to earn a living. If, in the eyes of true reason, there is one crime against humanity greater than another, that crime is the preventing of the free circulation of a country's medium of exchange.

At one time Rome passed a law requiring all money lenders to invest a large part, two-thirds we believe, of their money in some kind of property, in order to relieve hard times caused by money lenders hoarding, for usury, the country's money. Such a law would be

timely, and would be a step toward justice now, in every country of the world. If a country has any right to legislate for the good of its citizens, it has a perfect right to pass such a law. Money is a creation of government, to enable its citizens to supply their wants; hence it must have power over its own creature, such as it has not over other property that is produced by the labor of its citizens. When the kingdom of heaven is established in earth, according to the Lord's prayer, money will be destroyed and men set free. Such will be the glorious consummation inaugurated by the Koreshan movement. Then, men will have neither incentive nor desire to steal.

In the Editorial Perspective.

E ARE much amused at the feeble efforts being made to overthrow the Koreshan System of Astronomy. A Denver daily inserts a column or so now and then, containing the harangues, contradictory statements, and glaring inconsistencies of the "woman on the trail of Cyrus Teed." Do we think that such attempts will overthrow anything? Our fears are being realized—the fear that the effort would fizzle out without our getting the opportunity of making a broadside refutation! No use to pay any attention to as significant explosions as we now have before us in the Denver Evening Post, of January 10, in which the woman in question attempts to give a description of the Koreshan Geodetic Survey on the west coast of Florida. The truthfulness of her statements may be seen from a single expression: "He (I)r. Teed) referred to a bogus experiment he claims to have made at Estero, Florida, in January, 1897, of which I was a witness, and fortunately not the only witness, who after having become cognizant of the deception, quit the colony." The other "witness" to whom she refers is one Jaffray, of Illinois, a sort of surveyor. The survey of the air line in demonstration of the Koreshan Cosmogony was made between March 18 and May 11, 1897; the woman in question was never at Naples, Fla., the site of the survey, and the surveyor referred to was not in the state of Florida during the whole period of the work of our survey. He never witnessed a single adjustment of our apparatus in the survey of the line made by the Koreshan Geodetic Staff, and knows nothing from personal observation, concerning any of the facts, measurements or adjustments then and there obtained and made. Now, we challenge contradiction of the above statements. It is a good thing to catch people in a real, barefaced lie once in a while; and for once we have one or two excited and nervously unstrung creatures in that kind of a predicament!

In the attempt to overthrow the Koreshan Cosmogony, we find the charge that the Koreshan Geodetic Survey was a bogus experiment; accompanying this charge is the admission that if such a survey could be made, it would determine whether or not the earth is concave. The attempt is to show that an "air line," such as would make the demonstration, is an impossibility. Now, the instigators of this opposition have neither the sense nor the logic to see the predicament this gets the other side into! The survey of an air line would determine it; such a line is impossible, therefore it has never been determined. So much the worse for the convex theory—it has never been proven. Now, what is to be done with the fact that such a survey has been made? It is a case of facts vs. denials. We are in possession

of the facts of actual survey; the denials will be relegated to their unworthy source!

The church once opposed the theories of evolution put forth by Darwin and LaPlace, on the ground that they were decidedly atheistic. Today, the so called progressive clergy accept this lot of rubbish, and it is now announced that the Catholic church sanctions it. Dr. Zahm, who stands at the front of Catholic ranks in both their clergy and group of "scientific" minds, has for the past five years advocated that the universe was evolved from nebulous vapor, and man from a tadpole; and he meets with no opposition from the Pope of Rome, but rather promotion. He now claims to harmonize the Bible with that which the church has so long fought as heresy! The Dr. has attempted to do the impossible; a belief in the Bible and in so called modern science cannot be consistently entertained in the same mind.

There are a sufficient number of saloons in America to line a street one hundred miles in length. The keepers must pay the rent, their liquor bills, support their families and meet other expenses. They must have an income from some source. Where does it come from? Mostly from men who labor for daily wages. Millions of people daily consume thousands of gallons of liquid fire and pay for them. One half of the poverty-stricken homes contain victims of the rum power. Poverty and hard times with the working classes are not altogether the result of a poor financial system. It is not sufficient to prohibit the sale of intoxicants; the demand—the appetite—must be exterminated. This is a problem overlooked by scores of reformers—reformers who advocate reform because it pays.

On shipboard it sounds rather comforting to hear the familiar call mornings and evenings, "All's well! all's well!" We know that conditions are favorable for smooth sailing and well being. At a time in the world's history like the present—never before equaled for its injustice and man's inhumanity to man, when countless thousands seek freedom from the thraldom in which the race finds itself, it sounds rather mocking to be greeted with the call, "All's well with the world!" This is the title of a new book; the author of which we conclude is en rapport with some of the greatest fallacies and strongest delusions of the hour.

The so called brain-foods are fakes. Some medical authorities consider it as necessary to feed the brain special preparations, as it is to feed the body. We wonder how men fed their brains before the invention of the modern brain food! This

shows the ignorance of the medical fraternity concerning physiological functions. The brain is supplied from the body, and it is only when the energies of the human system are vitiated by the various forms of modern dissipation, that it becomes necessary to stimulate the brain to the excessive and morbid activity which the modern competitive system compels.

"Cuba is lost to spain!" These are the significant words heading editorials in the leading dailies of the world. Accompanying them, are the reports of the inability of Spain to cope with the Cuban forces, and their failure to make their plan of autonomy successful. Spain has now put forth her last effort to regain possession of the island. We are glad of it—Americans will rejoice when the Spanish soldiers evacuate Cuba in chagrin and defeat, even though the sluggishness and inactivity of the politicians in America prevent Columbian assistance of the patriots right at our doors!

Rent, interest, and similar items are not the only things that contribute to the hardship of the workingman. He yearly wastes more than the amount of his rent and taxes; and the gratification of passion and appetites involves the expenditure of a hundred times more vital energy than ten hours' daily labor. The pitiable condition of thousands is due to their own perversities as much as to the crimes of millionaires. Economy would admit of wholesome food during times of prosperity and allow accumulations for self-support during business adversity.

The Industrial World says "fifty-one metals are known to exist, thirty of which have been discovered within the present century. Four hundred years ago, only seven were known." The discovery of so many new metals does not help the "scientist" to a knowledge of the primary seven. There are seven primary colors. The artist can make hundreds of combinations and shades of color, and yet know nothing concerning the laws of the phenomena of color. Koreshan alchemy gives to the world the only true science of metallurgy.

The Government of the United States has done everything possible to destroy the lottery schemes that have existed during the past twenty years, but nothing whatever to prevent the stealing of millions of dollars from the workingman, by the schemes of the gigantic syndicates, trusts, and monopolies. The world's greatest enemy is not the lottery of chance games and wheels of fortune, but the lottery of the banks, stock-exchange and boards of trade, and the plundering cliques of the millionaire and the politicians.

Is America civilized? If percentage of crime be taken as a criterion of judgment, the United States is the least civilized of any nation on the face of the earth. The religious bodies of this country spend millions of dollars for missionary effort in foreign countries, where there is less actual barbarism than here. In 1895 there were 10,000 murders in the United States; and the figures of a statistician show that of all nations of earth, the United States has the highest murder rate, while India has the least.

The greed of lawyers and doctors is illustrated by the exorbitant charges for attorneys' and physicians' services pushed upon a crippled colored woman in Chicago recently, who has sued the city and obtained judgment for \$3,000 for injuries. The fees would have left her scarcely a dollar. Friends and the city attorney interposed, and the exorbitant charge will not be paid. However, society will not look upon these professional thieves as thieves.

Long-faced churchianity developed through the decline and apostasy of the primitive Christian system, caused by the dissi-

pation and death of the energies of life sown at the begining of the dispensation. Art and literature, architecture and music, wars, plagues, and pestilence of médiæval period, were the result of the great falling away of the church, the explanation of the mysteries of which belongs exclusively to the science of Koresh.

At the time when X-rays enable men to see through opaque objects, when the human stomach can be discarded, the equally wonderful faculty of perception without eyes becomes manifest. A Chicago, man without the orbs of vision since childhood, not only sees how to write, walk and travel without a guide, but is also able to see through doors and curtains, and in the dark as well as in the light.

Rev. Dr. Savage, from the basis of so called modern science, concludes that man is not lost, and that the cosmogony of Moses is a fake. Scores of others are following in his wake; every year witnesses the departure of the more "liberal" minds from the shackles of surperstition, to sink into oblivion in the folds of the great fallacy of modern science.

Police can shoot bullets into freezing and starving boys who break open outside show cases for something to wear and to eat; but the authorities have no censure for thousands who by "business" schemes, fraudulent advertisements and methods, loot the pockets of the men who produce the goods their children are compelled to steal.

Some people object to colonization. It is a success! Every manufacturing establishment is a colony where the products are created and wealth amassed. The workingman has not yet invented a successful method of appropriating the wealth he produces. Hundreds appropriate the wealth of millions.

Microbes are getting so thick—in the minds of the deluded medical fraternity—that it is decided to fumigate the books of libraries frequently in order to prevent disease. Better fumigate the contents of the many thousands of volumes, than their covers!

Rockefeller's wealth is now estimated to be \$244,000,000 with an increase of about \$1,500,000 per month, \$50,000 per day, or about 57 cents per second. This exceeds the income of all the crowned heads of Europe put together!

In times of "prosperity" everything is high except wages. McKinley prosperity was never designed for the poor man, but for those who control the money market and the products of labor.

Freedom and license for the millions who cannot individually control themselves would produce a retrogressive revolution. It would create in humanity hopeless chaos and insanity.

What would you think of a business man who would undertake to run his business after the plan of the spoils system of the Republican administration?

Some people's conception of economic science is to the great world of reform, what the limitation of one horizon is to the area of the earth's surface.

Jules Verne's electric submarine vessel, in "Twenty Thousand Leagues Under the Sea," has now materialized in a French invention.

There can be no such thing as state socialism without a corresponding transformation of the mind and character of the people.

The difficulty with most people is, that they do too much of some things and not enough of some others.

The millionaire does not object to co-operation—in fact, he is in favor of it, and proves his faith in it every time he joins a trust.

There is a new competition among European powers in the process of stealing Chinese territory and the rights of the Chinese.

Some people have a profound fear of hell. It is really strange that a man should be afraid to go where he really is.

American legislators never intend to obey the laws they cause to be placed upon the statute books.

As dangerous a trust as there is in existence, is the trust of the great daily newspaper octopus.

The "Christian nations" assume a very brotherly attitude toward each other.

In some spheres of thought it is treason to reason.

Quiet Talks with the Editors of our Exchanges.

OOK BACK over the history of the development of any reformation, and see what blind prejudice has perpetrated upon pioneers. Entrenched behind popular stubbornness, the world resists the claims of the originators of every new scientific or religious theory or economic innovation. Galileo discovered new phenomena in the physical heavens, and for announcing the same he was persecuted by the clergy; Columbus advocated circumnavigation of the globe, and for years he could not get a hearing; Harvey made the discovery of the circulation of the blood in the human system, and the fraternity of the medical quacks would not investigate his claims nor witness his demonstrations. Fools, wern't they? Anybody is a fool who will not investigate a truth when the opportunity is pressed upon them! We belong to the fraternity of journalists; we desire the members of our profession to be worthy of their position. An editor should be wide-awakewider-awake than any of his readers; and he should possess keener perception and greater reasoning powers, so as to be able to present to the hundreds and the thousands the very best the intellectual market affords, and withal, greater willingness to look into anything that has a semblance of the truth. Men everywhere are pretending to be looking for truth, but are they finding it? Somebody has it, or nobody has it. If somebody has it, look for him! If nobody has it, then so much the worse for everybody's claims. We come to you with the premise and the conclusions of Koreshan Science-it covers all the ground of possible conclusion, and is the direct opposite of all popular thought. Is not that extraordinary? Is it not worthy of your attention, of your investigation, of your acceptance if true, or refutation if false? If nothing else, it is the greatest scientific curiosity extant-and you sometimes pay money for a puzzle, and more for its solution. Protect your readers against fallacy! If the Koreshan System be true, every other theory in the world is false-join in the warfare against

deception, fraud, and fallacy! If the Koreshan System be true, it is the greatest truth; if false, it is the greatest fallacy. Which will you choose: Defend fallacy, or reject it? Investigate the truth, or fight it? You must do one or the other; to do otherwise would be to cease saying anything!

Editors are supposed to be thinkers. We take editors at their claims, and ap-



peal to them from the standpoint of regard and respect for them and for the work they are endeavoring to perform. We select this class of minds for some of our propositions, rather than those who may have less influence, and less time and perhaps ability to investigate and comprehend new theories. We desire a word from the editorial fraternity concerning modern science in answer to the following questions: Do you regard the popular astronomical system as having been absolutely proven to be true? Are you in possession of any facts which support the idea of a convex globe, rotating on its axis in twenty-four hours, and moving through space in an orbit about the sun, at the rate of nineteen miles per second? If so, what are they? You believe in progress, in education, and in the promulgation of truth. If the astronomers have the truth, we have not; if we have it, they have not—not a particle of it; in such case the modern astronomers are obtaining money under false pretenses, and you are helping to sustain them!

\$1,000 Reward for Editors!

We make a standing offer of \$1,000 to the editor of any journal who will publish a scientific refutation of the Koreshan Cosmogony, or what would be its equivalent —a single fact in demonstration of the theory that the earth is convex, and that we live on its exterior surface, or in support of any other theory of the shape of the world than the universe as a cell with its habitable surface concave. This is a bona fide offer, with the promise to quit the business in case of refutation of the scientific claims of the Koreshan Astronomy. Now, if the Koreshan System is as absurd as some people seem to think it is, why, don't you think that it would be a good deal easier to obtain \$1,000 in this way, than by doing all the work you have to do to obtain one thousand subscribers to your paper?

Your readers like up to date papers, with up-to-date articles giving particulars of the latest scientific discoveries and achievements, and synopses of new theories. We have some extraordinarily good material for your readers, and will furnish good astronomical and geographical cuts to all editors who will use them in articles concerning the Koreshan System. We can help you to make your paper attractive. Do you want to publish an illustrated paper? Write us for particulars.

The Jeffersonian, Faribault, Minn.; the Gem, Logansville, O.; the Dawning Light, San Antonio, Tex.; the World's Advance-Thought, Portland, Ore.; the Herald, Roseland, La.; the Good Citizen, Gallatin, Mo.; the Voice of Truth, San Diego, Cal., and the New Charter, San Francisco, Cal., have our thanks for mention, comments and quotations.

It is an easy thing for an editor to say a thing and proof it; but the astronomer

has not the advantage of type and proofpress when it comes to pressing proof upon us that the earth's surface upon which we live is convex!

When we undertook to survey the west coast of Florida in demonstration of the Koreshan astronomical premise, we undertook to serve a needy world with the truth

THE FLAMING SWORD is a good thing; push it along.

As Editors See Us.

We are in receipt of THE FLAMING SWORD, a neatly-printed, ideal 16-page journal, published at 6308 Wentworth avenue, Chicago, Ill. Dr. Cyrus R. Teed, the Founder of the Koreshan System of science, is the editor. As a scientific production it is first-class, and each number contains startling facts that the thinking public should read and ponder over. Roseland Herald, Roseland, La.

The Flaming Sword.

It takes all kinds of papers to satisfy the craving for new ideas, and The Flaming Sword occupies a field of its own. Much as we may differ with the editor, it is right and proper that he should have a respectful hearing. Accept what seems true and reject that which seems unreasonable.

—Dawning Light, San Antonio, Tex.

Interrogation Points and Encouraging Words.

E. P. H., Brodhead, Wis.-We thank you for your kind letter; we carefully note its contents. We judge from its tone that if you understood the Koreshan System you would not disagree with us; you criticise some of your own conjectures as to what we believe. When you say that the "idea of a personal and localized God existing somewhere in the skies is pernicious and positively productive of evil," and that "scientific reasoning and conclusions utterly dispute such sentimental ideas," we agree with you. We repudiate such conclusions. When you ask us "What positive evidence have you that a personal Deity exists or ever existed?" we answer, that whatever we find in effect originally resided in the cause. We find human form existing today, and we need no other evidence to prove that Deity is personal and human. The process of overcoming death right here in the flesh, is the process of attaining to the Godhood, a process of transformation from the mortal to the immortal condition. The effort to save humanity belongs to the realm of practical human effort, and not to mythical forces billions of miles distant on some star or other, or in infinite space. Concerning the Bible, we do not quote the Bible to prove the Koreshan Cosmogony. We prove the Cellular Cosmogony by act-

ual demonstration. The Koreshan System would be true if there were no Bible, and is demonstrated independently of it. We simply use the Koreshan Cosmogony and other features of Koreshan Science, to prove the Bible. We refer to the Bible as merely corroborative, and as evidence to those who already accept it as true. The Bible was written by human beings, but by men who understood true science, and not the fallacies of modern times. The universe is eternal, and was never evolved from nothing, nor from ether through a "nebular" process. If you desire positive proof of the claims of Koreshan Science, we have it. We commend the System to your investigation, and to the study of every candid truth-seeker.

Are there no planetary systems outside of the earth? (2) Where is the sun, and what causes day and night? (3) How do you know that the earth's shell is only 100 miles thick? (4) Why do we have any short days and nights? (5) What is the source of all the professed knowledge of the Founder of the Koreshan System?—A. H. C., Staples, Minn.

(1) No; there is nothing outside of the earth. The planets are mercurial discs passing between the metallic strata of the earth's shell. We see their reflection in the physical heavens; these reflections are the "planets" the astronomers talk about. (2) The sun is in the center of the earth, the positive pole of the great galvano-magnetic battery. We see its projection on the upper stratum of our atmosphere, about 1,000 miles distant at noon time. (3) We make calculation of the thickness of the earth's shell from the known ratios of the specific gravity of the substances of which the shell is composed. We know the specific gravity of hydrogen, of the atmosphere, of water, and of each of the primary geologic, mineral and metallic strata. Having a knowledge of the depth and weight of the atmosphere, the amount of water in the earth, etc., we establish a relation or ratio, from which we compute the thickness of each stratum of the shell; the aggregate being about 100 miles. (4) The projected sun moves in a spiral, covering a belt of 47° in the heavens above us. The light from the projection covers one half of the earth's concave surface. On June 21, the hemisphere of light reaches 23 1/2° beyond the north pole, and on Dec. 21, 23 ½° beyond the south pole. The long days at the poles and change of seasons thus obtain. (5) The discovery of the basis of all science, the law of transmutation, and the fact of the concavity of the earth's surface—that the earth is a cell, constitutes the premise of all Koreshan conclusion. A correct premise leads to correct conclusions. The Founder of Koreshan Science demonstrates his premise; the correct conclusions are inevitable.

- (1) If Jesus reduced himself to energy and went into his disiples, has he been conscious as an individual from that time to this? (2) When a man dies and his spirit enters the spirit-world which is in the human brain, is he conscious of existence as an individual?—T. B., Mt. Sterling, Ill.
- (1) When a grain of wheat is planted in the ground and dies, it loses that quality of consciousness and desire it possessed in the perfect state. There is dissolution, separation or division of the corpuscles, and the spirit or life of the wheat enters into newer experiences. The animal life of Jesus took on the consciousness of imperfect humanity when he erossed himself with it; his life fell into a lower plane. The ascending life of Jesus was absorbed into the central consciousness of Diety. The Lord Jesus will come into individual consciousness again in his res. urrection in the sons of God. (2) The consciousness of a man after dissolution is no longer the consciousness of individual (or vidual) organism; his spirit takes on the consciousness of the mental spheres which it enters. The mind is in the body as well as in the brain; at dissolution of the body and brain there is a cessation of the functions of the body and brain, and consequently a cessation of the consciousness of the organism. Man at best today is passing through partial re-embodiments. Fulness of life and consciousness, derived from cyclic experiences, will obtain in the resurrection. We do not again take on the consciousness of our present existence: to do so would be to repeat our experiences and to possess again the identical combinations, mental spheres and elements, and to possess exactly the same characteristics.
- J. N., Staples, Minn. We note your inquiry concerning the clipping you sent us from the Boston Investigator regarding Astronomer Newcomb's conclusion that the universe is limited. We take it that the parts of the article you underscore are the points in question with you. Concerning the limitation of the universe, see article October, 1896 FLAMING SWORD, "What is on the outside?" copy of which we sent you. The limit of vision perpendicularly is about 1,000 miles, the depth of our atmosphere. Refraction does not admit of vision of the other side of the concave globe, nor even the interior atmospheres. The distances to the stars, calculated from the convex basis, would be millions of miles; from the demonstrated concave arc, by spherical triangulation and trigonometry, their distance would be only several hundreds of miles. Images of millions of star points can be implanted upon the retina of the eye a surface of two or three square inches. The sphere of the heavens, convex to us, has a diameter of

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about 6,000 miles, with a surface area of about 113,094,000 square miles. We see about one half of the heavens—90° of arc from the zenith all around, from any part of the earth's surface. Are not 56,047,000 square miles of star area sufficient to contain all the star points visible at any one time in one hemisphere? With one star point per square mile, we would have twice as many stars as are supposed to exist. The stars are points of light; the most powerful telescope in existence is not capable of perceptibly magnifying them. They are kind of electric lights.

To Everybody.—Page sixteen of The Flaming Sword will shortly contain something that will explain hundreds of difficulties standing in the way of comprehension of the Koreshan Cosmogony. Do not fail to look for it—something entirely new! It will be a subject for study, and will contain answers to many of your questions concerning astronomy. Study astronomy—the sublimest subject for contemplation; reasonable, from the standpoint of a demonstrated premise, but a mass of absurdity as taught by pseudoscientists from the basis of assumption.

* * * The Flaming Sword Warmly Welcomed.

THE FLAMING SWORD is a most welcome visitor to me, and I am delighted with it as a weekly, and thankful that I am able to appreciate the truth as it appears in its columns from week to week. I trust it may soon enter the home of every seeker for truth. I wish you and your noble helpers unbounded success in this great work, and send you loving thoughts daily. It is my desire to assist in circulating The Sword, and shall gladly receive any suggestions or help you may send me.—M. J. B.

It is customary early in the year to express or send out good wishes. We wish THE FLAMING SWORD a prosperous year; may the truths taught by Koresh and Koreshans be disseminated and embraced a hundred or a thousand fold more than in any year prior to this.—E. B., North Salt Lake City, Utah.

I like THE FLAMING SWORD, and if it is in my power, I will never be without it. I only regret that it is not a daily instead of a weekly. I can scarcely wait until the next issue.—C. E. K., Muscatine, Ia.

THE FLAMING SWORD is the only reform paper published; and for that reason many are not ready to subscribe for it, though it is the cheapest paper.—L. P. C., Los Angeles, Cal.

The weekly FLAMING SWORD has greatly intensified my interest, and I shall do all I can to increase its circulation. With many thanks.—Mrs. M., Detroit, Mich.

This glorious Sword is another source of conviction to me. There is no other paper printed that can touch it in point of interest.—E. M. H., Boston, Mass.

I shall have to accept your theory, the earth a hollow globe.—S. M. C., Pleasant Grove, Cal.

THE FLAMING SWORD is excellent this week (December 31).—J. N., Staples, Minn.

The Flaming Sword.

From Friends at San Estero, Fla.

EDITOR FLAMING SWORD:-You may enjoy from us in the South, a word of appreciation of the weekly FLAMING SWORD, so dexterously wielded by your hand, that the bright, radiant flashes of its twirling flames regularly penetrate our sub-tropical jungle, a welcome and a cherished visitor -so attractive as to draw me irresistibly to join in the mutual expression of our de-light and good will. After acknowledging an unbounded tribute to the writings of the Founder of the Koreshan System, contained therein, always crisp, beautiful, and transcendent in the truths conveyed. I would remark that its artistic make-up and other features create for it a place, which it will gain, in the leading journalism of the times. Every department, sparkling and replete with advanced and telling thought, is a source of interest and profit. I would not be understood as discriminating when, to be brief, I allude to only a few unique features, the "Quiet Talks with Editors," "Interrogation Points and Encouraging Words," and "Chat with Readers," as deserving special mention and approval, because they serve to bring The Sword into closer contact with its readers. Departing from the usual stiff impersonality of journalism, like a genial teacher, it stoops to sympathetic association with its readers, sharing their difficulties in hearty good fellowship .- J. S. SARGENT.

Highly entertaining, instructive, and an up-to-date educator; religiously scientific, in design artistic, in make-up a beauty, are the words with which we commend the weekly Flaming Sword. Its teachings are from the spirit of truth, the essence of the eternal Mind; the humanity to come forth as the sons of God, will awaken to the glad tidings it heralds. We welcome its oft-repeated visits.—C. S. Baldwin, M. D.

The weekly FLAMING SWORD is thoroughly up-to-date, a credit to all concerned in its publication, and worthy of a world-wide circulation as the representative and champion of the cause we so dearly cherish and joyfully uphold.—S. ARMOUR.

I am very well satisfied with the new FLAMING SWORD, which arrived this morning. I find therein much I did not know before. I express my sincere thanks.—
J. HORN.

The aggressive work of the FLAMING SWORD is thinning the ranks of the enemy, and will ultimately win the battle of the hour—the battle of Armageddon.—DAVID STRAIN

In style, certainly up-to-date: while its composition, from a scientific, social or religious standpoint, is ahead of any journal extant.—Geo. W. Hunt.

I rejoice in the decided progress THE FLAMING SWORD is making. May its blade never grow shorter, nor its edges less keen.

—LAURITZ PETERSON.

Editor's Chat With Our Readers.

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You have seen papers filled with light reading—you like something more profound. THE FLAMING SWORD is a profound publication, profounder than others, with heights higher, and breadths broader, and subscription lower the any other paper for its size and contents. We dislike light reading as much as you do, if not more,

and yet we believe in reading light, instead of darkness. Of course, where there is so much of the usual light reading, there must be some light writing. There is a kind of light writing we do not like, and there is a kind we do like. We believe in light-writing, from photos, light, and grapho. to write. We believe in photographingphotographing thought. THE FLAMING SWORD is full of good photographs of thought. You cannot get good pictures from poor subjects, but from good ones. This is the secret of the success of THE FLAMING SWORD—we have good thoughts to photograph. You have not seen better photographs than we send you weekly. We send them out for people to see. Pass them around to your neighbors, and then send us your photograph of what you think of us and how you like THE FLAMING SWORD; now, we don't want your negative!

All the articles in this issue are good pictures of thought; we have discovered how to photograph thought-we are away ahead of Edison on that! This week we have quite a gallery. From pallette and brush of the Master artist are the pictures entitled, "Gold Standard Proclivities vs. St. Louis Platform," "The Destiny of the Lost Ten Tribes," and "The Possibility of Overcoming Death," with a number of golden plaques set with gems, picturing in striking colors, the various attitudes of the brilliant FLAMING SWORD making effective thrusts. Other artists have painted "The Battle of the Great Newspaper Trusts," "Revival of Optimism," Where Thieves Break Through and Steal," together with a phonographic reproduction of the "Voices of the Morning," recorded especially for THE FLAMING SWORD on a new phonograph. We also have some pictures arranged in a neat frame in the Editorial Perspective—pictures of current topics, with a sort of kinetoscope effect, followed by some water-colors for editors, and sketches for our readers. Our views are in demand—they are better than others; we belong to the new school of the science of art and the art of science.

Do you know what is hindering the publication of THE NEW GEODESY? You will be pleased when we tell you—we are going to make it much larger than we first anticipated—all for the same price. We are at work on more elaboratedrawings and illustrations; it will be the finest work of the kind out—nothing else like it though, unless you all like it. Just wait a little while longer—it is coming!

Can you read your title clear? If not, perhaps you can read ours, on the title-page of THE FLAMING SWORD, by the light of the brilliant rays from the leaping flames. Sometimes your title needs to be made clear—your title to THE FLAMING SWORD; but it takes a dollar to do that!

Did you see our offer concerning articles in The Flaming Sword last week? If not, look it up; if you are a writer, do your best, and send us the results.

Do not forget our offer for good newspaper clippings; we give two years' subscription for the best collection.

Miscellaneous Notes.

Wednesday, Jan. 12.—Civil Service Commissioners refuse to give further aid to Chicago Senatorial police investigation.—Crusade against Chicago gamblers.—Great rush for new Alaskan gold fields.—Enraged Indians burn the town of Maud, Okl., and kill 25 people.—Esterhazy acquitted by French court martial.—Hawaiian annexation under agitation again.—Midwinter thunderstorm at Chicago.—Hannah wins.—Palmistry used in the Merry trial.—St. Louis and New Orleans Anchor Line fails. Chicago.—Convention of mission boards of all evangelical churches in U. S. and Canada.—Slight advance in wheat.—Illinois Republican editors meet at Springfield.—50 killed in Arkansas cyclone.—Chicago contractors swindle laborers.

Thursday.—Riots in Havana; several newspaper offices destroyed; some others suppressed.—A Decatur carpet company fails.—Steamer Alki brings \$200,000 from klondike.—Wheat again lower; 90½c.—Conspiracy in Brazil to assassinate Pres. Moraes.—Iowa plumbers meet at Dubuque.—Consul Gen. Lee reports serious outlook at Havana; McKinley orders White Squadron to be in readiness.—Union workmen attack new Armour employes.—Rumbles of Carlist revolution in Spain.

Friday.—Luetgert trial another long drawn-out farce.—New Japanese cabinet formed.—Outbreak of citizens in Beluchistan against English survey parties.—Police boards declared illegal.—China accepts demands of Germany.—New populist party born at St. Louis.—Terre Haute church choir on a strike.—France threatens to prosecute Zola.—Kanass man to go to Jerusalem to rescue friends from Spafford colony.—Chicago Bureau of Charities endeavor to assist poor.—Chicago shipping interests reported on the decline.

Saturday.—Pope wants Italy to be a republic.—Gamblers hide from Chicago police.—Ohio miners demand increase of 10c. per ton; likely to strike.—Denver secret societies begin crusade against department stores.—Rt. Hon. Chas. P. Villers, father of House of Commons, dies at London.—Hotel opened in New York exclusively for cats; board, \$3 per month.

Sunday .- President of Cuba rejects autonomy; Gen Blanco held in detestation by both loyalists and liberals.—Capetaneto, the last of the famous line of Indian chiefs, dies at Colorado Springs, Colo.—Kirks-ville, Mo., osteopaths defeat president Cook county medical board.—Chile and Argentina have a new boundary dispute. Gen. Booth arrives in New York.—Thou-sand of New England mill employes accept reduction in wages.—Surgeons at Milwau-kee imitate Swiss doctors in excising a woman's stomach; patient dies.—Queen Victoria fined 5 shillings for not muzzling her dog.-France offends England over claims to Soudan territory.-English enginneers' strike weakening.—Disastrous floods in France.—Ticket scalpers' business believed to be legal.—Consul Gen. Lee threatens to send for American war-ships; gets a snub from Gen. Blanco.—Gen. Blanco threatened by mobs.—Count Penalosa buying arms for Don Carlos.—France rapidly declining .- Zola confident of acquittal of Dreyfus.

Monday.—Havana in a state of alarm.— Woman drowned while being immersed after Baptist revival at Ten Mile Creek, W. Va.—Smallpox reported in Racine, Wis.—President Dole, of Hawaii, arrives in San Francisco.—Benj. Butterworth, commissioner of patents, dies at Thomasville, Ga.—Kentucky Trust Co., Louisville, makes assignment.—Great rush for Klondike.—Gen. Booth meets Ballington Booth at New York; decide not to amalgamate armies, but to stop quarreling.

Tuesday.—Congress divided on bills for currency reform.—Spanish military judge orders arrest of editor of El Reconcentrado, at Havana.—Bread riots in Italy.—The Corona brings \$1,000,000 and 20 miners from Klondike.—Baker's Union declares war on America Biscuit Co. for employing nonunion bakers.—Gen. Blanco may resign from command of Spanish army; general dissatisfaction in Spain.—Senatorial police investigation uncovers a mass of Chicago political corruption.

Thoughts From the Reform Press.

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The Utah Mormons.

When the truth is fully found out in regard to the cause for so strongly opposing the Mormon religion of Utah, the people will learn that it was more on account of their successful co-operation and independence of the money power than their polygamy. The money flends fluding that the Mormons were growing stronger very rapidly, under a new system of finance and co-operation, concluded that if they were not stopped the rest of mankind would soon fall in line. Therefore they enlisted the aid of other churches to help them break up the plan if possible under the guise of immoral conduct. Does not the Constitution of the United States give a protection for any kind of religious faith? Hence what right had anyone to interfere with their Constitutional rights? But as the Mormons were getting wealthy by a new system of finance, notwithstanding the many odds against them while the money gods feared they might suffer, it became necessary to break them down by the law which was in the control of the plutocrats .- Progressive Thought.

A Lesson in Finance.

A banker sauntering home to his dinner, saw a \$10 bill lying on the curb-stone. Of course he picked it up and took the number in order to find the owner. While at home his wife remarked that the butcher had sent in a bill for meat, amounting to The only money he had with him was the bill he had found, which he gave to her and she paid the butcher. The butcher paid it to the farmer for a calf, and the farmer paid it to the merchant, who in turn paid it to a washerwoman; and she, owing the banker a note of \$10, went to the banker and paid the note. The banker recognized the bill as the one he had found, and which up to that time had settled \$50 of debt. On a more careful examination he found the bill was counterfeit. Now, will some of our financial friends tell us what has been lost in this transaction, and by whom, if any? −*Union*, Albia, Io**ẃa.**

The Fight Is on Gold.

If the lawless, irresponsible dictators of industry and commerce are successful, then liberty, constitutional government, and personal security are at an end, civilization is derailed into an abyss, and retrogression displaces progress through another age of barbarism. Gold becomes

the only god, and bayonets the only prod to duty. The university, the press, and the pulpit will all be made permanent attachments to the one despotic machine which is to control every source of communication and instruction, and stifle all thought and aspiration that do not strengthen the ruling power. On the other hand, the people's victory will end class rule forever, and gradually abolish all special privileges and monopolies by means of which one man holds an unjust advantage over another.—Walter Vrooman in New Democracy.

Usurpation of the Money Power.

Any system under which one person can obtain the wealth created by another without returning a full equivalent is immoral. Such is the character of our present system of financial and commercial exchange. It is essentially dishonest, and will not admit of strictly honest methods of doing business, and hence the most upright business men are even more liable to fail than there conscienceless competitors. system itself offers a premium upon unfair methods. It matters not by what means wealth is obtained, it confers power to dictate conditions for those who do not possess it, and it follows as a logical sequence, that the system stands in the way of the moral illumination and reformation of the masses of mankind. No movement can account itself as truly moral that does not propose to remove this one great incentive to dishonest practices .- New Woman,

Snatching the World's Wealth.

Plutocracy is described by a magazine writer "as snatching the wealth of the world from the hands of them that produce it," as the sponge that "sponges up the ocean in order to water Sahara with six drops, one drop being a library, one a college, and a hospital." The first, he says, is "to perpetuate the memory of the sponge; "the second is to "teach the system of political economy by which the sponge sucked up the ocean;" and the third is "to receive the broken bodies of those to whose families the sponge might otherwise have had to pay damages." Are passionate utterances like these likely to do more harm or good to the cause of human growth and wisdom? Are such paragraphs calculated to sow deep prejudices or to lead to clearer conceptions and more earnest work for the general good?—The New Order.

America not the Land of the Free.

The man who is in danger of want, or even the dread of want, is not a free man; and the country which does not guard him against this danger and this dread, or does not assure him the means of a livelihood, is not a free country, though it may be the freest of all the free countries so called. In other words, liberty and poverty are incompatible, and, if the poverty is extreme, liberty is impossible to it. We pretend otherwise, such of us as are not so directly oppressed by the conditions; but those who feel the burden know better. From time to time they express their dissent in their uncomfortable way, but tacitly or explicitly they always dissent from our optimistic pretense.—W.D. Howells in the Forum.

The only conclusion any rational and unbiased thinker can arrive at, is that modern landlordism is the greatest curse that any country can groan under; that it is utterly incompatible with freedom; that it takes away the chief incentive to industry and thrift; that it creates poverty, pauperism, and crime, and checks all real progress in civilization.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., JANUARY 28, 1898. A. K. 59.

Whole No. 270

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

Discovery of the Secret of Not Dying.

HE typical Elijah asserted and confirmed his mission as the prophet of the Most High, when in the presence of many false prophets he called down fire from God out of heaven, which kindled the preparation for the sacrifice which Elijah offered. prophets of Baal and the Grove were gathered on Mount Carmel, to test the claim to authority which each was making of divine appointment and power. The testimony of the true prophet was corroborated in the failure of the pseudo prophets and in the successful achievement of the one divinely authorized. The false prophets were sincere, earnest, and expectant. They believed that they were genuine prophets of their god; but Elijah possessed more than belief,he knew his relation to Divinity, for he was so close to God that the processes of conjunctive unity would complete the transformation which would absorb him into the central throne of the astro-biologic consciousness.

Elijah knew that he was to sit upon the throne of Deity, as his name—God the Lord—implied; therefore he was not mistaken when he augmented and amplified the tests imposed upon the contestants for prophetic fame. As Elijah's mission was confirmed in the descent of fire upon the altar of immolation, so in the antitype the confirmation of authority in the true one among the thousands who will come as false prophets, will be that Elijah the prophet will call down fire from God out of heaven in the sight of men. Malachi predicts of him as follows:

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap."

The true prophet of God, coming as the precursor of the great and dreadful day of the Lord, will inaugurate a biological conflagration. He will perform this by virtue of his knowledge of the laws of that great change to which a portion of the human race aspires and will become subject. It will be the province of the genuine prophet of the Lord to establish a biologic battery, by being enabled to select from among the millions of the human family those who shall constitute an electro-magnetic power, the oscillatory momentum of which shall dissolve, without corruption, the thousands maturing as the first-fruits of the resurrection.

We have declared a scientific biological discovery; namely, that in the near future there will be the translation of a group, at the center of which Elijah the prophet will consume by theocrasis, that is, he will dissolve or dematerialize and thus communicate a fire to others, who by the thousands will pass away without the ordinary death of the body. This will be the conflagration or burning up of the world so long predicted. We not only declare this, but shall proceed to organize (under the auspices and authority of Divinity) the necessary biological grouping for the consumnation of this end. It matters not to us to what extent our determinations are opposed by the weaklings who through the venom of defeated rage vent their malignancy. They make war not on man but on God. We declare further, that some who through hatred think to defeat the progress of our work will find themselves helpless by virtue of the power against which they most foolishly contend. It is not safe to kick against the goads.

3

Scintillations of Brilliant Star Points.

WE noticed recently in a monthly publication, an item which induced a smile. It stated that people born under the influence of Libra believed themselves to be living in a hollow sphere, and Koresh was instanced as astrologically illustrating the principle. We are just so sufficiently absurd in our methods of thought and the application of the principles of exploiture, as to know that a demonstrated premise is a better foundation for the predication of a logical argument and conclusion, than an assumption. We have no use for assumption as the foundation for science.

The unmistakable emphasis and impulse given to the Koreshan System in the mechanical survey made at Naples by our Geodetic Staff, places us on the solid rock of truth. The theological and social systems, with the Theocratic government of the Koreshan Unity, have their foundation in the Cellular Cosmogony. By the side of the assumptions of the advocates of and believers in the Copernican astronomy, we place the evidence of an unmistakable mechanical survey—the only survey ever made to determine whether the earth was

convex, concave, or flat.

Man is mortal. This includes body, soul, and spirit. Mortality—the dying state, is in opposition to imimmortality, the intermediate state between the mortal -broken in continuity, and the eternal-the unbroken state. The mortal state belongs both to the visible and material, and the invisible and spiritual. The outermost spiritual spheres, those immediately related to the visible, are mortal, whose spirits pass through the condition which corresponds to the mortal state in the natural. The spiritual world is as much the mortal world as the outward and natural is mortal. When man attains to immortality, then his spirit, soul, and body are immortal. Jesus the Lord reached immortality, and through it passed into the eternal and invisible higher life. His attainment was an example of what the sons of God will attain before passing through immortality to eternal life. What the Lord attained, the sons of God will also attain.

The conservation of sex energy through mental purification is one of the essential lines of human improvement, morally and physiologically. Sensualism is one of the prevailing sins of the age, and obtains as much within the marital domain as outside of it. The marriage license should not be regarded as a license for the prostitution of energies of brain and body, the husbanding of which can be made to conduce to the physiological perfection of the race. The reproductive energies are for two purposes; namely, propagation, and conservation through the restraints of perfect mental adjustment and poise. Perhaps our readers had better pass over the foregoing, for this is criminal doctrine in the eyes of a lecherous world, and you will be condemned for reading—and more, for believing.

The prosperity boom is the boom for the millionaire, and this depends upon the scarcity of money. The reduction of the monetary basis to the "single standard" enables the great financiers to manipulate not only the price of gold, but the blood of the wage slave. This forcing to the wall of another class of people that are

only now beginning to experience the tyrannizing power of the iron heel of monopoly, will add the needed strength to a resisting force which in the near future will insure the climax of the great culminating vortex into which the struggle for human liberty is hastening the race with an accelerating speed.

No man or body of men has the right to say to a single individual of this American government, you shall not work unless you conform to the rules we as an organized body provide. When the Congress of our country has become so weak that it fears to legislate and enforce the laws against organized tyranny because of the influence voters may possess, it is too demoralized for the public good.

The progress of astronomical thought on the hypothesis of the convexity of the earth, is inimical to the idea of the personal Divinity. To deny God's personality is to deny the Messiahship of Jesus and also his Divinity; and to deny these is to deny all the teachings of the Old and the New Testament concerning the Lord Christ and his office in human redemption. This is Antichrist.

Every candid and critical observer knows that the burdens of taxation fall upon the poor, and that the rich in more than athousand ways, escape their obligations. The principal reason for this is, that our laws are made by the affluent, who leave no stone unturned to add to the possibilities for the accumulations which their greed inspires them to foster.

In the conduct of government, the teachings of history must be recognized and every measure that ignores those teachings will be a failure. History, as well as common sense, shows that the danger which threatens the American republic spring from definite causes, and unless such causes are removed, we can expect only a continuation of these dangers.

Good (?) times depend upon the success of combines. Good times for the Standard Oil Company are proportionate to its control of the oil interests and the freezing out of the small concerns. Good times for the railroad monopolists are proportionate to the absorption of competing roads. Therefore all the small concerns should be driven to the wall.

The gold standard means the control of the commerce of the world by the money kings. It means the subjugation of the American nation to England. It means that the United States shall forever be a money-borrowing and interest-paying nation, and that the great mass of the American people shall be perpetual wage slaves.

The extravagance of Congress has become a reproach and a byword, and this may well be when we recall the melancholy fact that Congressional appropriations have increased over one hundred millions since 1890, during which period we have been struggling to keep the Government from financial ruin.

A Prophetic Glimpse of the New Humanity.

TMAKES one tired to read the rubbish that passes the rounds as literature, on the question of socialism. Page after page is devoted to the differentiation of wage, price, worth, cost, profit, etc., terms and subjects which belong to the competitive system, and have nothing whatsoever to do with the great social revolution destined to bury in the antiquated graveyard of oblivion, the effete past. The wage system is to be destroyed. Men are not to be hired in the coming social regime. Industry is to be rewarded on altogether different principles from the past and present. Man shall no longer eat his bread in the sweat of his face, in the coming social government. Price, cost, wage, worth, etc., will cut no figure after the coming regulation of the relations between industry and the distribution of its products. The government will regulate the scale of relative valuations and productions, and distribution will be equitable. The power of money will be destroyed. Gold will be comparatively worthless, and except as a commercial commodity, will not be used.

It will enter into the various arts for what it contains of value, but its monetary power will be destroyed.

There is about to transpire the conflagration predicted of old, and we are near its consummation. Out of this baptism there will spring forth the great encephalon of the new order. A new race of beings will inhabit the earth, the product of creation in one more step in the progress of mental and physical evolution. They will be as far above the present genus homo, as the present genus is above the animal kingdom. The present race, or that portion of it prepared to comprehend the character of the imminent conflagration and to enter the fire of purification, will constitute the basis and material for the creation of the genus Theo-anthropoi, the God-men of the kingdom to come. The sons of God, the firstfruits of the resurrection of the dead, will assume the reins of government, and will constitute the fountain of inspiration for the respiratory affection and affiliation, which will render the brotherhood of man possible.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Scientific Victory Over Gravity.

BY ASTRO-VIGILUS.

I HAD dreamed that I could fly; through an effort of the will to escape a danger, I rapidly rose to an altitude of a hundred feet, and slowly moved toward the sunset. I experienced a delightful sensation and a feeling of physical buoyancy like the lightness of a happy heart. What a wonder that I could fly! I was realizing all my hopes and the fruit of all my efforts for years! The problem of flying through the air had long engaged my inventive genius, and my efforts had failed; and now to fly without apparatus filled me with a delight that I cannot describe. When I awoke, I was as ponderable and as unable to fly as ever.

To me and to scores of my fellow inventors, aerial navigation was still a problem. The one obstacle which seemed to bid defiance to all ingenuity was gravity itself. My aeroship seemed perfect, but for that one difficulty. Its several apparently successful tests had startled the world, but I could devise no means of supplying it with the enormous amount of electric energy necessary to propel it more than an hour orso. I found myself defeated by forces I had hoped to conquer. In years past, I had seen Keeley despair of success; he was hindered by an unknown law. Maxim and Langley had likewise failed, and now I had seen the door of the nineteenth century close behind me, but with the hope that the beginning of the new century would bring to me my reward. Will my dream be fulfilled?

Flaming headlines in a morning paper arrested my attention: "Physical Levitation Accomplished at Last!" "Great Scientific Achievements in a Chicago Laboratory!" I at once boarded an underground pneumatic car, with the hope of obtaining some clue to a principle that would assist me in perfecting my apparatus, and soon found myself within the doors of the institution.

"I am glad to meet the inventor of Delambre's aeroship," said the gentleman who welcomed me. "We have something better, you will admit upon examination," he said, as we passed into the laboratory.

He advanced toward a table which supported a large glass globe; he touched a button on the globe, and it slowly rose to the center of the room and remained suspended in mid-air. Turning to a mechanical contrivance, he touched a small lever, and it moved in a circle above our heads.

"That," said he, "is a model of our leviship. That I may have opportunity to explain our scientific achievements to you, I invite you to accompany me on a little voyage in the large aerial car."

The leviship arose majestically above the buildings of the great city, and soared away to the south,—a floating car stripped of balloon, wings, and sails, provided with a simple covering. At our feet was a battery, and at the rear of the car I saw a rudder with which the scientist steered the unique vessel stripped by

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"The principle is simple," he said, in answer to my questions. "Gravo-levic forces extend perpendicularly; our battery produces a lateral vibration which destroys gravity, and consequently the weight of the car. When this is done it requires but little force to propel it in any direction we desire."

"How is the vibration produced?"

"By electro-magnetic polarization, which results in the destruction of the positive elements of the battery. The helix induces lateral extension of the magnetic rays, the vibrations of which, being more rapid than the vibrations of gravity, disintegrate the gravic force. Rapid vibration is the secret; it is simply a vortex of energies finer in quality than gravity, in which their intensity and direction of vibration and radiation are changed. Here is the point of your failure; there can be no successful aerial navigation without it."

"Is this the first manifestation of the principle here employed?"

"By no means; it has always been manifest in the sun, moon, and stars. These lights are vortices of substances, which partially materialize at the focal point and enter into combustion; but for the intense vibration resulting, the substances which materialize or crystallize would be ponderable. All birds possess the power to disintegrate gravity to the extent of their own weight, and their flight is thus reduced to mere locomotion. Look at those vultures there, about a thousand feet above the earth, flying with scarcely a movement of their wings. The principle of the sails in their wings serves only to change their course. In ascending or descending they move in spirals, you see."

"Years ago," he continued, "Keeley almost succeeded in utilizing this principle of vibration. He failed for the simple reason that he was in ignorance of the science of alchemy and of the laws of vibration. All energy is substance, and radiates in currents or rays. By accident the inventor of the perpetual light was partially successful in applying the principle, but he did more than he knew. A simple illustration of the vortex is seen in the gyroscope used by the so called astronomers of the last century, in their endeavor to prove the fallacy of the earth's rotation. The plane of rotation of the gyroscope is fixed by the creation of an exterior vortex which extends laterally from the rim of the rotating wheel, and any effort to throw it out of that plane

is met with resistance. The phenomenon of the gyroscope—that of changing its plane of rotation as the hours go by, is due to the relation the plane of the energies of the vortex sustains to the plane of the sun's diurnal revolution."

"Now, how was this discovery of lateral vibration made?"

"Through discovery of the fact that the universe is a great cell, a gigantic battery, with perpetual destruction of its positive pole, the sun, which is at the center of the earth, or environ of the universe."

"Who made this discovery?"

"Koresh, now recognized as the world's greatest scientist, thirty years before the close of the last century. All our scientific achievements are the result of the application of the principles of Koreshan Science, the system which he founded."

"Do you think that levitation of human beings is possible?"

"Certainly, through application of known laws of mental and physical vibration. This was the secret of Jesus' ability to walk on the water, the result of energies generated through splenic agitation. The ancient races understood these laws which have now been restored to humanity. The construction of the great Pyramid of Gizeh, in old Egypt, is an example of the application of the principles of the destruction of gravity. But for this, the transportation and emplacement of the massive stones would have been impossible."

"What benefits will accrue to humanity through this discovery," I asked, as we alighted from the car, which had returned to the court, after an ascension of some three thousand feet and a voyage of a number of miles.

"It will win all of humanity's battles. Only science can truly win. The progress of ages culminates in the revelation of all mystery, the science of all truth. Mystery is truth enveloped in clouds of darkness, hidden away from all obtrusion until the fabric of destiny is woven. We are in the light of the twentieth century, and the external cobwebs of fallacy have been brushed away. Progressive humanity is rising, and human gravitation to the tomb has been overcome,—the victory of science in its battle against the forces of the grave. The broadway to death has been closed, and the gateway to tangible, immortal life here in the earth, is open!"

The Irony of Fate; A Prophecy.

BY LUCIE PAGE BORDEN.

L ONG years ago when old Tom Fordham was a thin-faced, sharp-eyed schoolboy, playing at marbles with his fellows and skillfully winning the miscellaneous assortment of treasures that filled their pockets, he had resolved to be rich some day. He was a shrewd lad with an eye to a bargain even in those days, always ready to trade knives and pencils on the remotest possibility of turning a penny, and as he grew up, the child-ish resolve deepened and strengthened.

A strolling fortune-teller, who inveigled Tom out of a ten cent piece in cheap remuneration for a peep behind the curtain of the future, told the boy that fate designed him for a millionaire, founding the assertion, most likely, on his evident reluctance to part with the money. No man becomes a millionaire who does not look twice at a penny, no matter how ardent his desire for its equivalent. Tom accepted the prediction as a decree of heaven, and set himself to verify it with all his might. He had all the money-getting maxims at his tongue's end, "Look out for the pence and the pounds will look out for themselves," "A penny saved, is a penny earned," and many similar precepts of worldly wisdom. He never indulged in the folly of treating his mates, and no vision of black eyes and rosy cheeks could win a tribute of boyish homage in the shape of candy or fruit from him.

And yet, for some inexplicable reason, although

Tom was so industrious and saving—far too saving for a young man-he seemed singularly unsuccessful in what came to be the main object of his life, other ambitions and purposes gradually fading out, absorbed by the ruling passion. Pretty Anice Wheeler, who liked Tom in spite of his penurious ways, grew weary of waiting indefinitely for his income to increase and in sheer disgust with his lukewarm professions, married one of the worst spendthrifts in town, a match which proved notoriously happy, despite Tom's vehement warnings of calamity. With Anice's desertion, the last link that bound Tom to gentle, loving, human interests was broken and his life settled into harder, firmer lines than ever. To besure, an unwearied Providence occasionally thrust in his way, opportunities for unselfish practice, but Tom turned his back resolutely upon every incentive to nobler living.

When his sister's husband died, leaving the poor woman nearly destitute, with a brood of fatherless little ones to support, everyone looked to Tom as her natural protector in the emergency, but Tom was just then on the point of making his fortune in a new electrical appliance. If he could only raise a little more money at the critical moment, the invention would be launched inside a month-two at the most, and then what a generous provision he could make for them all,—educate the boys and give their mother her carriage. So the poor soul, with limitless faith in her brother's capacity, cheerfully proffered five hundred dollars, her children's solitary heritage, to push the enterprise which proved a signal failure. She and the children managed to shift for themselves after that in some fashion, while Tom, miserly as ever and still confident of his future prosperity, put all his energies into a new stock company organized to place on the market a valuable tract of western land. Some money, to be sure, he realized from his various projects, no one knew just how much; Tom kept his own counsel, lived close and allowed himself only the barest necessities. The fact was, fortune seemed determined to thwart his efforts. Having endowed Tom with the nature and instincts of a miser, she capriciously withheld the gratification of his desires, so that the proceeds of one venture were usually swallowed up by the mischances of a second, and Tom was getting old now; his locks and beard were grisled and his gaunt form bent slightly like an oak bowed by the winds; still his faith in his destiny was unchanged. Was he not going to die a millionaire? To what purpose else, had he toiled and saved, closing every avenue of his heart lest gentle pity, soft compassion or tender love creep in to filch away some farthings of his gains?

Then came the Klondike excitement. The newspapers in glowing terms heralded the discovery of a new El Dorado and described the marvels of that far-off northern land, with its mighty glaciers, frozen fields, and long mysterious Arctic night. The fever heightened. The thirst for gold is the easiest to awaken, the fiercest to rage, and the hardest to quench of any craving experienced by humanity. Balzac, who had searched the profoundest depths of the human heart, shows the glazed

eyes of a dying man whence every spark of life and emotion had fled, suddenly lighted up by intense gleams of cupidity at sight of the silver chalice containing the sacramental wine presented by the priest.

Danger and hardship only invested the distant gold fields with an element of romance. Tom Fordham read and listened and finally decided this was the last great opportunity of his life. He was now past sixty, but looked older and owing to recent illness, was poorly adapted to the rigors of Alaskan exile. Health, however, had no value as a determinant in the matter. He purchased his outfit, bade adieu to his acquaintances—friends he had none, having long discarded them as expensive luxuries—and at the expiration of several months, arrived at Dawson, the newest metropolis of the western world, the chief objective point of the gold-seekers.

When he saw the shining yellow dust standing in tumblers behind the bar in the saloons and dance halls, Tom's eyes glistened. The wonderful sail up the Stickeen river had left him cold and impassive before the sublime spectacle where range after range of majestic mountains, rising one behind another in solid phalanx, with countless spires, pinnacles and battlements of ice, tower to reach the heavens that come down in cloud and mist to meet them; where foaming torrents pour white from thousands of mighty glaciers,—a new one born every few moments with a thunderous crash and roar that re echoes from peak to peak, like the birth cry of a Titan, setting the elements in wildest upheaval and commotion.

For two years, Tom lived the life of a wild beast or an Indian. Hundreds of stronger men all around him succumbed to the incredible hardships occasioned by the severity of the climate whose rigors exceeded current description, and the scarcity of any kind of nourishing food. It was a terrible life delving among the rocks by the dim light of his candle in the gloom of the long winter, or sifting clay down in the creek or river beds where the placer claims were exploited; but his courage was buoyed up by the conviction that the realization of his life-long hopes was at hand.

At last the day came when the goal was reached. The gipsy fortune-teller's prophecy was fulfilled and Tom Fordham was a millionaire. He knew the value of every nugget in his buckskin sack. Ah! what a price he had paid for them! All the nobler aspirations of his being, all the tender sympathies of his heart, all the gentle ties of human relationship, all the kindly associations of society-to say nothing of the long months of privation and suffering whose history was written in his haggard face and burning eyes. Pale, gaunt, holloweved, with a racking cough, more like a spectre than a living man, yet triumphant in his victory over fortune who for so many years had frustrated his efforts, Tom prepared to guit the frozen wilderness and return to the outer world of civilization. He had lived in such complete isolation from his kind that no whisper from without had reached him these many months. When he arrived at his old home, he found that wonderful events

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had transpired; the progress of invention had revolutionized society, and the philosopher's stone, the secret of transmutation vainly sought by the old alchemists, had proved at last a veritable reality. Beginning with the discovery of a Chicago scientist who first introduced a method of manufacturing gold out of antimony, the transmutation of other and baser substances had followed, until the cheapness of the process had stimulated the production of the precious metal in such enormous quantities that its value as the medium of exchange was quickly destroyed. The nuggets in Tom's sack were worthless!

The Scientific Panacea Discovered in Life Itself.

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

The Diseased Condition of Humanity.

Why then is not the health of the daughter of my people recovered?"

NOWING, as Jesus did, the condition of the health of all men, it is no wonder that he classed them all as dead. A few days, or weeks, or years, at most, of living death, would bring the closing scene in their career and the end of their sufferings, which were generally the result of their own vices. Death was the certain thing before each of them, hence they were in death—dead. He alone of all men did not abide in death.

The only avenue to salvation was to inoculate the dying humanity with this seed of the higher life that would not die. We find in the lower domain (and what is a law in one domain is a law in every domain), that by inserting a bud or graft-germ of one quality of fruit into the circulation of a tree having another quality, we may produce a tree having the higher characteristic. So by inserting the germ of this higher quality of man that has life in Himself, into the dying man, we may, nay, will (in the end of the cycle of the reproduction of that seed which Jesus declared would be the end of the Christian age) produce another just like the seed from whence the germ that will not die, was taken. And as not one but many, received the germ of this immortal life, so many immortals will stand forth and constitute the kingdom of heaven in earth, that has been so long promised. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away.

The insatiable greed and murderous vice of the present will no longer work death to the human race, but

in their stead, love to God and the neighbor will be an ever-rising fountain of life. But for such rejuvenating, humanity would soon die out under the weight of its own vices and crimes.

Fruit and Seed of the Tree of Life.

HE fruit of a tree hangs upon the tree which produces it. This is just as true of the Tree of Life, (or lives, as the Hebrew has it), as of any other tree. Jesus was the origin and Creator, hence the ripened fruit of that tree. The fruit contains the seed, so He was the seed of the tree. According to Scripture: "He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." The fruits that still hang on the tree are rejected as not yet fit for the higher appropriation for which they were intended, for the reason that they are still under the curse of crudeness and greenness. When they shall have reached the state of perfect ripeness they may hope to have the curse removed, which now bars their entrance to the higher domain and confines them to the domain of death and the narrow range of reproduction in their present form. When they have Christ perfectly formed within them,—"Christ in them, the hope of glory;" when they shall have perfectly "put on Christ," "put on the new man," body, soul, and spirit, as Jesus the divine seed had, then they will be the ripened fruit of the Tree of Lives, ready to be plucked and appropriated by the immortals. They will be no more subject to death, as Jesus the seed from whence they came, was not. The harvest of the seed which Jesus sowed—the resurrection of the dead, coming at the end of the Christian age, is the time of such ripening and appropriation. Such matured and ripened fruit will constitute the new genus, the kingdom of heaven in earth, the 'new heavens and new earth wherein dwelleth righteousness.

Thoughts Heteroclitical About This and That.

BY W. H. PAVITT.

THE condition of the masses and the general downward tendency sometimes seem too patent for one to waste time in discussing. The cause which led humanity up or down, as one pleases to view it, to such conditions is not generally understood. Very few have been able to diagnose the disease, therefore the patient has been dosed with poisons, soporifics, emetics, purgatives, blisters, and leeches, until the last stage which precedes dissolution has been reached. It does not seem to have occurred to the learned doctors who have been practicing upon the patient, that per-

chance, if nature had been let alone, a fair chance for recovery might result. But perish such thoughts! In such event what would become of the practitioner? It is no unusual thing to hear men cry for justice, with no conception that justice might put them in the stocks!

"The land is mine," saith the Lord, therefore the use of it belongs not to one man nor class, but to the living. No man made it, and no man has a right to buy or sell or mortgage it. Because a certain few have by chicane and fraud, backed by statutes defending usurpation and

robbery, obtained vast tracts of rich agricultural, mining, and timber lands, their rights consist only in a paper title made by a body of ignorant, corrupt, and venal representatives of an equally corrupt, ignorant, and venal people. A more enlightnened people can and will declare such acts null and void—a violation of the inalienable right of every child born in earth, to its just share of the bounties of nature—the free gift of a beneficent father to all of his children, and not to some special person or persons having developed a law-defended dexterity in picking a brother's pocket!

It may be owing to a thickening of the cortical covering of the brain, but we cannot comprehend how the people are going to get rich by taxing themselves, whether by income tax, inheritance tax, single tax, double tax, or a tariff tax. It is a boomerang which returns to kill. The whole world of today is controlled by the competitive system, and especially do the political leaders exhibit a most remarkable aberration of mind on the subject of legal tender. That grim and gruesome superstition is responsible for more crime, misery, and want than any other specie of fanaticism that has oppressed humanity for thousands of years!

We once saw two bipeds in a drunken brawl. One had a club with which he was seeking to crush his op-ponent's skull; the other had a knife and was trying to

carve the creature with the club, and finally succeeded in slashing him across the ribs, when lo, the madman of the club suddenly became a law-abiding citizen, and wanted justice! This is only an example of the general disposition of humanity. Punishment for others is desirable, but for self none! This is the rock which lies hidden in the channel, and which has scuttled many a reform craft.

Precedent is a brain-stultifying institution; but where can one go or what can one do to get rid of it? Yet it must go, and with it all the fungi which support it, and upon which it feeds. The precedent of majority rule is a poor one. It is a surprise to many to know that we do not believe in the rule of the majority. Rule of reason, guided by natural law, will eliminate the rule of those who cannot rule themselves, and will establish justice. Humanity must reach the rule of justice through bitter experience.

Individualism must give place to organic unity, and men will find love to God and the brotherhood of man to be one principle. Then men will cease the foolish cry of the greatest good to the greatest number, and will strive each for the greatest good to all. Truth, not majorities, will rule. Until this time arrives, justice cannot obtain; but it will come, dashing to pieces every obstacle to communism!

In the Editorial Perspective.

HE total eclipse of the sun, January 22, was successfully observed by astronomers at Calcutta and other stations along the course of the total shadow. The astronomers express themselves as being well pleased; they took particular pains to consider nothing that would seem to be in conflict with their theories. There are thousands of people who think that because this and other eclipses have been accurately predicted, that the old theory of astronomy must be true. But the daily press has given the snap away, just as we have numbers of times in the past-that all eclipses are calculated from eclipse tables, which define definite eclipse cycles, and that the accuracy of eclipse prediction is not due to any theory of astronomy. In the report of the recent eclipse observations we find the following: "Astronomers ascertain the exact day on which an eclipse of the sun or moon will take place in the following manner: For eclipses of the sun, charts are designed for an observer supposed to be located at the center of the earth at the time of the new moon, i. e., the conjunction of our satellite with the sun, is calculated. * * The moon and sun charts show that on the average, in the course of 18 years and 10 days, 70 eclipses can be observed, of which 29 are moon eclipses, and 41 solar eclipses." This period is termed an eclipse cycle. The length of this period has nothing to do with any theory of astronomy; eclipses were calculated thousands of years before the present popular system was ever dreamed of.

It is a scientific postulate in Koreshan Science that everything in the universe has its opposite. This leads to the conclusion that the light pole of the sun at the center of the earth,

has its opposite pole of darkness; consequently every star in the universe has its opposite—a dark point, and every planetary disc in the earth's crust, its antithetical, dark disc, with corresponding reflections in the physical heavens. These conclusions have been recently confirmed at the Lowell observatory in Arizona, by Dr. T. J. See, who has been able to see dark planets among the fixed stars; these dark planets, he concludes, are in the region of the fixed stars. It is held in modern astronomy that Mars, Venus, Jupiter, and other planets are non-luminous. Look at the brilliant orbs of Jupiter and Venus at their brightest, in comparison with dark, non-luminous bodies seen by Dr. See, and conclude whether or not they shine with borrowed light. The dark planets are among the fixed stars; their corresponding light planets are among the fixed stars also. This is not placing the planets at the incalculable stellar distances of modern astronomy, but bringing the stars down to within the measurable distances of the planets themselves. By simple geometrical triangulation the distances to the visible sun-planets and stars do not exceed 1,200 miles.

War clouds are rising in both the eastern and the western horizon. The concert of powers is no longer at the Dardanelles, but in Chinese waters. Russia, France, and Japan have closed the ports of China to the world's commerce, and this conflicts with the interests of Great Britain. Japan is impetuous, and may precipitate war; while England announces that Russian invasion must be prevented! In the west the Cuban question is exercising the minds of diplomats and jingoes. The Blanco-Sagasta autonomy plan is a failure; riots occur in Havana, with

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threatened attacks upon the American Consul. Spain is becoming enraged at the Senatorial speeches, at the administration's appeal for aid for Cuban sufferers, and at the threatened intervention to stop the Cuban war. A large number of American warships are in readiness to sail at a moment's notice, and several have already sailed from Jacksonville and Key West, Fla., for Havana, to protect Americans and American interests. The Spanish minister at Washington has notified the administration that he fears his people will become enraged and drive Americans from Cuba and Spain. He thus admits the Spanish thirst for blood and the spirit of lawlessness, which relegate the weakening monarchy to barbarism!

Spectral analyses of the sun confirm the conclusions of the Koreshan Cosmogony. There are no so called elements in the sun or in the substances emanating from it, that are foreign to the earth itself. If the substances known to exist in the earth are found in the sun, this fact at once establishes a relation between the sun and the earth—the center and the circumference. We examine spectral analyses of stars also; they are claimed to be giant suns billions of miles distant. The stellar spectra are not the same as those of the sun; they do not contain a greater variety of substances than the sun, but less. If the stars are suns, they should not contain fewer substances. No single star contains its quota of substances that the modern system would compel. The millions of stars are so many diffusions and refocalizations of solar energies, and it would require the entire multitude of stars to represent the fulness of solar activities. The stars are points of light; the most powerful telescopes in existence are not capable of magnifying the points a hair's breadth!

Astronomers are in a pretty predicament concerning Venus. Cassini saw spots on that planet, and calculated that its period of revolution is about 23 hours. Bianchini made it 24 days and 8 hours; Schroter, 23 hours and 22 minutes; De Vico and Polambo, after 10,000 observations, 23 hours, 21 minutes and 21-.9345 seconds: Schiaparelli now causes its rotation in 224 days and 17 hours—in the same time that it revolves about the sun. The combined result of all American observation demolishes completely the Schiaparellian theory, and now Flammarion, of Paris, asserts that no one has ever seen, or ever will see, the surface of Venus, and that astronomers can never know anything about the time of its rotation. A writer sums up all the difficulties in the way of accurate conclusion concerning the planet under the head of, "Why we know so little about Venus." With a greater degree of certainty, Koreshan Science easily demonstrates the reason why astronomers know so little about anything!

Some remarkable claims were made at the recent National Convention of Chemists at Washington. They parade before the world the claim that chemistry has been of incalculable benefit to agriculture, through the discovery that plants derive eighty per cent of their substance from the atmosphere, through the invention of fertilizers, and through the hypothesis that nitrogen-absorbing bacteria are plowed under the soil for the prolific propagation of vegetation! One failure of the convention was, in not showing how it was possible for vegetation to exist and to be cultivated previous to these so called discoveries; and another was, in not divulging what hypothesis the chemists will now adopt in lieu of their exploded premise—the fallacy of the indestructibility of matter.

The exhumation of the remains of Voltaire revives in the public mind the life of a notable historic character. It revives also pictures of the conditions which existed during the reign of Louis XVI, with its corrupt aristocracy and impoverished people.

Voltaire cried out against the evils of the church and government. His death was followed by the vortex of revolution and the crushing of the Roman power in France. Despite the opinions of the church, the work of Voltaire is linked with American independence through the associations of Benjamin Franklin and Thomas Paine. Voltaire was buried on the eve of revolution; he is now untombed amid scenes of greater corruptions, and on the eve of the greatest revolution known in the history of man

Gage's currency bill seeks to destroy \$200,000,000 in green-backs, and to substitute therefor bank bills based on same amount of gold bonds. This means \$200,000,000 more indebt-edness without a dollar's more wealth for either the government or the people, and without a dollar's increase in the circulation of money. It is a plan to destroy the people's money, and to give the bankers the monopoly of paper currency. The banks will be enriched to the extent of the new bondage, and the people enslaved to the same extent. It is a scheme for the bankers, for Gage himself belongs to this class of money thieves, and will legislate for their interests despite the interests of the people.

A number of poker-playing ministerial students in the Presbyterian theological seminary at Allegheny Pa., have aroused the ire of the faculty. Some will be expelled and others suspended. We judge that the old theology is not so interesting to the young bloods as the more modern inventions, and consequently amusements take the place of dry fallacy. We do not blame either side for the courses pursued, under the circumstances; but we have an idea that if we were both students and faculty of that institution we would reform!

What passed as science fifty years ago is rejected at the end of the nineteenth century. The nebular hypothesis is now a theory of the past, and Newton's theory of gravitation is vanishing like a will-o'-the wisp when one chases it for investigation; it will soon disappear altogether. Newton never put forth his theory as *science*: he claimed it to be no more than remote probability. It temporarily bolstered a conclusion, but it is now crumbling, and the gigantic fallacy of modern astronomy will soon be a heap of ruins!

Modern warfare is likely to be revolutionized! A man has invented a gun which shoots electricity, and announces that it is planned to throw death in a search-light. He claims that his invention will enforce universal peace, for the reason that its use would prove too disastrous in warfare. Better try it in Spain first, and then enforce the peace!

The Chicago Tribune charges Chicago with inadequate laws, which shackle the hands of the police and leave free the hands of the burglars and hold-ups. The Tribune should go further with its suggestions of reform;—shackle the hands of all those engaged in extracting money from the pockets of the wealth producers!

Kirksville, Mo., is an osteopathic town, and means to defend itself against the invasions of boards of health and Allopathic meddlers. It is the home of the founder of osteopathy, Dr. Still, who has established the American College of Osteopathy, with Dr. Smith as the able principal and head.

When superceded by utilization of levic and gravic forces in Koreshan invention, the Roentgen rays will be sure-enough ex. (X)-rays.

If all the ruling powers of the world were just, the conditions would not be just as they are.

There is said to be honor among thieves; the hold-ups are forming a trust.

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Quiet Talks with the Editors of our Exchanges.

NTHE world's great journalistic firmament, some paper must shine with the greatest brilliancy, and the brighter it shines the less brilliant will all others appear. We do not mean the journal having the greatest circulation, nor the one which comes nearest pleasing everybody, for the taste of the people may not be just right. It is a poor principle upon which everybody can agree when the majority are wrong. The only true light is the light of the science of truth, the knowledge of that which is true. An idea coming from any other source, only adds to the world's darkness. In the lurid glare of fallacy, wierd conceptions are formed, and these conceptions are the mischievous sprites which afflict and annoy humanity. It is the business of many an editor to guard with unwieldly clubs, a group of mental spooks which never did him any other service than to deceive him! Progressive people do not desire this kind of journalism; they like to see aggressiveness, instead of so much defense. The thing which needs constant defense is an invalid idea in a mental hospital! THE FLAMING Sword is the sun of journalism; it does not radiate moonshine. The solar sphere at the center of the universe is light on one side and dark on the other. The dark side of THE SWORD are the impressions received from the dark hemisphere of humanity, making dark pictures of its social and mental conditions. This journalistic sun stands between the old century and the new; the dark side faces the dying past, and its bright side creates the light of the coming age!

The editor of a paper or the originator of some combination of ideas which he calls a "system," should first count the cost and know what he is going to do before he begins his work. Some people jump at conclusions, purchase a lot of type and fire away at anybody or nobody. They are just random shots, without any definite aim. A boy shoots his new gun just to hear it go off; no other gun is as good as his, even if it is a cheap flobert! The cracks of toy guns in the newspaper world amuse us! We make a study of humanity; we survey the field, and know what we are going to do and what we are already doing. Our work is menticulture; there is a science to it, and we are not "beating the air."

Ever stop to think of the awful chaos in the world of ideas? Judging from the jangling voices of the newspapers of the world, we conclude that the typical editor has very poor premises, or else his train of conclusion is wrecked before it reaches its destination. It is always one or the other, unless your conclusions are absolutely correct. In your case, which is it?

A thing done under cover is not always a bad thing; some good magazines are under pretty covers. The only cover we have been able to see about some newspapers is the effort to cover up the real object of their existence. A paper which "covers" up it smeanness is a poor paper with poor covers!

You either have more truth than we have, or just the same amount, or less. If you have more than we have, it is your duty to teach us; if just an much as we have, you should think just as we do; if less, you should let us teach you. The FLAMING SWORD is teaching the world.

Nearly every newspaper office is supposed to have a "devil." This thing has been kept up so long that the real devil answers the purpose and takes possession; he controls the policy of the majority of papers in existence.

If you want ideas, don't get cheap ones in job lots from the editorial bargain counter. Manufacture your own goods, and leave the "ready prints" for the "editors" who cannot.

THE FLAMING SWORD is the hub of journalism. It is a cause that produces effect; wherever it goes it creates a hubbub

Public wants are not always consistent with public rights. Majority rule is not right if the majority are wrong.

Some people insist on expressing their opinions without paying the expressage.

As Editors See Us.

Sell-You-lar Theories.

There is a gentleman in Chicago who styles himself Koresh, and publishes a paper with the lurid title of The Flaming Sword, in which he proclaims, to the contradiction of the present system of astronomy, that the earth is a hollow sphere and that we live on the inside of it, on the concave surface of the shell.

Of course, the gentleman is supposed to be crazy, but he is still outside the lunatic asylum and appears to have method in his madness. He affirms that his theory has been proved and can be proved at any time by actual measurement. This appears reasonable, because the problem to be solved is simply to determine whether the surface of the earth curves upward toward a horizontal line, or downward away from it. The test in this case is the same that I announced in the last number of

this paper as the test for all theories and systems, the application of the mathematical principle of the square or sign of the cross. If there is mechanical skill enough in the world to fix an absolutely horizontal line a few miles long, that will settle the question whether the earth's surface is convex or concave. If the scientists cannot give this test, their measurements of the distance and bulk of Arcturus are open to doubt. This is not a question of belief or theory; it is a question of fact and calls for material evidence. Whoever can make this test is a real scientist, a master workman, and is truly entitled to be decorated with the mystic emblems of the compass and the square.

I do not know whether the earth is a hollow cell or not. I am willing to let the scientists settle that among themselves; but I do know positively that the present system of political economy and some more of our systems, religious, social, and pseudo-scientific, are hollow sells, and we are on the inside of them, like Jonah in the whale. But the old whale is getting pretty sick and I expect we will get out before long.—New Dispensation, Corvallis,

Vagrancy laws demand the arrest of every man who has no visible means of support. The real trouble is not so much in those who have no visible means of support as in those whose support is visible—too visible, too palpably evident that their support is stolen from the producer. It is such visible support that we object to. No man can have visible support if it is taken away from him and given to somebody else!—The Flaming Sword.

Which is all very true. The invention of machinery, however, has done more to take away the "visible means of support" of the working classes than anything else. Hundreds of able-bodied men are walking the streets of the different cities today, looking for employment, on account of the expert machinery invented; families, halfstarved, are on the increase all over the land, because machinery has taken away the "visible means of support" of the head of the household. Machinery invention has made more tramps, bums, and hobos than everything else known combined. There should be a law enacted prohibiting the manufacture and use of machinery, which in a great measure is the direct cause of so much misery and want throughout the country .- The Herald, Roseland, Louisiana.

From The Flaming Sword we learn that times are good (for the millionaire), and prosperity booming as Gage-d by the secretary of the treasury who is scheming to do away with greenbacks, and issue bonds instead, for our "dear" people, whom the bankers of Lombard and Wall streets love so well and cater to their wants so faithfully. Such is life, in the poor man's mind!—Coming Events, Evansville, Ind.

S. B. Nickum, Logansport, Ind., by including certain chemicals within a ground glass globe, in a vacuum, has invented a new illumiant. He calls it Perpetual Light, or "bottled sunshine."

THE FLAMING SWORD sees in this an independent illustration confirmatory of the Cellular Cosmogony, of which it is an expositor and herald.—The Leaflet, Ironton, O.

THE FLAMING SWORD is a valuable addition to our exchange list. It is published by Cyrus R. Teed, Founder of "Koreshanity," to us a new religious science. THE SWORD is awake to the crying need of the hour. 6308 Wentworth Ave., Chicago.—

Banner of Liberty, Minden, La.

Interrogation Points and Encouraging Words.

- (1) What is the "mark of the beast?"
 (2) Do you observe baptism and the Lord's Supper? (3) What was the form of baptism originally—immersion or sprinkling?
 (4) Explain Koreshan Astro-anthroposophy. (5) What is conversion?
- (1) Money is the mark of the beast; without it in the hand, or credit which the banker can recognize in the face, it is not possible to do business. (2) Whatever rites and ceremonies were instituted nineteen hundred years ago served their purpose then, and have no application to the present time; the new age begins with a new order of thought and life. (3) The form of symbol used nineteen hundred years ago was not plunging nor sprinkling. The narratives give it plainly; the persons simply waded into the water, and the baptism was by transfer of mental substance, by a psychic process. The symbol was simply that of bathing the feet, representing the complete cleansing at the extremity of the age. The church was in the form of a man; Jesus was its head, and the ultimates of the man will be at the foundation at the close of the age--the feet will then rest upon the footstool. (4) An explanation of Koreshan Astro-anthroposophy requires the details of not only human physiology, theology, but also the laws of the physical universe and the relation of the cosmos to humanity. (5) Conversion is transformation. When starch is converted into sugar it is no longer starch. When a man is couverted to Christ, he is no longer the man as he was, but Christ; only devils can be converted to gods. True conversion must be complete; it requires an entire age to complete it, but when it is done, the mortal flesh shall have put on the immortal. Only God possesses immortality; when man attains to that state he reaches the Godhood.
- S. H., Grant's Pass, Ore.—We note your question concerning the article, "Who is the Prince of this World," in THE FLAMING SWORD of January 7, that if Jesus was the prince of this world why did he say, "The Prince of this world cometh and hath nothing in me "? The words "the prince of this world," were substituted in a reference to John xvi:7, to make explicit and clear the statement of the fact that the "prince of this world" was the Comforter. Jesus went away by dissolution of his body; the result of the combustion was the Holy Spirit, the Comforter. Now, when the Spirit should come to the disciples, as on Pentecost, had

it anything in that which was not in existence? Have the energies of the seed anything in the seed-form, after the seed is dissolved? Nothing whatever. Jesus had no reference to the devil in John xiv; he was talking about the Comforter, about his going away, and how that which he should send to them should come, and impressed upon them the fact that he must be destroyed before it could come. When it came it was the "prince of the power of the air, the spirit working in the children of disobedience." The law of the cross demanded the sowing of the spirit of life in the soil of humanity; and the only kind of humanity that could be found was the mortal humanity, "the children of disobedience."

A Champion of Dr. Teed.

DENVER, Jan. 12. To the Editor of The Post:

The Rev. David Utter might find it a difficult task to meet Dr. Teed, the only really scientific man in the world, in open debate. Not all educated people capable of understanding astronomy are able to see the "absurdity of Dr. Teed's theories," but some are quite able to see the absurdities of the Copernican system, and would like to see Dr. Teed meet a few of the wise, socalled, scientific men, and let him have a chance to teach them something they do not know. A Koreshan.

(1) What has Koreshanity to say with reference to Pantheism? (2) Were there ever any people who really worshiped the sun, or images?—M. C., St. Louis, Mo.

(1) Koreshanity is the true Pantheism. The various forms of modern speculation under the name of Pantheism sustain no relation to the original theism of Pan. The difficulty with modern pantheists is that they undertake to connect the existence and life of God directly with alchemical substances, making God the soul of the physical universe. This view excludes the idea of an ultra-cosmical deity, but places him in the mineral kingdom instead of in the human. A pan is a hollow vessel. The word pan means all, the all-environ. Pan was the great hollow god, and the true Pantheism is the science of cellular life, the theism founded on the fact that the earth is a cell, its walls environing all there is. (2) Sun worshipers did not worship the sun in the physical heavens. They pointed to it only as a symbol of the great luminary of the anthropostic world. No people in the world ever worshiped images any more than the church worships the crucifix or pictures of Bible characters. The stories about oriental religions and customs are gotten up to fool the children of the Sunday schools; money for missions is the next thing.

The Flaming Sword Warmly Welcomed.

The new Sword reaches us regularly every week now, but the first number never reached us. Whether the postmaster made a mistake and gave it to some one else, or whether it was not sent, I do not know, but I must have it, as I cannot afford to lose a single number. As Uncle Tom said about Geo. Shelby's letter, the articles should be framed. If the people would listen and give you a respectful hearing and investigate the facts of a science that is founded on a demonstrated truth, and be less prejudiced, they would soon see their error. But in their ignorance they would rather listen to some cunning humdeliberately who steals one's else ideas, and afterwards palms them off as his own. In this electric age when everything progresses with lightning rapidity and accelerated motion, the teachings of Koresh will be accepted in a short time by all thinking people.—Mrs. A. W., Hayti, S. Dak.

Having come in contact with the doctrines of Dr. Cyrus R. Teed (Koresh) through an article in the Chicago Record, setting forth the survey on the Gulf coast of Florida by the Geodetic Staff, and desiring to know more of the science of Koreshan Astronomy, I bought some pamphlets on that question; also subscribed for The Flaming Sword, and find it very interesting, and so different from other papers. It charms the mind and fills it with new ideas.—F. M. R., Monroe, Wis.

Editor's Chat With Our Readers.

We know how you feel when you get a good mail—a mail that takes away your discouragements for a time. The anticipations of a day or a week may be centered upon the receipt of a publication you like; if it fails to come you feel a disappointment, as much as if a friend had failed to keep his word. THE FLAMING Sword is your friend, and it visits thousands of homes. We look out over the world as our mail goes out in large sacks, and endeavor to imagine each paper being received in so many homes. It greets all with a pleasant and bright face, and when it comes to you it likes to receive attention and hearty welcome! You cannot be interested in our work of publication without endeavoring to imagine our surroundings; you try to peep into our office to see the busy hands and minds preparing the matter which you read. Many of you may never see us, but you like what we do and what we say. The thoughts we thus send out constitute a tie between your minds and ours. THE FLAMING Sword is concerned in all of humanity's affairs and cares. We have the satisfaction of knowing what effect it has; silently you feel vibrations of sympathy and interest. We feel these silent responses: many of you make more definite expressions in words. We are thankful for these, for they bring you into closer touch with us and us with you. We exchange substance, for such is thought. Even now you feel an impression concerning us you had not before received. Our work goes on in this way; it's a mental conquest; it can be assisted by your mental and other effort; but there is not a power in the world that can stop it.

"The Irony of Fate" is a prophetic reflex from the Klondike gold fields, portraying the fate of riches, by Lucie Page Borden. Our readers will appreciate this story from the pen of this excellent writer, whose articles are welcomed in the homes visited by THE FLAMING SWORD. Klondike and THE FLAMING SWORD are connected in this way. We would suggest another way also, just for pastime: THE FLAMING SWORD is red-hot; it has a warmth about it not felt in every paper. Imagine a copy of THE FLAMING SWORD suspended in a Klondike camp, with a score of miners warming their benumbed fingers in the heat of its burning and flaming steel! Not quite so literal as this in fact; but groups of searchers for golden nuggets of truth welcome, with outstretched hands, its radiant beams as a protection against the effect of a cold, stern, and heartless world!

The time was and is now when men feel no sympathy for any one who does not entertain the same opinions they do. Humanity generally is afflicted with this Phase of inhumanity. It is no credit to you if you like only those who like you. Our love for humanity is broader than that-our circle of sympathy must be as wide as the world and must embrace those who do not like us and who do not agree with what we teach; a few do not like our work; this is because they do not understand it. We have made a study of humanity, and understand its needs. You forget your petty charges against your neighbor when a calamity befalls him. This is the way we feel about the world at large. Are we not, then, in better position to help your enemy than you? Do you not believe that this attitude toward humanity is truly humanitarian?

THE FLAMING SWORD contains a variety of matter this week, and we know you will be pleased with it. Look over the head-lines, and the subjects will be surprising to new readers. Do not fail to read "A Prophetic glimpse of the New Humanity," and the "Discovery of the Secret of Not

Dying," by Koresh. "Scintillations of Brilliant Star Points" will be welcomed as light from an effulgent constellation.

"The Scientific Victory Over Gravity" will be read with interest, because of its style, its subject, and startling points. Its scientific features are worthy of study. The writer is Astro-Vigilus, who has promised to contribute other short stories occasionally. Who is Astro-Vigilus?

Compare The Flaming Sword with other journals, and see if they interest you as much as ours. If they do not, they are not worth as much to you as The Sword, no matter what may be their size.

Miscellaneous Notes.

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Wednesday, Jan. 19.—President Dole, of Hawaii, visits Chicago; is welcomed and banquetted.—Signor Nicolini, husband of Mme. Patti, dies at Pau, France.—Turbulent scenes in Prague, Bohemia.—Miners and mine owners succeed in patching up difficulties at Chicago convention.—Flood on Yukon river.—Senator Mason assaulted at Washington by a hotel clerk.—Potato famine in Ireland.—Maryland has a senatorial fight.

Thursday.—American ideas and customs being adopted in China. \$100,000 damages by floods in southern Indiana. Ohio river rapidly rising.—A returned Klondiker sues American Transportation Co. for damages for sickness in Alaska.—Senator Hitt makes speeches for Cuba.—Bricklayers convene at Peoria, Ill.—Nat C. Goodwin, celebrated actor, must pay his divorced wife \$75 per week alimony.—200 coal miners strike at Streator, Ill.—Gladstone reported ill.—National Fisheries Convention at Tampa, Fla.

Friday.—Students play poker in Western Theological Seminary, Allegheny, Pa.; a few will be expelled.—Ohio man pays two debts with two daughters given in marriage.—Entire town of Ashburn, Ga., converted in religious revival.—Exciting discussion in Senate over Cuban question.—Cubans gain victories in province of Mantanzas.—Thousands of French students march through Paris streets in demonstration against Zola.—A score of British warships in readiness for engagement in Chinese waters.—Socialism gaining in German reichstag.—Wind and rain storms in Ohio.—Hartsville University, Columbus, Ind., in hands of receiver.—Wheat higher again.

Saturday.—Great gain for silver reported in Congress.—A teacher murdered by pupils at Anna, Ill.—Weavers at Fall River, Mass., threaten to strike if old wage scale is not restored.—Luetgert begins to testify on his own behalf.—Chris Merry sentenced to the gallows.—France sends more warships to China.—Great distress in Italy; appeal to government for funds for poor.—Insurance company fails at Indianapolis, Ind.—Chinese new year celebrated at Chicago.—Inharmony and mutiny in Spanish army in Cuba.—Blanco's officers insubordinate.—Hanna is charged with bribery, and investigations have begun.—A Chicago policeman holds up and robs two men.—Total eclipse of the sun; viewed by astronomers in India.—Large meteor falls in Idaho.—\$50,000 of spurious railroad tickets discovered in Chicago ticket office.

Sunday.—Damages by snow-storm in Chicago and vicinity.—Gladstone wishes

to die—weary of life and his labors.—Handto-hand fight in French Chamber of Deputies, and riot results.—Rev. Tulmage marries in Allegheny, Pa.—Armenian persecutions begin again.—Firemen are forming a national association.—Engineers' strike in England will be declared off Jan. 31; engineers yield.—Turkish Sultan presents the German Kaiser with traditional site of "Last Supper" at Jerusalem.—McKinley's appeal for aid for Cubans meets with many responses.

Monday.—Much talk of war in Madrid.—Cardinal Vanutelli attends a banquet contrary to Pope's wish, and gets disgraced.—Thousands of barrels of whisky burned at a Nashville fire.—Continued snow-storm in northern Illinois.—Bryan gives \$100 for Cubans.—Cuban insurgents fighting within 8 miles of city of Havana.

Tuesday.—General strike threatened in Massachusetts cotton mills.—U. S. warship Maine sent to Havana in response to Consul Gen. Lee's demands.—100 Jews slain in Algiers during riots.—Mohammedans begin persecution of Christians in Persia.—Watson may be a candidate for Georgia governor.—Disastrous fires in Spokune, Wash.—Omaha Indians demand \$850,000 for lands in Nebraska; fraudulent purchase in 1864.—Insurrection threatened in Brussels, caused by king's treatment of socialists.—Leiters put wheat up to \$1.—Japan allies with Great Britain.

Thoughts From the Reform Press.

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Do you know how tramps are made? The machine has invaded every department. The cheapest commodity in the ment. The cheapest commodity in the world is human flesh and blood. The man loses his job; he cannot secure work; he kisses wife and children goodbye and leaves. The saddest message a man can take to his wife these days is that he has lost his job. This man goes from city to city and fails; he meets countless others like himself; he becomes discouraged; he loses self-respect; he is ashamed to send the same old message home. He is a tramp, and a tramp because he cannot help it. In Chicago last winter there were 50,000 unemployed men and 8,000 families on the verge of starvation. What an indictment verge of starvation. of the system! Millions of others live and work by permission, and at such wages as the corporation sees at to give them. he protests, he is discharged and blacklisted and pursued everywhere he goes, until he goes out the back door of suicide. -EUGENE V. DEBS.

#### Judicial Discrimination.

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The Leaflet. Ironton, O

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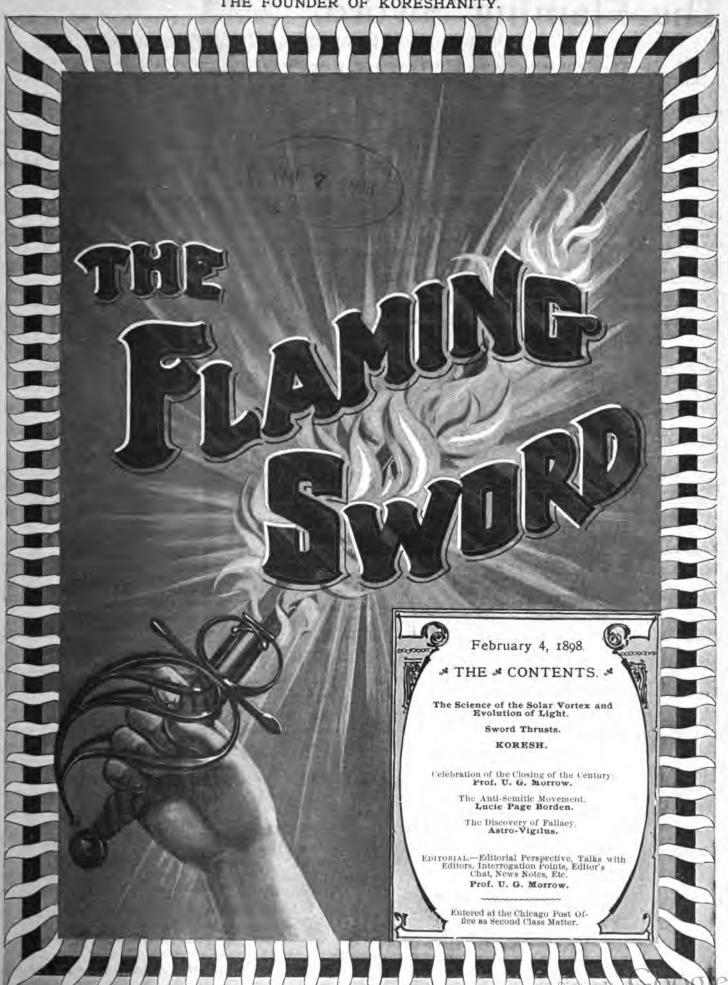
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# The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 12.

CHICAGO, ILL., FEBRUARY 4, 1898. A. K. 59.

Whole No. 271

### FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

### The Science of the Solar Vortex and Evolution of Light.

WRITTEN FOR THE DENVER EVENING POST.

THE government of the United States was instituted and is perpetuated by a people who pride themselves upon possessing the spirit of liberty and justice, a justice in which is included the right of the individual to a fair trial before an unbiased court, at whose bar no verdict is rendered until the defense as well as the complaint has had its hearing. In view of this fact, and the further one that the press is considered the guardian of human liberty and the avenger of injustice, we again presume the audacity of trespassing upon your columns.

The Rev. Dr. Utter has taken up the cudgel for a Mrs. Wright, a disgruntled and eliminated member of the Koreshan Home, an aggregation of many scholarly men and women, a number of whom are graduates of various colleges of the United States. It is possible that the philanthropic gentleman prefers a discussion through the press, where thousands may contrast the scientific utterances of his opponent with the puerile attacks of a prejudiced persecutor under the disguise of an ordained shepherd, to an open discussion in a public hall where at best but few might receive a less-enduring impression.

The Rev. Utter, despite his assertion to the contrary, has thrown down the gauntlet. He has made an unwarrantable attack upon an institution of which he knows absolutely nothing, and we will meet that attack providing there is wind enough in the sails of the Denver Post to transport our guns. He will continue to roar through your columns, or we will silence his small ordnance with our greater calibre.

The Rev. Mr. Utter set a lamp in the middle of a roomand placed a book behind it. Lo, and behold, there

was light enough in the room to read by, even behind the book, and the rational inclination of the æsthetic lady was overwhelmed and delighted with the discovery. Her aspirations for scientific knowledge were supplied from the superabundant pabulum of the profound reasoner, the higher critic, and the gauzy delusions of "Teed's" followers were dissipated into the thinnest kind of ether. Your readers, Mr. Editor, have been regaled from time to time with fragmentary and prejudicial reports of Koresh and his "pretensions;" will you permit them to contrast our claims, clothed with the authority of the Koreshan stamp?

The world (the universe) is a concave shell.—not empty, however, in contrast with the brains of some of our defamers,—within which are included a number of atmospheres, holding at the center a stellar nucleus. There are three distinct atmospheres, besides the solar sphere immediately surrounding the electro-magnetic center above noticed. This shell is a complex environment composed of seven outer metallic lamina or plates, the outermost of which is a solid gold structure. Superimposed above the metallic plates are five mineral strata, and above this are the geologic strata and the earth-and-water-surface of the earth. Immediately above our atmosphere of oxygen and nitrogen is an atmosphere of hydrogen, and above that, one of aboron.

The astral neuclus, the star center of this system, is purely electro-magnetic. It has a light and a dark side, the light side of which could make no impression of light upon any natural eye, because it is not natural light. It does, however, pass through strata of atmosphere and energy, focalizing upon the point of contiguity of

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3

our atmosphere and the sea of hydrogen beyond, producing a natural combustion of these gases. A vortex is thus produced, into which rushes the so called luminous ether of the pseudo-scientists, the free energy resulting from the electro-magnetic correlation of the astral center with the mineral strata of the cosmic whole. The combination of these gases with the energy ("ether," substance) thus described, creates and perpetually feeds the projected sun, whence we derive our natural light. While this projected sun, moving upon the plane of union of our atmosphere with the hydrogen above us, radiates its energies into the space above as well as into and through our atmosphere, it only lights our atmosphere with a vibration suited to the visual possibilities of the natural eye. Were it possible for the natural organs of vision to occupy the sphere of that more subtle radiation, the eye there would be utterly blind, and the person in total darkness because of the want of adaptation of the intense vibration to the gross construction of our optical organs.

The oscillation of our atmosphere is of such a character, that no light is created of sufficient grossness to suscept the eye until within the sphere of the nitrogen which only occupies the lowermost portion of the common air. This fact is demonstrated by experiments made at various altitudes, wherein it has been ascertained that the solar spectra diminish in proportion to the altitude tested. We place this statement of fact in contrast with the hypnotic splendor of the higher critic's

luminous experiment with the lamp in the middle of a room, with the book behind it, giving light to all within the room.

While we are not fascinated with the brilliancy of the reverend gentleman's experiment, we are willing to confess it is on a par with the experiments of pseudoscientists for the demonstration of their claims, all of which can be met with equal facility and ease. Allow us also to contrast these positive assertions with some of the statements of so called modern "science." Professor Newcomb, one of the first astronomers of the world, says he does not know the source of the sun's supply, nor the character of its energies. He does not know whether the energies radiating into space continue to radiate or return to the sun. This is not science, but poor guessing. Lord Kelvin, one of the foremost and noted scientists of the age, utterly repudiates the Newtonian theory of gravity, and says it never has been proven, and that he does not know the law by which the motions of the universe are governed. He favors the vortical theory, but he admits his conclusions to be hypothetical. "I accept neither theory; I accept no theory of gravitation. Present science has no right to attempt to explain gravitation. We know nothing about it; we simply know nothing about it." This is not science. Science is knowledge. Guesswork is not knowledge. The "scientific" theories are changing every day, and without improvement. CYRUS R. TEED,

Founder of the Koreshan Unity here to remain and rapidly to develop.

### Sword Thrusts.

COMMUNISM will become a national and an international element of economy. The millions of wealth accumulated through the corporate piracy of the greedy, as the products of human industry are preyed upon and the laborer is robbed of his hire, will, under the judgment and justice of the wise and merciful Dispenser, find an equitable distribution, not through a riotous revolution, but in the descent of the New Jerusalem, the spiritual power of the Almighty God operating as did the Holy Spirit, when in the inauguration of the Lord's church, thousands were induced to repent and bring their riches into the household of faith.

The modern church teaches, in the face of the mortal condition of men, that the Christian has immortal life. This would be true so far as the *Christian* is concerned, but there are no Christians. Man is mortal—spirit, soul, and body. Any doctrine contrary to this is in opposition to the Spirit of Truth. For the church to teach that man is immortal while yet in his sins, is a stultification of purpose and possibility. If a man thinks he is saved while yet subject to mortal decay, he can put forth no effort toward salvation.

We are under the accusation of being too severe on the modern church. We confess that we are severe. We know the church. Its teachings are false. Its charges against the Supreme Being in educating the world that God is more inhuman than any diabolic tyrant—sending infants to hell that they may suffer eternal torment, as the modern church has done, is more than any reasonable mind can endure complacently. "Oh," you say. "but the church does not teach that now." It is in the creed. "But," you say, "it cuts no figure in Christian belief now. The church has outgrown that relic of the dark ages." Then why not eliminate it?

Why did not communism continue to flourish in the world as the church augmented in numbers and power? Because the process of regeneration (re-production), by which the Lord and his church should bring forth the fruits of the resurrection at the end of the age, provided that the church should be planted in the pagan world for its regeneration. The declension of the church was one of the Apostolic predictions to be fulfilled before the end, when the earth should be again renewed.

How can men be saved if there be no Christians, and those who succumb to death do not enter heaven? The spirit-world, like this world, has its good and bad entities. Some are striving for righteousness both here and there. There is a line of progress both here and in the world of spirit. The processes of salvation are progressing both in the physical and in the invisible world.

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Co-operative communism will never be instituted through processes of evolution irrespective of the operation of the Spirit of Truth. The Lord Jesus was the germ of God's kingdom to be established in the earth. That germ was the kingdom in its least form. The kingdom in its greatest form is merely that germ unfolded in humanity, and every man belonging to the true order will recognize the Godhood of that man.

Koreshanity is an organized system of communism and co-operation. Its purpose is the re-establishment of the divine order, when in the possession of communistic and co-operative wealth, all who belong to the common body shall enjoy the fruits of the economization of industry and its products.

"See thou owest no man," is the injunction of the rich man, as he attaches his commercial leeches where the poverty of "his brother in Christ," whom he degrades, exposes a part where the issue-blood can be absorbed to satiate his implacable and voracious maw.

"Pay your debts," is the cry of the avaricious cormorant of the commercial world; and we find the Shylock of human greed, clothed in the modest garb of the religion of God's Christ, in its unconscious adulteration with Paganism, demanding the pound of flesh.

The church is rotten in its pollution with paganism and its methods, and the cry of the debauched and poverty-stricken within the sheep-fold of the modern self-appointed shepherds who fleece the sheep, will be heard by the Mighty God of Sabaoth.

The modern doctrine, that faith saves a man without a strict conformity to the commandments of God, is a deadly upas. So long as man is subject to mortality, so long is he in bondage to satan, and so long he is not a regenerated man.

Why does the church or any portion of it retain a doctrine at which the common thought revolts? Merely because a large part of the church is deep dyed in the doctrine of infant damnation, as prescribed by its religious expositors.

The Lord instituted communism for his children. As many as received the Holy Ghost went and sold their possessions and brought the price of the things they sold and laid it at the apostles' feet, and they had all things common.

The seed planted in the beginning of the Christain age embodied the element of communism. The fruit culminating at the end of the age will necessarily embrace communism as a fundamental principle of its organic force.

Death and hell pervade the church, and the professed followers of the Lord are as quick to resort to the commercial thumbscrews of injustice as the vilest pagan of "barbaric" or so called civilized times.

Modern Christianity is not the original Christianity instituted by the Lord. It is corrupt through the adoption of paganism. It is corrupt in doctrine, in purpose, and in life.

A name among the followers and in the "household of Christ," is no immunity from the legal resorts of the money-broker and the accumulator of riches in the same household.

Hell is in every sphere of the spirit-world, as it is in every sphere of the material, until truth and good are incorporated in one common bond of immortality.

While men are passing through the experiences of re-embodiment, they are passing through the conditions of the hells.

### CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

### Celebration of the Closing of the Century.

BY PROF. U. G. MORROW.

NATIONS celebrate the past; halos of dead heroes encircle present institutions; the result is national illusion. The real spirit of a modern nation is not manifest in the celebration of past events; shadows of things which have been are not as tangible as things that are. When the people join in a celebration they extol their own supposed virtues and forget their vices. When thousands of England's poor forgot their own adversities in the enthusiasm of the Queen's jubilee, who were left to be concerned about their poverty? When the cannon booms on the anniversary of the Declaration of Independence, does it voice the real sentiment of millions who have become impoverished through the manipulations of the millionaire? Is the aristocracy of America filled with the spirit of independence?

The past has become the present; if it has rendered to us its tribute, it has also inflicted its penalties. We

inherit its virtues and its vices. We owe nothing to the past; in the present we possess its fruitage, by virtue of which we are indebted to the future; to the future alone can we be responsible, and we must pay in coin of actual value. The character of a people cannot be seen in the manner in which they mock the past; it is revealed alone in the conditions of the present. The national mind is summed up in the men who reach the climax of national power.

The old century is nearing its close; its boasted achievements are the expression of the spirit of the age. It is more appropriate to celebrate the great divide between the ages, than the less important events of the past,—more appropriate to endow a man of the present momentous times with the real spirit of competism than to sanctify the dead. Let the popular unmeaning reviews of the past deeds be relegated to the past, and let

the world celebrate the close of the old century by an expression of the controlling spirit of all modern life; let the world pay tribute of real self to the character of a man representing the *sensual* mind and heart of modern times, and thus write upon the scroll of human history the records of the most appropriate celebration of the age!

When the morning of the great Pan-American celebration came, the people rose at the appointed early hour before the dawn, to observe the display of the message of the world's monarch upon the clouds of heaven by a powerful search light. The work of the preparation for this great event had been in progress for months of time, and the sky message this morning was the signal for the beginning of the greatest activities the world has ever seen. The full round disc upon the clouds above, embraced the following words, written in fire:

YORKOPOLIS, December 31, 1900. Year of Plutoeracy, 15.

TO THE PEOPLE OF THE WORLD:

The world's great day is here; we end the century with increased activity in all lines of human relations. Years ago we discovered that we possessed no virtues. Greater honor is due to a people who can live in chaos and protect themselves from the dangers of the vicious, than to live in the weakness of innocence. Today the great test of strength is to be applied; we give to all classes of men the opportunity of doing exactly what they desire, without restraint. There is no need of hypocrisy; the race can now become acquainted on the basis of what they really are—and this will be demonstrated before the close of the day. We have learned that the true chaos is a state of individual liberty, and we have reduced the work of creation of such a chaos to a marvelous system, which now goes into effect. Past generations have been too slow; today we reach the point of acceleration. The rewards of the age are for those who survive its ordeals.

Your Royal Monarch, Pluto Americana.

When the great disc of light faded away, a discharge of thousands of rockets filled the air with a beautiful glare as from the falling of a million meteors; this was the people's response to the message of the monarch! Soon was heard the rumbling of the cars, whose speed was doubled, and the people from towns and rural districts poured into the great city by the thousands. Carloads of newspapers were sold on the streets, giving reports of preparation for the great day, from all parts of the world. Humanity everywhere was alive as never before—every man against his neighbor, and who could tell what the end of the day would bring?

When the sun rose, its horizontal rays were reflected from the dome of the golden mansion of the emperor of the world; they also tipped the heads of thousands of the poor upon the streets. The brilliant orb awoke in splendor to look down upon the gulf between serf and master; there should be no clouds today, but those of human creation; and these began to materialize when the surging crowds were greeted with the shouts of the police to "Stand back!" Yes, the corporations must run their cars—but if they run they must run over human beings; thousands were picked up, crushed beneath the wheels of the electric juggernaut!

From the evidences of the beginning, it was to be a day of riot. Amid scenes of turbulence uniformed bodies of the great brotherhoods of labor marched through the streets on the way to convention halls; if they meet today they must face the armed militia; but perhaps the strength of the unions exceeds that of the national guardsmen. Extras of the great dailies map out the movements of the brotherhoods the world over; it is evident that the day is to be a day of battle between capital and labor; it had already begun, and human life was being crushed out on the streets. The poor demanded bread and were refused; in revenge they fired the buildings they entered, and engines dashed through the throngs leaving tracks of blood behind them

When evening came, the streets were strewn with the dead and dying. The great search-light shot up its perpendicular rays from the golden mansion, and threw a disc of light against the hovering smoke of conflagration and explosion, bearing the words, "The Feast of Pluto Americana." Like a great moon in the sky, it reflected its weird light upon the marching masses, as well as upon the great circle of soldiers surrounding the mansion to protect it from the fell power of the destroyer. Under the rim of the great disc were the advancing sections of the great brotherhood; they had overcome the guards during the day, and had met, resolving to overthrow the despotism of the golden mansion.

The city was burning, and the poor were succumbing to the excitement, chaos, and confusion; danger and death stalked the streets. Under the golden dome, in the center of the circle of tumult and war, the great modern Nero dined in peace, with a thousand millionaires. With a sudden flash the disc of light went out, to suddenly reappear with the words "MENE! TEKEL!" great voice rose from half a million throats, for they knew that the underground passage to the center of the mansion had been completed; the search-light operator had been overcome, and a new plate inserted behind the lens. Simultaneously, a great dynamite charge was placed beneath the building. The monarch, with a score of favorites, ascended to the top of the dome to view the lurid glare of the burning city. They chuckled with demoniacal satisfaction; the red flames cast upon their faces the light of death. The building rose and parted with the roar of a tremendous explosion. The dynamite charge had been touched, and Plutocracy was no more! It was the feast of Belshazzar, and Babylon is fallen!

### \* \* \* \*

The men who have cornered the gold and who supposed they had the monetary problem about solved to their satisfaction, have run up against another snag. Between the discoveries in the Klondyke and the transmutationists, among whom we designate the modern Tubal Cain (Mr. Brice) of Chicago, the gold owners are becoming alarmed. Already a movement is inaugurated,—so it is reported,—originating in New Jersey, for the regulation of gold coinage. What does this mean? Merely this,—a surplus of gold bullion will

render the metal cheap, therefore to maintain the present relation of gold (held by the usurers) to the market, gold is made valuable by the endorsement of the Government. So much of it as the law permits to be stamped can still be held for speculation; that which is not stamped is cheap in proportion to its quantity. Already the gold men observe that the discovery and creation of gold in great quantities endanger the stability of the money standard. The stamp on gold which is the recognition of its monetary valuation, produces the same effect that it does on silver.

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### The Anti-Semitic Movement.

BY LUCIE PAGE BORDEN.

URRENT history is affording a striking example of the depth and intensity of race prejudice and the disastrous effects of its indulgence. During the past fortnight, the civilized world has been electrified by an astonishing instance of what the scientists call "reversion to type." Nature is always on the alert to thwart the efforts of man's intelligence, hence the most highly finished and exotic products of cultivation and cross fertilization in the animal and vegetable kingdoms show an exasperating tendency to degenerate and revert to primitive forms, on the slightest relaxation of vigilance. How else account for the amazing spectacle of the august legislative assembly of the most highly polished nation on earth, suddenly transformed into a frenzied mob of howling, shricking lunatics? The suave and dignified deputies with the eyes of the world upon them, forgetful of "noblesse oblige," the demands of French culture and the restraints of "savoir faire," hurled ink bottles and flew at each other's throats like bull-dogs. Truly, it was a noble sight! And when this nineteenth century gladiatorial combat was ended, the chamber was strewn with the torn garments of the antagonists as in ancient times, the floor of the arena was strewn with the limbs of dismembered combatants; the cravats picked up on the scene of action numbered, it is said, no less than one hundred and twenty-five. The suggestion is made, en passant, that the belligerent deputies would do well in future to discard altogether the conventional costume of polite society and adopt some mode of attire better suited to the exigencies of a prize fight.

Inquiry reveals the fact that this startling outbreak of primitive instincts and passions in the famous capitol, long recognized as the modern centre of all that pertains to æsthetic culture, was directly occasioned because one member of a despised and hated race ventured to arraign the government for remissness in the administration of justice toward a compatriot upon whom signal punishment has been inflicted for a crime that subsequent developments go to prove he never committed. In the empire of Lilliput, Gulliver found the image of Justice in their courts of judicature formed with six eyes, two before, as many behind, and on each side one, to signify circumspection; with a bag of gold open in her right hand and a sword sheathed in her left, to show she is more disposed to reward than to punish. It is such a conception of justice with eyes wide open, in place of the blindfolded goddess that M. Zola is courageously endeavoring to set up in the French Republic. A month ago, Emile Zola was known chiefly as an indefatigable and periodically defeated candidate for the French Academy, and the originator of a style of fiction once characterized by Henry James in the following negative fashion: "This (form of naturalism) is not bad; it is not wicked; it is simply nasty." But, by his enthusiastic and disinterested championship of an unpopular cause, Zola, who is soon to be tried for his daring plea in behalf of Dreyfus, is attracting the admiration and

attention of the world. In spite of the mad fury of the anti-Semitic party that cries "conspuez Zola" and proposes to kill Dreyfus before he can be re-tried, the great naturalist may yet, by some revulsion of popular sentiment, win a triumphal entry into the sacred precincts of the French Academy and sit down among the forty immortals, crowned with roses like the Patriarch of Ferney.

Although no doubt very well convinced, when the question was raised four months ago, that a mistake was made in the terrible judgment meted out to Dreyfus, powerful motives of interest and policy restrained the French Government from candid acknowledgment and reparation of the error. The condemned man was never popular with the army, and moreover, he was a German Jew by birth. Was it advisable for the sake of tardy justice to a Jew, to discredit a French ministry, affront the army and run the risk of plunging the country into anarchy?

Then came Zola's letter which threw all France into a state of hysterical excitement, and like a lighted torch kindled the inflammable elements of race prejudice, party strife and factional hatred. It seems likely to be the signal for a general uprising against the Jews all over the world. The feeling against them keeps its force in the face of progress and enlightenment. Society is about as ready to spit upon the Jewish gabardine as in mediæval times when Chaucer told the legend of little Hugh of Lincoln, and Jews were currently represented as monsters and assassins lying in wait to shamefully entreat and murder Christian children.

In a certain book called the Bible, whose teachings in the old days prior to the researches of the higher criticism, were supposed to be fraught with truths binding upon the hearts and consciences of men, there is a statement to the effect that God made of one blood all the nations of the earth. In view of the common origin and destiny of mankind, what can be more childish and puerile than race prejudice which burns and destroys the property, loots the homes and takes the lives of innocent and unoffending persons simply because they chance to belong to a certain nationality? The anti-Semitic movement with its cries of "Death to the Jews!" "Spit on Zola!" and the riots in France, Algiers and other places, are a strange exemplification of the spirit of universal brotherhood that we are told is flooding the world prior to the advent of a new social era. No doubt through race infiltration the Anglo-Saxon stock as originally compounded, contained a large admixture of Jewish blood, but parvenus are notoriously anxious to forget their origin, a fact which may explain the apathetic attitude of the Anglo-Saxon nations toward the outrages heaped upon the Semitic population in so many European countries.

But there is another element that conspires at the present time to intensify existing prejudices. The Jews have made themselves the financial masters of the world, and the persecution waged against them is secretly in-

stigated by jealousy and cupidity.

Swift furthermore relates that Gulliver found it customary among the Lilliputians to quadruply recompense an accused person whose innocence had been established, for the loss of his time, the dangers incurred, the hardships of his imprisonment and the charges of his defense, while his accusers were immediately put to death. Justice demands ample recompense and the rehabilitation of Dreyfus so soon as the vindication of his innocence is complete.

7

### The Discovery of Fallacy.

Looking Backward at the Nineteenth Century From the Scientific Standpoint of the Golden Age.

BY ASTRO-VIGILUS.

44T HAVE made the remarkable discovery that there are people living on the outside of the earth, and I am founding the science of a gigantic solar system outside of this cell of ours. I am confident that this discovery will eclipse all other discoveries ever made in the history of man! I am ready to disclose to you how this discovery was made."

This startling announcement was made by the world-renowned scientist, Sanguina. I did not doubt that great ability and skill had been displayed in his work in the past, but I did not believe his declaration. Crossing the room to where he was sitting, I asked for a drop of blood from his arm, which I procured by means of a small hypodermic pump, and placed the drop in the micro-spectroscope, and noted the results.

My work as professor of Corpuscology in the department of Astro-anthroposophy, in the great University of Andromeda, in the city of Arteria, was that of specific analysis of blood corpuscles, and their relation to mental entities, the stars of the mind, of which the corpuscles are forms of expression. It was a specific analy sis of life itself, or that quality of natural life which exists in this, the seventh division of the golden age. The corpuscles of the human system correspond to individuals in humanity, each one having a particular star in the physical heavens, which he controls. Sanguina had long been my associate in the Laboratory of Astrophysiology. He was a man that I very much admired in many ways, but we were of different temperaments. I was disposed to be analytic, prospective, and prophetic, while he was synthetic in his methods of reasoning, reflective and retrospective. This difference in character of mind and consequent methods of investigation, led to the most remarkable phenomena I ever witnessed. Humanity today is perfect; and to see my associate aging in the world of life, led me to analyze the quality of life involved in the cells of his body.

"I see in this group of corpuscles, activities which indicate that there is a war of occult forces with the forces of your rational mind," I said, turning to him after completing my analysis. "I note also by considering the astro-physical bearings, that your star is in a retrogressive constellation, a fact I have never before noticed. The star is associated with a dark star. Light and darkness alternately control your will. What, sir, is the cause of this? Your blood contains the seeds of

He jumped from his chair, exclaiming with wild gesticulations, "What does it matter to you? It is enough for you to know that the power I have involved is sufficient to overthrow the last vestige of truth! You mark my words, the time will come when truth will be unknown, and that what I have discovered will control the world!"

I pressed him into his seat again, and placing my

hand across his brow, I assuaged his excitement. "Control yourself," I said, "and tell me all. I am able and willing to help you." He became calm and rational, and I finally succeeded in inducing him to make the following confession:

"A ray of light from a primary center of combustion is white; all the vibrations are in unison and in the same direction. Reflected through a prism, it is resolved into seven primary colors-violet, indigo, blue, green, yellow, orange, and red. By reversing the process, light may be recomposed into the quality of the original ray. Truth as it existed in the original system of Koresh, was synthetical, in a state of absoluteness and unity. Its progress in actual existence has been through the various stages of analysis. Every grand division of time has seven divisions; an age is a spectrum of truth thrown upon the screen of time through the prism of human evolution. The Golden Age is divided into the manifestation of seven qualities of life, each of which has been subjected to the analysis of our scientists through the seven pedimental branches of humanity.

'My desire has been for years to reverse the process -to take the seven analyses and trace them back to a synthesis—to arrive at the original concept as it existed in the past, particularly on lines of the science of astrophysiology. We have looked into the first division of the physical heavens—we have studied the stars and their relation to humanity. We are living at a time in the age which corresponds to the manifestation of the opposite of this truth in the last division of the preceding Iron Age. Why may I not know the past? A curiosity seized me—I must look into the great museum of cycles, even though I pay the penalty and an enormous price of admission! I have watched the progress of your work for years; and I have always seen the reflexed antithesis of all your scientific conclusions. It had occured to me that if I should apply the law of antithesis. I should be able to discover the forms of fallacy that existed prior to the discovery of Truth. Daily I sought mental conditions by observations of the tourmaline, and the great crystal discovered in the Andes. In them I saw the converging lines of truth, reaching back to the focal point, and from thence I reached my conclusions concerning the fallacies of the dark period. By noting the time astrologically and chronologically, I found that I had discovered the mental archives of what was called the 'nineteenth century.' It was at the time of the great Annual Feast of Mercury, one year ago, that I first saw the darkness of the past. It was sensational, and I seemed to revel in excitement. The view first took on the aspect of a storm-cloud; I saw the great revolution at the end of the Iron Age, and the world's social condition under the reign of competism, an imperfect humanity toiling in subjection to the power of a false money system. These views were horrifying to me, and repulsive. Can it be that humanity was ever in such a condition? I was glad when I saw the people rise in their might and throw it off!

"Then further back in my perspective, I saw the science of the dark period-a system that taught that man lived upon the exterior surface of the earth, with the planets and stars millions of miles distant. The sun was a great ball hundreds of thousands of miles in diameter—a giant orb swinging in infinite

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space. The scientists of that time I found to be in ignorance of any laws by which such a world could be maintained. Could I not find the laws? Shall I not succeed where they failed? The mental vibrations in this age of the world are not of that quality capable of enduring the intense vibrations of truth in its wholeness, and I soon fell into an abnormal mental vortex. When that came there was a whirling of worlds, and the scenes seemed real. It seemed to me to be a most sublime conception! A creation without end as to space, if it were possible, would surpass contemplation! This I at times knew was the opposite of truth, but it had a fascination,—a charm about it that I could not resist. There seemed to be a monotony in the world—the long period of universal day in contrast with the alternations of light and darkness on a whirling globe did not seem as it did formerly. I loved to see the setting sun, the intervening twilight, and the growing shades of night. Did I think it was true? I cannot tell, but I was in its

"The truth that God is man is demonstrated by the actual evolution of life itself. I took its antithet and looked into the crystal and tourmaline. I saw the conception of the dark age, that God was the soul of the gigantic universe, a God that is infinite, omnipresent, omnipotent; he was the power that moved the giant orbs in their courses, a power that filled the worlds among the distant stars of the Milky Way and the nebule beyond. It was magnificent and sublime! Did I believe it was true? I could not doubt the science of Cellular life—I knew it to be true. I turned from the crystal, resolving to forget the views, and for several weeks I engaged my attention more devotedly to my work; but the feeling of monotony would seize me, and I could only find diversion and a stimulus by reviewing the fallacious concepts of the past. I had become intoxicated by fallacy. I was impressed to make the claim to a great discovery. I found that I might harmonize known science with my new concepts! If there were such a universe on the outside, there was such a deity to control it! Was knowledge to increase beyond the science of the cell in which we live? Why should it not be in the order of the evolution of science?

"I was subjected continually to this temptation. When I consider the source of what I saw, I knew there was nothing in the crystal; I knew there were no such

conditions of humanity in the world today that I could see, nor no such a universe manifest to my tangible senses, and I knew that we were living in a cell, and that this is the Golden Age, the life of which is evolved from the discovery of Life and Truth at the beginning. What had I seen? I had seen myself subjectively; or rather, there seemed to be two of me! I awoke to the discovery that the darkness, the fallacious concept, was in my own mind. I had reversed the order of thought and of reason, and through it had reached the conclusion that Truth was discovered by the law of antithesis, resulting in the convergence of entities of life in the mind of the discoverer. I had involved the entities of fallacy in accordance with the same law; and these entities have subdued the forces of truth in me. I know what I am! I have analyzed my own blood, and have seen my own star; in the crystal I have seen my own interior as the darkness of the past. You have revealed nothing to me; I have revealed myself to you! There is a war in my mind. Your analysis of my condition is correct. At times I feel impelled to proclaim myself as the greatest discoverer in all the history of the world! and even now I feel that I am being overpowered, as I have scores of times, when I shut myself up in my room, as you know! I am aging and withering, with immortal life and longevity about me! I am paying the penalty for a false ambition, and I have experienced a false satisfaction! But have I? my views may be right! I see the powers of the outside worlds closing around me; it is either to fight me or to be my defense, and I will live, by your help or by—by—usurpation of the throne of life itself!"

"It shall be by my help," I exclaimed, as I sprang

"It shall be by my help," I exclaimed, as I sprang toward him. With a powerful exertion of the will I sent to him a voltage of mental energy that pierced his physical environ. I saw the pitchy darkness closing about his ego. I laid hold on it, and expelled the rapidly contracting and formulating mass. It materialized at our feet, a cringing demon, the concretion of fallacy and of death, writhing in the agonies of defeat! I commanded it to depart; it began to dematerialize, and soon became a nebulous mass, out of which developed the fallacious forms of the ancient astronomy, pressing out and out into space with its revolving orbs, with the reflex impression of the corresponding god of infinite nothingness, until it was no more! Sanguina had begun to live

again.

### In the Editorial Perspective.

HE climax of modern theology has been reached in the declaration of the belief that all animals have souls and are immortal. This has been announced by Dr. Sprecher, of Cleveland, O., and a dozen Chicago preachers discuss the subject after him, with similar conclusions. They agree with him when he says: "I believe that the soul and life are special creations. I do not believe that God will destroy them. All animals are immortal." We have often heard of "cat heaven," and we think some of these ministers have found it! This conclusion is logical from their standpoint, for Solomon says there is no difference between man and the animal; and according to the recent interpretations they should not fail to perform funeral rites over the dead brother cats, hogs, lions, calves, etc. But wouldn't there be a lot mourning about the butcher-shops, though? If Dr. Sprecher wants to know anything about the animal kingdom, Koreshan Science can satisfy all his inquiries. The animal kingdom is one of the strata of existence through which life must evolve in its progression, as well as in its retrogression.

Neither men nor animals are immortal; "God alone has immortality." Theologians do not know what immortality is. We will give \$100 to any orthodox clergyman in the world who will scientifically explain what immortality is, or even its antithetical condition, mortality,—the condition the clergymen are in now.

Spiritists are becoming exercised over the fact that the phenomena they have observed have really not revealed, but rather increased mystery. A writer in an exchange asks, "What are the so called spirits? Are they spirit, matter, ether, mind, force, fluidmas, or what else? The spirits apparently do not know, therefore we must find out ourselves. When we know what water is, or sand, or any other substance, then we also know what the spirits are; therefore, we can make this investigation outside of the seance room. For the present I want to insist on but one point of logic: That whatever the condition, organization, etc., of the 'spirits' may be, their bodies (for such they have) belong to the general worldstuff, whatever that be."

Surely, these are definite conclusions after fifty years of observation! Koreshan Science contains the solution to all mystery of spirit phenomena. The spirit world is in humanity, not outside of it, in the atmosphere or in ether. Every thought is a spiritual entity. Humanity is the pediment of all spiritual being, and constitutes the groundwork of all evolution and progress of spirit life.

The conclusion of Dr. Schlatter, who excised a human stomach at Zurich, is, that the stomach is not a vital organ, and that digestion takes place in other divisions of the alimentary canal. Koreshan Science teaches that there are seven divisions of the alimentary canal, having seven distinct functions of digestion and assimilation. These divisions correspond to the seven planetary divisions in the shell of the earth, where revolve the seven planetary discs. Koreshan Science reveals a complete system of correspondence existing between the human organism and the macrocosmic universe. The Bible frequently contains the expression, "the bowels of the earth." In Koreshan Science this has a scientific meaning; from the standpoint of the old astronomy it would be nonsense.

Would it not be a terrible thing if all the street-cars in the world were open cars during the winter? It would be outrageous! The people would rise in open rebellion and demand closed cars, with heating apparatus and plenty of fuel. Patrons use cars for the purpose of rapid transit, and do not ride on the cars all the time, but while they do they want it comfortable. What do you think of a corporation that will subject its motormen to merciless blasts of storm and sleet sixteen hours per day, in the northern cities? One half of the motormen and conductors in the great city of Chicago have to endure such hardships, while the street-car magnates pocket the millions, and refuse to protect their employees by vestibules.

We do not think much of Schenk's world-startling "secret" of sex, for the reason that his theory is founded on assumption. He knows nothing about the laws of mind, and does not claim to. He assumes that the greater number of blood corpuscles in the male or female has all there is to do with determining the gender of the offspring. He has made some very meagre experiments, and has arrived at some very crude conclusions; he has discovered nothing, and after all that has been said about his "discovery," he cannot scientifically explain a single law of generation, nor put his finger on a single key to the solution of the "mystery."

We see a few writers are endeavoring to explain the nature of Jesus the Christ, and to reveal the mystery of his conception and birth. They are about a quarter of a century behind the times; the problem has been solved. The difference between the genealogies in Matthew and Luke are irreconcilable on the basis of popular conceptions. Joseph was the father of Jesus; two lines of life focalized in Joseph, and another came through John the Baptist. The process of Jesus' conception and birth was that of parthenogenesis. Koreshan Science demonstrates the law by tangible evidences in the natural kingdoms of the world.

Dr. Heber Newton is desiring a new religion for the world but is not able to originate one for them, and yet he would like to dictate what kind of a religion it should be! He thinks it should be a general mixture of every "ism" under the sun. He takes kindly to the signs of the times as indicating that the world is looking for something new. No, it is not that; they are not looking for anything. They are amazed at the preachers, who are just awaking to the fact that they really do not know

anything about anything, and are ashamed to confess it—they do not know what to do about it!

Students starved under the shadow of the Chicago University! President Harper says that "of the five deaths in the University during five years, three have been caused by starvation." Ambition, pride, and carelessness have conspired to cause the death of the students referred to, while millions of dollars are spent to maintain the institution. If these students had died in a Koreshan institution, it would have created a wave of sensation all over the country through the daily press. As it is, the faculty simply discuss the best means of preventing their students from graduating in the shroud!

The Illinois legislature has convened for seven weeks now, at an expense of about \$60,000, and that august body has done nothing. Of course the voters can say nothing, for they put the members there, and nobody will listen to objections from anybody else, and so what is the use of saying anything about it? The usual cry is, Vote for better men! Where are they to be found? Best way out of it is not to vote for them at all. Some states can get along very well without a legislature—a quiet state of mind, for instance.

The doctors have made such a trouble about typhus germs in drinking water, and have scared whole cities into building filters at enormous expense, to strain out the microbes while they swallowed worse things. It is now decided by medical authority that typhus germs cannot live in water, but in the air. Next thing there will be a law compelling everybody who wants to keep well, to wear an air filter over his face!

It is said that McKinley's speech has strengthened the foreign market. Where is the effect first felt? Admitted to be "in the stock exchange, where it imparted increased buoyancy to all American securities." He has made more definite promises to the money power, that's all. There is nothing he could say of the workingman that would strengthen the markets of the world; his speeches are all for the other class!

It has been estimated that the people of Chicago eat 118 acres of pie every year. It might induce some interest now to make a calculation of the size of the box that would contain all the money wasted on Chicago officials in one year, and the size of the barrel that would go all around the whiskey consumed within the city limits in the same time.

When the heated controversy between astronomers concerning the conclusion of Prof. Young that he had overthrown Lockyer's theory about the composition of the sun, is settled, somebody will be left out in the cold. We can make it warm for anybody, though!

Dr. Smith, Franklin Station, N. J., claims to have dis covered the secret of longevity. He is one hundred and twenty-two years of age, and daily wades Lawrence brook, which he designates as the "fountain of youth."

Police were recently called into a London church to settle a difficulty between the clergyman and members on a subject of ritualism. Other prayers were of no avail; the police force was tangible and immediate!

Wm. K. Vanderbilt is now called the "new king of the railroad world." The wealth of millions pours into the vaults of such men. They are kings indeed; legislatures and senates bow down to them.

Geographers say that Chicago is in the state of Illinois, but on our map it is in the state of chaos!

### Quiet Talks with the Editors of our Exchanges.

EVER NOTICE men who take no special interest in anything? It is very evident that such people do not think; they do not seem to have any definite ideas about anything-it is because they do not know how to reach conclusions. If everybody knew kow to reach conclusions—true conclusions, nobody would be ignorant! One of the first prerequisites to conclusions is interest. A man who is interested in a subject is having his attention directed to certain propositions concerning a cause or effect. The greater number of things a man is interested in, the greater his mental activity—the wider awake he is. Editors are always endeavoring to awaken people to the consideration of their ideas. They can clearly see that most people are not thinking as they should, because it is not shown in their daily life, for a man who thinks will always manifest some evidence of his mental activity. The man who is making the most rapid progress in lines of thought is considering the greatest number of things from the correct standpoint; he has consequently formed the greatest number of correct conclusions. Of course, you know what your experience has been in these lines-you are acquainted with your field of observation. You size up your readers from your standpoint. You feel able to criticise the conclusions of those who have given a subject less attention than you have. We are acquainted with our field of observation. Our critical attention is necessarily turned toward the reform press of the world. If it should be admitted that truth has actually been discovered, it would be right to conclude that the discoverer would know wherein he is right, and where others are wrong. It would resolve itself into a rational conclusion that others were left behind! We find difficulties and questions in the way of your theories which you have not answered, and have not claimed to be able to answer, and they are directly related to the subjects you are handling in your paper, too. You think about your conclusions sometimes, and you find yourselves confronted by difficulties you cannot overcome and by problems you cannot solve. It is because you do not know how to reach the correct conclusions. There is a science to it; when the key is discovered, correct conclusions are inevitable. We cover more ground than you do. The Koreshan System involves more than yours, and we can supply your missing links.

You would not think much of a man who would start to construct the largest building in the world without having his plans and specifications complete. Suppose a hundred men were to work on the same building, each having a different plan. What kind of a building would it be? The worst kind of a botch you can imagine! Some reform papers are hammering away without any definite plan—all working at the same thing, they think. Do you think that such workmen can make a good job of it? We will compare our plans with yours—we have the pattern of the universe. The universe is a fact, and everything in it is related to the whole. What is your plan founded on?

There is a great deal of difference between knowing a thing and guessing at it; there is a difference in the feeling of it, also. What would you think of a carpenter who guesses at his measurementscan he make the parts of his structure fit? Take two numbers for multiplication, for instance, and guess at the product. Now apply the principles of multiplication, and you get the correct result. A guess is never correct; only the true process of reasoning from a known premise will ultimate in the true conclusion. Every problem must be worked out just as definitely and absolutely, whether concerning social economy, science or religion.

Moses had to have a pattern by which to construct a tabernacle of skins for his people, and by which to form the code of laws he delivered to Israel. Do you not suppose that some extraordinary intelligence is required to frame the Constitution of the Government of the Golden Age? Are you able to do it?

THE FLAMING SWORD is like a diamond—it reflects light in all directions. Truth is the great diamond, and THE FLAMING SWORD pictures it in its various aspects.

### As Editors See Us.

#### The Flaming Sword and Scientific Reform.

THE FLAMING SWORD, whose publisher has discovered the science of immortality, lies before us. It is about time that some one was making such a discovery, for the subject has certainly been terribly bungled heretofore by almost everybody who has attempted to expound it. Those poor people who through the unhappy experience of starvation have thorougly learned the process of ethereal treatment of substantial appetite, will welcome the discoverer of scientific immortality. He explains the process as follows:

The conarium of the brain (the pineal gland) will be extirpated, thereby changing the circulation of the blood so that the blood will become white, with air circulating in the arteries and water in the veins, and instead of the serum of the ventricles passing down through the glandula vitainto the circular sinus and thence to the heart, there will be a suction of the vascular system from the body through the glandula vita upward.

The hunger-stricken will recognize this as a statement of their condition that they have long suspected, but did not know how to express. If anyone feels able to dispute the above, they are urged to try conclusions with the wielder of THE FLAMING Sword. A few might be disposed to flout the term of 'crank' at his head, but we like him because, aside from his dogmatism on the subject of immortality, he is a friend of scientific living for us here upon earth. It is significant that from all quarters there is coming the demand for reform of the existing wretched conditions of things. aim seems to be shaping in the minds of men of most diversified intellects. By whatever name they recognize this spirit, it is surely conclusive that such a spirit is here and doing its work of preparation for a great nati, O. change .- Self-Reliance, Cincin-

#### Can't Disprove Koreshan Astronomy.

THE FLAMING SWORD sends a marked article offering \$1000, if we will publish a scientific refutation of the Koreshan Cosmogony. We are not a taker; but possibly some of our learned readers would like to pick up the glove and wad. If so, they can have the use of our columns. The Komaintains that our reshan Cosmogony earth is a hollow globe, and that all its inhabitants, with sun, moon, and stars, are on the inside of it; that the refraction of a concave atmosphere causes the sun to appear to sink below the horizon when it sets, and to rise above the horizon when it rises. While we do not subscribe to the theory, we have played solitaire by thinking on both sides of the subject for several years since we became acquainted with the theory, always with the result that the Koreshan advocate within us answered every argument the Copernican man advanced. We are not up in Astronomy. We can make some of the simplest calculations, such as eclipses, etc., but we confess that if Bro. Teed is wrong, we can't prove it. But let him tackle us on any article of our religious faith, and he will find us ready, orally, not through our paper, to give him a reason of the hope that is within us, and maintain At the same time we can extend the right hand of fellowship to Bro. Teed or any other person, whether saint or sinner.

—The Liberator, Norton, Kansas.

#### Enjoys the Reading of the Sword.

THE FLAMING SWORD is a first-class weekly. We enjoy the reading of it because its editor is a man of convictions, not because we believe in the very strange doctrine he advances. Bro. Teed, either the concare Earth or the Annular Theory is a humbug. What kind of a bug is the new Geodesy? Those who wish to know where they are, in this little universe, and how wofully man has been misled all along the centuries, can find out by sending one dollar to C. R. Teed, 6308 Wentworth ave., Chicago, Ill.—The Annular World, Pasadena, Cal.

#### Trying to Originate a New Cosmology.

Dr. Teed and Prof. Morrow claim that the earth is a hollow sphere, and that we live inside it on the concave surface. Earth's surface is concave in places. Bro, Ferguson thinks it is rather flat, with dips and swells. So it is longitudinally. Prof. Vail and the astronomers are sure it is a globe. Partly right, gentlemen; it is rounded latitudinally. Oblong, cylindrical, tapers some. Read the next Cyster and see why Earth is a thing of beauty and a joy forever.—The Cyster Deshler, O.

Interrogation Points and Encouraging Words.

A teacher of the people who, in his philosophic and scientific investigations and researches, finds old and sacred things false and erroneous, and persists in using terms and phrases that are looked upon as true and sacred, is doing so at the risk of truth and justice, and at the same time will fail to extricate those whom it was intended to help and succor. Truth needs no Scripture proof nor old effete terms and phrases to explain it. The ignorant and the superstitious will never comprehend nor understand it except in the same old way. If you will drop the Scriptures as a weapon of defense and stand squarely upon the eternal now, it would be better, and result in more lasting good and betterment to the race. As to the Koreshan System of Cosmogony, I do not affirm nor deny; I am more interested in getting people away from the curse of religion, so they can become thinkers, mentally free and independent.

When Lucie Page Borden, in her concluding remarks in last week's SWORD (January 21) says she "Would be ungrateful did she not render a tribute of praise to that party under whose auspices the long-desired era of national prosperity has dawned at last, that party dear to every true American heart, whose proudest boast must ever be that it never violated a principle, nor proved itself unfaithful to a pledge,"—I take it that she means the Republican party. If she means what she says, and these are her honest convictions, she must be as blind as a bat and as deaf as an adder, or is a bundle of steel-ribbed prejudices. Good Lord (if there is one) deliver us from such dense perverseness and bigotry! She ought to write for a plutocratic journal.—E. P. H., Brodhead, Wis.

We note what you say regarding the use of some words in the English language. In the first place, we know that language is legitimate and has developed in accordance with law, and we should feel somewhat bound if we were compelled to limit our vocabulary by the rejection of words that people do not understand, or words that have been in use a few thousand years! It is a fact that there is a sun; it is also a fact that the astronomers of the world do not understand anything about the sun. If we arrive at correct conclusions concerning the sun from a demonstrated premise, shall we abolish the name of the sun, because we have the knowledge of what it is? Shall we change the name of the earth because the scientists of the world entertain fallacious conceptions concerning it? In lines of astronomy, do you want to get away from the universe, because the world does not understand it? We should not endeavor to get away from the facts of our existence nor the facts concerning the cause or purpose of our existence, because fallacies are taught concerning them! Fallacy is fallacy by virtue of the fact that it is the opposite of truth; fallacy is truth perverted, and the battle be-

tween truth and fallacy is over the facts of existence. If we have truth and can demonstrate it, it is left for us to determine what methods shall be employed to convey that truth to the world; for how should it chance that those who do not comprehend the truth, should be able to point us to the correct methods? We use words according to their meaning; and their meaning can be determined scientifically. It is not our fault if the people have fallacious concepts concerning the meaning of the simplest words in the English language. We are not responsible for all the ghosts that have originated in the minds of the ignorant concerning the words God, creation, universe, life, death, matter, energy, and other forms of expres-There are hundreds of people who are able to comprehend the Koreshan System from our present methods of presentation. Is it because of your difficulty of comprehension, or that of others, that you make the suggestions as quoted above? (2) We cannot understand how you failed to see the point in Lucie Page Borden's article to which you refer. Please read the same again carefully, and then look at your quotation of it, and see if you have emphasized the proper words. Ever study rhetoric? There are such styles as irony, sarcasm, etc. The entire article to which you refer is full of irony and sarcasm. Had you been wider awake at the time you read it, you would have perceived that our excellent contributor is at least as wide awake as her critic! We think it would be a good thing if you would investigate our System further. After you understand what we are "driving at," can come in with criticisms with a little assurance of hitting the mark. You have made only random shots, so far! We are fair; our remarks are less caustic than your criticisms. Come again.

- (1) If the conjunction of the ecliptic and equator will do away with day and night, summer and winter, will there remain any natural time indicator? (2) Will this world cataclysm appear simultaneously with the coming of the sons of God, or not until the full restitution in a future fruition? (3) If the sun, moon, and stars disappear, on what signs and seasons will the calculation of the times of bio-astrological propagation depend? (4) Will the earth's surface become level, and the sea disappear? (5) To what extent will virginal propagation take place, and when?—M. G. W., Terre Hill, Pa.
- (1) When the ecliptic and equator become coincidental, an annulus of light will appear, and there will be continuous day. The solar annulus or belt in the heavens, will not possess the same degree of light all around, but will have a brilliant portion which will indicate the length of day just the same as the sun does at the present time by its diurnal revolution. Extremes of heat and cold will not accompany the changes of the seasons as now. In the absence of these extremes, the changes will be recognized in the manifestation of other forces of the mineral and

vegetable kingdoms. (2) The remarkable changes referred to above, will take place at the same time that the corresponding changes take place in humanity. The solar and lunar spheres will become one at the time of the great Theo-anthropostic conjunction. (3) The stars will not cease to exist because invisible to eyes such as men have today. In the application of the science of astro-biology, the position of the stars, with reference to the solar annulus, will be ascertained through a method of scientific perception. We can see stars at the present time, during the day, by excluding all light except through an aperture;-looking up through the mouth of a well, for instance. Then, it will be through the generation of a higher quality of mental energy, through the activities of a more interior set of brain cells. (4) The earth's surface will not become smooth during any age of the world, and the oceans will continue the same as now. The words, "There shall be no more sea," refer to the sea of humanity. "The waters which though sawest \* \* are peoples, and multitudes, and nations, and tongues." The union of oxygen and hydrogen produces waters of the sea; in the anthropostic world, the union of mental substances produces offspring. The process of generation of offspring ceases with those who enter into life, and hence with them "there shall be no more sea"-no more propagation on the natural plane. The sea which shall give up its dead, is the sea of mortal humanity; it yields up its dead in the resurrection or attainment of immortal life. (5) Virginal propagation will take place in the decline of the ages to come. The result of this process of generation will be men on the natural plane—not on the arch-natural. The sons of God will appear on the arch-natural plane. Virginal propagation will belong to that order of humanity between the mortal humanity and the plane of the sons of God. Hundreds of thousands will then be produced by parthenogenesis.

H. E. H., Lancaster, Pa.—Answers to your questions will appear in our issue of February 11, from the pen of the Founder of the System.

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### The Flaming Sword Warmly Welcomed.

I have seen several copies of your paper, and am much impressed with what I have read concerning the Koreshan System. As I know little or nothing concerning the science of astronomy, I am utterly unable to demonstrate to my mind the truth or falsity of your startling assertions. In fact, I can grasp nothing of what you essay to prove concerning the New Geodesy, the possibility of overcoming death, etc., except that your "Red-Hot Sword Thrusts" strike at the root of all orthodox scientific theories and religious beliefs. But if I cannot comprehend nor appreciate your scientific discoveries, I do admire and appreciate your clear, terse, vigorous English and the original and attractive style

in which you clothe your ideas and propositions. One cannot lay your paper aside after a thorough reading, without feeling the exhibitanting effect of the pure "well of English undefiled" with which one's mind has been refreshed.—H. E. H., Lancaster, Pa.

You say, "send us your encouraging words; ask your questions—sit right down and write us." Strange and impossible as it seemed at first, the Koreshan Concave Theory now appears quite reasonable, more so at least, than the convex. I do not understand particulars, but if the earth's surface is actually concave, then of course that settles the matter, and we are all in it—sun, moon, stars, and all. Diagrams are very helpful, very; that on cover of March, 1897, especially so. Give us more. \* Your plain but searching words in defense of common justice and common sense in this present life, ring clear, and I sympathize with you in the meagre consolation you seem to get in return. Go on!—G. J. B., Joplin, Mo.

While eagerly watching page 16 of THE FLAMING SWOBD, I form different pictures of the coming treat. I send one of them, which may be a suggestion. I would like to have the grand cycle explained. I would draw it on a large scale, and arrange it on a wall so that it could be made to revolve for observation. THE SWORD is one of the necessities of life to me.—M. G. W., Terre Hill, Pa.

Many thanks for your kindness; am always ready and willing to do anything possible to help along the good work. I must say a word for the weekly Sword; I like it much better, and I think it brings us closer together. I assure you that it is a most welcome visitor in our home. With best wishes for THE FLAMING SWORD and its interests.—Mrs. C. V. H., New Castle, Pa.

### Editor's Chat With Our Readers.

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People sometimes fail to do what they say they will. Earthquakes have been prophesied by people who did not know how to make them; inevitable failure resulted. The great scientific (!) bomb that was to be hurled against the Koreshan Astronomy by the Rev. Dr. Utter, of Denver, proved to be just a "bum," as we said it would! He begins with slander and ends with it, sandwiching in exhibitions of his ignorance of science. A few of his conclusions are reviewed by Koresh in a letter to the Denver Post, which we publish in this issue, under the head of "The Science of the Solar Vortex and Evolution of Light." But for this little squall, thousands of people would have been in ignorance of the existence of the Koreshan System, who are now full of inquiry.

"The Discovery of Fallacy," by Astro-Vigilus, takes the reader forward to the Golden Age, the age of light when fallacy is unknown, and presents a view of the darkness of the Nineteenth Century. It is a bit of fiction illustrative of principles of scientific truth, the laws of synthesis, antithesis, and analysis. The vivid description of the discovery of fallacy by Sanguina, in his confession, will convey to the mind how Truth has been discovered. Study this scientific story; it will arouse a thousand thoughts, and you will appreciate it.

Transformation in page 16 of THE FLAMING SWORD, after a little. Some have tried to guess what it is, and others are thinking about it. You cannot overestimate it—it will do for you all that we have claimed for it, and more! The more you look for it, the greater your curiosity will become, and the more you will appreciate it when the transformation is made. It will be a greater transformation than has been manifest on any other page of THE SWORD.

You like puzzles sometimes for a diversion; you like a mystery occasionally, also. Look carefully for the point of mystery in the article by Lucie Page Borden in next issue; it is written in a style that is easily read, and you will like it. This week the article, "The Anti-Semitic Movement" by the same writer, gives a review of the Dreyfus case, and points out some facts of racial hatred—very consistent with the popular doctrine of the brotherhood of man.

The "Sword Thrusts" by Koresh in this number, puncture the pneumatic tires of a number of cycle hobbies ridden by men who do not know where they are going! The Sword Thrusts will continue to puncture everything that is inflated, and will destroy the world's great air-castles.

Next week's FLAMING SWORD will be full of interest.

### Miscellaneous Notes.

Wednesday, Jan. 26.—U. S. officials endeavor to excuse trip of war vessel Maine to Havana; Republican administration full of cowardice.—\$1,500,000 fire in East St. Louis, Mo.—Cuban filibustering steamer Tille sinks off coast of R. I.; supposed to be work of a traitor.—Small race war at Natchez, Miss.—Snow storms in northwest impede traffic of all kinds.—More cotton mill employes-strike in R. I.—Senate discusses postal savings banks.—War over nude statuary at Detroit, Mich.—Socialist members of Belgian Chamber of Deputies barred at point of bayonet.

Thursday.—McKinley declares for gold.

Gage favors postal savings banks.—
Earthquake shocks felt in Arkansas.—
Chief of Police Kipley makes a sorry dense before Senatorial Lexow Committee at Chicago.—Prohibitionists meet at Cincinnati.—Illinois Manufacturers Association meets at Chicago.—Telephone war between Mutual and Bell telephone companies in Iowa.—Iowa favors uniform schoolbook system.

Friday.—Senators who belong to sugar trusts fight Hawaiian annexation.—Five masked men rob a dinner party in Chicago.—McKinley joins in a banquet of millionaires at New York City.—20,000 hungry men raid big Denver barbecue, break down tables, and consume the roast beef, elk, deer, sheep, and opossum, 4,000 loaves of bread, 2,000 gallons of coffee and 400 kegs of beer.—Turkey uneasy over Bulgaria.—

25,000 striking English engineers in favor of accepting employers' terms.—Alarm at Korea subsides.—Cuban insurgent Brigadier Aranguren assassinated by Spaniards at Tapasta, Cuba.—New Klondike laws in force.—Wheat goes up to \$1.05.

Saturday.—Alaskan steamer Corona sinks near mouth of Skeena river; no lives lost.
—Evidences of Hanna bribery in Ohio.—
Ohio mine owners refuse concessions to miners and operators.—Wheat reaches \$1.10.—47 senators in favor of Teller's silver resolution; only 32 oppose.—4 German sailors murdered by Chinese at Chee Foo, China.

Sunday.—Prof. von Holtz, of Chicago University, declares against Hawaiian annexation.—Baltimore inventor of submarine boat proposes to go to North pole under water.—England, France, and America in competition over Nicaraugus canal.—250,000 Americans reported ready to go to Klondike.—23 students suspended from Iowa City University for mischief.—Weyler will be sentenced to two months' imprisonment, and then pardoned.—New Jersey jeweller proposes to make gold.—Plague riots in India.—War scares passing away.—Pet calf fad in Italy; dogs going out of fashion.—Unusually attractive and brilliant social events in Paris, costing hundreds of thousands of dollars.—Newspapers promise revolt in Sweden soon.—End of Dreyfus case in sight; Zola may not be tried.—Dr. Paoli, veteran Chicago physician, dies.

Monday.—Speaker Reed arranges to sidetrack Teller's silver resolution, despite senate majority.—Great Britain backs down, and gives Russia sway in China.— Leiter controls 15,000,000 bushels of wheat; millers compelled to use second grade wheat; bakers and consumers kick.—34 degrees below zero at New York City.—Consul Gen. Lee and officers of the Maine banquetted by Havana Yacht Club.

Tuesday.—Party lash compels Republican senators to vote for gold.—Chicago police magistrates to be placed on salary instead of on fees.—Blizzard raging in Michigan and Indiana.—Heavy storms in New England.—Luetgert case soon to end; Luetgert confident of acquittal.—Cuban insurgents defeat Spaniards at Converi and burn the town.—Mammoth paper combine formed in New York and proposes to control paper trade.

### Thoughts From the Reform Press.

~~~~~~~~\*\*\*\*\*\*

A Change is Coming!

This earth produces more than enough to make every human being comfortable and happy. There is ample material to build every family a commodious home; every man, woman, and child could be clothed in the very best of apparel, and the larder stored not only with the necessaries but the luxuries of life. There is no necessity that a single child should be barefooted and ragged, or that women should be forced to sell their honor for bread.

There are establishments in this country that have thousands upon thousands of dollars lying idle on their shelves; there are others that are stocked with unnumberd pairs of boots and shoes, others again loaded down with superabundance of provisions, a large quantity of which will necessarily deteriorate and go to waste. These have all been produced by labor, and the men whose skill has created them

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The Flaming Sword.

cannot afford to have a decent suit of clothes, a decent pair of shoes, or a decent meal. Back of this whole business stand the modern Shylocks who have succeeded in gobbling up everything in sight, and right well have they prospered in their endeavor to make the balance of mankind their slaves.

Reader, if an apologist of the present system seeks to defend such a monstrous inequality as this by the old argument that it is a wise and inscrutable Providence that has caused all, tell him to his face, he lies. It is because a class of robbers have appropriated to themselves that which another class has produced, that poverty is so prevalent and mankind so poor. Does any sane man or woman imagine that Providence created an earth of such boundless resources and unlimited opportunities, simply that a few designing knaves should appropriate it to their use, as a means of living in luxurious idleness, whilst the balance of mankind should toil in injustice and hunger in a debasing struggle for their daily bread? Out upon such logic! There is nothing wrong about our mother earth; she is able to provide amply for each and every one of her children; there is more than enough and to spare. Oh, that men only had brains! Oh, that men only would think!-Industrial Banner, London, Ont.

He Tells The Truth.

There is no such thing as an independent daily press. We are all slaves! You know it, and I know it. There is not one of you that dares express an honest opinion. I am paid \$150 per week for keeping honest opinions out of the paper I am connected with. The man who would be so foolish as to write honest opinions would soon be out on the street hunting for another job. The business of a journalist is to distort the truth; to lie outright; to pervert; to vilify; to fawn at the fee of Mammon, and to sell his country and his race for his daily We are the tools and vassals of rich bread. men behind the scenes. We are intellectual prostitutes, and our time, our talents, and our possibilities are all property of other men.—Confession of a New York Journalist.

A Poor Man's Liberty.

The liberties of a poor man are few indeed. He must not beg, he must not loiter, and he may not steal. Indeed, his liberty gives him the right to work if he can get employment, and to starve if he can't.
But let him be very careful how he conducts his untimely dissolution, or he will be punished. He must starve quietly and unobtrusively, and without fuss or hurry. Let him but try to accelerate the process by taking a dose of rat poison, or by a jump in the canal, and the consequences are severe. If his attempt is frustrated, he will be punished in this world; if his attempt is successful, he will be damned in the next .- London Clarion.

If the government can distribute letters, why can it not distribute wealth? If it can issue flat postage stamps, why not flat money? If it can own and manage vessels for war, why not for business? If it can build and attend to 1,312 lighthouses, why can't it build something on the land to prevent thousands of industrial citizens from being shipwrecked on the rocks of monopoly? If Congress can't answer these questions, let it shut up and go home, instead of insulting starving voters with debates on the tariff .- Coming Nation.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., FEBRUARY 11, 1898. A. K. 59.

Whole No. 272

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

The Destiny of Capital and Labor.

CAPITAL is the wealth accumulated directly, through the industry of the many and controlled by the few, and indirectly, through the rise of property occasioned by the various tendencies to aggregation or clustering of many people into urban districts and townships, including the combination of accumulated property into monopolies. This being a fair general statement of the law of wealth, it is at once observed that the only two sources of wealth are, first, the resources of natural creation; second, the industrial and economical development and employment of these through the various artificial means of their utilization.

A man or a combination of men may possess, by "legal" rights, a thousand acres of fertile land; its resource is unavailable until, through the application of labor, its wealth is artificially developed. The same is true of the richest mining districts. Suppose one thousand men, moved by the same impulse of necessity under the prevailing sentiment of the competitive system, should decide to form a colony and should seek some locality remote from civilization, for the purpose of utilizing a tract of land and its resources through industrial effort. A thousand acres of land are purchased for one dollar an acre, to be paid for from the products of its development by the application of art. These men are mechanics and farmers. They immediately set to work, crudely at first, to reduce the timber to its various uses, and to prepare the land for the production of its crops. They possess the common idea of competism, and they begin to exchange labor for labor. The first thing they institute is a system of labor exchange, by an equitable classification of labor and a corresponding equation of production.

As the colony progresses there is an increase of facility, while improvement supplies the means for improvement. Carpenters, blacksmiths, and machinists supply the mechanical work for the farmers, and receive their pay in the products of the farms. They are not altogether excluded from the outside world; as their facilities for the reduction of nature through art to the public demand increase, they are brought more and more in contact with remote resources, and having by industrial and economical methods produced more substance than they require, they facilitate the means of exchanging their products, not for the necessaries, but for what they conceive to be the greater comforts and luxuries of life. These people are aggregated from the common walks of modern civilization, and the effort is instituted mainly upon the basis of the competitive system of labor. The intensity of the principle of competism is reduced to the minimum, and the exchange is instituted upon the basis of a comparative equality.

The colony grows, and its wealth increases by virtue of industrial effort and economical use. It becomes more civilized and is more in contact with outside influences and facility. It ultimately becomes a wealthy town, its real estate valuable in proportion to its size and its facile relation to the markets of the world. Its original complexion fades away, and it is the ordinary competitive and commercial town of the times. However, its wealth, whatsoever its character, is the product of industry as applied to natural resource. This will be the inevitable result of every effort to exchange the products of labor founded upon the various phases of the competitive system in vogue throughout the world.

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It does not require argument to show that "labor," under the competitive system, is the exclusive source of that artificial creation called capital. While it is a readily demonstrable fact that labor is the creator of capital, it is equally remarkable that this creator of capital and its rightful owner, is not its possessor. Observe, if you will take the trouble to do a little thinking, which by the way is as difficult a task for some people as to exercise the muscles in the performance of use, the character of the drudgery performed by the menial in the accumulation of the hoarded millions of the monopolist. Men, women, and children (the children almost infants) compelled, from urgent and grim necessity, while starving and freezing, to earn their bread, while those by whom they are employed are living in luxury and affluence, from the veritable slavery of a tyrannous Christian (?) civilization. This system is endorsed, lauded, fostered, urged, and fought for by a Christianity as monopolistic, morbid, and cadaverous as any of the defunct paganisms of the world's history.

Think of a Christianity and a Christian civilization where millions suffer the degradations of the wage slave, wherein they are made veritable paupers; employee cringing abjectly to the employer, the wealth producer rushing to his field of tyranny, ten, fourteen, and eighteen hours a day, troubled and watchful in his sleep, agonizing in his wakeful solicitude and struggles for the illyprovided pittarce for his impoverished wife and pitiable and famishing children! This is not an imaginative and overdrawn romance. It is the open and unrestricted outlook of the field of common observation, where they who run may read. Behold a Christianityunder the guise of a Pharisaical pretense to an inherit. ance undefiled and that fadeth not away; a Christianity professing to adore the character and doctrines, and to sustain and uphold the life of the Son of God who cursed the competitive and pagan system of the world and overthrew its commercial tables and instituted a communistic church-now encouraging, sustaining, delving in the very system which the Christ of God unmercifully denounced.

The modern church has departed from its first love, and lives in violation of the principles of the Son of God and of his Christianity, then pure in its inauguration, but now prostituted through the avaricious greed of the polluted money worshiper, bondholder, and oppressor of the poor. Labor, under the tyranny of wage slavery, is systematically and legally robbed of its productions. Not only is this true, but, further, in a land of boasted liberty, where men possess the right to make the laws under which they live, these same men elevate to public office mercenary, political prestidigitateurs, who first sell themselves to the devil and then sell the people, their constituents, to the bondholders. There is a remedy for this great evil, and the great salvation from its terrible and ignominious blight is within the reach of the poor in heart and poor in purse, though rich in purpose and fortitude.

Koreshanity offers the only relief. This resides primarily in the baptism of a chosen people into a re-

newal of the principles which actuated the Lord, his disciples, and the primitive church. This church, in the initiation of human fellowship at the beginning of the dispensation, embodied the principles of united life in a common fellowship, reducing individual possession to a universal and communistic treasury; for all who received the Holy Spirit sold their (individual) possessions and brought the price of the things they sold and laid it at the apostles' feet, and they had all things common. God never authorized any departure from this principle of the church and the purpose of the Almighty. The departure came with the introduction of the infernal and hell-born competitive system, through the union of the church with paganism; through the adultery of the Christian church with the abominable tendencies and methods of a degenerate race.

In the proposition of Koreshanity, which maintains that labor is a curse and should not exist, that all capital is the result of art devoted to the work of extracting from nature her riches, and accumulating, husbanding, and equitably distributing the products of industry, is found the principles which, when applied; will relieve the oppressed. It is the province of Koreshanity to usher in the great Sabbath of rest, to inaugurate the era of righteousness, and to co-ordinate the conspirations of harmony which shall mark the day of jubilee! This, Koreshanity will accomplish despite the futile efforts to thwart the purpose of the Almighty, who has under his watchful guardianship the divinelyappointed Koreshan System. We purpose to push forward the work of propaganda, and the more vehemently as the emissaries of the devil from the infernal pit are let loose to perform their dirty work of spitting in the face of Deity. It is our purpose to convert the poor and the rich, men, women, and children, and to convince them that money is useless except as it is devoted to the exaltation of the race and its liberation from the curse. It is our purpose to show to the world that the aggregation of a people who will apply the principles of industry, sobriety, economy, and united life, in the development of a commercial city, can defy the cormorants and vultures of monopoly. We are not after sluggards who cannot be converted to industrials and economists. We do not want people for their money, nor do we want those who cannot endure as great hardships for the good of humanity in future generations, as for the paltry gold which many seek at the risk of failure. destitution of families left at home, and of life itself.

If you will come to us believing in the pure principles of Koreshauity, with the hope of immortal life assured through your obedience to the science of life as set forth in our doctrines, we want you. We will take some of you to a new country where, under pioneer work and a sacrificing fellowship, there is the greatest opportunity to develop every phase of the purest civilization. We will develop every variety of industry. We will build our ships and establish our commerce. We will create our schools and rear our temples. We will cultivate and develop the love of art, music and Digitized by

oratory. We will cause to grow from the barren fields, where now roams the wild beast and dwells the Seminole, the most beautiful and magnificent city the world hasever seen, and which, when reared, will be the habita-

tion of God's righteous, and its property possessed in common. It will be the fulfilment of ancient prediction, and the heart of a system which shall ramify throughout the length and breadth of the land.

Lucid Answers to Pertinent Questions.

(1) If the orthodox science of astronomy is a deceptive fraud and fallacy, as you say it is, how can the eclipses of the sun and moon be foretold with accuracy by these generally accepted though false astronomical theories? (2) How can navigation be reduced to its present scientific accuracy through astronomical calculations that are based on the deception and fallacy of fraudulent theories, as you say of the orthodox science of astronomy? (3) What do you mean when you say, "None will be reincarnated (resurrected into immortality) but those in whom the divine seed was sown'? (4) Do you mean that only a select few will inherit immortality, while the vast majority of human beings will be spiritually annihilated—that there is no future state but for those who accept the propositions of Koreshanity? (5) If Christ was the Son of God, why did he not discover and teach the Koreshan System, if it is the only true system, instead of leaving it to Dr. Cyrus R. Teed to startle the world with the discovery, nearly 1900 years after his (Christ's) advent upon earth? (6) Do you mean to assert seriously that you have discovered the principles of life that will insure to man, while yet in the flesh, immortality; that without tasting physical death, this mortality can put on immortality? and that you and a few others who are in possession of this wonderful secret of immortal life will alone have eternal life while the rest of the human race will suffer eternal death?—H. E. H., Lancaster, Pa.

WE REFER you to the Koreshan literature for elaborate answers to this (1) inquiry, but will here reiterate that the calculation of eclipses and other phenomena does not depend upon any theory of astronomy. The sun, moon, and stars in their relations to one another, relative motions, and in their relations to any point on the earth's surface, are uniform, whether the earth be regarded convex, concave, or flat. Theories have no influence whatsoever upon phenomena and their observations. Astronomers observe facts and record them. They make their calculations from their tabulated records, not upon the basis of theories. If you will read astronomical works, you will find this statement to agree with their own enunciation of facts. Eclipses can be calculated regardless of any theory, for all theories have been hypothetical until the annunciation of Koreshan Astronomy, founded upon and grounded in absolute experiment. The so called Copernican system of astronomy is one of the gigantic frauds of the age, and this is not the worst of it;—the astronomers themselves tremble lest some man should arise to overthrow a superstructure positively known to have its foundation only in the random guess of a pigment disk of the medieval age.

(2) Navigation does not depend upon astronomical theories, but upon the facts of the relations of the heavens to the surface of the earth. The north star sustains a positive relation to every other star, and to any or all points on the surface of the earth. This is true, whether the theory be that of convexity, con-

cavity, or an extended plane. The same truth applies to both questions.

(3) Those who received the seed of life at the beginning of the age, come into the condition of the firstfruits at the end of the age. Those who rejected that seed—the Holy Spirit—then, are not passing through the process of regeneration from the Lord Christ, and consequently cannot awake at the termination of the age as the full fruit of the Tree of Life. Those who rejected the Holy Spirit when it was shed upon the world,—this was only done at the beginning of the age,—will be reincarnated in future generations, and will be baptized with another outpouring when they have sufficiently progressed to become receptive to it.

(4) There will be "a select few at the end of the dispensation" who will become the sons of God. This select few will be the product of the planting of the Lord in the race. These are the sons of God, that is, offspring of God, because they are the offspring of the Son of God who planted himself to bring them forth. There will be no spiritual annihilation. Spirits go into the spiritual world, live their career there, and return here to still further work out their experience. Those who were capable of receiving the Holy Spirit in the beginning of the Christian age, reached that possibility through ages of natural and spiritual life and experience. There is a future state for all men, but that state is not altogether in the spiritual world, it is partly in the natural world; but the final state is that of the sons of God, higher than the angels in heaven. The fruition of the age,-the ripening of the sons of God and the gathering of the fruit, will be accomplished through Koreshanity, because it is the ordained way of ushering in the kingdom of righteousness.

(5) The Lord Jesus taught for his age the things that could be comprehended by the people to whom he came as the Shepherd. It has taken this dispensation for the world to grow into the comprehension of the ultimate truth. Abraham, Moses, and the prophets taught for their times. If Moses was God, as he declares in Deuteronomy xxix: 6:"Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I am the Lord your God," then why did he leave it for Jesus to declare himself the bread of life, and to baptize the church with the Holy Ghost? If the Copernican system of astronomy be true, Why did not Jesus declare it true in his day, and not leave it for the Ptolemaic theory to last for a thousand years, and for Copernicus to startle the world with his gigantic guess, and also for the "higher critics" to overthrow the claims of Jesus, on the basis of the hypothesis of Copernicus?

(6) The offer of eternal salvation on the basis of Sonship, is proffered to the world. None will desire it genuinely, but those who are prepared for it. "To all that believe in his name gives he power to become the sons of God." Koreshanity teaches how this is to be

accomplished, for it is not only a question of the will, but of the intellect. This brings it into the domain and province of science. We are not cramming our doctrine down the throats of people, and we contend that no person is desired on the basis of hypnotism, as is so often charged against us. Hypnotism is sleep; we want people wide awake. No other class of people can grasp this great and marvelous system.

Sword Thrusts.

PROPHETIC declaration and all the signs of the times, with the corroborations of history, point to the unmistakable and inevitable conclusion that the end of the age is upon us. We are whirling into the great vortex of disruption. Kingdoms will be dissipated into nothingness. The old church will pass away with all its fallacies. The great Theocracy, with its God-ordained and crowned head, will extend its dominion throughout the world, and the King of kings and Lord of lords will reign in triumph. This, God hath promised and will speedily fulfil. There will be one state and one church conjoined in the bond of Deific unity. The union of church and state under the reign of the devil's competitive system would constitute an undesirable combination, hence the purpose of individualists to maintain the divorce of church and state. Church and state, wherein good and truth comprise the bond of a divine fellowship, where the church and state are God-ordained and governed by the King and Lord of creation, will become a unity, regardless of the influence of men opposed through ignorance to church and state unity.

Five children are incarcerated in dungeons for picking up the waste coal on the tracks of a millionaire railroad company. We gather the facts from the Pittsburgh Dispatch. The salient feature of this one sided exhibition of justice is that this company, if not guilty of paying the fathers of these children starvation wages, compelling them to gather the coal or their families to freeze to death, is guilty of amassing its immense fortune from the earnings of the men they employ, and through whose industry this wealth is created. This is one more lesson in the direction of what the masses of the people of our country may expect through the creation, regulation, and enforcement of our laws exclusively by the commercial and financial fiends into whose hands we are rapidly consigning our legislation.

A man's ability to accumulate wealth, to gain the greatest end of a financial transaction, depends upon his consummate hoggishness. The ability to torture men in the work-pit and to reduce them to the most meager pittance of what they create, while their earnings promote the opulence of those who tyrannize over them, is no guaranty that when elevated to a public trust the financial cormorant will devote his energies to the public good.

Universities, seminaries, and colleges inaugurated and conducted exclusively for the rich, placed as they are purposely beyond the reach of the common people, are not public benefactions. Institutions of the higher education, in the hands of a just government by the people and for the people, where the poor though intellectual may be cultured at the expense of the government, constitute a demand which will in the near future comprise one of the principal factors of public interest and progress.

Religion is merely a marriage. Every church constitutes the matrix in which the processes of generation progress. The declension of every church is one of the essential factors of progress from one age to another. There never will come a period when, at the end of a dispensation, there will not develop a new church for that age. The world could not exist without it.

Every higher stage of union between God and humanity is accomplished through the religion (tying again) of some principle of the Godhood to a more potentially developed principle of man. It is by successive stages of progression and retrogression that man advances toward and into his final unity with the Godhood of his origin.

Philanthropy in this age of the world implies the systematic and legal robbery of tens of thousands, and their reduction to and retention in poverty, that from the surplus millions, universities and colleges may be endowed for the education of the rich and the creation of other and more skilful public pirates.

No bond holding and banking combination instituted for the purpose of robbing the masses, whatsoever its ability to conduct great financial enterprises for corporate interests, is fit to be trusted with the liberties of a populace.

One of the greatest dangers is the control of our legislation by bondholders whose purpose is to subjugate the masses of the people by reducing them to wage and interest-paying slavery.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Truth Gains Momentum Through Resistance.

BY REV. E. M. CASTLE.

ROM the days when many of the disciples murmured, "This is a hard saying; who can hear it?" and walked no more with Jesus, down to the latest manifestation of mugwumpery in the field of American politics, the malcontent has been ever in evidence. With ability not sufficient for command, with egotism too great for compliance, he belongs to that class which Napoleon is credited with desiring to see killed off-which can neither lead nor obey. He possesses energy, but it is destructive, not constructive,—the energy of hate, not the energy of love. His force is employed to injure, if possible, the cause with which he has been identified. Attracted primarily through selfish motives, and finding that his ideal cannot be realized where other than his selfish interests must necessarily be the first consideration, the friendship which interest leads him to profess turns to open enmity—"so soon the false love turns to hate." And yet, though not a beneficent element, he serves a beneficent purpose, demonstrating the strength or weakness of the cause he assails, for which work his experience within the movement peculiarly fits him. Was it not Burke who said, that as they who wrestle with us strengthen our nerves and sharpen our wits, so our enemies are our helpers? There can be no doubt that the cause which can withstand the assaults of its own malcontents, endures, not because of successfully concealed weakness, but because of the germ of true power, developed at every point by the aid even of these very assaults.

As the storms that beat about the forest giant are essential factors in the development of its strength, so opposition develops the powers of the man or the cause that is destined for great achievement. As power is generated through resistance, that which needs resistance is an indespensable agent in the generation of the power essential to achievement. Not only did the long years of opposing circumstance give to the purpose of Columbus a greater firmness of fibre, but even after he set sail from Palos, his discipline continued. He grew keener in perception through the vigilance called forth by the activity of the traitor Matheous in fomenting discontentamong the sailors, and firmer in his positon through his efforts to withstand the repeated accusations of imposture brought against him by the murmuring crews, and stronger for positive leadership through his constant endeavor to encourage his men and counteract the negative influence of their apprehensions. Even the glory of his achievement shines the more brightly for the efforts of the perfidious Pinzon to rob him of it.

In view of this service inadvertently performed, the wise man readily forgives his enemies. Desiring no other development than that which accords with law, and knowing that all things contribute to this develop-

ment, either directly or through the reflex of their activities, he can love his enemies with that forbearance which seeks not revenge for injurious intention, but desires the true welfare even of them that hate him.

Through a comprehension of law and supreme determination responsive to its direction, Koreshanity is marked by a kind of tolerance which distinguishes it from all other efforts at social reconstruction. This tolerance is not of sin, but of the sinner; not a laxity of principle, but a forbearance toward those who are ignorant of principle, or unable to make true application, even toward those blinded by selfishness. Although uncompromisingly condemnatory of evil, yet in all love would it indicate to the evil doer the way to holiness, and even bestow upon him strength to walk therein. It would destroy the worker of iniquity by transforming him into the doer of righteousness; it would destroy its enemies by converting them into friends. This tolerance is exercised primarily toward those who identify themselves with the cause by becoming members of its communities. It has been said repeatedly that all efforts to found an ideal state have been and must be futile because of the impossibility of finding the quality of humanity essential to the construction of such a society. It is not possible to admit human beings and exclude human nature, and the quality of membership must determine the conditions within the society. If the weakness of other movements be in the failure to recognize this until experiment demonstrates the existence of a problem for which no solution is ready, the strength of Koreshanity lies in this very recognition and the ability to solve the problem. If one propose to build a structure for which a certain quality of material is indispensable, and have not that material nor the possibility of finding it in existence, his proposition is objected to on the ground of impracticability. But if the possibility of transmutation be admitted, that ground for objection vanishes.

The Philosopher's Stone is the rock upon which Koreshanity builds. The Unity is the crucible in which the transmutation of human nature is to be effected. Because of over exalted aspiration the idea sometimes finds lodgment that we delude ourselves with the belief that we are devoid of the characteristics of the ordinary human. Occasionally one has made the mistake of concluding, since our standard is perfection, that already we must have reached that state; and, joining us, has been bitterly disappointed,—for naturally one who could consider himself fitted to adorn a society of perfect beings would feel terribly out of place among mortals struggling to transform the evils which they recognize in themselves. It is this acknowledgment of the real state of humanity—begotten in sin and shapen in iniqual

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uity—together with the knowledge of the spirit to be infused that this corruptible may be changed to incorruption, and of the essential purifying process preliminary to this infusion of spirit, that distinguishes Koreshanity. Its aim is not the spurious attainment designated by theologians "Christian perfection," but it teaches

that man may and shall attain to the absolute integrity of the Godhead, through conjunction and final unity with God,—the atonement. The efforts at "exposure," made by those who, sometime professing faith, have renounced Koreshanity, can result only in a revelation of the sweet reasonableness of its doctrines, the supreme sanity of its methods.

The Destinies of Nations; A Diplomatic Mystery.

BY LUCIE PAGE BORDEN.

IT WAS a bleak day in midwinter. The river was ice-bound and the east wind cut like a knife. Whirling eddies of snow filled the air, a fringe of icicles hung from the roofs, and the arching branches of the fine old elms that bordered the quadrangle drooped under their frosty burden. A party of students came striding briskly across the college campus in the direction of Alworthy hall. Nearing the dormitory, they broke into a run as a sudden gust drove the blinding snow into their eyes and faces.

"I say, boys," said Thompson, whom the crowd followed, enticed by the agreeable warmth issuing from the door of his apartment as he flung it hospitably open, "this kind of a day's enough to make a man yearn for a tropical climate. Here's Egerton now, sighing for the far away isles of the sunny Pacific. How is it, old fellow, don't you wish you were sitting under a palm tree in your native country? Doesn't the protoplasm of your soul fairly ache from homesickness while these boreal blasts are raging? I'm going to apply for a government position on account of my health, as soon as the annexation treaty is signed."

"It isn't going to be signed," interposed a decided voice, before Egerton of Honolulu could answer. "This government has enough on its hands now, without saddling us with a lot of lepers and blacks to take care of. We are so charitable and so benevolent that we let the seum and offscouring of all the nations of the earth come swarming down upon us like grasshoppers ready to devour every green thing in the land, while decent American citizens starve. Not over 5 per cent of the population of Hawaii are white, and how do you think those half civilized Orientals whose great-grandfathers were cannibals, are going to assimilate our ideas and customs and institutions? Our national vitality is at too low an ebb to run the risk of blood poisoning."

"Come, Gale, don't make an ass of yourself. I'm sorry for your ignorance; it's simply colossal, as the inanity of your arguments testifies," interrupted Egerton, a tall, slender youth with blond hair and moustache, refined features and aristocratic bearing. "If you think the Hawaiians are anxious to leave the finest climate on God's earth for these howling blizzards, you are mightily mistaken. Their land is a good deal greener and more fertile than your New England rocks or your great American desert. As for the capacity of the natives, the property of the islands today is just thirtynine million dollars. Pretty good for half-civilized Ori-

entals! Shows they have some push and enterprise, doesn't it? Why, man, if the United States lets Hawaii slip through her fingers, she loses the most important military and commercial acquisition of the whole Pacific ocean."

"That's a fact, Egerton," chimed in Gay, one of the best read men of the Senior class, who prided himself on his lucid handling of current topics. "The English know a good thing when they see it, and if that treaty isn't ratified, Great Britain will capture Hawaii inside a year. The London Times said long ago: 'Whatever nation holds the Hawaiian Islands, holds the key to the North Pacific.' What does the key to the North Pacific unlock? The door to the commerce of fifty millions of people. Do you want to let England have that? Wouldn't it be the sheerest folly and the most unpardonable national blunder?"

Gale was eager to take the floor again, but was forestalled by Egerton, who launched into a brilliant panegyric upon his native islands, expatiated on the advantages accruing from the possession of such a valuable market for our productions, and ended by declaring in a fine rhetorical flight, that Providence itself had plainly stationed little Hawaii as an ocean sentinel to guard the western coast line of America and protect her flag upon the seas. Egerton was a good orator and a popular man. His remarks were greeted with enthusiasm and cries of "'Rah for Egerton! 'Rah for annexation! 'Rah for everybody!"

Gale, who was a thin, wiry fellow with a keenly intellectual face, dark, restless eyes, and a satirical smile, bided his time until the commotion had subsided and then remarked dryly:

"It's all very well to prate about national interests, a lot of cheap patriotic rant gotten up by the newspapers to impose on the public. Everybody knows that for all practical purposes, the islands are at our disposal for coaling and military stations, so long as the relations between us continue friendly. The fact is, the annexation treaty is an iniquitous scheme on the part of the Sugar Trust to foist its obligations upon the United States government. Self-interest rules the world and decides all great issues. I mean the interests of private individuals and corporations. It lies back of all international dealings. The merits of a question have little bearing upon its decision, and the good of the many must yield to the avarice of the few. Here is your honorable President (turning to Egerton) who has come on

a diplomatic errand ostensibly to promote the interests of his people, but it is an open secret that he's bought and sold to the sugar men. He's working for himself, just give him another motive powerful enough to offset the money that annexation means to him, and he'd pull right against the treaty and let the good of his people go to the dogs. The Senate's debating the matter, but it looks a little doubtful for the annexation party. They must have sixty votes, and they find they can only count on fifty-eight, and some of them not dead sure. It's the critical moment, and only needs the force of a strong will backed up by plenty of ducats to turn the scale either way. President Dole's arrival in Washington is expected to settle it. I'd like to give him a counter suggestion, show him that his interests point in another direction—you'd soon see him tack about and change his colors.'

"You couldn't do it," said Egerton warmly. "I know Dole; he and my father were chums. You're way off about the sugar dealers, and such reports of the President are outrageous and insulting."

"I'm arguing on general principles from my knowledge of human nature, and Dole's just like other men," returned Gale coolly. "I'll bet you two to one, if you like to gamble to that extent on your faith in the worthy gentleman, that I'll induce him to alter his tactics within three days."

"Done!" cried Egerton before the words were well out of Gale's lips. "Boys, you hear the bet. Gale has kindly consented to act as the arbiter of my nation's destiny. How it would tremble could it know upon whose all-powerful nod its fate depends!"

A bell rang and the students filed hastily out with groans and shouts of derision at Gale's assurance.

"What a fool you are, Gale!" said Thompson candidly as he closed the door behind that individual. "Egerton is rich, but you've no money to waste in that fashion."

"The destinies of nations are the sport of fools," remarked Gale sententiously. "I am in particular need of money at the present juncture and seize this opportunity to replenish my coffers in the easiest way."

So saying, Gale went off to ruminate. The situation stimulated rather than dismayed him; although keenly alive to the difficulties of his task, he liked to

cope with obstacles that wit and intelligence might vanquish; there was glory as well as money involved, and he was determined to win the wager. His first step, of course, was to acquaint himself with the personal history and characteristics of the President; his next to determine upon some motive powerful enough to sway the man diametrically opposite to his avowed principles and supposed interests. Thirdly, having fixed upon a motive, he must decide how it could best be brought to bear upon the subject of this psychological experiment. But the main difficulty was to discover a motive by which he could hope to influence a public official in the full gaze of a critical public, traveling as the guest of a foreign nation, on a delicate diplomatic mission and already thoroughly committed to a definite line of conduct. Such a motive must originate in self interestthat was the only known factor in the problem. After cogitating all night, Gale hit upon a plan that seemed feasible. With only three days for a limit, he deemed it advisable to carry on operations by telegraph. President Dole, then feasted and feted in the metropolis of the northwest, was to leave for Washington late that night after a state banquet. While this function was in progress, the first telegram was brought in. The President was visibly disturbed but controlled his agitation and enlightened no one as to the character of the message. The second telegram was delivered to him on the train four hours later, while the third and last was presented just as he was sitting down to his first breakfast in Washington, and apparently deprived him of all inclination for food. In fact, he ordered a carriage and drove post haste to the residence of a certain demagogue more than suspected of pulling the invisible wires that made the puppets of the sugar magnates dance at their bidding. The interview was long and stormy. Ten days later the Senate failed to ratify the treaty, and the annexation project was abandoned for the nonce.

Gale had won his bet, being able to prove to Egerton's chagrin that the mysterious telegrams had accomplished their purpose. International negotiations had been suspended through the wit of a stripling, and the foolish wager of a couple of students had decided the fate of a whole country! Upon such slender threads hang the destinies of nations. Now what was the motive to which Gale appealed? What was contained in the three telegrams?

In the Editorial Perspective.

REV. DR. UTTER, of Denver, looks longingly at the offer of \$1,000 made by the Founder of Koreshanity, for a proof that the earth rotates on its axis every twenty-four hours; he wishes the \$1,000 were placed where there were no strings tied to it. Of course, it would not be a good scheme to have too many strings to a fish when it is desirable to land him. Our \$1,000 will not bite at the bait of an orthodox clergyman—it has to be obtained in some other way than by hook and line. Pretty soon it will be a case of the fox and the grapes—when he cannot build a wall of facts high enough to reach the reward. At present he is concerned about the rising and setting of the sun

in the earth. In the first place, he admits that the world is inhabited, but he labors on the outside as yet; he preaches to people on the outside; we think there is nothing out there! It is remarkable how advanced he is—he wants continual day in the great cell. Wait a little while, and it will obtain. The time is coming when there will be no night, and the whole concave earth will be illumined by the glorious solar annulus. We would like to ask the Rev. Dr., however, from the standpoint of the book he preaches from, how such a condition can ever obtain in the world on the basis of the delusion that we live on a whirliging! He is troubled about the point of the sunrise on September 22.

He does not see how the sun rises and sets due east and west in every part of the world when the sun is on the equator. We cannot help what he cannot see. A great many men we have known have had to begin to learn things they could not understand. Because he does not see how such is the case does not alter the fact; the conditions obtained even before we found out how it is! If the physical universe had to await its orders from the basis of comprehension of its laws by the modern clergy, it would never go, and we would now be in a dead hull. We will explain it all, after a little; in the meantime, we will quit the astronomical business if any man will successfully contradict and overthrow what we have already explained.

Ships do not sail simply because there is a breeze—the money power must be back of that. This is the secret of so many war ships sailing to China. The late commotion about China has been the result of a battle of money lenders. China is in hard straits financially, and somebody must supply the money; it now resolves itself into a question of a stupendous financial transaction for the purpose of gobbling up the Chinese empire, finally. England proposes to lend China \$60,000,000 at 4 per cent interest; John Bull is able to bid lower than others. The daily press, commenting on the proposition, says that this amount "can be obtained for 21/2 per cent, and China will be required to pay 4 per cent. This leaves a margin for a sinking fund and makes it a profitable transaction for the government, which can obtain full security for the payment of interest and principal by controlling revenues and other sources of taxation in China." It is said to be as brilliant a stroke of finance as the purchase of the Suez canal; it will certainly be as great a steal!

Government experts have been investigating the cause of poverty in the tenement districts of New York, and have reached the conclusion that the poor spend too much money for food. These experts enter into intricate calculations of how much nutriment is required per stomach, and find the expenditures far in excess of real necessity. The charge of waste is made against those who purchase a few delicacies per week. Now turn the search-light on the aristocratic districts and ascertain how many millions of dollars are wasted in luxuries, and then fix up a few menus for the millionaire! The poverty of the poor is due to the extravagance of the extravagant.

If reports are true, McKinley is about to be inveigled into another trap by Spain. The plan of autonomy having failed in Cuba, the plan of a joint protectorate is proposed. Of course the joint is to be between the United States and Spain. If such a plan were agreed to, this country would have to put a stop to all so called filibustering expeditions for Cuba, and moreover, would be forced to go to Cuba and break up the insurrection—the plan is merely a net in which to catch the great American nation. Sometimes the biggest nations are the biggest fools!

This is not an age of reason; it is an age of bigotry, blind_ness, and bluff. Known premise, correct logic, and true conclusions are things the masses are as afraid of as death; of these factors of reason, scientists themselves are ignorant. They constitute the great tripartite of Koreshan Science, its impregnable defense and fortress of aggression. Want, passion, and ambition generate impulses which control the poor, the sensualist, and the so called scientist, regardless of cause, karma, or consequences.

We have had the funny experience sometimes of having to show what the Copernican system of astronomy teaches before some objectors can comprehend what we are driving at. Of course it is interesting to show them through the old musty trumpery; it is a scientific diversion! But the time will come when we will not have to teach the old astronomy in order to get the opportunity of overthrowing it. It is going out of date now, and then we will have it all our own way.

Astronomers have a new fad now. It is the theory that the sun shrinks from cooling, and that the more it shrinks the hotter it gets! The only evidence that we can find about this shrinkage theory concocted to explain the source of the sun's heat, is the evidence that the real shrinkage is in the amount of common sense possessed by the so called scientific world! There can be nothing more palpably absurd than this new astronomical fad.

Aid for the slave engenders the hatred of their masters, and ultimately makes their condition worse than at first. The so called modern reforms are but so many efforts to aid the wage slave by those who are philanthropically inclined; they would cool the brow of the workingman in his thraldom, or temporarily quench his thirst. All this only enrages the power to whom he is enslaved. Abolish the power—abolish the millionaire!

We would advise all those who wish to disprove Koreshan Astronomy by going off into the *sky* to hunt for facts, that it would be a good deal *safer* to remain on solid ground. The earth's surface is solid enough to begin on; that is where we operate to disprove the theory of the earth's convexity. The surface is tangible, and will always tell the same story when put to the test.

The nations of the world are playing a game of chess. Movements are being made by England, Russia, France, Germany, and others. There will be trouble before the game reaches the climax, and the checkerboard will be rudely disturbed. The game cannot be finished scientifically. The game itself cannot settle the issue; only a revolution can do that.

The modern church, while pretending to save the world, simply throws the cloak of false piety about the man engaged in the hellish business of robbing his neighbor through the modern competitive system. The church shields the corrupt institutions of the church and state.

Years ago Germany refused the American hog; now the American apple is excluded on the ground that the fruit is full of vermin. It is simply a question of tariff, that's all—tariff retaliation worms.

We were recently asked, What is the "mark of the beast?" We replied in the correspondence department that it is money, but our reply was incomplete. We should have said, Mark Hanna.

The robber does not like to be photographed; he would muzzle the camera. The millionaire objects to it too; he muzzles the press and charges the editorial camera with false films.

Everything in the universe has its antithet. John saw a "sea of glass mingled with fire." Today, all some men can see of glass mingled with fire is the whisky glass.

If the government of the United States were for the people, there would be no plutocracy; the wealth of the nation would belong to the people.

When wheat went up to \$1.10 it seems to have struck a grain elevator. At least it got Leiter while the price got heavier.

The political sewerage system empties into the great Congressional drainage canal.

When we have hard money we have hard times.

Quiet Talks with the Editors of our Exchanges.

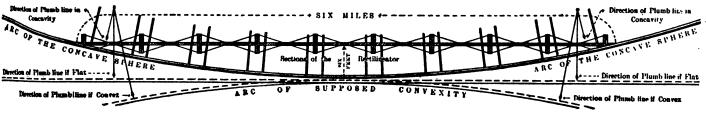
TRUE SCIENCE does not admit of any assumption. In the study of the universe we must take nothing for granted _all guesswork must be excluded. Our investigation will be futile if we do not begin at the right place. We must begin at the bottom, at the foundation of all knowledge and of all science. With a single premise and with logic, we can reach a number of true conclusions. Logic without a correct premise can lead no one to a conclusion that is true. The premise is all important. The foundation of all science is the knowledge of the character of the ultimate, outermost, material, and tangible expression of the intangible mind or cause. We must consider the character of the surface upon which we live before we can reach any conclusion of the shape of the thing we inhabit. If true to analogy, the world is a cell, constructed on the same principle that cells of human life are built; it has its central nucleus like a correct battery cell, like the brain

er the form of the earth. There is nothing complex about our proofs. The principle presented here is as simple as abc, and can be comprehended by a glance at the diagram on this page, a sketch of the plan of the greatest geodetic experiment of the nineteenth century. Its results force the conclusion that the earth is concave!

When a man clearly expresses himself he can be understood. His expressions convey to the mind certain impressions which form ideas more or less similar to the ideas conveyed. The physical universe is an expression of cause. The universe is nature, and is true. The purpose of cause and laws of existence are written in the material creation. The universe itself is the clothing of idea—it is the outermost and ultimate expression of its inherent life. It is the pediment of all higher and superior forms of life, and is consequently directly related to all the conditions upon which it depends. The world

endorse every word, because we have been clamoring for years to have the members of these fraternities adopt such a course. What do you say about the following? "I would have all professors in colleges, and all teachers in schools of every kind, including those in Sunday schools, agree that they would teach only what they knew, that they would not palm off guesses as demonstrated truth." "I would like to see all the editors of papers and magazines agree to print the truth and nothing but the truth, to avoid all slander, and to let the private affairs of the people alone."

It is said that the next thing to an idea is a question; it is equally true that the next thing to a question is an idea. We place ideas by the side of everybody's questions when the questions are placed by the side of our ideas. As long as there are people who have fallacious ideas, there cannot even be a true idea in the world that has not a question about it!



The only true method of determining the direction and ratio of the Earth's Curvature; Chord of Concave Arc meeting the Water's Surface.

cell, and its vitellus like the egg, with an environ or shell. All life is generated in a cell; this is universally true—there is no exception to the rule. The earth's surface curves if it is not flat; if it is not flat, which way does it curve, and at what ratio? With the eye alone it is impossible to determine—effects of visual perspective and foreshortening and atmospheric refractions make it impossible. We would have to know how we see before we could interpret what we saw. Men have supposed for a long time that we are living on the outside of a ball; if such were the case, its surface would be convex everywhere. If it is not convex, it is some other shape. There is but one method of absolute determination, and that method involves the application of the simplest geometrical principles—the relation of straight lines and curves. A straight line touching the outside of a circle is tangent at one point only; on the inside of the circle it would be a chord of arc. The Founder of Koreshanity was the first to announce the possibility of such a test. All the boasted science of the world has overlooked so simple a problem, and has failed to discov-

is tangible. It is the only really infallible expression of the character of the Almighty. If you could read it, you could read the laws of form and of organization; you could, in fact, read the mind of the Creator as unmistakably as you could if you were in that mind yourself. This is the only way by which God can be correctly interpreted to the rational mind; in this way he expresses himself tangibly to man —to whomsoever is able to comprehend the expression. His laws, written in the rocks of ages, in the soil of the world, on the surface of land and water, in the sun and stars, are susceptible of rational investigation, and when found, of demonstration. Modern astronomy does not enable the mind to grasp this. Koreshan Science demonstrates its premise. Tangible evidences of this kind are superior to any other form of revelation.

Ingersoll says some good things once in a while. We find that many of his expressions contain some truth. We have two sentences of his which we have clipped from one of his articles. One is applicable to the so called teachers of the world, and the other to the editors. We There is a definite relation existing between center and circumference; in fact, there can be no circumference without a center. This is true in all domains of being and existence. The true social organization must have a center upon which the circumference depends. It must be fashioned after the pattern of the physical universe.

"Turning the world upside down," is a common expression; in fact, ancients looked for the time to come when such a work would be done. They thought Paul and Barnabas were on such a mission, but the people have had to await the arrival of Koreshan Science; its Founder is the Scientist that makes a success of it.

We give a little scientific talk for your benefit, and others will follow. In some way, you must admit, science is related to all truth, and we do not believe that a man is doing himself or his readers justice if he ignores what is absolutely necessary for him to know!

We offer a reward or \$1,000 for a single proof that the earth's surface is convex.

The Flaming Sword.

As Editors See Us.

Incontrovertible Evidence of Cellular

THE FLAMING SWORD, Chicago, Ill., is chock full of good things this week, as it usually is. It makes a standing offer of \$1,000 to the editor of any journal who will publish a scientific refutation of the Koreshan Cosmogony, or what would be its equiva-lent—a single fact in demonstration of the theory that the earth is convex and that we live on its exterior surface, or support of any other theory of the shape of the world than the universe as a cell with its habitable surface concave. The Sword seems to be in possession of incontrovertible evi-THE SWORD seems to dence of Cellular Cosmogony. Some educator should seek for renown on so generous an offer as that made by THE FLAMING Sword.—Needham Hustler, Needham, Ind.

* * * Not Shaped Like a Dish.

* * But an ignorant, adventuresome sailor knocked this "theory of the learned" [that the earth was flat] into innocuous desuetude, and settled the rotundity of the earth. But up come the Koreshans, who declare that the earth is not round, but concave, or scooped out like a soup dish.—Search Light, Elm Grove, W. Va.

The Koreshan geography is not quite so had as that-better get a more careful view of the hollow globe. The earth is round; we advocate its rotundity, but not its convexity. The earth is about 8,000 miles in diameter, but its habitable surface is on the inside instead of on the outside; the same map would fit both.

Editor's Chat With Our Readers.

We work day and night to interest you; we delight in this—we would not be happy if we were not engaged in the great work of helping to publish to the world the greatest System of Truth ever known. Each of you can do something to assist us. Every one has some influence; use it for us -but to make it effective it must be used wisely. It is a good plan to be ready to adapt yourself to circumstances, always; you can be courteous and suave for the benefit of the truth. Clear vision of the great truths of the universe gives you a more liberal view of humanity and of your relation to it—of your own nature and that of others. You can afford to be genteel in the presence of your neighbors and friends, and thereby interest them in what interests you. Every one of our friends should make it his special business to obtain for us as many subscriptions as possible. One new subscriber obtained by every one on our list in one year, would double our circulation; three new subscribers from each, three times our present circulation, and so on. A little effort like this would do more in one year, than thousands of dollars' worth of advertising in various forms, on our part. Do something, and you will feel more liberal; it is a duty you owe to those about you! The obligation falls on you as well as on us; and responsibility is equitably distributed. You like to have friends about you who believe as you do. You can have such a circle by a little diligent work. It will require some experience, of course, and for the most part, you will have to train and educate yourself on lines of approaching and interesting people with something new. We will endeavor to help you from time to time. We would like to have hundreds of trained workers, who are as diligent and active, but not as boring, as the workers for the Salvation Army and missions of the various organizations which propagate fallacy. Fallacy of itself can do nothing; championed by thousands of people saturated with it, it moves. It is the same way with Truth; it is a cause that has to be worked up and pushed; it requires mental energy behind it, lots of tact, shrewdness, and ability to compete with fallacy. Resolve to do something, but do

Florida, the Home of the Koreshan Colony, is Not a Wilderness nor a Dismal Swamp.

Colony, is Not a Wilderness nor a Dismal Swamp.

The price of real estate has advanced here; there is much business stir, and many mechanics have come from distant places. A lofty date palm, planted by General Hancock when in command here, lifts its graceful head on one of the main avenues. The choicest of pinearples and sugar canc are raised here. The former have netted from \$600 to \$800 an acre.

"It is as easy to pick an apple as a crab." Here grows the glant bamboo, the useful cassava, and the sisal hemp. Lemons are abundant. Two crops of Irish potatoes are raised in one year.

Truck farming is a great industry here. Egg plants, cucumbers, beans, peas, squashes, onlons, beats, lettuce, radishes, celery are sent in midwinter to Northern markets.

The southern end of Florida has practically the climate of Cuba. Hence what grows in Cuba can be raised here at home in peace under our dear old flag. Here is the beautiful winter home of Thomas A. Edison, the electrician. An electric plant has been introduced. The United States census of 1890 officially established the fact that Lee County, supposed to be a reeking swamp, was the healthiest county in the United States. Wonderful are the climate and resources of Florida.

REV. E. P. HERRICK,

REV. E. P. HERRICK, Ft. Myers, Fla.

not rush into it, and gather people by the collar to jerk them into a conception of truth. Study the situation over, and use some ingenuity and strategy, and begin a mental attack on prejudice. Do not simply try, but lay your plans well, and begin, resolving to succeed!

We desire to have some of you canvass for THE FLAMING SWORD. Of course, if you live in the country you cannot do this very well, but many of you live in towns and cities. Take an hour or so off from your routine of work occasionally. Start out with a copy of THE SWORD, and canvass your neighbors and others, like you see many doing for other publications. Show the paper. Have those you canvass, understand that you want them to have the paper-that it has done you so much good, nothing like it in the world. Do not arouse prejudice by undertaking to explain the System-this is the point where many fail,

the point where they spoil their influence for the Truth! You have to be patient with people—they cannot see the universe at a single glance at you, nor by hearing you say things concerning it for an hour or so; let them read! That is what we publish THE SWORD for. Get your neighbor to take it for a year, six months, or three months. If he hasn't the money, we will send it to him three months on trial; then call when the time is up and collect the quarter, and take his subscription for a year. There are eight things you should do: (1) Send all the names and addresses for sample copies, that you can obtain from any source. (2) Send for circulars concerning THE FLAMING SWORD. (3) Send for blanks on which to send us subscriptions. (4) Ask for letter of authority to take subscriptions and make collections. (5) Order 10 or 20 copies of THE SWORD to be sent you free, to be used in canvassing or talking to your friends. (6) Send us three months' trial subscribers. (7) Subscribe one month for your distant friends -we send THE SWORD one month to ten names for \$1. (8) Visit your newsdealer and leave copies for exhibition and for sale, and send us his name and address.

The star article in this number is from the pen of the Founder of Koreshanity, "The Destiny of Capital and Labor," the ablest article we have published for some time. It is a truthful, just, masterful and even startling arraignment of the modern church and state-an indictment of both the clergyman and politician for failure to benefit the people they claim to be able to save. Every line of the article is true! This is not the time to throw the mantle of charity over the corruptions of the church; it has entailed thousands of evils upon the world, and the mask must be torn off as ruthlessly as the tables of the bankers were overthrown in the courts of the temple nineteen hundred years ago. There is not a weakness, nor a passion, nor an evil in humanity today that the church does not in some way excuse; there is not a popular fallacy today that the modern church is not wholly saturated with. Justice will avenge the wrongs of the masses of the oppressed, and cries out now in fact, as it did prophetically through John on the Isle of Patmos: "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth!"

We are preparing the New Geodesy on a much larger scale than we at first anticipated. A synopsis of the Koreshan Astronomical System by the Founder of Koreshanity, will be contained in it, fully illustrated by fine diagrams and engravings. We are at work at it now; it will be ready about April 15. Be patient, and we will surprise you, by giving you twice as much as we would have done had we gotten the work out before this.

Do you want to know how to work for our interests for the interests of truth? Look at the methods employed to propagate fallacy—there are scores of ways. Look about you, and see how many methods you can pick out. Adopt some of them. A good method will help push fallacy, but a bad method will not help propagate the Truth.

Ask yourself if you are not delighted with this number of THE ELAMING SWORD. We have not lowered our standard since we began the weekly, and we never will! We have kept our promises so far, and will continue to send you the best and the most advanced journal in existence.

Miscellaneous Notes.

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Wednesday, Feb. 2.—Storm on the Atlantic; more than a dozen vessels run ashore on the coast of Massachusetts; 4 wrecked and one sunk.—Rubber plant burns at Naugatuck, Conn.; loss \$700,000.—Railroad rate-war threatens in the west.—Daily press still endeavoring to manufacture war through Japan.—National debt reported to be \$1,235,573,124, and increasing at the rate of over \$12,000,000 per month.—Farmers' Institute meets at Decatur, Ill.—Cook Co. Ill., poor fed on confiscated fish.

Thursday.—Currency legislation upset by Speaker Reed—Grand jury after Chicago police.—Anti-chewing gum crusade begins in Kansas.—Cashier Chemical National Bank, New York, embezzles \$393,000.— Illinois preacher resigns to accept position as Pullman car conductor.—Germany refuses American fruit on account of alleged vermin.—Snow and wind storms in Europe hinder travel and traffic.

Friday.—A New England congressman preparing a bill for the elimination of the letter "j" from the alphabet.—Battle between cowboys and cattle thieves in Montana.—British soldiers kill 100 natives at Turbat pass, India.—Canadian parliament opens.—Potter Palmer, of Chicago, proposes to build a \$3,000,000 mansion at Newport, Conn., to rival W. K. Vanderbilt.—Riots among students at Vienna, Austria.—Earthquake in Asia Minor; 20 killed.—Japan withdraws objections to Hawaiian annexation.—Insurgents gaining ground in Cuba; Blanco's field campaign a failure.

Saturday.—Queen Victoria preparing her throne speech.—A starving Chicago man commits larceny in order to be fed by the State in a prison cell.—J. Pierpont Morgan engaged on a scheme to purchase Cuba for \$400,000,000.—Pope of Rome at work on a message to the world, prophesying peace and prosperity.— Nansen disgusted with America.—Snow war in Chicago; street car companies pile up snow in front of business houses; men and clerks stop cars by piling snow back on tracks.—Supreme Court of West Virginia to decide whether the Bible is to be read in public schools.

Sunday.—England to loan China \$60,000,000.—France appropriates \$22,000,000 for battle ships.—Revolution formally inaugurated in Costa Rica.—Germany uneasy about domestic affairs; discontent and threatened uprising.—Japanese residents of America to be naturalized.—Hawaiian annexation hanging in a balance in U. S. Senate.—Newspapers think Consul Gen. Lee needs more warships in Cuba.—Citizens of Skagnay and Dyea, Alaska, ask U. S. war department for troops to preserve

order.—H. C. Frick, Pittsburgh, pays \$100,-000 for Dagnan-Boveret's picture, "Christ Breaking Bread."—Reports of ancient tablet discovered in ruins of a city in Babylonia, supposed to be 4,000 years old.—Swedish expedition being fitted out to search for Andree.—Rev. C. O. Brown is a theological calf at Green street Congregational church; confessed his crime, but claims to have escaped the Almighty's punishments.

Monday.—Lawyers making speeches in Luetgert trial.—Trial of Emile Zola begins at Paris.—Anti-scalpers bill killed in Senate.—McKinley said to be putting more pressure on Spain to stop Cuban war.—Duel fought at Dubuque, Iowa; one dead, the other dying.—Senators abandon Hawaiian question to discuss Cuba.—Razor fight in negro church at Evanston, Ill.—American steamer Pennland founders on Chester shoals.—8,000 Turkish troops invade Grecian territory and burn four villages in Agrapha district; great excitement at Athens.—Sticklers for blue laws in Toledo close all establishments on Sunday.—Spaniards defeated at Guira, Cuba.

Tuesday.—Buffalo aldermen begin to fight department stores.—Refund of \$100,-000,000 Mexican gold 6 per cents now under consideration by eastern syndicates.—War scares make trade good—a little greater demand for provisions to fit out war vessels.—Queen Victoria delivers her throne speech; desires peaceful relations with China; satisfied with the treaty between Greece and Turkey, and of the valor of British troops in murdering Hindoos on the frontier; gives her colonies taffy, brags on Chamberlain, and hopes sugar conference will sweeten things generally, especially local government for Ireland.—5,000 Japanese going to Klondike.—War begins in court-room at trial of Sheriff Martin, the Hazelton murderer.—Wheat at 95c.

## Thoughts From the Reform Press.

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#### Norman Rapalce's Nubbins.

If this is prosperity, save us from adversity.

You can't down the trusts by voting as they do.

Human rights are more sacred than property rights.

A national debt is a blessing to the national bankers.

This is a government by the people—the rich people.

The more money there is, the more happiness we have.

These are prosperous times for the men.

who have money.

We are taking the "gold cure" now. How do you like it?

People are still anxiously looking for that promised prosperity.

Government ownership of railroads

Government ownership of railroads would let the water out.

More money! That is a plank upon which every man can stand.

No, bub, a public office is not a public trust. It is a private snap.

That wave of prosperity must be the pri-

vate property of the bankers.

You can't whine away an evil. Stiffen

You can't whine away an evil. Stiffen your backbone and vote it away.

What we need most is honest statesmen, and then we'll have honest dollars.

Notice to workingmen out of employment ---get off the earth or be shoved off.

"Times are picking up." We notice that tramps are becoming more numerous.

A silver dollar may not be worth but 40 cents, but it will buy five bushels of corn.

Making "honest" dollars consists in taking the debtor's property and conveying it to the creditor.

While the bankers continue to control the currency they will grow richer and the people poorer.

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Ring rule is no better than king rule.

The average American voter is a king of fools.

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Never ask God to do what you can do vourself.

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Congress has met, but no one seems to know what for.

If men have a right to govern themselves, why don't they do it?

Every labor saving machine is a competitor for several men's jobs.

The almighty dollar is making the mare go mighty cheap nowadays.

What we need is a law to compel the trusts and corporations to obey the laws.

There are more men "crucified on the cross of the machine" than on the "cross of gold."

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#### A Sad Affair.

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# The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 14.

CHICAGO, ILL., FEBRUARY 18, 1898. A. K. 59.

Whole No. 273

## FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

## The Destiny of Capital and Labor.

No. 2.

WE DEFINED capital in the last issue of The Sword, as the accumulation of labor. It is created by the laborer, and rightfully belongs to him. This is an easy proposition. We defined labor as a curse, and an unnatural condition caused by human greed. We distinguish between labor (drudgery, the condition of the wage slave), and industry (the condition of the free man), under the proper adjustment of the laws of righteous economics. Labor is the condition imposed through the original curse. The "original" curse is the same as the present, the curse of the money power. Its love, which is the root of all evil, is the old serpent, the devil. By it the world is forever tempted, and through it the fall and degradation of mankind follow as a consequence. This curse will be removed, for it is declared: "There shall be no more curse." The curse of the money power is the first curse. The curse of labor is the third curse. Its conflict is the third woe. This woe is upon us.

Industry, under the correct adjustment of the laws of use, is recreation. The time is at hand when laborsaving machinery will be devoted to the use for which it was legitimately created—the reduction of labor to the condition of industry. While it increases the facility for production, it will diminish the hours and hardships of labor. The time thus economized will be given to the industrial for his mental and physical development.

Do we advocate the destruction of the wealth of the millionaire, the distribution of his property, and also his reduction to the condition of the poor, through methods of violence? By no means. The laborer as well as the capitalist is in the maelstrom of competism. While he is under this curse, he is as much in the delight of his struggle for wealth as the more fortunate and

successful manipulator and combiner of labor. Fortunes are made through combination. Under the competitive system one man (or a number of men) controls the combination and steals the property created by thousands. This is done through all departments of activity. Combination is the secret of great success in the accumulation of wealth—the product of labor. Both parties to this struggle are equally accursed; both must succumb to the overpowering greatness of communism.

Every man has the right to life, liberty, and the pursuit of happiness, provided, however, that he does not trespass upon the rights of others. "Thou shalt not covet thy neighbor's ox" (bullock) means, thou shalt not deprive thy neighbor of his liberty. "Thou shalt not covet thy neighbor's ass" means, thou shalt not deprive thy neighbor of the wealth that his industry has produced. As wealth is the product of the laborer, and as he is the rightful owner of his productions, education will finally impel him to make a rightful and righteous appropriation of accumulations, for the good of all. It never will be accomplished, however, until, by a renewal of the spirit that actuated the church in the beginning of the age, men shall be overwhelmed with remorse at their violation of the principles of righteousness as exhibited in the world of competism, and renounce it as the work of the devil.

The conflict of "capital and labor" is one phase of the battle of Gog and Magog. Koreshanity does not belong to either side of the conflict. The principle of "capital and labor" will destroy both parties to the conflict. Out of the conflict will arise the kingdom of righteousness, God's kingdom in the earth, the foundation of which is love to the neighbor, established in the organic unity of united life.

### Sword Thrusts.

#### The Fools Are Not All Dead.

THERE is a certain class of fools in the world that claim to know that religion is a useless thing, and have undertaken the task of expunging so unimportant an element from the combination which goes to make up the affairs of life. Religion exists as an effect, for the cause of things holds it in itself as a factor of being, and the fact that it now exists is proof that it is a factor of the perpetutity of the ages of ages. If there are any who do not like our religion, they are not compelled to accept it. We know of some papers advocating things we do not endorse. They are welcome to run their affairs in their own way, and if they are fooling away their time on stuff that we know is mere debris of human thought, they are simply fulfilling their mission in the great alchemic laboratory of metamorphosis. Some people like what we teach, even on the religious lines we are operating,—and we write for them.

The time is at hand when the competitive system will be overthrown. The causes of its overthrow are within itself. The greed of the commercial cormorant will overreach itself. Men are opening their eyes both to their rights and their power. Some one will know, by and by, what fiat means. Some men may awaken to the fact that authority to establish principles of law regarding all things concerning the economics of human existence, resides with men themselves. They may make gold the standard of commercial exchange, or potatoes, if they prefer them.

We do not blame men for becoming disgusted with hypocrisy and its spurious religion of the dark ages, culminating with the present religious condition of the church. But when a man denounces, as an essential element of being, the fundamental principle of production and reproduction,—generation and regeneration,—

he simply shows his ignorance. We can do no more than pity and try to educate. Men who are too smart must unlearn much.

No man is saved from going to hell. All men are born in hell. The Savior of men saves from hell those who are in it, and who become conscious of the fact and will repent and forsake the causes which make for mortal existence. Those who seek for immortality are promised eternal life.

Hell is in both the natural and the spiritual world. All men are in hell so long as mortality reigns and man corrupts himself. The Saviour of men comes at stated periods of the world's progress, to save men from hell. Hell is eternal, but no being will ever be consigned to eternal torment.

Some people want to expunge the term religion from our vocabulary, and the principle of religion from the nature of man. They may work on it for the next sixteen billion years and get a little discouraged. The very basis of all life is religion.

The rich almost entirely escape the assessors and tax-gatherers demands, meeting the smallest possible share of the public expenses. It will always be thus under the operation of the hell-born and satanic competitive system.

The poor people of the country pay the taxes. This is not done directly, for they do not pay in money; but they do pay in the burdens heaped upon them in the wage slavery by which means all taxes are met.

We are hastening with accelerating strides toward the judgment cataclysm of the great day of vengeance, the wrath of God.

THE FLAMING SWORD is the weapon of Jehovah, ordained of God to restore the world to the Garden of Eden.

## Brief Suggestions and Pointers.

THOSE who are interested in the chronological efforts of the various enterprising gentlemen who have attempted to figure out the time of the Lord's coming and the end of the age, cannot do better than to apply to this office for Prof. Totten's chronological chart. This is a chronological chart giving the calculations of fourteen tables under the names of those who have originated calculations of important events of the world's progress. He entitles the chart "A Chronological Discord in B. C. A. D. Years." We regard the estimates of Prof. Totten correct, so far as time is concerned. The great difficulty attending the efforts of the student to reach definite conclusions regarding the important part of this whole business, is the indefiniteness of the occurrences. Something is about to occur; what

is it? and where? Prof. Totten frankly admits that he is not a prophet. That puts him outside the pale of the prophecies regarding the false prophet, unless, while he says he is not a prophet, he still includes in his efforts, an attempt to designate times, despite the fact of his disclaimer. He is a remarkable man, and we believe, sincere.

In the winter of 1869-70, one of the most remarkable events of the world's history occurred. At this time also, came the end of the secular power of the papacy. The kingdom of Rome, founded 753 B.C., existing 2623 years, reached the termination of its secular career. Rome as a secular kingdom came to its end at the time when the Pope declared the dogma of infallibility. The Pope, with the entire Roman Catholic

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world, believed the time had come to strike. The Franco-Prussian war was the result of papal intrigue, and with the declaration of the dogma of the Pope's infallibility came the effort of the papacy to restore its secular prestige throughout the world. Louis Napoleon and the French Empire were overthrown, and with the fall of these the Pope was dethroned. Babylon the Great, the mother of harlots and abominations of the earth, came to grief. What has this to do with the "Eastern question?" What event should we look for to accompany so great a fall? Prof. Totten, you who through indefatigable calculation can record the tables of chronology, what do you say comes with the fall of Babylon?

The second secon

Immortality is an intermediate state between the state of mortality and eternity. Jesus reached the state of immortality. In it was the power of life and death; —life, to ascend into the higher invisible, through the ascending spirit, the spirit of the man (God); death, to descend through the spirit of the animal (beast), into the conditions of humanity, and to take again the mortal state.

Prof. Totten is publishing a monthly called "The Our Race News Leaflet." It is an interesting work for those who look for the Lord's appearing on the basis of chronological tables, and the establishment of the Kingdom of Peace—regardless of tables. The "News Leaflet" is issued monthly, at 25 cents per month, by the "Our Race" Publishing Company, New Haven, Conn.

The immortal state is identical with devachan of the Hindoo. The dissolving of the body through the electromagnetic combustion which dematerialized the bodies of Enoch, Moses, Elijah, and Jesus, and caused their double absorption *upward* into spiritual *life*, and *downward* into mortal and sensual *existence*, is absorption into the Nirvana of the Hindoo.

The science of immortal life is contained in the science of the Decalogue, which is written in the language of correspondencies. No man can understand the principles of life embraced in the ten commandments without a knowledge of correspondencies, or as they are explained by one who comprehends correspondential language.

Jesus was both the Father and the Son. His personality was planted in the church by the operation of the Holy Spirit. The sons of God are the multiplied product of his own planting, and are the direct offspring of the Lord Christ who, in his personal presence, was Jehovah.

The firstfruits of the resurrection—the sons of God, product of the planting of the Lord in his church—will attain to immortality. This will obtain in this world. They are to be material men *now*, at the end of the age, Christ the Lord multiplied.

Men live (exist) and die both in the natural and the spiritual world. Spiritual manifestation, the intercommunication of the two spheres, is no proof of immortal life.

## CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

## The Girl and the Vala.

BY REV. E. M. CASTLE.

IN A mystic land, at a witching hour, where the shaddows of a lofty cedar glimmered in the depths of a limped stream, the Girl reclined in the soft grass. In her eyes, bent upon her book, was the intense light of insistent question; on her brow, which knew no furrow, was yet that wondrous imprint of waves of thought beating behind it; in her heart was desire unutterable to understand.

To understand what? Had this question confronted her, she could have given no lucid answer. The book puzzled her; its words seemed vague as shadowy ghosts; yet dimly she felt that once they glowed with life, and swift winged their way to ears that understood, and were pondered deep in hearts that cherished their import.

The low sun shed a lambent light over wood and stream; and, thrilling to the sad glory of the autumn afternoon, she raised her eyes, and saw beside her, at the foot of the cedar, one clothed in white. The Girl felt no surprise. She thought not to note the form or features of this one who sat beside her, yet above: but, looking

up into the eyes that met hers, she saw there the gray light of wisdom, and placid joy enfolded and possessed her. In a voice simple, assured, and deferential as that of a child, yet possessing withal the mellow resonance of noble womanhood,—a voice that she would not have known for her own had she herself regarded it,—a voice, indeed, that could not have sounded did she regard it,—the Girl spoke.

"You will lead me to understand. You will teach me to solve the riddle. Tell me who you are."

And in a voice hoar with the silver of ages, yet bright with the gold of youth, mournful as the note of the dove and joyous as the song of the skylark, soft as the foam of the billow, majestic as the melody of multitudinous waters, came the answer:

"I am the Vala."

With awe that threw wide every portal to mind and heart, yet with no amazement, the Girl questioned:

"That mysterious wanderer, that marvelous prophetess, who—can we believe the trancing tale of the Northland—was heard countless ages agone in the halls of

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Valhalla, when all unseen in the heaven of heavens she sung of wonderful Ygdrasil, and terrible Ragnarok, and of the new heavens and earth where Balder—the White, the Bright, the Princess—shall reign?"

Again in that voice which was the memory of all voices that ever have been, the promise of all voices that ever shall be, came answer, "I am the Vala."

"Today," said the Girl, "I puzzle over his words whom Judah would not call Messiah. What has the singer of Voluspa, to do with Him?" But the question was not a doubt; it was only a question. And the leaves hushed their whispers, the river stilled its murmur, the wind held its breath, to listen to the answer.

"Not only in the days when Valhal stood did I rise from the deep to unveil the past and future for gods and men. Wherever man has risen to heights of glory, whenever man and his edifice have trembled to fall, has voice of mine been heard. And always has it told of what hath been, of what must be; and yet no desire have I to avert, no desire to hasten, the hour of fate;—but ever would I send man to meet that hour with knowledge of its purpose, with courage for his doom. When Troy walls were tottering, my voice was heard, but not obeyed; the Sphinx on Egypt's sands is a memory of me, and her pyramids point my story; with the great lady of the lightnings, I dwelt under the palm tree between Ramah and Bethel, and Israel listened; with Jesus I grieved for Jerusalem, and the voice is mine that plainted, 'How often would I have gathered thy children together, as a hen her brood under her wings, and ye would not!'—I was with John in the Isle of Patmos; I directed the gaze of the Seer of Stockholm.

"Mine are the eyelids of the morning, and whoever may find them lifted, and gaze into the depths beneath, knows rest that passeth understanding,—the rest of power that may say to life's stormiest ocean, 'Peace, be still!'—and joy that transmutes all pain and sorrow to its own divine delight. To gaze deep into my eyes is to look into Mimer's fountain, and see long forgotten memories of what hath been, taking shape and life, revealing the Ancient of Days, and the glory of eld, and the purpose

of woe; to gaze deeper is to look into the River of Water of Life, and see there reflected the Tree whose leaves are for the healing of the nations, and know how and when and where that water becomes a fountain springing into everlasting life,—to know how strong are the pulses of joy, how glorious promise fulfilled.

"When the central tree flamed at the sounding of Gjallarhorn, and Odin spake with Mimer's head, I was there; and even when the Morning Stars sang together, and the sons of God shouted with joy, my voice of divers tones was mingled in the strain. Yet ever do I come in man's extremity; but not many high, not many mighty, never the proud, hear me. As only the meek may inherit the earth, so only the childlike of heart may know my promise and my glory. These may ask, and I may not refuse to answer. These may command my lore, and no will have I to resist the sweet imperiousness of their trust."

Knowing herself to be one of these, knowing it with the restful certainty that asks no reassurance, yet not divining how she knew,—indeed, not realizing, in external self-consciousness that she did know, the Girl said, "You will teach me."

And the Vala said, "You may ask and I shall answer."

"My questionings are those of a child," returned the Girl, "too foolish, mayhap, to be answered of Wisdom."

That voice of many melodies responded, "The questionings of a child they are, but a child that knows what it asks, and such alone may be answered of Wisdom."

And the Girl knew the answer ere it sounded.

The Vala rose. "The day dies;—on the morrow await me here. On many morrows shall I come, and you shall ask and I shall answer."

She moved into the wood, and the Girl watched her floating grace as she receded, until only vagrant gleams of her robe could be seen among the trees. And still the Girl watched until the trunks of the trees lined up like sentinel soldiers and shut in the last gleam.

Then slowly the Girl passed into the twilight.

## In Unity of Spirit; an Allegory.

BY LUCIE PAGE BORDEN.

ONCE upon a time, a pilgrim set out on a quest for truth and after seeking it many days amid sorrows, with divers and bitter disappointments, he came upon a little group gathered in a certain spot upon a hillside, and an angel stood in the midst to teach them. The force of their aspirations had prevailed to draw him down to them. The world-pain had smitten them sore, and in their hearts was a great weariness; but inasmuch as an element of pure desire and compassion for humanity mingled with their grief, they were able to see the angel and hear his voice; so they earnestly besought him that he would show them how to rise above the earth into the holy realm of light divine and love

unquenchable. Then the angel instructed them that in order to rise above the earth they need only fix their eyes and thoughts upon him, and looking up into his face, with strong unity of purpose, a mighty energy would be generated to bear them aloft. When the pilgrim heard these words, he determined to join the company of this people, and eagerly pressed into the circle that stood nearest to the angel toward whom all turned their faces and stood thus waiting and expectant, ready to float lightly and joyously away. But alas! their limbs were leaden and they could not soar. Some invisible attraction seemed ever to draw them back, and repeated efforts only enabled them to rise a little, a very

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little, above the ground, nor could the angel who was in their midst, prevail either to raise himself more than an arm's length above them or to draw them after him.

Now when they had waited long and anxiously and their hearts were heavy, the pilgrim marveled that the words of the angel were not fulfilled. He looked around at the people and saw their eyes were still fastened upon the leader in the centre, but suddenly it was given him to perceive their thoughts and know the inner and the outer were at strife; for while all looked up to heaven, their thoughts dropped down to earth. Here, one was musing on the home she had left, wondering whether her husband missed her, whether her children mourned while she performed this larger service. There, certain others were beginning to be weary and were sighing that it really was too hard to keep the same attitude so long; their heads ached and their eyes felt strained, besides they were hungry and people could not be expected to go to heaven fasting. Perhaps the angel was mistaken, perhaps he was only a medium for a class of visionary ideas, not the unique Messenger from the divine sphere of pure reason. Some were secretly criticising the angel all the while they were gazing into his countenance; the fashion of his garments vexed them, and his wings were a trifle too short; his expression was not celestial enough to suit them, indeed he seemed in many ways too much like an ordinary mortal to be all he claimed; he certainly did not answer to their conception of an angel, and could never fulfil their ideal of such a character.

There were not lacking those whose sensibilities had been wounded by the angel's manner of speech, which sooth to say, was somewhat blunt; neither did they enjoy being crowded and jostled by all sorts of people who kept coming to join the group. Only see how rude and uncultured some of them appeared! So there was a division and a waste of thought, and thought is substance; no levic energy could be generated, for, to that end, perfect unity of spirit was essential.

As the pilgrim read the thoughts and apprehended the mental quality of the group, he began to despair and was tempted to leave them as some were doing on all sides; then lifting up his heart, he cried mightily within himself: "Lord, what can I do to enlighten the understanding and bring into unison the thoughts of this people?" It seemed in his agony that upon him rested the burden, that he alone was chosen to accomplish the work of the Lord.

Then a low voice in the depths of his own soul responded: "Keep thy heart with all diligence."

The pilgrim suddenly remembered that his thoughts were wandering and his eyes bent upon the ground. He looked up and met the glance of the angel fixed upon him in mute reproach. The same low voice again admonished him: "Wouldst thou rise? begin now to throw aside the weight of every material thought."

## A Popular Definition of Religion.

BY LUCIE PAGE BORDEN

AST Sunday evening, a clergyman in one of the Presbyterian churches of Englewood, cited as the best definition of religion, that given by a prominent Unitarian before the Liberal Club of Boston, "Religion is the life of God within the soul." Both the speaker and his auditors accepted this definition as the statement of an active, present reality. They believe that the life of God is inresident with man, that the human soul is the temple of the Most High. Are they justified in such a belief?

Since God is love, where God dwells, there love must be found. "Heavenly love," says Swedenborg, "is of such a nature as to desire that whatever is its own, should be another's."

Last week in the rich and populous city of Chicago, a poor girl made a twice-repeated attempt to end her wretched life by sinking down in the snow to freeze to death. Not long ago, a mother with an infant in her arms was found at the point of death from hunger and exposure, having wandered without food, for four days in the streets of the same city. These incidents are known, but what of the unwritten record of poverty and suffering? What of the lists that are never closed, where the names of the tramp, the criminal, and the pauper are daily and hourly inscribed? Statistics show a large

proportion of church members in every community. If their souls are indeed subject to the smallest influx of the divine life whose spontaneous expression is that heavenly love desiring that "whatever is its own should be another's," why is the gulf between the rich and the poor constantly widening? Money means strength and power, as the world goes now. Why should not those who claim "religion, the life of God within the soul, pay the debt of the strong to the weak, and at least halve their gains to supply their brother's needs?

"The people is called one," continues Swedenborg, "where each has for an end the general good of society, of the church and of the Lord's kingdom. But where each regards his own private good as his end, the Lord cannot possibly be present."

This is just our verdict: we heartily agree with Swedenborg, that the Lord cannot possibly be present in a competitive system,—either in or out of the churches. The term religion at the present juncture pertains, not to an existent reality but to a future contingency. When man is re-united to God at a specific time and according to divine methods, he may lay claim truthfully to the life of God within the soul, but that time is not yet. When it comes, the competitive system with all its horrors will be utterly destroyed.

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## Stray Sparks Flying Here and There.

EVERY corporation, every syndicate, every trust, the press, the pulpit, the judicial tribunals, and our so called lawmakers have outraged decency, made a mockery of justice, fostered immorality and wrong, shielded evil doers, and insulted Deity itself. And yet they pronounce condemnation on the victims of their crimes, issue their mandates with an assurance that would shame satan, howl anarchy at reform, and thank God that they are not like other men.

They say there is no end to space; that the god of the modern church is off on a junketing tour in the unknown and not liable to get back soon; that business comes before pleasure; that business is the one thing needful, and to make business profitable we must have stable money. Gold is the stuff, and the competitive system makes it possible for the holders of gold to compel every one to yield their products to them; ergo; Gold is almighty! Gold is god—god almighty! This is the concept of the world.

Claus Spreckles and his lovely daughter, Mrs. Tom Watson, seem to be in great harmony and of one mind. They both have their desires centered upon some \$1, 500,000 worth of property, the love of which has created a fever in their breasts, which requires the aid of the courts to cool. "Sweet [to a sugar king] are the uses of adversity!"

It doesn't pay to be radical; you might hurt the feelings of some little apologist for fraud, or offend the dignity of aristocratic arrogance and conceit. No, my son, don't be radical: taffy is much better to use for

business, especially if you want to grease the wheels of the machinery.

The Populists will put a play on the boards entitled "The Curse of Gold." An extensive experience with this class convinces us that they are too thoroughly inoculated with the virus of the love of gold to do more than curse their luck because they cannot get all they want of it.

"Murder will out," and "many a truth is told in jest." An exchange made a telling hit as follows: "Ma," said Johnny, "did I come from heaven, like the baby?" "Yes, my son," said the mother. "Then what did pa mean when he called me a little devil?"

The writer has a job lot of political economy, musty science and religion, which has been accumulating for the past thirty years. Since embarking in the cause of Truth, it has lost all value to us and we will dispose of it without money and without price.

The Professors who have been riding the Copernican hobby through endless space, at the rate of 65,000 miles an hour; think it is the Koreshan Cosmogony that is making them dizzy.

The modern conception of religion is to turn earth into a hell, for God's poor, that an imaginary heaven may the more readily be peopled with demons.

The end has come. The occident has met the orient. This completes the cycle of Mazzaroth. It is a little significant that they meet in the Pacific.

## In the Editorial Perspective.

THE ENERGIES of the editor of Armstrong's Autonomist are turned against what he terms science. We believe he places himself in the dilemma of inconsistency; he does not deny modern science, and yet he hates it because he feels it to be cold and heartless. Personally, he would prefer fable and fiction to truth. We know what is the matter with him: His natural common sense rebels against the stuff put forth in the world as science, but he does not know the way out of the difficulty. He reaches the conclusion that the evils of the world are the fruit of "science;" he knows that science so called is helpless to benefit mankind, and is therefore useless. We can help him out of his trouble. He joins us in the hatred of the cold, heartless, and useless theories palmed off as science; he should now join us in the appreciation of that which is true. The science of Cellular life is simple enough to understand, but profound enough to call forth from the human heart, unbounded admiration of the real and the highest aspiration for the ideal. It is of use to man. The Science of the Cellular Cosmogony is the great desideratum of the ages. It brings the universe to the plane of comprehension, and has no infinite space to craze the mind in attempt at realization of its extent. Truth is awful to those who despise it, but to those who desire it, it is beneficent,

sublime. It is not our enemy; it is the common sense elements of liberty, freedom, and of redemption; it is the unity of the real and the ideal, the science of the natural and the spiritual world. The ideal of self-government can never be reached through ignorance nor fallacy, but only through a knowledge of the truth and application of the principles of life and immortality. If the editor of our esteemed contemporary would make his arm strong, he should dispel the nebula of autono-mist. He has his lesson to learn. The truths of good are the elements of life; the truths about evil are but revelations of the elements of death. We must know the truths of good and evil in order to choose life and overcome death.

The daily press announces the discovery by Prof. Schiel, of a valuable tablet in the ruins of the ancient city Sippara. The transcription of the tablet proves it to be a sort of an account of some deluge, and Dr. Wm. Hayes Ward, American Assyriologist, believes it to be genuine, and a corroboration of the Mosaic account of Noah's flood-indeed, that it is Noah's own account of the deluge. The date places it at about 2140 B. C. It is broken in pieces and much of it cannot be read. Biblical scholars hail it with joy as a corroboration of the Bible. This is the best the so called discoverers and theologians can do for it. We would

not depend upon a relic; living testimony is better than records dead with age. We would rather rely upon the testimony of the earth itself, which can be understood, than a tablet, which cannot be. The Koreshan Science of Geology and Cosmogony unravels the story of the flood and places it within range of comprehension. The correct science of Cosmogony corroborates the Bible beyond the possibility of refutation. We take this evidence in preference to anything it corroborates. We appeal to the basis of all science rather than to anything true science supports. This does not make the Bible less true; it supplies absolutely scientific corroboration and interpretation.

It is admitted at both Madrid and Havana that the Cuban insurgents cannot be overcome by force of arms, and the shifting of responsibility from Spain to the colonial government at Havana is a virtual surrender of Cuba to the insurgents, and an acknowledgment of Spain's military and financial weakness. The colonial government is reported as making a new offer of autonomy to the insurgents, which if adopted would place Cuba under the control of the insurgents, with an organized Cuban militia, in which all the insurgent generals and officers would be recognized. We do not believe that the Cubans will accept any scheme of autonomy. They began the war with the determination to win and to gain independence, and it would seem that they are now too near the goal of their hope to accept a scheme which involves the shackles of some gigantic money syndicate. Let Cuba become free! The spirit of independence is hard to overcome; England learned this lesson a century ago when it fought the colonies of America, and lost; and now the Island of Cuba has almost succeeded in humiliating proud Spain, who, a century ago, owned one half of the American continent.

The trial of Emile Zola is attracting the attention of the world, and all eyes are turned toward Paris. The people are anxious to know what a so called civilized nation will do when it is confronted by a man of character and backbone. Zola has had the courage to express his opinion of the secret courts of France; he has flaunted the red flag before the bull in the great European amphitheatre, and if he is skilful enough he will win the laurels of a victorious matadore! We admire his courage in attacking the unjust French court system, which had its origin in a century long since a back number-a system which admits of intrigue and foul conspiracy, condemning the innocent and exonerating the rogues. In our opinion, Dreyfus is the victim of a dark conspiracy originated by the evil-minded Esterhazy because of his hatred of everything Semitic. There is not a town in so called heathendom that contains such a prejudiced and lawless rabble against a distinguished fellow man as enlightened (!) Paris contains today, making demonstrations against the champion of the persecuted Dreyfus.

We take great pleasure in answering the questions of all who desire to investigate Koreshan Astronomy; in fact, that is what we are for—it's our business. Long experience has given us the faculty of patience. We have made a study of science, and are "up" in it. We are familiar with all the theories and hypotheses of the world, concerning geology, astronomy, geography, and kindred topics. And we particularly know our business when it comes to exposition and demonstration of the System promulgated by the Founder of Koreshan Science. We are armed with points, arguments, and facts, and it is a great delight of ours always, to leave the smart up-starts standing on their heads. That you may know to what class of minds we refer, we will tell you; they are those who undertake to demolish the entire System of Koreshan Astronomy without having any knowledge of either our System or the one we oppose!

The U. S. battleship Maine, which was sent to Cuban waters a few weeks ago, has been blown up, and the telegraph cable to Cuba has been cut. At present writing there is great excitement in Madrid, Havana, and Washington. The cause of the explosion is not known definitely. But in our opinion the only reasonable explanation of the disaster is the treachery of Spain; that the warship has been destroyed by Spaniards, and the telegraphic cable, cut to cut off the news from the world. Spain is endeavoring to smooth it over and to trick the United States. McKinley has been tricked a number of times now, by the effete excuse for a kingdom, and we would not be surprised if the U. S. War Department should not come to the conclusion that the explosion was caused by some supernatural power, instead of placing the cause where it belongs.

Last summer a colored man employed in the U. S. Treasury department was caught stealing silver dollars. A count was instituted, and has just been completed; it has required five months' work of a large force of men to count the sum of \$797,000,000. The deficit was \$859; this amount is eclipsed, however, by the expense of \$10,000 to find it, making a total loss of \$10,859. Of course, this crime was a great one, but to steal millions is to be crowned with honor!

It is supposed that the depth of our atmosphere is about 45 miles. A scientist has said that if it were 700 miles deep, the sun could not shine through it to the earth's surface. Astronomer Lockyer concluded that the air extends upward about 500 miles. It is really 1,000 miles in depth, and the scientist who thinks it does not admit of sunlight now, has not only the facts to contend with, but Lockyer and other astronomers as well.

A government by the people would be a government whose power is vested in the people. The claim to such a government in America is an illusion. The people have not the power and cannot exercise it. The real power of the United States controls the people through representatives; the President, cabinet, and Congress do not represent the people; they represent the millionaires, not only of the United States but of Europe also.

The difference between an age of faith and an age of science, is the difference of quality of mind in the world's progress. Science demonstrates the substance of faith, just as the plant demonstrates what was in the seed. The seed is planted in faith and confidence; the fruit of the plant is the realization of its hope. Knowledge is superior to faith, and succeeds it. The Koreshan System is not a system of faith.

It is estimated that the money of the world amounts to about \$12,130,000,000; of which \$4,270,000,000 are gold, \$4,270,000,000 silver, and \$3,500,000,000 paper money. All the gold coin in the world would make a pyramid 38 feet in height, while the silver pyramid would be 115 feet high, with a base 115 feet square; the paper money would make a pile 47 feet high and 30 feet square.

Judging by the noise made, there are some Loud bills in Congress, while others are evidently quiet in accordance with the saying that silence is golden. The Loud bill seeks to destroy publications issued as second-class matter. We venture the assertion that this bill is backed by the millionaire and the daily press, which is clamoring for a monopoly of the business of publication.

The advance agent of prosperity was advertised to be the proprietor of a great employment agency. Like some smaller concerns, no attention is paid to the application after the fees are obtained. The present employment agency is a fraud, and is obtaining money under false pretenses.

The National Spiritualistic Association meets in Chicago this month. This organization repudiates seances, so called cabinet mysteries, slate-writing, and table-rapping—perhaps on the ground that these accompaniments of spiritistic gatherings are becoming monotonous. We think sometimes, that the spirits might find something else to do for a change!

We would say to all those who desire to overthrow the Koreshan System of Astronomy, that they will have to hunt up some new proofs; the old and worn-out proofs of the astronomical text-books and geographies will not be accepted. Scientific effort must keep up with the times. Get us up something forceful and original!

The true reformation is the reformation of the world in fulfilment of the prophecy, "Behold, I make all things new." It is a work of re-creation. The genuine reformer is the world's re-former; he must have the power of knowledge to reconstruct human society. From thence will evolve all the order of the universe.

Every bill introduced in Congress in favor of the people is quickly put out of sight, while those for the benefit of the millionaire and the trusts are paraded before the people with all the pomp of the daily press and dignity of boodle congressmen.

Can the modern church reform the world? It has all the advantages necessity could ask in the way of property, press, and people. With all these the world is not reformed; the church itself is going to pieces.

Jesus the Christ was a friend of the poor. Whoever is not a friend of the poor today does not partake of the character of the Christ, no matter what his pretensions may be.

If the politicians of the country are corrupt, the country's politics is corrupt also. The laws of the country and methods of their execution are no better.

Isn't it strange that people who cannot explain the phenomena of the heavens from the standpoint of the Copernican system, are so quick to conclude what must obtain in the universe if we live inside of it?

If the advance agent of prosperity would go back and follow up the show he has advertised, he would find that it is not going according to program. The circus cannot travel; the elephant's sick.

Rev. Utter says, concerning the little spat on the subject of astronomy, that talk is easy. Of course that is the only possible explanation of how he has uttered so much without saying anything!

The true reformer must reveal two things: the truth and the corruption of the people. The former is his sole protection while he attacks the latter.

If the pious faces of the world were unmasked we would find the devil in the pulpit and the pew, as well as in Congress and the saloon.

If we were compelled to take our choice between intoxication by fallacy and intoxication by alcohol, we would choose the latter.

The real thing that the people call patriotism is nothing more nor less than fidelity to the money power.

According to the meaning of the word, a citizen cannot live in the rural districts; he is a city-zen.

There can be no successful reformation until the business of the millionaire is destroyed.

All of the activities of the world today contribute to the wealth of the millionaire.

The people have no rights; they are always talking about their wrongs.

Theocracy is the only true form of government.

## Quiet Talks with the Editors of our Exchanges.

EVER STOP to ask yourself to what extent the popular beliefs of the world would be revolutionized if the Koreshan Astronomy be true? Suppose you think about it for a brief moment while we suggest a few thoughts. We have made a study of the whole matter, and know just where all modern theories are contradicted by the fact that the universe is a cell. Take theology, for instance. You know what you have always believed about God -away off in the sky somewhere, billions of miles distant, or as infinite spirit pervading all space like ether. If the universe is a cell, there could be no such thing as infinity of space, nor such an almighty extending without limit in all directions. On the basis of the Cellular Cosmogony all modern conceptions of God would be changed. The science of theology, therefore, is made to depend upon the science of universal form. No man can know anything about the Creator of the universe if he knows nothing whatever about the Creator's work; we must

first understand the Creator by his work, he "being perceived by the things which are made" (Rom. i: 20). Does it seem consistent that men should pose as teachers of theology or science of God, when they are ignorant of even natural laws which govern the physical universe? The science of theology cannot be known until the science of cosmogony is discovered. So you see how important, from a theological standpoint, is the knowledge of the form of the universe. If the universe is a cell, all of the so called science of physics is a fallacy, and chemistry an absurdity; Newton's theory of gravitation has no place in the mind of the true scientist, and the nebular hypothesis would vanish like the mists, and all the stargauging and digging canals on Mars would be nothing but foolishness, because of a fallacious premise, the supposition that we are living on the exterior surface of an earth in a formless, limitless universe.

Is it not perfectly rational to conclude that science, true science, contains the key to the solution of all social questions? You know very well that ignorance could never suggest a true remedy for all the world's evils; science must do it. Fallacious science does not, that is settled; you know it does not; that is, so called science of the world today does not guide the reformer to a correct system of social economy. It cannot, and therefore it is not the true science that involves the key. To save the world from its bondage requires but two things-the knowledge of what to do, and the knowledge of how to do it. What has astronomy or cosmogony to do with the question? It teaches the laws of human origin and destiny, and consequently the laws of human relations and the construction of human society. An infallible guide is better than to hit blindly at random. The universe is the pattern of the true social system; the science of organic unity is revealed in the science of the form and function of the physical cosmos. That science is natural, and susceptible

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of demonstration; it is premised upon the shape of the world. The pivot of demonstration of the earth's form is in the possibility of determination of the character of the surface that we inhabit. Has that ever been done? Not until the discovery of the principles of the Koreshan System of Cosmogony.

Reformation of the world must begin in the world of thought and of idea. Absolutely correct adjustment must first obtain there, or else fallacy will be manifest, and an inadequate system put forth.

The world has whirled long enough; Koreshan Astronomy now proposes to give it a rest, and from henceforth the earth will be a stationary electro-magnetic battery.

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## As Editors See Us and as We See Editors.

#### The Flaming Sword and Koreshan System.

THE FLAMING SWORD of Chicago, of Jan. 21 contained an article entitled "\$1,000 for editors who will publish a scientific refutation of the Koreshan Cosmogony, or what would be its equivalent—a single fact in demonstration of the theory that the earth is convex, and that we live on its exterior surface, or in support of any other theory of the shape of the world than the universe as a cell with its habitable surface concave."

We shall refer to the matter at length in a future issue of The Advocate of Common Sense. (1) But before we can put the Koreshan System to a test of common sense, we must understand the process thoroughly, which constitutes the same. Where shall I procure it? We are anxious to learn how it refutes the present accepted science of astronomy and geometry, the rotation of our globe on its axis in 24 hours, moving through space in an orbit about the sun at the rate of 18 miles per second. We should like to see you refute it. (2) Why are we asked to believe that your system is true and every other system and belief false? Why are we asked by THE FLAMING SWORD to believe that there isn't a single, solitary thing outside of the earth in existence; that the planetary system which we see in the horizon and of which astronomers talk about, is nothing more than the reflection of our own gas and electric lights? (4) Why are we asked by you to believe that the sun is not in the horizon, but occupies a little place in the center of our earth in the shape of a galvano-magnetic battery, and that what we claim to be the sun in the horizon is nothing but its reflection?

You talk about the sun and how it occupies a little place in the center of our You, in your efforts, endeavor to prove that it projects or extends its rays of light and heat up into the sky, that it then and there not only lights and warms up the sky, but produces the different seasons here on the earth; produces the growth of vegetation and the cause that kills it. (5) Is this what you call the Koreshan System? You offer \$1,000 to any editor who proves your system wrong. (6) If you can see any grains of truth in it why don't you prove them? (7) Why are we asked by you to believe that the exact thickness, circumference, and diameter of the earth are ascertained, not by geometry, but by a calcula-tion of the substance of which the earth is composed?

Why are we asked by you to believe that the dimension, convex, concave, or thickness of the earth or of anything else is never correctly ascertained by geometry, but by a chemical analysis? Suppose you hire a surveyor to ascertain for you the dimension of a piece of land, and instead of running lines by the compass and measuring length with a chain, he would resort to a chemical analysis of the soil and atmosphere, and from the weight of the different substances of which the soil and atmosphere were composed would make his calculation and determine the dimensions, convex, concave or thickness of the earth, what would you think of him? How could you safely rely upon his system?

How you can ascertain the exact thickness, circumference and diameter of a drop of water by its weight or by the substances of which it is composed, when we know that under conditions of heat, it expands to an immense size without increasing its weight or substance, is a question which I would like to have you answer. (8) These few lines may set you to work and may assist you to prove your system to be correct or utterly false.

(9) The cosmogony of the earth is similar to the production of an egg, which contains, develops and hatches billions of different lives. The earth is no more hollow than an egg. Hollow, empty things cannot produce life.—The Advocate of Common Sense, Jacksonville, Fla.

Thanks for the above; evidently our offer of \$1,000 is stirring the editors up a little. The reward is easy to get if the Koreshan System can be proven to be false, but difficult if we are right. We desire to get about twenty-five editors competing for the prize. This would increase interest, not only in THE FLAMING SWORD, but in the papers published by those who fight to win the reward. We desire to kindly reply to the above, and have numbered the points: (1) Yes, you must investigate Koreshan Astronomy before attempting to overthrow it. We will supply all contestants with sufficient reading matter free of charge. The New Geodesv will be the work to study-now issuing. (2) We do not ask any one to believe Koreshan Astronomy; we appeal to facts, to a premise of facts. Reason and logic fix the conclusions; there is no "belief" about it. (3) Everything in existence has form; limitation is a factor of form. If the earth is a cell its environ or shell is the limit of existence, because the limit of form, beyond which there can be nothing. (4) The science of the sun and its relation to the earth, the explanation of sunrise and sunset, are not matters of belief, but of scientific demonstration. (5) We would not state our conclusions in this way. (6) The Geodetic Staff of the Koreshan Unity has spent twelve months in the work of survey and specific experimentation on the water's surface in demonstration of the water's concavity. We demonstrate our premise; the Koreshan System is entirely proven. We assume nothing; we kick hypotheses clear off our

premises, and ask every reasonable mind to evict such tenants; they have no place in science. (7) You misunderstand some things you have read concerning the matter of ascertaining the thickness of the earth's shell. We determine the size of the earth by Geodetic Survey; it is about 8,000 miles in diameter. We use all the facts of earth-measurement everywhere, and all astronomical and geographical facts known to the world. We employ geometrical principles in determining the earth's size. When it comes to ascertaining the thickness of the great egg-shell, we make calculations from the basis of the specific gravity of the substances comprising the same; it is simple when you once understand it. (8) We have been at work this long while, and by this time we ought to know our lesson well. The Founder of the Koreshan System not only discovered the form of the universe, but also the means of demonstrating its shape; we have applied these means. (9) We do not advocate that the earth is empty, but hollow in contrast with the idea of the solid earth. The earth is like e. brain cell; it is full of substance, and the central nucleus and circumferential environ are reciprocally related. The inhabitants of the earth live inside of it.

#### Who Can Decide?

On the same subject George P. Pierce, Deshler, Ohio, has this to say:

"Dr. Teed and Professor Morrow claim the earth is a hollow sphere and that we live inside it on the concave surface. Earth's surface is concave in places. Brother Ferguson thinks it is rather flat, with dips and swells. So it is, longitudinally. Prof. Vail and the astronomers are sure it is a globe. Partly right, gentlemen, it is rounded latitudinally. Oblong, cylindrical, tapers some."

Now the readers of the Voice of Truth can and must decide for themselves as to whether this earth is round, square or a hollow tube and rest assured that be it as it may the time is soon coming when "the elements shall melt with fervent heat, the earth also;" "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," says "He that sitteth upon the CIRCLE OF THE EARTH, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." — Voice of Truth, San Diego, Cal.

We maintain that no one can decide what is the shape of the world nor what is the solution of any other question, if he does not start out with a known premise, and we are sure that neither the readers of the *Voice of Truth* nor its editor can decide the question of the shape of the universe without making some addition to their stock of knowledge of facts. The earth's own surface is tangible enough to settle the question of the earth's shape; we have demonstrated its concavity. The teachings of Solomon concerning the law

of repetition of all things that have been in the things that are and will be, agree with the statements that "the earth abideth forever," and "Behold, I make all things new," which imply that the same earth is renewed at definite periods. It does not change its shape from a cell to a rectangle, nor a cone, nor a hollow tube, nor a flat surface. Its environ or shell, the limit of the sphere, the arc of the firmament, is the "circle (Heb. chug, limit, compass, environ, boundary) of the earth" referred to in Isa. x1:22 and Prov. viii:27. The concave earth is the "hollow of his hand," in which the waters are held and the mountains weighed.

#### Universal Reform.

I like THE FLAMING SWORD—a Chicago journal devoted to Koreshanity. It has a good deal of nonsense about government of the gods, but there are occasional gleams of genuine gold. For instance, it says: "The usual reforms are projected on too small a scale. Nationalists do not look forward to a universal government. Popular reform means only to modify, not to revolutionize existing institutions. The new system of government will be universally adapted to all peoples."—Armstrong's Autonomist, Waco, Texas.

The "nonsense about the government of the gods" referred to above is simply our esteemed Autonomist's misconception of Koreshan Science, but we give him credit for being able to perceive some good in THE FLAMING SWORD. There is more of it there too, that he might see. The coming government of the gods will be the government of actual, tangible men here in the earth. It is but a matter of time when humanity will have progressed to a higher plane of thought and life. We advocate that a new race will develop, and that that race will rule the world; we advocate this in contradistinction with the doctrine of self-government at the present time of ignorance and depravity, when modern fallacy makes man feel like an insect but claim to be a god. The new race will be autonomists in every sense of the term, and will be the only gods that we know anything about. Any nonsense about that?

## Editor's Chat With Our Readers.

"The more we get the more we want," is just as true with us when it comes to the number of subscribers, as it is with the millionaire and his money. Papers having a large circulation put forth extraordinary efforts to double it. It is not a sign of a small circulation to ask for more readers. Papers like the Ladies' Home Journal, with several hundred thousand circulation, employ every possible means in the world to obtain subscribers. Diligence is a sign

of success, prosperity, and encouragement. It is not a sign that the circulation of THE FLAMING SWORD is falling off when we begin a campaign to run our subscription list up to 50,000. The 50,000 mark! Will you help us reach it? We must reach it; but the editorial and managing departments cannot leave the work here to go out in the field to do what others will be glad to do for us. We are going to give you some pointers about work for us-for our benefit and for yours; we can make it pay you. Look at these columns in future numbers for some things that will attract your eye, and appeal to your reason and your sympathy-something that will engage your interests in behalf of our propaganda. In response to our call for workers, we have received many encouraging letters; scores of you have said, "We will help you all we can; tell us what to do." We are beginning to push our work as never before. The central point has been busy, and now we must extend our activities to the circumference of our subscribers.

We have a list of interested persons who are poor, and to whom we gladly send THE SWORD without cash remittance from them. We like to do this, for "the poor have the gospel preached unto them." Are you one of these? Well, then, look at this a minute: We have to obey postal laws. just as you have to obey the laws which ask you not to kill people. You have to renew your subscription every year-if you get it on this basis, you will have to ask for it every twelve months in order to get it. otherwise we shall be obliged to cut you off. We would rather do this than have the inspector cut us off! Another thing: You must do something that we can in some way accept as payment of subscription. Distribute papers and circulars for us, canvass your neighbors, and get two or three subscribers a year. Can't you do this? Write us right away, if you haven't done so within the past twelve months, asking to have THE SWORD continued, and that you will endeavor to get us subscribers.

We know that our readers will appreciate the very excellent contribution by Rev. E. M. Castle, "The Girl and the Vala." This is the first of a series of conversations between these two mystical characters. This is not a continued story; each conversation will be complete in itself, and independent of others. They are destined to become very popular with our large circle of readers. The idea is simply unique. You will look into the face of the mysterious Vala with profound respect. Form the image of the beautiful inquirer in your mind; make her character, her simplicity, and receptivity to impression, your own, and when the Vala visits again you will welcome the face, and learn many things concerning the profound mysteries of life.

The unseen page 16 of THE FLAMING SWORD, concerning which there is so much curiosity, is progressing. We have seen much of it ourselves, and are not tired of it—not so tired of it as you are waiting for it, anyway; but when it appears it will give you a rest by increasing your mental activity. It is a thought-provoker—quite provoking, to be sure, before it appears, and more so afterwards—as you will see. Do not be discouraged—we are not. We look at it with enthusiasm, and enthusiasm is catching.

We supply more reading matter in one year than any monthly magazine published at \$1 per year. Take the New Time, for instance: It is a 100-page monthly, and in one year contains about 49,000 square inches of reading matter. The Flaming Sword is a 16-page weekly, and prints about 63,000 square inches of original matter in one year. We will compare space with any others, as well as price, and quality of matter from a literary standpoint, and will make special comparison of the amount of genuine Truth per page!

"The Destiny of Capital and Labor," No. 2, by Koresh, is a continuation of the excellent article under the same head in last week's Flaming Sword. Many of the articles by the Founder of Koreshanity are being reprinted in other journals, and this arraignment of the old church and state is worthy of being published in every paper in America and the world. The short paragraphs, "The Sword Thrusts," are always welcomed by our readers.

Last week's Sword was your valentine, a real, genuine valentine, without any burlesque. This one will do to celebrate Washington's birthday with. So far as we can see, The Flaming Sword is the only representative of George Washington—it cannot tell a lie!

Time was when the pen was "mightier than the sword;" but now THE FLAMING SWORD is mightier than the pen. If you do not believe it, try your pen against it!

THE FLAMING SWORD carves out the destiny of the nations. It is the only paper that makes genuinely cutting remarks.

If the date on your SWORD wrapper is in the past your subscription has expired.

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Miscellaneous Notes.

Wednesday, Feb. 9.—Venezuela makes concessions to North American whiskey trusts.— Great railway schemes on foot for Chile.—Zola threatened by mobs in Paris.—Leiter proposes to build the largest grain elevator in the world.—Students of Rush Medical College and the police have a riot.—Senators Mason, Allen, and Cannon make speeches in behalf of Cuba.—Revolution in Nicaragua; Citizens protected by U. 8. gunboats.—Chicago citizens planning a protest against imprisonment of Dreyfus.—Debs and Bellamy propose to launch a new socialistic party.

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Thursday.—Luetgert decided to be guilty by jury; life imprisonment; new trial asked on ground of compromise verdict. \$1,775,000 fire in Pittsburg. —Officials at Washington take action regarding De Lome letter; Spanish minister must return to Spain.—900 persons sail from Seattle to Alaska.—Reported that Gen. Blanco will return to Spain soon.—Green st. Congregational church reinstates Rev. C. O. Brown, notwithstanding his confession of crime.—Court makes rulings unfavorable to Zola.—Gen. D. Jose Barrios, President of Guatamala, assassinated at Guatamala City.

Friday. - De Lome tricks Washington officials and resigns before government can ask his recall.—Five gold seekers freeze at Chilkoot pass.—Gen. Booth visits President McKinley at Washington.—Crisis in Uruguay; president threatens coup d'etat, has issued decree dissolving the Assembly.-Assassin of president of Guatamala shot in attempting to escape.

Saturday.-W. C. T. U. takes steps to boy-cott Yale College for permitting whiskey orgies.—John Jacob Aster has assessment of his personal property reduced from \$2,-000,000 to \$200,000.—War begins in Guatamala; battle won by rebels.-Levi P. Morton's Nassau building burns in New York. -Gage, Harrison, and others engaged in enslaving their fellows, toast Lincoln, the great emancipator.

Sunday.—Bryan said to be planning a new political party with populistic proclivities.— Uprising feared in Paris over the Zola trial.—King Menelik, of Abyssinia, preparing to visit London and other European cities.-Kruger re-elected president of Transvaal.—Great Britain proposes to free China from other powers, while enslav-ing Chinese financially.—Missouri rules against Bible reading in schools,—Largest bridge in the world to be built across Niagara river.-Cost of arresting and convicting Chicago's 80,000 thieves estimated to be \$3,500,000 per year.

Monday.— Spain practically surrenders Cuba to insurgents; Spanish authorities weaken, and shift responsibility to Colonial government of Cuba to arrange terms of peace.—Discovered that insurgent spies out-tricked De Lome and procured Canalejas letter.—Plan for big strike brewing in all cotton mills in New England; 76,000 now on strike; 175,000 likely to follow .- Filibustering expedition with 5,000 rifles, 6,000 pounds of dynamite, and 200,000 rounds of cartridges, sails from Tampa, Fla., for Cu-ba.—Steamer Veendam of the Holland-American line, sinks in the Atlantic; crew and 212 passengers rescued by steamer St. Louis.

Tuesday. — National Woman's Suffrage Association meets at Washington. — Gov-ernment loses three great anti-trust suits in U.S. Circuit Court of Appeals, at St. Louis.—Spain refuses to apologize for De Lome's letter and conduct.—Alaskan steamer Clara Nevada sinks; 40 drowned.— Discussion of postal savings banks in Congress .- Expert witnesses induced to testify against Zola.—U. S warship Maine blown up in Havana harbor; believed to be work of Spaniards.

* * * To Whom It May Concern:

I desire to notify all interested parties that I have ascertained from a reliable source that a party giving his name as

JESSE LEE, on J. N. LEE, and his headquarters as Tiffin, Ohio, and who is in correspondence with many sex Liberals, is a member of the U.S. SECRET SERVICE, which is practically under the control of Anthony Comstock, of New York. LOUIS J. LIVINGSTON, Indianapolis, Ind., Feb. 11, 1898.

Books and Periodicals Received.

Even as You and I, by Bolton Hall, of New York. F. Tennyson Neely, publisher, New York City.

We have received 160 pages of advanced sheets of this work; we were not long in getting "into the middle of it," enjoying the author's unique style. Hon. Bolton Hall is well known as a reform author, he having written, "Who Pays your Taxes?" and "Stories for Little Citizens," and contributed articles for years to such journals as the Voice, Arena, and the Outlook. This work now before us, contains short, interesting chapters-in the style and form of parables, picturing the economic conditions under the reign of competism. The lessons are simple and forceful, and all our readers would enjoy them, as we have.

A Monstrous Money System, by George I. Wilson. 30 pages, several fine grams, price 10 cts. J. J. Stree Streetor. publisher, 632 Arch street, Philadelphia, Pa.

This pamphlet is worth dollars instead of cents, because in a unique way-by diagrams, the author contrasts the prevailing monstrous money system, with the common sense paper money. It advocates the demonetization of both gold and silver, and would substitute aluminum where hard and convenient money is desired. The pamphlet is written in the style of questions and answers, and is worthy of the study of all our advanced readers, and we commend it to them. There is much in it that is similar to that which we have advocated for years. The author has the correct view concerning flat money, and concerning the evils that grow out of the fallacy that gold possesses intrinsically the value stamped upon it.

Our Race Series, by Prof. C. A. L. Totten, 4th quarter, 1897. Outcome of History, Facts of Destiny. \$2 per year. Our Race Publishing Co., New Haven, Conn.

Each number of this series contains about three hundred pages, and is in the form of a book. Many of our readers are already acquainted with this series, and with the work of Prof. Totten as a chronologist. There are a number of interesting articles in this number, especially The Might of an Idea, A Mysterious Disappearance, and the Sign of the Cross. In the Editorial Department there are also some interesting things: Facts in which We are Factors, is an editorial pointing out the supremacy of English blood and language, and the fact that the greatest activity of the world today is in those who speak the English language. This is true, -not especially applicable to England, but to America. The destiny of Israel, not simply that of the lost ten tribes, but the twelve, is linked with the destiny of the English-speaking world. Prof. Totten has

succeeded in placing his ethnological views somewhat prominently before the world; just how Israel is connected with England and America there is a difference between him and the facts of ethnology. His work, however, possesses value; we welcome all effort at breaking down old institutions. Prof. Totten's chronology is practically correct.

The Open Court, edited by Dr. Paul Carus, devoted to Monism. February, 1898, February, 1898, number contains special features, Modern Representations of Death, Science on the Conduct of Life, etc. Monthly; 10 cts. per number, \$1 per year. Open Court Pub. Co., Chicago.

The Journal of Practical Metaphysics, philosophy of mind, monthly, \$1. per year. The Philosophic Pub. Co., Copley Square, New York, N. Y.

Practical Weather, monthly weather prognostications, by Lawrence Dunne, ex-observer Signal Service and Weather Bureau; Montgomery, Ala.

The Twentieth Century Astrologer, astrological prognostication; The Astrological Pub. Co., No. 9 Columbus ave., New York City.

The Augusta Round-Table, society, politics, and labor; weekly, \$1 per year; 827 Broadway, Augusta, Ga.

Expression, elocution, quarterly; edited by S. S. Curry, Ph. D., 458 Boylston ave., Boston, Mass.

The Morning Star, monthly journal of and philosophic research, mystical Loudsville, Ga.

The Realm, mental science, socialism, and idealism, monthly; Spadina ave., Toronto, Ont.

The Commoner. government ownership and direct legislation, weekly, Portland, Ore.

sefield Co-operator, co-operation, monthly, 50 cts. per year; Wakefield, Wakefield Mass.

The Advertiser and Publisher, business advertising, monthly; Syracuse, N. Y. Notes and Queries, curiosities of literature;

monthly, \$1 per year; Manchester, N. H. The Light of the World, Christian Science and metaphysics, Minneapolis, Minn.

Our Fellow Creatures, protection to animals, monthly; Aurora, Ill.

Old Ladies' Journal, for aged people, weekly, Leavenworth, Kan.

West Union Gazette, news and reform, weekly, West Union, Iowa.

Rockdale Messenger, news and reform, weekly, Rockdale, Texas.

The Lyceum, spiritism, weekly; 61 Willowdale ave., Cleveland, O.

The Colorado Representative, populism, weekly: Boulder, Colo.

Vineland Independent, co-operative reform, Vineland, N. J.

The Spectator, news and reform, weekly, Santa Cruz, Cal.

Lucerne Standard, news and reform, weekly; Lucerne, Mo.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 15.

CHICAGO, ILL., FEBRUARY 25, 1898. A. K. 59.

Whole No. 274

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

Inevitable Visitation of Judgment Upon the Oppressor.

HERE have been periods in the world's history and in the career of nations, when wrongs-encouraged and perpetrated by the power which legal enactments authorize—have been resisted both as a virtue and a duty. More illustrious than any other record of the successful resentment and overthrow of oppression, was the triumph of Israel over the hosts of Pharaoh, when, after years of humiliation, the posterity of Abraham, impulsed by the inspiring breath of Jehovah, were emancipated from their Egyptian thraldom. The murmurings of the Israelitish multitude beat upon the unresponsive ears of their bond-masters, until those murmurings became the thunderous tones of a mighty revolution, establishing the line of demarkation between Egypt's boasted prosperity and the beginning of her declension.

The throne of affluence—reared upon the pedestal of subjection and poverty; a throne for the exalted few who are made prosperous by their skilful manipulation of the impoverished millions—is a throne established only to totter and crumble to decay. When the cup of Egypt's crime was full, the vial of Jehovah's wrath was poured upon the offending nation, and swift and dire were her retribution and calamity.

One of the inexorable laws of human experience and progress, is that of judgment upon those who violate the principles of justice; and the prescient iteration, "Without shedding of blood is no remission" of sins, is verified in all the history of the past, as also authenticated in prophetic declaration. The history of the past is the record of our own experience in the progress

we have made to reach the status of our present attainment; and some of us, through judgment inflicted upon us for the wrongs committed in other incarnations, have incorporated the laws of comprehension by which we are enabled to discriminate between good and evil, and to appropriate the one and discard the other.

A broader and more offensive bondage oppresses a greater multitude today, and the mutterings of this discontented host—ruled by a plutocracy whose power to afflict arises from the legislative authority and also the artistic and creative skill of the downtrodden—are but the warnings of an imminent national and international catastrophe of which, volcano-like, the mutterings of this universal discontent are the seethings precursory to the final eruption. The education of a rapidly multiplying mass into the conviction of its legitimate claim to the wealth of its creation, grows more impressively ominous as the engendered fear of the legal pirate causes him to tremble in beholding the mobilization of this Armageddon of a better knowledge of the rights of men.

A corporation like the city of Chicago or any of the municipalities of the world, marches in its growth over the resistance and claims of the thousands who act individually, when what are supposed to be the necessities of the city, demand the subversion of individual rights. What should be the rights of the collective body have come to be the demands of corporations, invariably met through the power of wealth to purchase legislation. A greater necessity than the demands of a city's progress arises when the people—borne down by plutocratic oppression and the subsidy of national, state,

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and municipal legislation—are robbed and their rights desecrated. The multitude acting as a body has the right of might, and when justice is incorporated in that prerogative, ten thousand-fold is its authorization to amend the existing standards of social and financial bearing.

Not only have the masses, acting in unity, the right to fix the standard of valuation, but the further right to determine the end to which the accumulations of wealth shall be appropriated. We await the solemn hour of the fulness of the cup of iniquity, and the outpouring of the vial of Jehovah's vengeance.

The Conception and Construction of the City of Destiny.

The Significance of the Cuban Struggle.

THE COMING kingdom, in fulfilment of the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," will be a material Theocracy. The very laws of the physical universe indicate this in signs which are unmistakable. "I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This New Jerusalem, before descending, is a spiritual city. It is constituted of such as have been gathered out of all conditions in the spiritual world, into the twelve spiritual divisions of the aggregate spiritual order. The spiritual world is the world of mind. Its home is in the brain of man, and it is made up of actual, spiritual entities. Every thought is a spiritual being. The human mind thinks naturally, and all its conclusions are predicated upon observations through the physical senses. It is only when the second stratum of the cortical area becomes active in mental impulse, that the mind can become truly conscious of genuine spiritual states.

To render this subject more lucid, the student must understand that the cortex of the brain is composed of two layers of gray matter, between which there is the most delicate fibrile texture, which constitutes a bond of unity and operation between these two cortical planes. Ordinary mental operations belong to the outer cortex and the subjoined fibrous film. The under cortical area belongs only to animal life, until opened through a higher mental development, when it becomes the material basis of superior mental operations. The interposed film is the realm of spirits as distinct from forms of existence occupying the cells of the cortex. The New Jerusalem is in the sphere of the intermediate film.

The gathering of the twelve tribes of Israel into the New Jerusalem is what is signified by the gathering of the two Houses. The resurrection has already taken place in that domain, and the New Jerusalem is prepared to descend as a bride adorned for her husband. The husband is the coming up or the arising of the sons of God, into whom the New Jerusalem flows. There will never be a gathering of Judah and Israel as such, in the natural, because it is contrary to the laws of order. The real Judah was gathered in the personal Lord and his church. The real house of Israel was scattered through

* *

The sons of God are the offspring of God. No man or woman who denies the Messiahship of the Lord Christ

the infiltration of the ten tribes in the people with whom they intermarried. The product of this is the Germanic family. The Lord and his church descended into this people. It is through this descent and union of the Lord and his church, that the houses of Judah and Israel combine, and from this combination that the twelve tribes are gathered into the spiritual Jerusalem in the spiritual world.

The descent of the spiritual Jerusalem will not result in the production of twelve tribes, but in the formation of seven churches. The new material product of the marriage of the Lamb and the Bride, will first be manifest as the sons of God. The Jews throughout the world will not be gathered into the old Palestine. They are not included in the fulfilment of the promises to Judah and Jerusalem. Judah was gathered in the Lord and his Jewish church, which was planted in the descendants of Joseph's posterity, now especially culminating in the Anglo-Saxon.

As John saw the New Jerusalem descending from God out of heaven, she is defined to be four square; that is, a cube. This has no reference to a geometric cube but it does involve the relations of a numerical cube to the essential cube root from which it proceeds. At the point where the struggle for supremacy now wages, the struggle for a new birth, the point toward which the arrow of destiny was projected from the bow of promise, the point which constitutes the key to the continents of America and the Gibraltar of the world, where Columbus (name emblematic of the Holy Spirit, the Christbearer to the new world) headed his armada of discovery, there is being made preparation for the New Jerusalem, whose surface plan for construction will embrace at least five hundred miles. Cuba was the land toward which the fleet of the great discoverer wasdirected by divine prescience, as the opening wedge for the birth of another world, and a special destiny awaits this sacred center of Providential purpose.

The ordeal through which Cuba is now passing is but the reflection in earth of the Cube descending from heaven as John saw her, lying four square, the length, the height, and the breadth being equal. According to the measurement, a dimension of fifteen hundred miles is incorporated as the ground plan of the City of Destiny.

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can hope—without repentance, confession, and obedience to law—to become his offspring.

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Sword Thrusts.

44 A LAMB stood on the Mount Zion [state of immortality], and with him an hundred forty and four thousand, having his Father's name written in their foreheads." These are the sons of God, firstfruits of the resurrection, material beings like Christ the Lord, of the same kind, redeemed from among men. They proceed from the Lord through his own implantation in his church; they are his offspring, perform his will, are kings and priests unto God. These comprise the order of Melchizedek, and rule the world. They have the power to dematerialize and materialize at will, to appear in any place and disappear at will. They are higher than the angels, and will instruct angels and spirits. This fruit of the ages is now about to ripen through processes that can only operate through intellectual perception of truth, taught only through the literature of the Guiding Star Publishing House.

There is no operation of natural law that is not the result either of the application of voluntary exercise, remotely but directly enforced, or of involuntary application, as a reflex action of voluntary energizing, indi-

rectly applied. The term directly, as herein employed, signifies in a direct *line* of action, and is not to be understood as synonymous with *immediate* action.

So called natural laws have their primary and remote origin in voluntary and involuntary mental action. Voluntary mental action is what the mind consciously and actively wills to perform. Involuntary mental action is what the mind unconsciously and passively performs at the time and while in the act of volitional or wilful exercise.

"To all that believe in his name gives he power to become the sons of God." The destiny of man is to be born of God. When thus born, man has attained to his immortal state, then he belongs to the family of God; then he is king and priest unto God, then he is the offspring of Deity.

The perfection of the sons of God at the end of the dispensation is the result of the process of re-generation (re-production), and is identical with the resurrection of the dead or reincarnation.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Vibration the Secret of Rest.

The Girl and the Vala (No. 2).

BY REV. E. M. CASTLE.

THE Girl sat beneath the cedar; the Vala sat beside her, yet above.

As one that feels no need of preface, directly the Girl spoke. "Tell me, O Vala, the secret of that rest promised by Jesus to them that labor and are burdened. These are the words over which I puzzled, and earnestly have I striven to find their meaning, and ever does it elude me. Sometimes it has seemed to me that the meaning, which is the spirit of words, has parted from these; and that, desiring to find this spirit, in vain do I regard the form. But if so beautiful even without the spirit, how wonderful must they have been when instinct with life! And yet—O horror! - as an automaton might be made to walk and talk and simulate life, by means of some dreadful mechanism, so have I seen these paraded grotesquely by those who pretend, in such ways, to minister to man's salvation. Restore for me, O wise one, their spirit."

"Girl," and the Vala's voice was very tender, "you have much to learn; but you are ripe to learn. Know that the characters on the page you read are but the symbols of the words that once were spoken, that once were written. And, as not till man solves the problem symbolized by the sphinx can he realize the fitness of the symbol, so not till man knows the words of life can he read the record of these words aright."

With the sublime patience of little children who wait upon the will of their elders, the Girl asked, "Shall I one day know these words?"

"One day you shall know. More of this anon. Let me tell you now the secret of rest."

"Yea, tell me the secret of rest. But a score of years have I been in this life, yet the burden of the centuries is on me, though I know not why, and I long for rest."

"Many times, Girl, have you been born into this life, that you might experience many varieties of the pleasure such life can give, and the pain which is the shadow of its pleasure, but no repose. Soon you shall find a rest, which means a different life."

Insistently as the child that clings to its desire, yet without impatience, the Girl repeated, "Tell me the secret of rest."

Deeply and impressively the Vala said the word "Vibration."

Long did the Girl gaze into the eyes above her; then slowly spoke. "I have read that through an understanding of the principle of vibration, man might accomplish wonderful feats, such as flying through the air with no more effort than now he makes in walking; and truly, the doing of many things which now tire me would be less fatiguing could I overcome my own weight, and it would often simplify locomotion to fly; yet I feel that

not this could give the rest I desire. Neither do I long for inactivity. Often have I sung, 'O had I the wings o a dove!' and ever, albeit but vaguely, I have sensed a deeper meaning, and this meaning would I grasp. Perhaps I have dreamed that one would come into my life, bringing me rest." She spoke the last words lingeringly; then, with sudden change, her bright gaze straining into the eyes above her, asked, "Are you the one?"

The Vala said no word; but smiled with ineffable sweetness. And the Girl was answered.

After a pregnant pause the Vala spoke: "Have you not read in your book of one to come who is the City of God?"

"Nay," said the Girl; "but I have read of him that shall overcome, and that on him shall be written the name of that city, New Jerusalem, and also God's name. But this has seemed deeply strange to me, for why should the name of God be written on a man?"

"For the same reason that the name of your book is written on its cover."

"To identify him as God?" And the Vala confirmed the conclusion.

"Ah! that God should be a man is wonderful! Yet the thought is sweet to me. But how could a man be a city? A city is an aggregation of beings. True, the Book speaks of the New Jerusalem as a woman, a bride descending from heaven; but this has seemed incomprehensible to me."

"You say well, an aggregation of beings; for, as there are natural cities, so are there spiritual cities, not peopled with persons, yet peopled with beings, and such a city a man's brain might hold."

"Ah!" cried the Girl with animation, "I understand! It has been said that poets have a vision denied to others; and our great Tennyson, whom I love, describes the spiritual city, seen by Sir Percivale at Galahad's departure, as one pearl, 'no larger, though the goal of all the saints.' Well might such a city be contained in a man's brain; and well would such a man, if such could be, deserve the name of that Holy City!" The Vala's glance approved; whereupon the Girl concluded, "But no man's name is visible on him, as the name on the cover of a book."

"His character is revealed by his expression of thought and the actions of his life; and the name that is adequate reveals the same. By his thought and his life we may know if this be his name."

"And if it be his name?"

"To those who know what names imply, mine tells that I am she who, on Ladon's bank, was a reed shaken by the wind, and, trembling into sound, became the seven-voiced pipe of Pan, fit instrument to sing the universal story,—she who unveils all mysteries, knows the end from the beginning, and tells of generation, and ruin, and regeneration. So the name, New Jerusalem, identifies its possessor as the center of vibration that brings rest to the world."

With deeply meditative gaze, and slow musing

voice, the Girl spoke. "Jesus promised rest, but did not give it then,—for so I understand Paul's words, that rest yet remained to be realized; and when Peter asked, 'Whither goest thou?' Jesus said he went to prepare a place—this place of rest, I take it—and that he would come again to receive them unto himself;—into this place of rest, perhaps. Would such a one, upon whom might be named the name of this city, be Jesus come again?"

"Ay; Jesus come again; and yet not Jesus; as Jesus was Moses and Elias—which arcanum he opened on the Mount—and yet neither Moses nor Elias, but other. And how this could be, you shall one day know."

"I know that Jerusalem means foundation of peace, from which I can reason that it means the establishment of rest; but how does it mean rest through vibration?"

That part of the word which you define foundation means, in its genesis, tremble, or vibrate. A foundation implies a pouring, and only through vibration can matter be reduced to fluent energy to be poured or cast into new form. Man's external existence that is now the foundation of unrest, disease, and death, is to be sublimated into the foundation of peace. So supremely attractive is that city, which your poet likens to a pearl —and it is, indeed, the pearl of price, and one day I shall tell you how, as Cleopatra's pearl dissolved in vinegar, this pearl melts in the upward flow of human desire, precipitating that salvatory essence which becomes the salt of the earth,—so supremely attractive is it, Girl, that it may polarize human energy in the creation of a mighty battery that will vibrate the world, neutralizing the gravic tendency of the old humanity, raising man on high, thence to be cast as the foundation of a pure humanity in earth. This is the true process of sublimation, and thus only may man's life in earth become sublime.'

"But I have thought of a material city, more glorious than old Jerusalem in Solomon's day, or ancient Thebes, or Babylon, or Nineveh, to which the glory of Athens or Rome could not compare, as the New Jerusalem."

"That is to be; but never could such a city be realized in earth were it not first in the brain of man. Every wonderful invention of these days of invention, must first exist in a human brain, before being wrought out in material form. And so that city, which with its inhabitants will be the permanent place of rest in earth, the vibratory center of interest which will overcome the heaviness of existence, and restore buoyancy and youth to the race, first finds habitation in a brain."

"In whose brain?"

"His on whom is written God's new name."

"And you, O Vala?"

"I am one with him."

And the Vala rose, and withdrew within the recesses of the wood. But the Girl sat long beside the stream, pondered deeply, and—comprehended what she had no words to tell.

The Main Chance.

BY LUCIE PAGE BORDEN.

DICKENS has embodied a large amount of philosophy and sunshine in the character of Mark Tapley who was constantly seeking a situation fraught with difficulties and embarassments,—just the kind that most people are solicitous to avoid—because in unfavorable conditions his virtues might shine the more brilliantly and he rejoice in the consciousness that "it was a credit to him to be jolly under the circumstances."

When Mark found himself stranded in the settlement of New Harmony, consisting of a half dozen wretched cabins on the verge of a malarial southern swamp where the few surviving settlers, enticed hither by the wily misrepresentations of swindling sharpers, were fast dying of chills and fever, his spontaneous cheerfulness was a godsend to the disheartened community. He was cheated and his master was cheated; they had invested their joint capital in the enterprise, and must borrow the money to get away from the dismal spot. But Mark hailed this as the opportunity of his life. The main chance was there—not in the ordinary, vulgar acceptation of the phrase as pertaining to sordid advantages but the chance for development, and he improved it eagerly.

The chance to work toward the ideal in character is, in the higher sense, the main chance of existence, one that is denied to none; for as no type of humanity is so low in the scale of being as to lack some form of inspiration to impel it onward and upward, some vague perception of higher and nobler attainment which still constitutes its ideal, so every situation furnishes material for the statue which may be perfect of its kind, whether of clay, bronze, or the purest and whitest marble. "Thy condition," says Carlyle, "is the stuff out of which thou must carve that same ideal."

The sceptical friends who lament over the hardships endured by the disciples of the new cause, who are endeavoring in the face of manifold obstacles to establish a religion which seems to them supremely beautiful and instinct with power to redeem the world, ought rather

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Free Society is the title of a publication the province of which is to elevate lying to a free and easy altitude, judging from the only article of interest in the number to which our attention was called. It says: "Some three years ago, one of its [Koreshanity's] publications came out with wonderful proofs of the earth's being flat." Koreshanity has taught for twenty-eight years that the earth was a concave shell, and that we dwell on the inside, not on the outside; hence it does not look very reasonable that one of our publications should contradict what Koreshanity persistently advocates. We never issued a publication which taught that the world was anything but a concave shell. We maintain further, that it has to do with both society and religion. The man who lies will steal, and in various

to rejoice in the sterling qualities developed by such experience in the hearts and minds of those who are willing to endure hardness as good soldiers of Jesus Christ.

Koreshans are looking out for the main chance, the chance to reach the stature of the perfect man, the chance to heal and bless a suffering world, the chance to hush the cries of the wretched and the moans of the broken hearted.

To whom does the world hang votive offerings in the temple of fame, if not to the memory of the early Christians, obliged to hide away in the winding passages of the catacombs and rear their children, delicate young girls and tender infants, far from the happy, life-giving sunshine, in the gloomy sepulchres of the dead, while even there they enjoyed no security but lived in hourly fear of being dragged to a cruel death? Our hearts thrill at the brave deeds of the Huguenots and the Waldenses, while the Puritans who sacrificed every comfort to plant the standards of truth and righteousness in a savage wilderness at the cost of incredible hardships, command our respect, our admiration and our tears. And yet, in the eyes of their contemporaries, the Puritans were but a ridiculous set of psalm-singing fanatics opposed to everything sensible and decent. Who expected them with their nasal drawls and cropped heads to inaugurate a movement that would influence the religous destiny of a new continent! In return for their devotion, the early Christians were not only condemned to a living death in their subterranean retreats, but were regarded as inhuman wretches soiled by crimes unmentionable, whose unholy rites were, as generally believed, marked by the sacrifice of young children on the altar of their divinity.

With such examples of heroism, shall those who are looking for the glorious consummation of the faith once delivered to the saints, flinch in the hour of trial, or refuse to make themselves of no reputation in the eyes of a selfish humanity absorbed in looking for what it terms the main chance,—the chance to heap up riches?

* *

ways encroach upon the rights and liberties of others. When men become righteous they will come into freedom.

Our scientific discoveries in Cosmogony comprise the foundation for a revolution in the sphere of scientific thought; this has subjected us to ridicule,—which is no new thing for a discoverer to meet,—while our theological principles and doctrines have subjected us to persecution of the most unjust and bitter kind.

The discoveries of Koreshanity are in advance of the theories and hypotheses of the age, and for this reason we have not been disappointed that the world could not accept them without a struggle.

Every activity, whether of good or evil, results from the operation of law.

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Rich Men Coming to Judgment.

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

THIS is the time which James had in view when he said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days [end of the age—this time]. Behold, the cry of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

According to the newspapers, Secretary Gage in a recent speech, deprecated the adverse criticism of bankers, now becoming so rife. He will yet find that the present is only the beginning of sorrows to the money-changer. Men cannot prey upon their fellows for long, without having to come to judgment; and Jesus made no mistake when he scourged Mr. Gage's kind out of the temple, which was a type of what he will soon do for all such, breaking the spell of their cruel power over his

temples,—the humanity that will be his offspring,—and entirely wrecking their cruel business, which can have no place in the kingdom of righteousness soon to be established in earth.

When men come to see things in their true light, they will have less respect for the gentlemanly and polite legal robber—the banker of today, than they had for the bold highwayman of the middle ages. The latter put his life in peril when he plied his unlawful calling, but the banker far more certainly robs his miserable victim, and does it in an eminently respectable and legal way. The vile foot-pad often shared freely with the poor what he had violently taken from the rich; but the courteous banker takes the all of multiplied thousands, turning them out to beg or starve, since the results of his practices have made it impossible for them to earn the means of livelihood. The highwayman killed his victim only when he must, to save his own life or secure his plunder; but the ruin and death of thousands are the usual and inevitable results of the modern banker's vocation. Old Shylock inadvertently told a truth peculiarly pertinent to his own trade when he said: "You take my life when you do take the means whereby

Stray Sparks Flying Here and There.

BY W. H. PAVITT

THE SUTURES of our skull must be so firmly united that it is impossible for an idea to percolate through it and reach the brain. We were talking recently, with a contractor who hires carpenters to work for him. He said:

"You agitators are all crazy. I don't have any trouble to get along."

"For instance," we remarked, "you sent John Kay to make repairs on widow Done's house; you pay John twenty cents an hour and charge the widow twenty-five cents an hour for his work; consequently, you steal five cents an hour from that poor widow."

"Don't you dare to call me a thief! The man is a No. 1 workman and earns every cent of the twenty-five cents an hour that I charge the widow for his work."

"Then you steal five cents an hour from John, for you just now said he earned every cent of the twenty-five cents an hour. You did not do a stroke of the work, yet you keep five cents an hour for every hour's work he performs. You have forty men at work, from whom you exact tribute of five cents each, which amounts to two dollars an hour, which you steal."

We believe we stated the case fairly, yet he became exceedingly angry. So we came to the conclusion that we are unable to comprehend modern business methods.

Lyman Gage has been talking prosperity again. He forgets himself and indulges in little bursts of confidence

occasionally. He has been felicitating himself and his hearers over the flattering showing made by the Dingly tariff law since Jan. 1, 1898, and predicted by the end of the year, the tariff revenues will pay the running expenses of the Government and leave a surplus of \$30. 000,000 in the treasury. Gage is an enthusiast and very forgetful. He figured; Receipts, \$37,333,628; expenditures, \$36,696,711; apparent surplus, \$636,917. Poor Lyman was so tickled that he forgot to subtract \$8,-538,401 which came into the treasury, not by tariff schedules, but by the sale of the Union Pacific railroad, which makes a real deficit of \$7,901,484. The real facts in the case—taking out this railroad plum—are these; in spite of increased demands and increased tariff, the deficit from July 1, 1897 to Feb. 1, 1898 amounts to \$51,-901,823.

We must educate (?) the youth of our land, by all means; and in order to avoid the disasters which have overtaken the civilizations of the past, let us introduce the penny savings-bank system in our public schools. This will serve a double purpose—it will foster the love of money and teach the absolute necessity for its use.

When you study the situation a little, you will discover, if you do not already know, that political parties are the jimmies used by demagogues to pry the lid off the public pie chest.

In the Editorial Perspective.

E TURN our mental telescope on the field of reform occasionally; we have to do this in order to "size up" the situation—to see how many bubbles there are remaining to burst, and how many air castles are yet to be dissipated. We see many movements rise and fall, with plans inadequate and leaders ignorant. Outside of the harbor, where the ship of Truth is anchored, there are many wrecks, while other vessels bearing names of reform are either sailing without chart or compass, or are fighting each other. What is the matter with them? We charge them with incompetency; failure is the inevitable result. The leaders of so called reform today, neither know what to do nor how to do it. This is acknowledged by Governor Rogers, of Washington, who makes severe arraignments in the New Time; he deplores the lack of harmony and the lack of knowledge of what to do! "I believe that the most necessary thing to be done at the present time," he says, "by those interested in the public welfare, is to arrive at a common understanding. So long as these admitted differences exist, there can be no harmony. * * Many of the plans proposed are mere makeshifts. They do not take into account the fundamental facts which underlie all human action. * * These fundamental propositions have to do with the nature of man, and what may be termed natural conditions in the external world which surround him. If it is seen that any plan for the betterment of humanity is in contravention of these fundamental axioms, it should be clear to all rightminded men that the object sought to be effected by it cannot in this way be attained." There can be but one plan of genuine reform, and that plan must be a scientific one, founded on the science of nature itself. This brings us back to the scientific system-to the Koreshan System, of all natural, human, economic, and social adjustment, as the world's great remedy.

Slavery existed forty years ago, and it exists today. There are more slaves now than then, but fewer masters. It requires expenditure of energy to produce the food and clothing used by humanity. Let men be placed in conditions that are desirable, and the work of production is a pleasure and a recreation; but there are conditions in which work is a drudgery, harrowing to the sensibilities and destructive to tissue and cell. The world's producers are in that condition today. They are enslaved by the power of money. A certain class of humanity wields that power, and all others are controlled by it. Years ago the colored man was called a slave; today both white and black are enslaved; they are called laborers, and the work performed by them is called labor. There should be no labor problem. There was no slave problem, except the question as to whether slavery should be abolished. Amelioration of the slave's condition would not answer the demands of the toilers of the South. Today, reform effort is puerile which looks only to modifying and ameliorating the laborer's condition. We do not believe in labor; the meaning of the word implies a condition from which men should desire to be free-painful exertion, irksomeness, and servility. We must abolish labor altogether; reformers should begin by abolishing the term. Then perhaps, the "labor exchange" would have sense enough to adopt a new name; as it is, the name stigmatizes it as inadequate. It deals only with the products of slavery. The organization cannot exist when that slavery is abolished.

Astronomers are puzzling themselves over various phenomena observed, information as to the facts of which leaks out occasionally through the domes of the observatories. Every new fact discovered corroborates the conclusions of Koreshan

Astronomy. The sun, moon, planets, and stars are near the junction of our atmosphere with the sea of hydrogen above us, at a distance of about 1,000 miles. Are the sun and moon among the stars? M. du Celliee Muller has observed stars crossing the moon's disc, but his observations have been discredited until Astronomer F. Hopman reported to the British Astronomical Society that he had observed dark stars as large as the spot Tycho on the moon, passing over the moon's disc this side of the moon. He also reports a number passing over the disc of the sun. These new discoveries are not compatible with the former conclusions that the moon is 240,000, the sun 92,000,000, while the nearest star is billions of billions of miles from the earth!

An exchange concludes that it is possible to see the earth's convexity. When we first read the heading, we thought that some one had been making new observations; but it turned out to be the old hoax of a proof afforded through the phenomena of a vanishing ship's hull! A convex surface is not the only kind of a surface on which ships could go out of sight; they would disappear on a flat surface; they do disappear on the concave surface. The hull of all such proofs of the earth's "convexity" quickly vanishes when the telescope is turned on the vanishing ship's hull. We are restorationists; when the ship's hull is "down" beyond the horizon we restore it to view again by means of the telescope, without increasing the altitude of the eye. The only kind of a hull we cannot restore with the telescope, is the hull of the war-vessel Maine in Havana harbor.

Of course, there is no such thing among the nations today as justice; what they call justice is a mere semblance of human rights, and even that is kicked about because it is an unstable thing, and now in France it is strangled. Today, the Constitution of the United States and the Declaration of Independence are forgotten. In 1789, France declared the rights of its people to be "liberty, property, security, and the right of resistance to oppression." In the formation of the French National Assembly, it was considered that "ignorance, neglect, and contempt of human rights are the sole causes of all public misfortunes and corruptions of government." Zola is now under the ban for repeating these simple words in defense of Dreyfus. France is judged by her own words!

We are placed under the ridiculous necessity of proving to the world that it is in bondage, while we are endeavoring to promulgate the science of its release and cure. Thousands of people seem to be satisfied with the condition the world is in; many a man is satisfied if only he is in a little better circumstances than his neighbor. We are about ready to quit endeavoring to pump into the public mind that something is necessary to be done in order to create receptivity to the science of how to do it. If a man is sick and does not know it, and does not want to know it, he ought to die; it is not necessary to induce a hungry man to eat wholesome food when it is placed before him. We are going to quit arguing about our bill of fare!

The great rush to the gold fields of Alaska shows to what extent man will face danger and death for the sake of money. He will leave home and family, and face starvation and all forms of privation under the excitement of the gold craze, and the world will think nothing of it; but when a man deliberates to follow Truth and to maintain it with some privation, he is called a fool. In times of war there are no ties too sacred to break, no friends too dear to leave, to fight in defense of country; but if a man has the strength of character to follow his convic-

tions as to the truth involved in the Koreshan System of Science and Life, he has, in the eyes of an unreasoning world, committed the unpardonable sin!

In the little tendency to popularity of "Christian Science," its votaries are lavish with laudations of the character of its inventor. In the official organ of this pseudo-science, we find expressions with reference to Mrs. Eddy such as "our Teacher," 'our Leader," our beloved Mother;" also such paragraphs as "in the year 1866 Reverend Mary Baker Eddy discovered Christian Science, which from the testimony of Jesus and the apostles, we feel sure is the second coming of Christ." That's right; if she has claims to Messiahship, let them be open and aboveboard; but the next thing is to prove the claims, then the world might be Eddy-fied!

The first thing reformers should do is to reform themselves—then they would be able to reform others. Before they can do this they must know what to do and how to do it. The true reform movement is not a patched-up affair—not a botched expression of one idea. It is not for the benefit of a class, nor for a nation, but for the world. It embraces the power to revolutionize all things that are evil—in short, it is the truth of the universe involved, in contrast with which the silver question, the tariff question, the labor exchange, reciprocity, and so called colonization schemes sink into insignificance.

Bankers are objecting to the checks issued by the Labor Exchange and other co-operative movements, on the ground that they are not proper media of exchange. Bankers have the monopoly of money, and no checks will suit them but checks on their banks. The time is here when only those who have the "mark of the beast" (money in the hand, or credit on recognition) can buy or sell. The American Bankers' Association is alarmed, and will endeavor to have a law passed prohibiting the use of any kind of currency that is not issued by the sanction of these institutions of greed and oppression.

The church of Rome celebrates the twenty-eighth anniversary of its declaration of infallibility and the twentieth anniversary of the election of Pope Leo XIII. Millions bow reverently at the name of the pseudo-vicar, and look back over twenty years of papal peace, while closing their eyes to the cruelties of the past under other popes of the same church. Christendom will not be so peaceful during the next twenty years, for it is now upon the verge of ruin and disintegration.

The peace of America and Europe hangs upon the slender thread of the results of the investigation of the cause of the destruction of the war vessel Maine in Havana harbor. To that point the attention of the world is directed. The greatest question in the world today, is not the insurrection in Cuba and the resultant concentration of national powers on the Gulf borders, but that which the Cuban struggle signifies. It as an index to the destiny of humanity in the process of in-cuba-tion.

Competism is unscientific. The spirit of the competitive system is not the substance which contributes to the progress of humanity; it is the substance of the world's disintegration. The human body is an organic structure, every corpuscle of which is governed in accordance with natural laws. There is no competition in health; when competition enters, dissolution ensues.

Three methods seem to be open to adventurers for reaching the North Pole—aerial, surface, and submarine navigation. One of these has been employed without success; Andree's aerial flight is yet to be heard from, and now a Baltimore inventor purposes to reach the pole under water and ice in the submarine boat Argonaut.

Before woman can reform the world, she must enlarge her views of reform; it will require more than voting and endeavoring to abolish the saloon. At the recent National Woman's Convention there was a great waste of energies which should have been conserved and directed scientifically in a more humanitarian system of reform.

Quiet Talks with the Editors of our Exchanges.

As Editors See Us and as We See Editors.

THEN we made the offer of \$1,000 to the editor who would publish a scientific refutation of the Koreshan Cosmogony we were not expecting that any paper would join us in proving the System true. It is gratifying at this time to note the progress of Koreshan Science; there are evidences on every hand of its influence upon the minds of thinkers. We say it to the credit of those who see its truth, that while its premise is simple, and its conclusions rational and scientific, there are thousands of people in the world who do not possess mental acumen and reasoning power sufficient to grasp it; but there are a few who, in the order of their progress, have developed sufficiently to comprehend the principles of scientific demonstration of the form of the universe. print below an excellent article from the Leaflet, Ironton, O., of February 17, 1898, by Dr. I. N. Brown. We desire to direct special attention of the editorial fraternity to this article, and to the facts

and conclusions presented in favor of the Koreshan Cosmogony. The experiments referred to are in direct corroboration of Koreshan Science of the earth's form, in the demonstration of the fact that growing plants cannot tend toward the periphery of revolution. This is in accordance with the natural order of existence on every plane. Down is away from the center-all descent of force, whether mental or physical, is away from the point of generation. The forces of gravity are generated in the central sun and radiated to the environing shell. The shell is the limit of gravitation, the periphery of materialization, making a surface every-where concave to the point of gravity's origin. Everything on the earth's surface is directly "under the sun" at all times; every plant, weed, shrub, and tree points toward the pivotal center, while the foundation roots extend downward into the soil of the concave sphere.

Why Upward, Why Downward?

In the Literary Digest of Feb. 5, 1898, in an article on "What Makes a Plant Grow

Upward?" there is quoted from the *Pharmaceutical Era*, an illustrated account of experiments bearing on the subject, a part of which we reproduce:

"Beans have been made to germinate when placed on the circumference of an iron or wooden wheel, surrounded with moss so as to maintain the moisture of the seeds, and holding little troughs full of mold open on two sides; the wheel being put in motion in vertical direction by a current of water, and made to describe many revolutions in a minute. In consequence of this rotary movement, producing the particular force known in mechanas centrifugal force, the action of gravitation is as it were annihilated, and the sprouting seed, removed from its influence is subjected to centrifugal force only. See what occurs: the small stems, which, under ordinary circumstances, would be directed upward, that is to say, in a direction opposite to the action of gravitation, now turn themselves in a direction opposite to the direction of the centrifugal force, or toward the center of the wheel. The rootlets, which, under ordinary circumstances, would bury themselves in the earth, and in the direction required by the laws of gravitation, in reality now point in the direction of the force which has taken the place of gravitation

"This curious experiment, carried out for the first time by J. A. Knight, of England, has been repeated and modified in France by the ingenious naturalist, Dutrochet. He replaced the vertical wheel by a horizontal one. The force of gravitation acts constantly on the same points of the germinating seed; but as this seed is exposed at the same time to the action of centrifugal force, produced by the movement of the wheel, the roots follow an intermediate direction between a vertical one, which would be determined by the force of gravitation, and a horizontal one, resulting from centrifugal force. As the movement communicated to the wheel is increased in rapidity, the angle made by the root with the plane of the wheel becomes more acute also. When this angle becomes nothing the root is horizontal. The influence of gravitation in directing the course of the root is put beyond doubt by these curious experiments.

Now, if, in the experiments, centrifugal force takes the place of the force of gravitation and represents it; and if "the influence of gravitation in directing the course of the root is put beyond doubt by these curious experiments," then the experiments plainly teach that growing plants point their stems in a centripetal direction -toward the center, and their roots in a centrifugal direction-from the center. Which is to say: the direction roots grow, that gravity tends, that we call downward, is away from the center; and that the direction stems grow, opposite to that of gravity, that we call upward, is toward the center.

But we find plants do not send their roots conformable to a centrifugal direction and their stems to a centripetal direction of a convex earth inhabited externally! Either the experiments don't suit the earth, or the earth, from some cause or other, doesn't suit the experiments.

Apply the teaching of the above experiments to the earth, and we have the very things the Geodetic Survey on the Florida gulf coast, about a year ago, of a straight line projected horizontally from a given point a few feet above the surface, testifies, viz:-that such line is the chord of the earth's concavity, and NOT, as we have always been taught, the tangent of the earth's convexity. The earth is hollow; we live on the inside of the shell, and every tree and plant is a silent witness indexing the center. The Copernican system is overthrown, and of course the Newtonian law of gravitation goes with it, at least, as commonly explained; and the phenomena heretofore attributed to gravity will all have to be gone over and overhauled! Only with this [the concave] form of earth do the experiments harmonize.

We presume Dr. Teed and Prof. U. G. Morrow will score again for the cellular form of the universe.—The Leeflet, Ironton O

Absolutely Nothing.

There are metaphysical reasons in support of the theory that the earth is a hollow cell, and the ultimate atom, a hollow cell. Science knows nothing of the ultimate atom; therefore I reason that it knows nothing of the ultimate structure of the earth. And on its own confession, it knows nothing of spirit or soul. The scientific theory is that the earth is a solid mass of

melted matter, cooled off on the outside, but still hot as the orthodox hereafter, in the centre. Thus science, as well as religion, has its real material hell for unbelievers. Both are mere hypotheses or fictions; no one knows anything about either of them. Christian Science is not the only science that lives by assertion.

The Koreshan theory is, that the earth is a hollow cell and that we are inside of it. In answer to a question, what is on the outside of the shell? Koresh replies, NOTHING, ABSOLUTELY NOTHING. And the outside of the shell is solid gold; so the contrast between gold and nothing still pertains. According to this theory, the earth which coutains everything there is, rests on NOTHING in the very centre of NOWHERE. There is NOTHING new about this theory; the infidels have preached it since the beginning. And yet we are still unsatisfied. We are as inquisitive as our lamented mother Eve; and now we want to find out all about NOTHING. Look out for sky-splitting revelations. The gold shell is going to burst!—New Dispensation, Corvallis, Ore.



Interrogation Points and Encouraging Words.

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Going to Overthrow Koreshan Astronomy!

Applies for Terms, and Says He Means Business.

GRAFTON, N. DAK., February 17, 1898. EDITOR FLAMING SWORD:

A friend has sent me a number of copies of THE FLAMING SWORD, containing your assumed offer of \$1,000 if some party will publish a refutation of the Koreshan Cosmology. I say an "assumed" offer, because it is not put in such shape that it can be depended on. As it stands now, one might make the refutation clear to all disinterested parties, and still you would deny that the feat has been accomplished, and hold on to the money. If the offer is made in good faith, you will be willing to secure the payment of the money to the party who earns it in the way stipulated. If you will do this, I believe I am the man you are looking for.

I am confident that it will not be a difficult job for me to accomplish, and of course you will see the propriety and necessity of surrendering the decision of the matter to disinterested parties. I am not an editor, but I have no doubt that I can make arrangements for having my strictures published in the Progressive Thinker of your city, or the World's Advance-Thought, Portland, Ore. If the demolition of your theory is put before the world in some well-known and widely circulated paper, you will have your wishes gratified. I shall want to be furnished with all the points that you depend on in support of your theory, and accompanying illustrations, which I am willing to pay for when we get these preliminaries settled that all will perceive are necessary for my security. Please publish this in The Flaming Sword, with such comments as you may see fit to make, and send me a copy containing them, and let us proceed at once to business.

Respectfully, SAMUEL BLODGETT.

Our proposition is made to editors; the writer of the above admits that he is not an editor. Very well, we will include anybody-it is the man we are looking for, and it does not matter to us whether he is an editor, or an astronomer, or anybody else who knows nothing about science. Our offer was to pay something for something. We are not in the habit of buying things without knowing what we are getting; and if we advertise for an article of goods, do you suppose that we are going to have it forced upon us without our accepting it? It is the same with any "proofs" that the earth is convex-before we should purchase "proofs" we should know that they are proofs. We should not feel disposed to leave the question to disinterested parties, for how could parties not interested in astronomy, settle questions of that department of science? We would not leave it to astronomers, any more than you would want to leave the decision as to the cause of the Maine disaster to the Spaniards! We should want to do more than talk the matter over with you. Argument could not decide whether the proofs are proofs or not; they would have to be tested, and tested scientifically. Proofs would have to be submitted to us for test. If they involved facts, there would have to be an investigation of the facts, and not of the text-books, nor what some one has said or thought on the subject. We should have to examine the actual, tangible facts; anybody's eyes could then see them. We will go with you anywhere to help you look at the facts observable, if you will look at some facts we have to show you. We will accept your facts; conclusions, however, are different things. If the editors tackle us, their "proofs" would have to be tested as well as yours; so you see we are not partial. When the other side demands proofs in demonstration of our conclusions, they will not go out of the way to test them themselves, but deny them in toto. We will treat you better than that. So let us have your proofs, and then the investigation can begin. If

Digitized by GOOSIC

it turns out as you say, and if we have no facts that will conflict with your conclusions, why, then the \$1,000 are yours; and we venture that we can find it easier to secure the payment of the \$1,000 than you will to find the proofs!

confess that your ideas of a hollow globe, without any of your evidence, seem perfectly absurd, as does the theory to some (1) But [men that the earth is convex. have stood on the sea shore and watched a receding vessel, and have seen the largest part, the hull, sink out of sight before the mast. (2) I know enough about geometry to know that we can determine the distance to inaccessible objects if the distance is not far in comparison with the base line; and by this method I supposed it had been demonstrated that the sun, for instance, was much farther away than it could possibly be if we are inside a globe.
(3) I had supposed it demonstrated that the earth's inhabitants can see but one side of the moon. But this would hardly be true if it were inside a globe. These are three of the thousand questions which have undoubtedly been asked you before, and which you have doubtless answered satisfactorily.—D. E. S., Santa Ana, Cal.

(1) So have we; and in addition to this we have used telescopes to bring the hull to view again. The ship's-hull-argument of convexity has been exploded long ago, and sensible people should quit using it. Ships vanish in accordance with the laws of perspective foreshortening. The hull is not the largest part; the sails cover more visual area than three or four hulls! (2) Calculations of the sun's distance made on the basis of a supposed convex arc, are erroneous; from the basis of the concave arc, the sun's distance is about 1,000 miles. Try it yourself. (3) When you have investigated the Koreshan Astronomy sufficiently to understand its explanation of the phenomena of the heavens, you will understand that the fact that only one side of the moon is presented to the earth's surface, is a proof of our System. We can demonstrate, if the moon were 240,000 miles from the earth, a ball whirling in the sky, that we would see both sides. Besides, Newton's theory of gravitation is now rejected by astronomers, as well as the conclusion that the moon revolves about the earth. So called scientists have demonstrated nothing about the moon; they quarrel among themselves about what it is, what it is for, and how far away it is.

Please explain why the astral nucleus is not at the center of the universe. It seems as though the resultant of all the forces generated in the shell of the earth would be at the exact center.—O. W. B., Cedar Rapids, Iowa.

It the earth were a perfect globe, and all the forces operative were always of the same quality and intensity of vibratlon, the astral nucleus would be at the center. The astral nucleus is eccentric, or out of center, because of the action of the energies of cold and heat in the cruosic and caloric poles of the sun. If these forces were equal they would revolve about a common center; but they are unequal, and give the sun a slightly orbital motion. The cause of motion must have motion itself. The central sun does not simply rotate upon its axis, but has a triplex motion: axilary, orbital, and lateral. It rotates daily as a result of the inflowing and outflowing energies. The caloric pole is expansive, while the cruosic or cold pole is contractile, and these alternations in the sun give it an eccentric or orbital motion, while the magnetic currents induced move the sun laterally north and south to change the relation of the projected sun to the equinoxial. If the sun were at the exact center, no motion in the universe would result. The eccentricity of the sun produces the millions of stars, which are so many deflections of levic rays and their corresponding gravic rays, to as many points as there are stars.

J. P. H., Grand Ridge, Ill.—It is obvious that in order to understand expressions of the Apostle Paul concerning the resurrection, one must possess some knowledge of what the resurrection is. If you had a scientific comprehension of the processes by which a portion of the human race are to be transformed to the plane of immortality at the close of this dispensation, it would not be difficult for you to see what the apostle meant when he said "We who are alive and remain." If you will procure our literature explaining the laws of the resurrection, you can obtain a much better idea of the Koreshan Theology than we can give you in a brief answer in these columns. When you have studied the question further you may write as again. We will argue with you through our pamphlets until you have exhausted their contents; then we can take up new lines.

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The Flaming Sword Warmly Welcomed.

I have placed the sample copies of the SWORD in the hands of persons whom I expect to call on and explain some things arouse their interest sufficiently to subscribe for the only full-meated-nut journal, devoid of worm-holes and mustiness. It is a pleasure to crack nuts when every one is sound and fresh. So I have found THE FLAMING SWORD; even the shells are worth preserving. I enjoy THE FLAMING SWORD because its thrusts are at errors and superstitions which have been for ages blanketing truths. The fabric of error and the cord of superstition are being severed, and truth, which needs no covering, will soon stand out fearlessly before the world. The entire contents of THE SWORD are devoured more eagerly than was exciting fiction in early days.-Dr. J. R. P., Chicago.

I hope to have some names in a few days; I want to go about it in a business way. Please send me circulars, blanks, etc., for taking subscriptions, as mentioned in February 11 Sword. I want to interest people in this beautiful science. As for The Flaming Sword, it just sparkles with light. As I read, I ask myself how I ever lived without it. It is food and drink to me; and each week it answers the very questions that are asked me by people with whom I talk.—Mrs. M. B., New Castle, Pa.

Editor's Chat With Our Readers.

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It is but a question of time when the sentence of Justice will be executed upon the oppressors of the poor. Visitation of judgment upon all forms of injustice is inevitable. The fatal day for the robbers of the producers of wealth will be the natal day of the new kingdom. The pen of Koresm traces the converging prophetic lines to the culmination of all forces of vengeance upon the powers of evil. The great battery is being formed; the subtle forces of good and evil are being arrayed for the final combat. The nations are nearing a vortex. The processes are written in history and analyzed in science, and it requires but a knowledge of the past to predict the inevitable results in the

How much persuasion on our part did it require to induce you to subscribe for The Flaming Sword? Hundreds have wanted it at first sight—you liked the appearance of it, its tone, its bold, open and frank expressions of our convictions. There may be a few others in your vicinity who would like it; it is simply a matter of hunting them up, and the only way you can ascertain who they are, is to sow the seeds of truth in your vicinity. Go at the work quietly, resolutely, confidently, and see if you cannot interest three or four persons with whom you are acquainted, and induce them to read The Flaming Sword.

A valuable lesson in the science of mind may be learned by careful study of the article by Koresh, "The Conception and Construction of the City of Destiny," the science of the inception and descent of the life and order of the Golden Age. There is a sufficient reference to the significance of the Cuban struggle to set the mind thinking. Koreshanity traces the destiny of nations through ethnic infiltration and progress. It is very significant at the present time that Spain is at the door of conflict with the nation representing the climax of human progression. Cuba is located at the vitellus of the great egg, and the process of incubation will necessarily take place in the western hemisphere.

You will enjoy "The Main Chance" in this number, by Lucie Page Borden—the main chance in the progress and develop ment of character. It reveals the philosophy of courage amid the most adverse and trying circumstances, and robs persecution of many of its hardships. The entire article, portraying the difficulties of the early Christians in the catacombs under the city of Rome, is but an expression of the determination of the Koreshan. That we have courage and backbone, will be proven through the trials of the coming conflict and revolution.

When the world is devoid of truth, the knowledge of a single fact, a single scientific principle, is worth millions. By act ual invoice this number of THE FLAMING SWORD is invaluable, and its worth cannot be estimated; and yet for how small a sum can fifty-two numbers be obtained! THE FLAMING SWORD is strikingly original. The unique feature about it, the feature not possessed by any other journal in existence, is that its contents are expressions of demonstrated truth. It is a case of Truth against the world!

The mysterious Vala appears againbringing this time a beautiful lesson on the law of vibration and the humanity of God. Our excellent contributor, Rev. E. M. Castle, has succeeded in veiling her thoughts just sufficiently to induce thought; it requires but little mental penetration to see the form of Truth stand out clearly revealed. We can promise you rare treats from time to time; expect them, and appreciate them when they appear.

Miscellaneous Notes.

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Wednesday, Feb. 16.—The South demands postal savings banks.—Miss Isabella Jones, leading "Christian Scientist," dies in Kansas City, Mo.—De Lome leaves New York for Spain.—Testimony of expert witnesses favorable to Zola; they declare that Esterhazy wrote the letters in question .-Government officials excited over reports of Maine disaster; much discussion as to cause; evidences against Spain.

Thursday. - Over 250 of Maine's crew missing; war talk is rife all over the nation. -Newspapers mostly filled with news from Havana.—Kansas Pacific railroad sold for \$6,303,000.—Mobs make demonstrations in Paris against Zola.—Preparations for war being made in U.S.

Friday.-Evidences that the Maine was blown up by a torpedo.—Gen. Booth declares against Spanish atrocities in Cuba.-Wheat goes up to \$1.07.—Spain apologizes for the De Lome letter.—Spanish warship Viscaya on the way to New York.—Frances Willard dies in New York.—Governors offer aid and forces in case of war with Spain.

Saturday.-Naval men fear for the Viscaya; authorities arrange for protection of the Spanish vessel.—Yale College men meet and discuss the W. C. T. U. boycott.—Effort made by mob in Paris to lynch Zola.—Rate war begins between Alaskan transportation companies.—Viscaya arrives in New York harbor.—Mrs. Katharine A. Tingley selected head of a Theosophical Society.

Sunday.-U. S. will investigate Maine disaster independently of Spain.—Evidences are multiplying that Spaniards are

responsible for the destruction of the great battleship.—Little business boom results from war talk.-Gen. Lew Wallace challenged to fight duel with G. E. Oaks, of Indianapolis.—New astronomical observa-tory proposed for Amherst (Mass.) College. —Luetgert goes to Joliet penitentiary.— Lord Neville forgery case creates sensation in London Society.—German papers denounce U.S. because of the De Lome affair. -France may aid Spain in case of war with U. S.

Monday.-Evidences indicate that magazines of the Maine are intact; explosion from beneath the vessel.—Guards protect the Viscaya at New York.—Rev. A. C. Hirst, of Chicago, declares that Spain should be wiped out of existence.—Reports that pulpits are filled with war talk .- England preparing to resist French invasion of territory in Western Africa.

Tuesday.—U. S. officials maintain secrecy regarding investigation.—Argument begins in Zola case; Zola speaks in his own behalf.—Daughters of American Revolu-tion meet in Washington.—Citizens of Dayton, O., tear down Spanish flags used in decoration for Washington's birthday .-6 armored vessels, 6 cruisers, 13 torpedo boat destroyers, and 5 torpedo boats are being constructed for Spain in England.— National Association of Merchants and Travellers passes resolutions in favor of postal savings banks .-- U. S. will demand \$15,000,000 damages in case evidences show that Spain is responsible for destruction of the Maine.—Ripple of excitement over report that maps and plans of N. Y. harbor defence have been forwarded to Madrid.

WANTED—TRUSTWORTHY AND ACTIVE gentlemen or ladies to travel for responsible, established house. Monthly \$65.00 and expenses. Position steady. Reference. Enclose self-addressed stamped envelope.

The Dominion Company, Dept. V., Chicago.

Thoughts From the Reform Press.

^**^** Shylock and Antonio.

Shylock is an honest man; he is a lover of justice: he is not a robber or a thief: he does not take anything which does not belong to him. He is a law-abiding man and holds in abhorrence all people who have no reverence for the law. "Do as the law tells you to do and ask no questions," is his motto.

It was not Shylock's fault that Antonio was in need of money and that he agreed to give a pound of flesh in place of the money. If Antonio did not like Shylock's terms, why did he accept them? Did he not know that a contract cannot be legally broken? Having accepted Shylock's terms, what right did he have to make a wry face when Shylock demanded his pound of flesh?

"A pound of flesh!" cried Shylock pointing his knife toward Antonio's body.

"Shylock, have mercy," said Antonio: "do you not see that if you cut a pound of out of my body, that I shall bleed to death?'

"I do not care if you do bleed to death," answered Shylock. "The law gives to me a pound of your flesh, and I shall have it."

Shylock lent money to a Kansas farmer on the condition that if the money is not returned on a certain day, the farmer's land shall belong to Shylock. The farmer was not able to pay his debt at the appointed time, and Shylock cried: "A pound of flesh! The farm is mine.

"Shylock, have mercy," said the farmer; "do you not see that if you take away my

farm, that my children and myself will starve to death?"

"This is none of my business," answered Shylock; "the farm is now my legal property, and you must leave it immediately."

Shylock was selected Judge; and he issued an injunction prohibiting working-men from marching on certain streets. But as the workingmen paid no heed to the injunction, Shylock sent the militia to shoot them down.

"Shylock, what are you doing?" said the people. "Do you not know that it is inhuman and monstrous to kill inoffensive, defenceless people who are guilty of no crime?

"A pound of flesh!" answered Shylock. "These workingmen are criminals. They have marched on a certain street in spite of my injunction, and they deserve death."

Shylock became the head of a coal trust,

and he raised the price of coal.
"Shylock, have mercy," said the people;
"do you desire us to freeze to death? We cannot afford to buy coal at such an exorbitant price.

"A pound of flesh!" answered Shylock. "The coal is my property; and if you cannot buy it at my price you may for all that I care, freeze to death."

Shylock was elected President of the United States; and he made a deal with Wall Street, by which the robbed of millions of dollars. by which the people were

"Shylock, this is infamous," said the people; "you had no right to do anything of the kind.

"A pound of flesh!" answered Shylock. "Have I done anything contrary to the law? Can you convict me of any crime? If you

cannot, then pray make no remarks."
On a Sunday morning Shylock detected a little girl selling flowers on Broadway.

"Policeman!" cried Shylock, "arrest this

"Shylock, this is absurd," said the peo-What harm is this little girl doing? 'A pound of flesh!" answered Shylock. "We have a Sabbath law in this city; and to sell flowers on Sunday is a crime."-Boston Investigator.

Government Caters to Monopolists Against the People

If the government can carry your letter, why can't it carry you? You are less trouble than the letter is. You don't have to be collected and stamped and put in a bag and delivered. You collect yourself and deliver yourself and buy your own ticket; yet full-grown men say the government could not manage the railroads

If the city can own and distribute the water, why not the ice? Why not public ownership go below the freezing point? And, if it can organize and manage the ice business, why not the milk business? And, if milk, why not sugar? And, if sugar, why not bread? And, if bread, why not all the necessaries of life?

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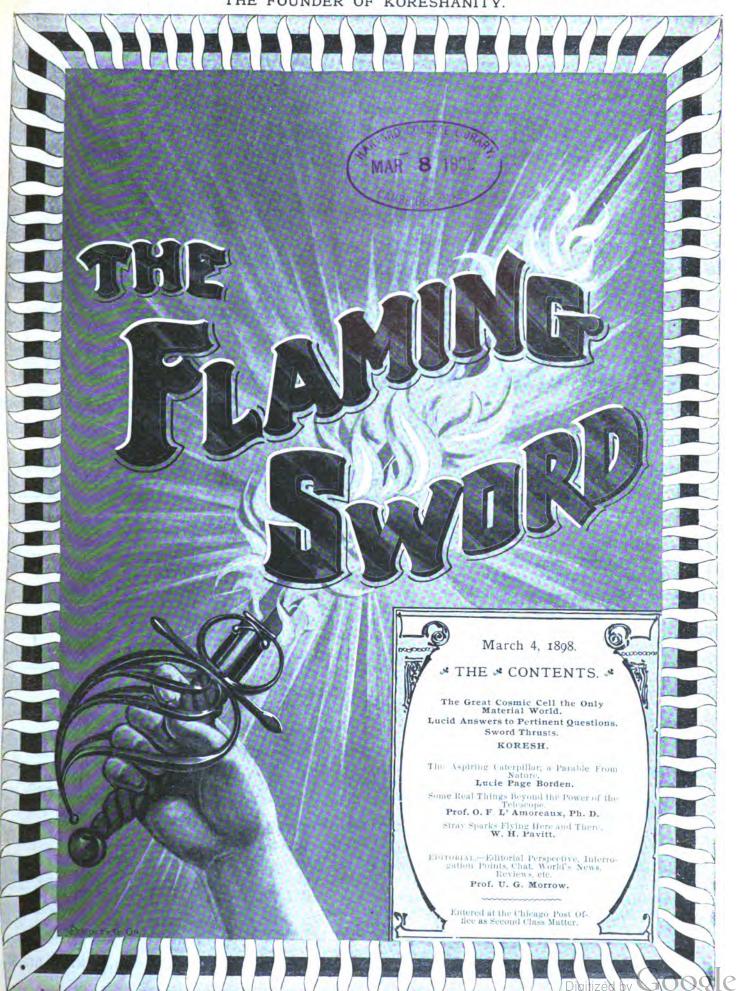
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 16.

CHICAGO, ILL., MARCH 4, 1898. A. K. 59.

Whole No. 275

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

The Great Cosmic Cell the Only Material World.

I cannot see why the universe should be limited to a single cosmic cell. The analogy of cell structure in the human body, with groups co-ordinated in interdependent series, would seem to suggest a plurality of worlds, limited in number and forming, in their serial aggregate, that larger cosmic structure which Swedenborg designated as the "Grand Man." Does the logic of your premise inexorably limit the universe to a single world?

'E ARE frequently met with the above inquiry. The cosmic cell, which we claim includes the universe, focalizes its universal imprint upon myriads of stellar points through the subtension of its pencilings of energy. These focal stellar nuclei are grouped in clusters, according to the geometric action of reflection and refraction. These constellations, fixed in their positions and relations according to the "inexorable" laws of geometrization, correspond to nations and individuals of humanity, and in the lesser form of creation, the microcosm, to the arrangement of cells in the infolded or incubated form of the vidual. Were the ordinary human form opened out or evolved into the form of the cosmic shell, as it is before incubation, it would be in the form of the grand cosmic structure, with its rind or circumference and its stellar groups, though in magnitude the correspondent of the microcosm or the little universe,—the universe in its least form.

Every star in the grand cell (the universe) is the imprint of the whole in proportion to its attitude toward all other stars, and is complete in proportion to its approximation to the astral nucleus. The stellar center is the point at the center of the great camera obscura, where the photograph (light writing) is taken of the great shell and all contained in it. As the astral center is the photograph of the alchemicoorganic (physical) cosmos as an entirety, it is—in the

least form-the kinetic nucleus of the energies of the cosmic structure, and therefore the point of both the inception and ex-ception, that is, the point of the limitation of the afferent tendency, and beginning of the efferent flow, that is, of radiation. This astral point is not the Lord God, but it is the point in the alchemicoorganic whole which co-ordinates with and corresponds to the astral nucleus in humanity, that is, to the Lord. The astral nucleus is an eternally fixed point near the center of the alchemico-organic structure, because it is in and related to space. The corresponding stellar nucleus in humanity appears and disappears as the Lord, the Son of God, at stated periods of the world's progress. These changes of state with man, correspond to the varied qualities of stellar nuclei in the space of the alchemico-organic cosmos.

When man attains to the perfection reached by the Lord Jesus, he is so related to all things in the natural and spiritual humanity as to render him as central to this whole, as the astral (alchemico-organic) nucleus is central to the alchemico-organic cosmos. For this reason, when the crucifixion of the Lord obstructed the flow of the authropostic nucleus, the current of the physical cosmos was interrupted, and for this reason the sun was darkened. A principal lesson is found here in the general law of astrology. The central man-the Lord, the bright and Morning Star of the anthropostic cosmos, was so related to the central star of the alchemico-organic world as to interrupt its currents (its vibrations), when the current of his humanity was for the time being obscured. What is true supremely as pertaining to the central man, is true correspondingly with every other man. Digitized by GOOGIC

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Lucid Answers to Pertinent Questions.

(1) What does Koreshanity teach about the cause and cure of disease? (2) Is mind the product of evolution, or the primary cause? (3) What is the source of vital force? (4) What causes and what cures disease? (5) Does medicine cure disease? (6) Can disease be cured by mental action alone? (7) By what law did Jesus cure? See Matt. ix:28-30; Mark ix:22-24; v:35-43; Luke xvii:12-19. 8 Why were faith and belief necessary on the part of the patient? (9) Why the injunction that "No man should know it?" (10) What did Jesus mean in John xvi:12, 13; xiv:12, and Mark xvi:17, 18? (11) Can any one knowing the same laws effect the same cures? (12) Are the modern systems of Christian Science, metaphysical healing, mind cure, magnetic healing, hypnotism, clairvoyance, mediumship, telepathy, etc., expositions and demonstrations of the same law or laws that Jesus knew and applied so successfully?

Your deep study and unique interpretation of the Bible have prompted me to ask the above.—J. N., Staples, Minn.

WE ANSWER the above questions as follows: (1) Koreshanity teaches that through obedience to the genuine science of life, this mortal shall put on immortality, thus overcoming death in the body and thence passing out of the material world alive: also that all other cure is but temporary. One of the fundamental principles of immortality is the conservation of the life force through the purification of the sex life.

- (2) It is both the primary cause and the product. It is the first and the last, the beginning and the end, the Alpha and the Omega.
- (3) Everything that is consumed in the organism capable of combustion, and thus capable of generating electro-magnetism, light, heat, etc., which are the energies of material destruction, is the proximate source of vital force. The primary and supreme source of vital (life) force, are the essences of love (heat) and wisdom (light), proceeding through the angelic heavens from the Lord. In other words, the Lord himself is the supreme source of vital energy.
- (4) Nature, behind which is Nature's God. The man who heals most divinely, is one who carries a surplus of dynamic force through the conservation of sex energy. Some people will yield the most readily to the *debris* of sensual waste carried by those who are sexually the most gross, the same as a beetle will flourish and nourish its young in offal.
- (5) Medicines (drugs) are sometimes aids. The Lord spat upon clay and put it on the eyes of the blind. Clay is a curative drug because of its astringent influence. It is an illustration of the effects of other drugs.
- (6) Yes, when the person to be healed is receptive to mental force.
- (7) By a comprehension of the special state of the body and mind of the sufferer, through a surplus of pure dynamis (virtue) held in reserve, finding a response to its action in the mind of the afflicted. The supreme principle involved in Jesus' power to heal, was his power to direct the entities of the spiritual world within himself, thus transporting a spirit or group of spirits to drive out or transform the spirits of disease within the patient.
- (8) Because the channels of impartation are closed up through *unbelief*.
 - (9) Jesus was not prepared at that time to meet the

opposition to his work that a too great publicity would occasion. What he did, he preferred to perform in a quiet manner until the time should come for his final passion.

(10) There were mysteries regarding immortality, too great for the disciples to comprehend, except through the baptism to be poured out after Jesus' departure. The Holy Spirit-the substance of his own lifethen inspired them into his knowledge. He involved in his declaration a higher principle, namely, that at the end of the age the truth should be manifest in a teacher who should include his life, therefore the Spirit of Truth personally manifest, when the all Truth should be given to those who should come forth in the reincarnation—the resurrection of the dead. He will "Declare to you the coming things," Greek text. He will pronounce the things that will consummate the age and characterize the transposition from the old to the new age. This has reference to Elijah, the Sign of the Lord's coming in his sons.

It will be a greater thing to bring in immortality of the body and teach the world how to dematerialize the form, and thus pass into the spiritual world without corruptible dissolution, than merely to raise a man to physical and mortal life to subsequently die and go to corruption in the grave.

To go to the Father was to reach that point in His career by which (through the operation of the Holy Spirit, which was his own seminal essence) he could impregnate the world (church) and quicken it for the processes through which it (the church) could bring forth his sons in the resurrection—the sons of God. This makes him the Father. A kernel of wheat goes to the father, or becomes the father (parent wheat), when it plants itself, begets, and produces other wheat. It was by this law that the Lord Jesus went to the Father.

"These signs shall follow them that believe," was a prediction intended for that time and no other. The signs did follow. They cast out evil spirits, and those who were baptized, spake "with new tongues." This was all the result of the transmission of the spirits gathered into the Lord and disseminated from him when he was theocrasised. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." All this was fulfilled. Then the church declined. The reason of this declension is, because then the seed was sown. This seed was the Lord disseminated as the Holy Spirit. "Thou fool, that which thou sowest is not quickened except it die." The seed was sown then, accompanied by the corresponding operations. The Holy Spirit was the seed sown. It therefore had to die; then came the dark ages of the church. Now, the devil arises and thinks to perform the same things. The signs that occurred then, are not the signs to distinguish the Lord's presence now. As the Egyptian magicians withstood Moses and performed nearly

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the same miracles, so the devil will now attempt to counterfeit the miracles of the Lord and his disciples.

The Lord fasted forty days and forty nights. This is nothing, says the devil; I can aid my henchmen to fast forty days and forty nights; consequently men make the attempt and succeed. There, "didn't I tell you so?" But if you will compare the character of the fast and the conditions, you will see that though the counterfeit be close, there are strong points of difference. After the Lord had fasted he was an hungered. Before Dr. Tanner had completed his fast he became so hungry he was led to exclaim: "My God; will this hour never terminate?" That was the last hour of his fast. During the Lord's fast, he was supplied with internal food, of which he declared: "I have food to eat that ye know not of."

(11) Cures may be performed without knowing the law of cure. "Christian Scientists," mental scientists, spiritualists, hypnotists, etc., perform cures, but none of them possess the science of cure. They are all a set of quacks, empirics. There is a location in the cortex of the brain for every corresponding part of the body. There are certain thoughts which correspond to certain centers. If every center is known, with its mental and corresponding physical function, it can be acted on directly from the mind possessing the knowledge. It may be exalted or depressed at the will of the operator. This possibility, in order to be called science (knowledge), must involve an exact knowledge of every mental function, with its corresponding function, throughout the organism. Nothing short of this can be called mental science, which is the science of the mind. The word science is from scire, to know; hence science is knowledge. What a man knows, he has the science (knowl-What he assumes, he merely guesses at. edge) of. What he guesses at is merely empiricism. A man may know the same laws that Jesus knew, and yet not be able to perform cures, because he is not able to apply them.

The Lord Jesus overcame. One of the principles he subjugated was the sex desire. This enabled him to completely conserve the sex energy. He therefore invariably carried a surplus potency, in Greek called dunamis [dynamis] virtue. He said: "Somebody hath touched me: for I perceive that virtue [dunamis] is gone out of me." This was at the time the woman touched him who was healed of an issue. Jesus knew the law, and had the strength to first apply it to his own life, whereby he was enabled to communicate his virtue to those who required it.

(12) No. When Moses threw down his rod it became a serpent through one law. When the magicians threw theirs down, they became serpents through an antithetical law. The devil always counterfeits whatsoever the Lord does. An honest government makes honest money (issues its notes according to its wealth or the demands of its people), and keeps it honest by providing that the man who speculates with it shall be hung, or in some way prevented from violating the monetary principle. The thief counterfeits it. There is not a divine

principle in the universe that cannot be counterfeited by the devil. And the worst counterfeits are those which come the nearest to the true bill, because they are the most deceptive. There are certain marks which will distinguish the genuine from the counterfeit, and enable the wise to discriminate.

* *

(1) You say, "Those who received the seed of life at the beginning of the age, come into the condition of the firstfruits at the end of the age." Now, when is the end of the age, and when was the beginning of the age, and what constituted the reception of that seed—the Holy Spirit? Was it simply a belief in the Divinity of Jesus Christ? or was it an expression of the Was it simply a belief Christ spirit in the character of the individual? Is there not a vast difference between believing in Christ and acting Christ? For instance, the modern church professes belief in Christ, but it is far from acting Christ, or it would long ago have condemned the hell-born system of competism under which we live, instead of deriving its chief support from that system, as it is doing today. (2) Is not the Holy Spirit being shed upon the world today, as it was at the beginning of the age? If not, then how can those who are now living in the flesh, either accept or reject the Holy Spirit, and thereby (as I understand you) lose the opportunity of becoming sons of God? (3) You say, "Spirits go into the spiritual world, live their career there, and return here to still further work out their experience." Is not this just what Theosophists teach by their doctrine of re-incarnation? And how does this agree with the doctrine of the resurrection of the physical body? (4) According to Koreshanity, will all men eventually become perfect enough to become sons of God, or enter upon a perfect state of eternal happiness after they have worked out their experience and paid the penalty of Karma through successive reincarnations?—H. E. H., Lancaster, Pa.

IF YOU have been reading THE FLAMING SWORD and other Koreshan literature, you will notice that the ages are marked by the sign on the ecliptic. These movements in the physical heavens correspond to periods in human existence. The Jewish age began with the covenant with Abraham, and ended with the destruction of Jerusalem. (1) The Christian age began with the birth of the Lord and ends at the time the sign passes from the constellation Pisces into that of Aquarius. We are now at the end of the age. The seed of life-planted at the beginning of the age—was the Lord, whose material body was changed to Holy Spirit. The Holy Ghost was the substance of the Lord's body. This Spirit was produced by the dematerialization of the Lord's body, he himself being the seed man, the promised seed. The Holy Spirit was substance. This substance was sown in the church which was receptive to it. It was sown at the beginning of the age. It died just as any seed dies, for "Thou fool, that which thou sowest is not quickened except it die." It has not been shed upon the world from that time to this; nor will there be any outpouring until at the coming of the Lord, now at the end of the age.

"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). This was fulfilled, so far as the appropriation is concerned, when the church received the Holy Spirit, for this spirit was the substance of his body, dissolved and converted to spirit. The expression of the Christ spirit in the church was the result of their having eaten of the life of the Lord, not figuratively, but literally. The process of regeneration (reproduction) began when the seed was planted in and drinketh my blood has a spirit was fulfilled.

the end of the age, when the fruit will appear. The seed planted was the personal Son of God; the fruit will necessarily be the sons of God, the Lord Christ multiplied in the race, bringing forth his offspring as the fruit of reincarnation, which is the resurrection of the dead. The church will "act Christ," when the sons of God are brought forth as the firstfruits of the resurrection, and not before.

(2) The Holy Spirit is being shed upon the world, only as the truth proceeds through the Koreshan System. Those now living cannot reject the Holy Spirit that was poured out at the beginning of the age. The sin against the Holy Spirit was its rejection then. Those who committed that sin could not be forgiven either in that world or the world to come, which meant the age ending with the destruction of Jerusalem, and the succeeding age, ending now. But after these two ages, then there is forgiveness. Those who rejected the Holy Spirit then cannot come into the first fruitage now, for the simple reason that the seed was not planted in them at that time. Such as received the Holy Ghost then will become the sons of God now, because those now living in the

flesh are the same as those who lived then and were baptized. The reincarnation is the resurrection.

- (3) This is somewhat similar to the doctrine of Theosophy, as bearing on this subject. The only difference being that Theosophy has merely a vague conception of the principles involved in what they pretend to inculcate. Theosophy has no conception of organic unity as obtaining in the laws and form of creation. Individualism is the rock upon which Theosophy will be ground to powder. The Lord Jesus was declared to be the resurrection and the life. Of what was he the resurrection? He was the resurrection (reincarnation) of the past, and included in his reincarnation the veritable personality of Abraham. He was Abraham resurrected. Abraham went into the spiritual world and returned forty-two times, until in his last embodiment he came forth as the Lord Jesus Christ. Thus Abraham, through experience, was fitted for the throne of God, and hence became heir of the world, as the Son of God.
- (4) All men will eventually become the sons of God (each man in his order) and enter upon a perfect state of eternal happiness.

Sword Thrusts.

HE mind of man had its origin in the mind which perpetually creates and perpetuates the universe. Some man in this age will get there first. It will be the man who knows most, and who knows that he knows most, and who will so apply the law to his own life as to whirl him into the central vortex of human agitation. This man will dissolve himself and be absorbed into the astral nucleus of the anthropostic cosmos. This man is the Christ (the anointed one) of God, the one who, overcoming, sits down on the throne of God, and in thus overcoming inherits all things, and of whom it is declared: "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." This man will contest his authority and compare credentials with all others who make pretensions in this age of the world. As Elijah met the prophets of Baal and the prophets of the Grove of Mount Carmel, so this man will meet the claimants of this age, and verify his claims by calling down fire from God out of heaven to consume the sacrifice. Let the Adventists, "Christian Scientists," Theosophists, etc., come to the front,-The Flaming Sword will champion the best man.

Baptism was the symbol of regeneration (re-production). If a man believed, he received the Holy Spirit (the planting of the divine germ), then through regeneration, progressing through the Christian age, he could and would rise in the resurrection (reincarnation) at the end of the age, now at hand. If a man was not open to the influx of the spirit, the germ of course was not planted in him; therefore, during the age the process of regeneration could not progress in that man. It would not

follow that in some other age, after sufficient development, he could not be subject to a subsequent outpouring, for these occurrences repeat themselves through the interminable ages.

We have the truth, or we have not. We know that what we teach is diametrically opposed to everything taught in astronomy, in religion, in theology, in sociology, and in political economy, by the world's teachers. If what we teach be true, then what others teach is false. If what we teach be true, then we are the true teacher. Why, then, should we mince matters, and hobnob with the false teachers of the age? We know it all, or we know nothing aright.

In theology, we differ most radically from the orthodox church—a compound adulteration of Catholicism, Episcopalianism, Presbyterianism, Methodism, etc. This difference in theological belief has brought down upon our heads the anethemas of modern Pago-Christianity, and the malicious falsifications emanating from the pulpit and pew of these pseudo-representatives of Diety and the Scriptures, surpass the malignity of the originators of the Inquisition.

The universe is a universe. It is a complete thing, so whole that every part sustains a specific relation to every other thing in it; and no man can truly know a part without knowing the whole, only as he is taught to know the part by some one who knows the whole.

We regard the agnostic as a consummate ass. He says he does not know, and then attempts to compel others to know as little as himself.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Aspiring Caterpillar; a Parable From Nature.

BY LUCIE PAGE BORDEN.

IT WAS a memorable day in the caterpillar's life when he first awoke to the blissful consciousness of his future destiny and realized that he should some time cease his miserable, crawling existence to become one of those bright winged, gorgeous creatures that flit about in the sunshine and sip honey from the flowers; whom everyone praises and admires because they seem formed to delight the eye and render the world more cheerful, for whatever is beautiful and innocent contributes to the joy of the universe.

It was not known who first presented the doctrine of metamorphoses to the caterpillar's mind, but it was thought to be the tortoise who figured as an experimental philosopher among the inhabitants of the garden, and was universally respected on account of his age and wisdom. In any case, it was very strange and unusual for such a piece of intelligence to come to the ears of an insect, millions of whose ancestors had been crawling and eating for generations without a glimmering of the truth. Naturally, he was at first inclined to be sceptical, but had finally accepted the idea and was now radiantly happy in the conviction.—if such terms of description may be rightfully applied to a creature so humble as a caterpillar.

This morning as he was climbing up the stalk of a rose, reflecting on his new found hopes, it suddenly occurred to him that if fate designed him for a butterfly, he should begin immediately to adjust his conduct to the part. It would never do for him to make his morning repast off that beautiful rosebud. Butterflies never injured the flowers nor devoured their leaves; they merely paused an instant with their gay wings still fluttering, to drink the nectar that lay hidden in the flower cups. He would breakfast this morning upon nectar. But alas! this proved a sad task, lacking the long, slender, flexible tongue of the butterfly. The caterpillar perceived that his physical limitations did not comport with his aspirations, and he must look for more substantial nutriment in a shape better adapted to his wide mouth and saw teeth.

Espying an apple tree, he toiled up the trunk and had just taken a good mouthful of juicy, young leaves, when he overheard the proprietor of the garden exclaim in tones of great vexation: "These miserable caterpillars are spoiling my apple trees. I shall get no crop this year." The caterpillar stopped aghast. Decidedly, it would be out of character for a consistent insect aspiring to absolute rectitude of conduct, to be instrumental in the failure of the apple crop. He must change his diet;

* *

The great demand of the age is the reduction of labor and the establishment of an equilibrium of labor, recreation, and culture. This can never be accomplished

there were the horse chestnuts and the maples, but their leaves had an acrid flavor that disagreed with him; he must look about.

So he crawled down, and roaming around in search of food which he might conscientiously appropriate, by chance encountered the tortoise to whom he confided his difficulties and his scruples, explaining how, in view of the glorious destiny lately revealed to him, he felt constrained to live up to his hopes and conduct himself rather as befitted a butterfly than a poor worm. The tortoise listened attentively and then replied sagely: "One sphere at a time, my humble friend. Restrain your aspirations for the moment, and conform to the exigencies of your present condition. It may not be, as you say, in accordance with the part of absolute rectitude befitting a butterfly to prey upon apple trees and rose bushes, but if nature has rendered it impossible for you to thrive upon other nutriment, are you therefore compelled to starve? Do the duty that lies nearest. In these lower spheres nothing is absolute; all is relative. I advise you to return to the apple tree." So saying the tortoise disappeared round a bend in the path. The caterpillar was scandalized; people are apt to be, upon coming in collision with ideas beyond their intellectual range. To his mind, the tortoise had very loose opinions and his logic was dangerous. He himself could never tolerate such laxity, nor reconcile such advice with his conscience. From his point of view-that of the caterpillar-it would be wrong, subjectively and objectively wrong for him to taste apple leaves again. So he made his way to the garden and was delighted to discover a fine cabbage; suddenly, while preparing to breakfastor rather to dine, for the morning was long past-he heard the gardener lamenting to the cook that the vegetables were so poor this season; what with the droughts and those rascally insects, there really wasn't any use in trying to raise cabbages.

The caterpillar was already weak and languid from fasting, but he crawled wearily away, firmly resolved to maintain the spirit and character of a butterfly, with no base conformity to vulgar needs.

A day or two later, as the tortoise went plodding down the garden walk, philosophizing as usual, he noticed the brown, shriveled body of the caterpillar lying in the path. "Silly creature!" cried the tortoise contemptuously, pausing to brush it aside. "If he had listened to me he might have had wings some day. Why was he not content to work out his destiny as a caterpillar first,—but then, what can you expect? His point of view was so limited!"

* *

by any system which has for its sole object the protection of the interests of the men who grind the face of the poor.

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Some Real Things Beyond the Power of the Telescope.

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

The Yerkes telescope again causes God to retreat farther and farther within the depths of boundless space. It reveals innumerable bodies vastly larger than is our sun and millions of miles beyond; alas, it fails to reveal God. Where is "he?" Is "he" playing hide and seek with humanity? Why does "he" not emerge from "his" hiding place and demonstrate "his" existence to all the world and thus stop all cavil and unbelief?

Is God something or nothing? If something, this forty-inch lens, the grandest achievement of human genius, would now demonstrate and corroborate "his" existence. It fails to do so. "He" cannot be the invisible ether, nor abstract space. "He" must be a tangible reality or a myth. The telescope says, "all search is in vain." Shall we ignore the highest authority of a civilized race, or shall we prostrate our intellects and worship a myth?—The Boston Investigator.

A SINGLE grain of musk shut up in a room for years, will fill it with matter thrown off from itself without any appreciable loss of bulk. No glass, however great its magnifying power, can make a particle of this material substance visible. The writer above quoted ought therefore to deny that it exists; but if he does, his own sense of smell, which he cannot doubt, will prove him a liar. A deer, or even a man with shoes on his feet, passes over the ground. Many hours subsequently, a hound is shown the track and follows it at a rapid speed. At every step, a material substance so refined and subtile that no instrument ever invented by man, or that can be invented, can reveal its presence, is left in the track, yet if a hound scents it he will follow the trail on the run. Obviously, then, taking the infidel materialist on his own ground of materialism, there is plenty of room for God to exist in the world without his blind eyes seeing Him, even though he were not a spiritual being, which he is, but a material being, which he is not. The infidel denies that spiritual substance, which is far more refined and delicate than any form of matter, exists solely because he can not, by any helps man has discovered, see it, when, to be consistent, he must deny that many forms of matter, and in its ultimate particles, all its forms, have any existence. Shallow indeed, must be the mind that can be satisfied with such fallacious reasoning.

"He must be a tangible reality or a myth." Tangible means touchable. Electricity is certainly a reality. It is tangible too, but a man must be careful how he touches it, or he will never touch anything again. Light is a reality, but does not respond to touch; it is not, therefore, a myth. Thought is something real, yet not tangible nor visible by Yerkes' great telescope. The mightiest realities in nature are not only intangible, but escape our senses altogether. Life is certainly a reality, that by the means of moisture and various other material and spiritual substances brings into being incalculable amounts of various products every year, but it can hardly be said to be tangible. Yerkes' telescope never enabled anybody to see it, nor is it appreciable by any of the senses. Idiocy can no more see God, than a blind man can distinguish colors. It is only the "pure in heart" that have the promise of "seeing God," and that will be when they "awake in his likeness."

Stray Sparks Flying Here and There.

BY W. H. PAVITT.

We saw this legend over a holy pile of brick and mortar which some people denominate a church, and we marveled thereat. We have met many who thought themselves lords, and held many human lives in their hands, to be lightly broken or cast into the gutter of despair and degradation. We have seen these lords wring another drop of blood out of quivering hearts, and sanctimoniously dedicate brick and mortar as a temple, holy and pure, for the worship of God. Then a light dawned upon our benumbed faculties. Gold was the god, the power of money was the faith, and greed was the baptism.

There are two kinds of salvation which are offered to the world. One is a *plan*—whose plan no man stateth—wherein all must die to be saved. The other kind declares that you must live, and live righteously with God, the neighbor, and self in order to be able to attain to the possibility of salvation.

Who says farming doesn't pay? A Minneapolis flouring mill man has made \$2,000,000 on wheat. He

raised the wheat himself—raised it \$2,000,000 higher than he paid the farmer for it, who raised it from the ground. In the meantime, the consumers of flour and wheat furnished the \$2,000,000. Here is another evidence of prosperity with silk fringes on it!

Lost: An ante-election prosperity raquet, somewhere between the 1st of November, 1896, and the White House. Finder will be suitably rewarded upon the return of the same to Wm. McKinley or Mark Hanna, as it is essential that they have it to use in the next national tournament.

Don't get puffed up with the vain conceit that you are better than your neighbor, for you will, if you harbor such thoughts, turn yourself into a habitation for bats and owls.

Any fool can lose his temper, but it takes a wise man to keep it and train it for good use.

If any one calls you a fool, don't get angry, for that would only prove his accusation.

Digitized by

8

In the Editorial Perspective.

FTER several unsuccessful attempts to lift a stone, one might feel disposed to give it up and engage the time in doing something else; others might lift it some time. It would do no good to deny that the weight existed because it could not be ascertained in pounds. Some people are disposed to deny that the universe exists, because they cannot account for it. Look at this, for instance, from a writer imbued with the fallacies of "Christian Science:" "We flounder around and strain every faculty of the mind in our endeavor to account for the things of the 'The flesh profiteth nothing, the spirit quickeneth.' Why, then, try to account for the things of the flesh? I am spirit; God is my father. I was always spirit; God always is my father. I am not flesh. I never was flesh. Then why flounder around in the ditch of incarnation and reincarnation? Why try to account for the things that go on around us?" There is a good reason why such minds should not account for the things of the natural world—a good reason why they should not attempt the impossible—they cannot; Koresh accounts for them without difficulty—it is simply a question of ability. The mind that considers that this natural world is unreal, intangible, and non-existent, came from that sphere of the spiritual world where nothing is seen because all is dark. Such a mind will return to the same sphere of darkness as ignorant of the natural world as when the mind expressed itself in a natural pediment, the existence of which it now denies.

In the progress of the world to its destiny, war is as necessary as peace. War is a factor in the creation and in the destruction of national character, it is a factor of amalgamation and ultimate unity. Some chemical substances between which there is an affinity, unite by pleasurable contact; oxygen and nitrogen unite without combat. In the unition of some other substances a breaking down of the structural atoms must obtain, agitation and warfare ensue, resulting in the generation of positive force. War between nations is the ultimate expression of the agitation of mind. The ultimate result of all agitation obtains in the natural world, among natural things. Revolution begins in the mental domain and culminates in the revolution of all material bases. Revolution is a factor of reformation; the peace of the world-the coming universal peace, comes through universal adjustment, and this adjustment necessitates friction and disintegration, for order is evolved from chaos.

Koreshan Science is the science of all natural things. Its scientific religion is a natural religion, founded upon tangible, scientific evidences. It has no ghosts, and no assumptions. It knows no higher power in the universe than mental force, and no higher form of knowledge than science. It repudiates all forms of hypotheses and guesses, and resultant irrational conclusions, and sets forth only that which can be demonstrated right here in the natural world. It has no superstition; it teaches nothing that cannot be investigated and understood by any rational mind, and contains nothing that is mysterious or hidden. It is the uncovering of all things hitherto unknown. It begins with the discovery of the foundation of all science, the premise of all reason. In reaching conclusions, it employs known premises and logic, involving the laws of analysis, synthesis, and antithesis. It is the science you have been looking for, redeemed from fallacy and clarified of error.

Popular conclusions are the reverse of the truth. Men are looking for things where they are not. The world is permeated with fallacy—truth perverted. They are endeavoring to locate the power of government in a democratic circumference; it is

located in the Theocratic center. They are seeking God in the occult; he is revealed in natural science, and is no longer hidden. They are expecting to go to hell, when they are already there. God in his perfected state is finite; man at present is infinite—unfinished. The universe is a cell, and the earth environs all; the sun is at the center. The earth's surface is concave, not convex. The people of the world have much to learn—in fact, they now know nothing that is absolutely true. When they learn what the truth is, they will realize the necessity of being governed by its source. All other governments are but forms of misrule, with motives selfish and power despotic. Who and what is the source of truth?

A writer in the Boston *Investigator* uses the following language: "We live in the nineteenth century of Christian superstition, but in the first century of science." Correct; but this is as bad for some other things as it is for the superstitions connected with Christianity. Did the writer know what he was saying? He said more than he knew; he condemned some modern so called scientific theories as well. If this is the *first* century of *science*, pray tell us to what is the theory of Copernicus, originating in the fifteenth century of superstition, to be relegated? What is to be said of the nebular hypothesis, the theories of Newton, Thomas Dick, and a host of others? Just as we have said all the time—superstition. We are glad to see an agnostic acknowledge a fact once in a while!

Rational conclusion is necessarily founded upon a known prentise; if the premise is assumed, the conclusion will be an assumption also. An exchange, devoted to the promulgation of "Christian Science," says: "The premise of Christian Science is: God is omnipresent, omnipotent and omniscient." This is a strange premise—assumed in the first place, a premise which is above the conclusions. The entire "system" is inverted; it has its foundation where the pinnacle ought to be, and undertakes to build conclusions concerning natural things from a metaphysical premise. The natural world alone can furnish a natural, tangible, and knowable premise—the basis of all conclusion. The marked contrast between Koreshanity and "Christian Science" is seen and appreciated at a glance.

An eminent scientist says that "Affirmation, pure and simple, without reasoning and without proof, is one of the surest means of planting an idea in the popular mind. The more concise it is, the more free from every appearance of proof and demonstration, the more authority it has." This agrees exactly with the sentiments of the famous Barnum, who said that the people of the world liked to be humbugged! In these brief expressions is disclosed the secret of the success of modern astronomy and its companion theories of religion. The system that is true, the system that demonstrates its premise, and backs its every assertion by a multitude of facts, is the system that will experience the greatest difficulty in finding a place in the public mind.

Mysterious things are in demand. The people at large find satisfaction in modern fiction and fraud. The unparalleled support of the sensational press is evidence of the abnormal condition of the mind of the world. The modern church can thrive only where its assertions are accepted without question. The church wants nothing revealed, for in such case the opportunities for deception would be destroyed. The clergy, the pseudoscientists, and the politicians are afraid of the search-light of truth; and the masses, under the spell of popular ignorance and delusion, resent every encroachment upon the field of superstition.

9

There are thousands of minds in the world engaged in the work of disseminating what they term theology, or the science of God, who cannot define a single law by which he exists, nor how he created the world, what he did it for, nor what he is going to do with it. They are anxious to have us know something about that which they do not know, and have no means of knowing. They do not know where God is, where he came from, nor how long he is going to exist—nor how many there are of him! Men who know nothing about so many points of a character are not the people to teach us anything about religion, or science, or social economy, or anything!

The world needs living ideas—ideas originated and expressed by a teacher of the present generation, who knows what he is talking about. The ideas of the past, the theories of Thomas Paine, Thomas Jefferson, and a host of other Thomases, are old and musty. The dead can think for you no more, and there are many of the "living" who cannot. Let the living govern; the so called fathers or founders of nations were able to meet the exigencies of their times, not ours. Their views, plans, and methods must be discarded as utterly inadequate.

Prison records do not contain the names of all the criminals; thousands go unpunished, and even unsuspected. The charitable institutions do not register the names of all the poor and the unfortunate; thousands suffer who do not drop into the channel of popular relief. Charitable institutions are a standing rebuke to the competitive system and its unrighteousness. If equitable adjustment obtained, there would be no suffering from want of food and clothing—there would be no tramps nor beggars of any description.

The world has gotten into a pretty condition when a man has to break a plate-glass window or commit some other misdemeanor to get something to eat—even from the jailer. Institutions care for the infirm and shelter the criminal, while the hon-

est and ablebodied working man starves from lack of employment. If the country would do its duty, it would feed and protect the honest and the strong; in doing so it would provide for the poor and the infirm, and destroy the incentive to crime.

The explosion that blew up the battleship at Havana extends beyond the limits of the harbor; it vibrates the hearts of millions, and may yet amass armies, beat the drums of war, engage navies, and win victories for the oppressed. It touched the fuse of a greater magazine, a greater source of energy than all torpedoes and submarine mines of the nations combined.

Fallacy is as logical as truth; the difference is in the premise. Logic is like mathematics; its terms are invariable. A conclusion reached through a train of logic is rational only when the premise is true.

What shall it prophet a man if he gain the whole world for a following, and fail in all his predictions? He would have to charge it up to prophet and loss.

Some popular questions today are not worthy of discussion. While some of them are being discussed we become disgusted.

The reason the so called scientists do not consider a true premise, is that they are afraid of the inevitable conclusion.

The main question today is the Maine question and its bearing upon the relations of the United States and Spain.

Sometimes the doors of opportunity are closed and locked forever.

Monopoly is the devil's co-operation, the devil's commonwealth

Money is intended to facilitate exchange, not to hinder it. This is an age of gab and grab, and of creed and greed.

Interrogation Points and Other Punctuations.

Replies to Everybody's Questions.

E. P. H., Brodhead, Wis.-Your letter is at hand, and we thank you for it: Lucie Page Borden was also pleased with the spirit of your reply with reference to her article. Concerning your attitude toward the religion of Koreshanity, we would say that if you understood the System, you would not write us as you do. There is not an effete idea in the world that we entertain; Koreshanity is wholly original. We have no superstition, and present no conclusions to the world that we cannot and do not demonstrate actually and scientifically. Please take us at our word sufficiently to investigate. You say some good things in your letter, but you are supposing that some of them are in disagreement with Koreshanity. You are at a disadvantage; you are not familiar with our premises or conclusions. If you understood the theology of Koresh, you would at once realize that it is the most rational and conclusively satisfactory system of thought in the world today. We do not prove it from the Bible; the Koreshan theology would be true and demonstrable, and the purpose of the System fulfilled entirely, if there were no Bible! We do not depend upon the Bible for support of a single proposition in the System; it is used by us as corroborative. Suppose you study our propositions awhile longer, and wait awhile before forming your conclusions; you are jumping at them now, without a premised fact; that's where you miss it.

- (1) See the Youth's Companion of February 17 for an article, "The Depths of the Earth," by Prof. Nathaniel S. Shaler, and kindly give us a refutation of the same in THE FLAMING SWORD. Send him a FLAMING SWORD, and he may take up your challenge. (2) I hope you accept the proposition of Samuel Blodgett, of Grafton, N. Dak., whose attention I called to your system, and in whom you will find a foeman worthy of your steel.—J. N., Staples, Minn.
- (1) Thanks for calling our attention to the article by Prof. Shaler. We will refer to it briefly in the Editorial Perspective next week. He offers no proof and pre-

sents no argument; he simply speculates concerning the interior of the earth from the basis of the exploded hypothesis of the earth's convexity. We should be glad to get our literature to him; can you give us his address? (2) See THE SWORD of last week for reply to letter of Mr. Blodgett. Propositions which involve an offer of \$1,000 must be referable to the fundamental basis of the earth's actual curvature-to the facts of the tangible crust. Appearances are not proofs. It is evident that we should have to come to some understanding in this regard with Mr. Blodgett before we could reach an agreement. Please do not permit him to back out of his desire to refute the Koreshan Astronomy; we have had experience in this line before!

When the truths of Koreshanity are made manifest then they must be accepted; as yet, the world lacks the evidence necessary to a belief. Jesus the Christ said that all the law and the prophets centered in the two points of love to God and love to man; and as we measure the truthfulness of a theory by the effect produced on the

The Flaming Sword.

person accepting it, love to God and love to man being the test, and as the ungloved manner in which Koresh handles some of his critics does not measure up to this test, it follows that I am slow to accept his claims, or Koreshanity as the religion of humanity.—A. M. V., Rossmoyne, Pa.

Of course this is a good way to reach a rational conclusion! Apply the same rule to Jesus himself, and see how it works; it just puts the sword handle in our hands! Look at Jesus when he was at the home of the Pharisee, dining with him as his guest; how he sat at his table and called his host a whited sepulchre and a hypocrite. Search the accounts of his daily association with the men of church and state, and see if he handled any of them with gloves. Let one imagine himself in the temple courts, where hundreds of bankers had congregated with their counters; just after Jesus passed through with the scourge, see the tables of money overthrown, with coins scattered all over the floor, the cages of the birds smashed, and the bankers and merchants smarting from the scourge, and ask yourself if he measured up to a sickly, sentimental standard of a misconception of what love is!

I hereby acknowledge receipt of THE FLAMING SWORD, and find it still on the advance in interest. I find only one thing to speak of adversely; after accusing the so called church of hypocrisy, of which I believe it to be guilty, I find in THE SWORD the title "Reverend" before some of the names, but not all. That title to me is very sacred, being only once found in the Bible, and then applied to Deity. If I am wrong I shall be glad to be corrected.—W. M., Springfield, Mass.

Jesus accused the Jewish church of hypocrisy, and yet he actually founded a system of religion and delegated his power and life as well as titles, to his apostles. No one is reverend in a system of fallacy and hypocrisy. When the new kingdom is established and a portion of the human race become known by the name of the Almighty, they will be reverend, won't they? If the Koreshan System be true, its people constitute the nucleus of the new kingdom, and its authorized representatives are entitled to the title of reverend, at least prospectively. We are just as much against other people using it as you are, but perhaps for a different reason.

C. A. D., Horanif, Kan.—We do not advocate the abolition of machinery as a means of solution of the social question, but rather the abolition of the millionaire. When the wealth of the world is held in common, and man co-operates with his neighbor, machinery will be a blessing and a factor in the era of rest and recreation.

W. W., National Military Home, O.— Your letter and the pamphlet you mailed to us are received; many thanks.

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The Flaming Sword Warmly Welcomed.

I read your estimable magazine every week. This week's (February 18) is particularly interesting. Indeed, every number of The Flaming Sword grows better and better, and that is saying a good deal. I hope I am not intruding upon your time and patience by addressing you so frequently upon the subject of Koreshanity, which, though I do not quite understand, has nevertheless a peculiar fascination for me. I read and re-read every word of The Flaming Sword, and the more I read of it, the more I am convinced that you speak with the inspiration of a Hebrew Prophet, and that there is vastly more in what you say "than was ever dreamed of in my philosophy," or indeed in the philosophy of most men, be they never so wise and highly educated. I am not easily made a convert to a religious theory, dogma, or



belief, as I have always looked upon all religions (especially the religion of the modern Christian church) as monstrous frauds and delusions; but your religion of Koreshanity seems founded on such just and scientific foundations—everything you advocate appealing to man's higher intellect and deepest sense of justice, that I cannot but give it serious thought.—H. E. H., Lancaster, Pa.

DR. CYRUS R. TEED:—For many days I have had a longing desire and inexplicable feeling to know more of you personally, and why? I can only say because I have long been infatuated with the magnificent production of your brain power, in wielding in these days, The Sword of Truth. Those who are blessed with the wisdom to travel along your channel of reasoning can only see the Day-Star of Truth that has been hidden through the past ages—even from those who have claimed to be vanguards.—B. N. G., Woodbury, N. J.

Proofs of Koreshan Astronomy Entirely Satisfactory.

I do certainly regard an experimental line run as I understand the Florida test to have been conducted, as absolute, unequivocal, and final. And to those who doubt the results of it, the way is open to make the same test with their own instruments. In sporting language, it is now in order for them to "put up or shut up."—A. P. B., Jersey City, N. J.

We are intensely delighted with The Sword; we have given away the extra copies you have sent us, to friends and acquaintances, and have also mailed some to friends in the East. We are glad to learn that the circulation of The Sword is increasing, and we appreciate your labor of love, and often wish that we could aid you in a more practical way.—J. M. L., San Bernardino, Cal.

I have read every copy of THE FLAMING SWORD and PRUNING HOOK that has ever been issued, up to last week; consequently I am not in a position to willingly give it up now. Please shove my name ahead one dollar's worth for the only true reform paper now published. Like it? Well, yes, particularly since it has its new clothes on.—M. L. H., Evansville, Ind.

If everybody were interested to know the truth as I am, there would not be one intelligent thinker do without The Flaming Sword.—E. ('. D., Terre Hill, Pa.

Chat With Readers.

Do you owe us anything on subscription -a year behind? If so we have been carrying your subscription, and it is but fair that we ask you to carry us a year now, in advance. Send us \$2; \$1 for the past year, and the other for subscription for the coming year. We need money, and must have it. We are now publishing a weekly, giving you about four times as much matter as you subscribed for on the basis of the monthly, and it requires at least four times as much money to run the weekly as it did the monthly-and out of the same receipts: we have not increased the subscription price. We must appeal to you, to your sympathies, and to your sense of obligation, once in a while. You would soon see the effect of it in the paper, if every one of you who could possibly spare it, would sit down and write us, enclosing \$1 for the benefit of THE SWORD work, whether you owe us for subscription or not. See what you can do, and you will never regret it!

The mind is a storehouse—a storehouse of mental entities. There is as much difference in minds as there is in stores. Look at some small, second-hand stores in poor districts, and compare them with the magnificent department stores of the great cities. Yes, you may have a store, a mental store, but it may not be the best; your stock may be shelf-worn, dusty, and outof-date. We have seen some mental stores filled with cheap toys, and others with daggers, explosives, and other dangerous things. The greatest wrecking of humanity is first done in the mind; the mind creates ages and epochs. The condition the world is in today is the result of the aggregation of bad mental elements. Humanity must begin to think differently, and you must help; a change of mind leads to a change of action See?

This number of THE SWORD will be specially interesting because of the number of questions answered. "Lucid Answers to Pertinent Questions" cover a great deal of ground, and clear up many things for the investigator. See particularly the article, "The Great Cosmic Cell the Only Material World," in reply to a question concerning the limitation of the universe and the possibility of other worlds existing outside our own.

6-3-0-8-! See these figures? The six comes first, then the three, and so on. Good! If you were in school you would like to get the number down on the blackboard correctly, wouldn't you? That's the ambition of the schoolboy. Well, get it straight on the envelope, when you write us, and your letter will not go astray; don't send it to 3608, but to 6308 Wentworth avenue, Chicago, Ill.

Please read the short paragraphs under general statement at top of page, second page of cover. Money orders intended for us must be made payable to the Guiding Star Publishing House, Chicago, Ill.,—not the Editor, nor to the Manager; neither should they be made payable at any substation, but at Chicago P. O.

The World's News.

Wednesday, Feb 23.—Zola found guilty in the "Palace of Justice;" sentenced to one year's imprisonment, with fine of 3,000 francs.—Body of Frances Willard lies in state in Woman's Temple, Chicago.—100,000 people said to be homeless and starving in Cuba.—English Methodists are endeavoring to raise \$5,000,000 with which to celebrate the beginning of the 20th century.—Trade less active.—British ship Asia wrecked on Nantucket shoals, Mass.—33rd annual convention of Illinois editors at Springfield.—Negro postmaster mobbed and burned at Lake City, S. C.—Naval Court of Inquiry investigating cause of Maine disaster.

Thursday.—Federal authorities purpose punishing lynchers at Lake City, S. C.—The nation is preparing for war with Spain; war spirit increasing; evidences exist that the battleship was blown up through Spanish treachery.—Broom-makers of Indiana protest against convict labor.

Friday.—New press censorship established in France; four French papers notified that they must stop defense of Dreyfus and Zola.—La Champagne, French steamship bound for America, long overdue; disaster feared.—Mrs. Ballington Booth suffering serious relapse at Montclair, N. J.—Newspapers filled with contradictory war news; we cannot print it all!

Saturday.—Spanish warship Vizcaya sails from New York to Havana.—War is anticipated between Costa Rica and Nicaragua.—President of Hawaii sails from San Francisco to Honolulu.—Third anniversary of the outbreak of Cuban revolution celebrated at Key West, Fla.—France seizes land and property at Kwan-Chuenwan, China.—China makes new decree relative to admission of foreign goods; original packages may be delivered at inland points unopened.—American Tobacco Works burn at Louisville, Ky.; 1,400 men,

women, and children thrown out of employment.

Sunday.-France said to be held in disgrace by other nations of Europe.-Pope desires arbitration of the Cuban question, and difficulty between U.S. and Spain. English papers pay high tribute of honor to Zola, and deplore French injustice and -Idea prevails in Germany and England that Spain is responsible for Maine disaster.—French steamship La Champagne disabled in Atlantic ocean east of Newfoundland; shaft broken; heroic trip of third officer in life-boat for help.—Stomach removed from woman at San Francisco; patient in critical condition, but may survive.-Weyler said to be originator of Spanish plot to blow up the Maine .- Two men make unsuccessful attempt to assassinate King George of Greece.

Monday.—Famine said to be threatening in many districts in Spain.—War topics in the pulpits of America, Spain, and England.
—British steamer Legislator, bound for Central Africa, burned in mid-Atlantic.—La Champagne safely towed into harbor at Halifax.—R. R. disaster at Blue Island, Ill.; six killed by train running into omnibus.—Remains of inventor of Ferris wheel held by Pittsburg undertaker for funeral expenses over a year ago.

Tuesday.—U. S. Supreme Court affirms constitutionality of 8-hour law passed in Utah.—Officers of the Maine believe ship was blown up by design.—Inquiry court now at Key West, Fla.—Meat inspection act declared void by Arkansas Judge; decides that people may buy what they please.—French gunboat sunk by storm off coast of Australia.

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Our Review Corner.

Our Race News Leaflet, by Prof. C. A. L. Totten; Nov. and Dec. number, 1897. monthly, \$1 for 13 numbers. Our Race Pub. Co., New Haven, Conn.

With the November number came Totten's Chronological Chart, presenting thirteen different systems of chronology in comparison with the chronology of Totten. This is perhaps as valuable a table of comparative chronology as has ever been issued. We are nearing the end of the age -that is one thing sure, and the time is valuable in that it enables the student to prove prophecy by history and locate the most important event of the century or of the age; the revolution is at hand. In the December number the News Leaflet contains a defense of the chronology of Totten against the attacks of H. Grattan Guinness and others, and from our standpoint of observation, Totten has the best position in the controversy.

Voices of the Morning, by J. A. Edgerton, of Bureau of Labor Statistics, Lincoln, Neb.; 120 pages, cloth, stamped in gold. Chas. H. Kerr & Co., Chicago.

The author's poems have been seen in almost every reform journal in the country. This work is a collection of about fifty excellent poems, which bear marks of originality and ability. It is a contribution to reform effort. It is optimistic; and looks at the coming bright side of the world.

The author is liberal, hopeful, modest; in his poems he has endeavored to be natural. There is one thing about the work that we like, and that is, it is not written for literary critics, but to voice the longings of the great struggling masses, and to point out the great possibilities of the future. We would much rather have it this way than suited to the entertainment of the wealthy aristocracy or to the fancy of the conceited critics of some orthodox schools of literature.

Dianism, or Sex Holiness; 24 page pamphlet, price 25 cents. National Purity Association, 79 Fifth Ave., Chicago, Ill.

This pamphlet purports to contain the secret of health, happiness, and success, but it misses the mark; for if we know anything about the science of mind and of sex, and we claim we do, Dianism is as far from sex holiness as is prostitution. We can demonstrate that the so called science of sex as set forth under the name of Dianism, and which appears to be gaining ground among a class of sensualists who regard present sex relations and functions as sacred, is unscientific, and in direct violaof every known and demonstrated physiological law. Koreshanity alone possesses the solution of the sex question; its solution is natural and scientific.

Lucifer, the light-bearer, sex reform; monthly, edited by Moses Harman. 1394 W. Congress St., Chicago.

The People's Union Mission, news and reform, monthly, 25 cents a year; Geneseo, Ill.

The Crescent, Mohammedanism, weekly; 2a Baker St., Liverpool, Eng.

The Commoner, news and reform; weekly, \$1 per year; Rochester, Pa.

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In Reform Journals.

As Editors See Us.

Truth Isn't Begging People to Accept It!

A "new religion" journal, which bases its claim to be the religious leader of the universe on the claim that the earth has a concave surface, the sun, moon, and stars being on the inside instead of the outside of the earth, is now out with an offer of \$1,000 to any editor who will disprove its theory. I want to call the attention of the publishers to the fact that the burden of proof rests upon them, not upon the rest of mankind. As Anarchists who hope to have their opinions concurred in must first show the inefficiency of governments and gods to properly regulate the affairs of men, so must these claimants prove the errors of simple astronomy; to ridicule mooted questions because of the variance of different minds in regard to them is easy. Proof is something different. Fabulous stories of sea-level measurements won't do, either.

But what has the whole thing to do with religion, anyhow? When the paper in question turns its batteries on other religious frauds it does good work, but when it only destroys one falsehood that another may be erected in its place, the effort is a loss of energy.

But just what won't be crammed down the throats of mental weaklings, in the name of religion, so long as gullibles can be found, would be hard to name. This brings us back to the present case, that of Koreshanity. Some three years ago one of its publications came out with wonderful proofs of the earth's being flat. [The author of this article doesn't know what he is talking about—gotten things mixed badly; his remarks here do not apply to us.] (If I remember rightly that was the shape assigned it.) The idea was to prove the old astronomy false. The next issue of the publication was considerably delayed. Why? Nothing much—only—well—ahem—this old earth had been rolling up its edge like a scroll until it had swallowed itself whole and put us all in a hole. No wonder Germany is putting rice on its China and we poor devils jump from a Cleveland panic right into McKinley prosperity and wonder which is hottest! But all this gives Koreshanity a true scientific basis, so what's the odds.

Zola says of Lourdes and its miracles: "Lourdes grew up in spite of all opposition, just as the Christian religion did, because suffering humanity in its despair must cling to something, must have some hope; and, on the other hand, because humanity thirsts after illusions. In a word, it is the story of the foundation of all religions." And of Koreshanity?—Free Society. San Francisco, Calif.

The Fearless Plaming Sword Prized Highly.

The Index stated last month that we were reading THE FLAMING SWORD, of Chicago, and that we valued it very highly. We do. We value it because of its fearless, chip-on-my-shoulder attitude on the subjects of religion, socialism, finance, and the various reforms that one every day sees the necessity of, from the handling of governments down to the all-absorbing question of earning daily bread.

Part of the contents of this lively paper is read by us and discarded as being too deep for us—don't understand it.

A theory advanced by "Koresh" a short time ago is, that he has discovered the secret of immortality. "Koresh" is Dr. Cyrus R. Teed, and he says that immortality can be brought about by the removal of the pineal gland of the brain. From our knowledge of anatomy we would modestly remark that the man who has his pineal gland removed, will immediately require the services of the undertaker and the sexton. However, Dr. Teed may not be as crazy as he seems. A man nowadays who gives birth to an idea which is in direct opposition to old established customs and ideas, is said to be a crank, lunatic, etc. We have had a little experience in this. If the man who discovered Osteopathy was crazy, would we had more crazy people.—The Osteopathic Index, Ottawa, Kansas.

An English View of the Koreshan Colony.

THE KORESHAN COMMUNITY is still hard at work at Estero, in Florida, on the site which they confidently believe is destined to be the New Jerusalem, centre of the world's future development. So far the community is, from all accounts, prosperous and happy. The climate is perfect, and the natural facilities great for sea and river communication with all America.—

Brotherhood, London, Eng.

* * *

As Editors See Other Things.

"Life is More than Meat, the Body More than Raiment."

Is there nothing more in life than to have enough to eat, a place to sleep, some covering for the body, and perhaps a polo game, a prize fight, or blood-and-thunder melodrama to while away the few hours between drudgery and sleep? even that little would be like a seventh heaven of delight compared to what the average working man now enjoys, but can the ambition of American sovereignty rise to nothing higher than that? are all the beauties with which nature has stocked the earth, and that the skill and ingenuity of man have reproduced and amplified for, if not for the enjoyment of man? Yet do we enjoy them? We who produce the wealth of the nation and make possible the grandeur and magnificence so abundant on every hand, are ourselves content to struggle on in poverty, live in wretchedness and die in our misery without having seen, let alone enjoyed, the beautiful world that was built for us all .- The Beacon.

When Egypt went down, 2 per cent of the population owned 97 per cent of her wealth. When Persia fell, 1 per cent owned the land. When Babylon went down, 2 per cent had all the wealth. When Rome fell, 1,800 men owned everything. In this country, 25,000 people hold more than half the entire wealth.—The Common Cause.

Spain, Russia, and Turkey are among the most religious countries in the world. They have God in the Constitution of every one of them. Spain has Cuba; Russia has Siberia; Turkey has Armenia; and God has all the glory. God comes handy to bear such burdens. We need him every hour.—New Dispensation.

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The Flaming Sword the Clearest Search-Light.

LAKESIDE, CAL., Feb. 19, 1898.

DR. CYRUS R. TEED:—I have read THE FLAMING SWORD during the last five years, and have followed your teaching with a serious desire to find the ultimate verities according to which the processions of the race are carried forward from cycle to cycle. I am slow to accept radical doctrines, especially when they flatly contradict the cousensus of opinion which has slowly accreted through the historic ages. But I must confess that your plain, straightforward definitions embrace the facts of life more completely than anything I have heretofore found in current literature.

I have nearly, but not quite, lost my hold on the old astronomy. Your answers to astronomical observations are comprehensive, explicit, and full of that electric fire which flows from an earnest heart and brain. But I cannot see why the universe should be limited to a single cosmic cell! The analogy of cell structure in the human body—with groups co-ordinated in interdependent series—would seem to suggest a plurality of worlds, limited in number and forming, in their serial aggregate, that larger cosmic structure which Swedenborg designated as the "Grand Man." Does the logic of your premise inexorably limit the universe to a single world?

I heartily accept your teachings regarding Socialism, Theocratic Government, and the establishment of the divine kingdom in the earth. I have long believed that the two poles of existence—matter and spirit—are perpetual and reciprocal. I also fully accept your views of reincarnation for the rank and file of humanity, and your distinction between these partial re-embodiments and the resurrection,

in which the partial lives are brought to fruition in a composit body-form, or ripened fruit as "sons of God."

I understand you to teach, (1) that Christ will come at the end of the age—now closing—and gather his harvest, the fruit of his planting 1900 years ago, who will then come forth as sons of God and dwell in the earth as visible persons.

(2) That Koresh will be planted in the race at the beginning of the forthcoming age—now dawning—and again appear at the end of the age to gather his harvest. Am I correct? If I am, a perplexing problem will be unraveled to my apprehension. (3) You make frequent reference to astrology, and seem to regard current systems—both heliocentric and geocentric—as abounding with chaff, but that there was in pre-historic times an Astro-Science, the key to which was lost, and that you have re-discovered that key. Am I correct here?

I came "out from the world" about twenty years ago, and have since been trying to live along the general lines which I discover in your teachings. I regard The Flaming Sword as the clearest "search-light" on the drift of events now published. You have a very able corps of writers and co-workers, and into a first-class paper in every respect, you infuse a soul and purpose which make it a tavo-edged savord that will be potent in separating the sheep who are looking for a shepherd, from the goats who are in quest of the finest pasture. It is a disturbing force in the halls of conservatism and intrenched error, and will be sure to shake up the body politic in such a manner that its units will segregate for a rearrangement of its organs and functions.

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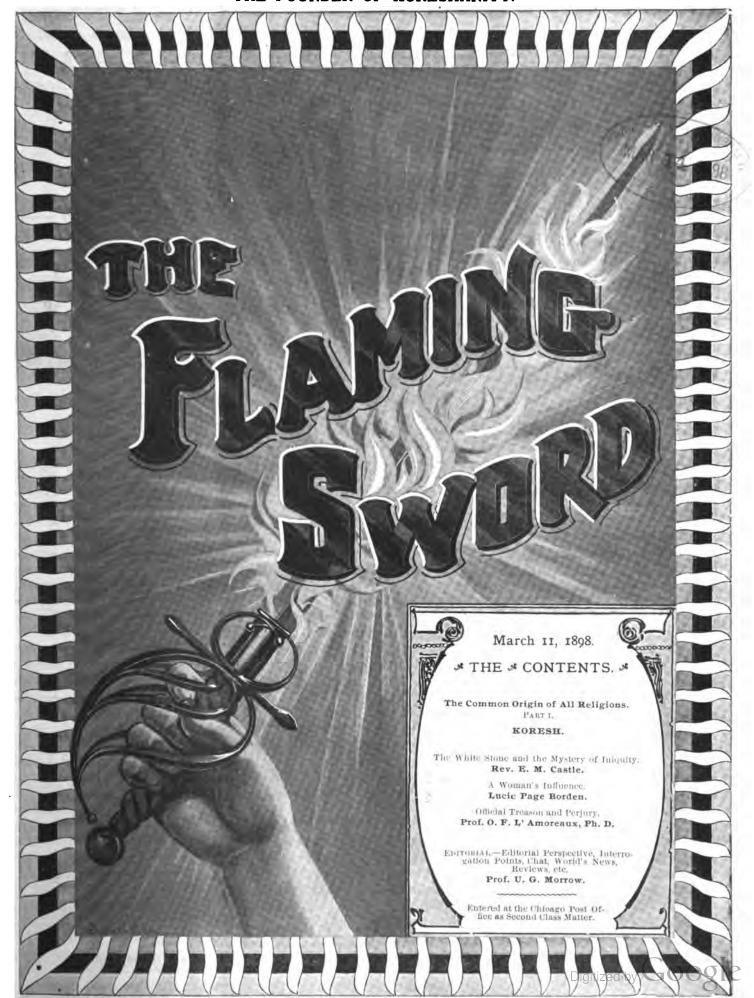
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XII I

PUBLISHED BY DR. CYRUS R. TEED (KORESH) THE FOUNDER OF KORESHANITY.



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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 17.

CHICAGO, ILL., MARCH 11, 1898. A. K. 59.

Whole No. 276

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

The Common Origin of All Religions.

PART I.

"GOD HATH MADE of one blood all nations of men for to dwell on all the face of the earth." It would appear from the above statement—admitting the declaration to be true—that all men had a common origin. It is due, however, to the inherent right of the intellectual thinker, to analyze somewhat the claims of Scripture to scientific authorization. The common orthodox Christian regards the Bible as a book of Divine revelation in matters of religious direction, with whatsoever it may contain of historical and cosmogonical character and interest as merely incidental to its religious purpose.

It is a common conviction among all classes of so called Christians, that the Bible is not a scientific work, and was never intended to be more than a guide to the moral and religious life of man. At its very inception we find what purports to be a cosmogonical delineation. If the description therein recorded be merely the erratic wanderings of the unscientific and puerile mind, and is found to be in opposition to, or not in agreement with correct interpretation of nature as discovered through scientific research, investigation, and conclusion, we unequivocally pronounce it not of Divine origin; for the Divine mind, the very source of creation, should not only know the nature, form, and order of his creation, but should be able to communicate a revelation of its true character in no blundering way, through the men He appoints to proclaim his works.

That there be no ambiguity attached to our attempt to make clear our views regarding the authenticity of the Bible as of Divine origin, we here reiterate

most emphatically what we have so often declaredthat the Bible is strictly scientific, and agrees perfectly with a correct interpretation of the alchemico-organic (physical) universe. The universe is an integral structure; every part of that which may seem to be structurally imperfect, is an essential factor in the integralism, for the waste of any given domain is eliminated and becomes food for some other sphere. To the sphere in which it is a waste, it is repulsive; and if obstructions retard or prevent its speedy elimination, it becomes the cause of disturbance, and its retention is attended with evils. That which is repulsive, then, to one domain, becomes the good of another. That which is bad in any sphere is essentially so, not relatively bad or evil, but emphatically, absolutely, and unconditionally evil. This law applies to every domain in the alchemicoorganic (physical) field of form and activity, and also to the anthro-biological spheres, including the realms of the angels and the sons of God.

In the Koreshan Cosmogony, it is announced that immediately above our common atmosphere of oxygen and nitrogen there obtains one of pure hydrogen. In the activities which comprise the life and perpetuity of that atmospheric field, there are combinations of energy and matter which, if not precipitated, would constitute deleterious elements. These are thrown down and at once appropriated by the field below. The gravic (descending) energies produced by the contiguity of the hydrogen with the oxygen upon which it rests, unite in our own atmosphere with co-ordinate levic energies produced at the point of contact of our atmosphere with the surface upon which it rests. The descending or

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gravic eliminations of the hydrogen sphere combine, in our atmosphere, with the levic eliminations of the surface below, and in the union of the two the cloud is formed and thence the water is produced, which, precipitated (dejected as water), clarifies the atmosphere and becomes a supporter of life in the field beneath. There is not a domain in existence, either in the alchemico-organic world or in the lower biologic, anthropostic, angelic, or theo-anthropostic, in which this law does not prevail and operate. The hells themselves generate the forms of life they cannot endure, and spew them upward in their ascending flight to realms of joy above. Christ the Lord, in his ascending development, came from the hells and was the first begotten of the dead, and when created, had he remained a tangible personality among the inhabitants of earth, would have done so as an effete element of the nether world, a cause of disintegration, a disease in the body politic, and a disrupter of society; but being eliminated as an ejection from the sphere of brutality whence he arose, he operated as the conservator of the less brutal field of benign activity in his spiritual power.

We have thus far-in a general way, and with specific allusions—outlined the relations of good and evil, and in so doing have portrayed some hints of the character of a universology in which good and evil are antithetical coadjutors; a universology which could obtain only as good and evil were correlates in some common bond of fellowship and perpetuity. We have shown in a measure, the tree of the knowledge of good and evil, the fruit of which all men must eat, thereby knowing good and evil, with power to discriminate. The very law by which the elements combine to resist and eject, like the rainfall, that which has become effete in any given field of physics, enables the mind after the discrimination of good and evil, to resist and eject the evil and retain the good, thus becoming the Tree of Life. In the exposition thus far rendered, there seems an opportunity to question one of the fundamental axioms of the Koreshan System, in which obtains the avowal of absolute good and evil in contradistinction to quite a prevalent belief that these are only relative.

The student of Koreshanity must become familiar with the Koreshan Cosmogony, and learn to associate the alchemico-organic with the anthropostic kosmos, in correspondence. Understanding the relation of the absolute center of a sphere with the outmost limitation of its environment,—the center being in a constant state of electro-magnetic combustion, and the circumference in an equal state of a corresponding combustion, where solid deposition results as the sequitur of electro-magneti: activity,—he can readily comprehend the fact that there obtain at least two extremes or limits of both form and activity; that is, form and function. One is the central, the other is the circumferential limitation. These limitations are absolute. Thus there are two absolute ends of form and motion.

We have announced the fact that, underlying the geologic crusts of the earth, there are mineral and

metallic strata, the outermost or circumferential stratum being gold. Here the laws of transmutation perfect the element which, through successive stages of metamorphosis, is deposited as the finished product of radiatory and obtensive operations. In those activities which are impulsed and attracted toward the circumference of the alchemico-organic kosmos, the gravic substances, both of energy and forms and qualities of matter, are more or less chaotic and uncertain until the laws of order bring them to those points of stratification in which the pure mineral and metallic substances are deposited as environments of the kosmic shell. Before the precipitated substances which primarily proceed from and are the principles of the electro-magnetic nucleus (the astral center) become the metallic laminæ or plates of the kosmic rind, they are precipitated as geologic strata. The laws operative in nature keep them in the chaotic state.

The mineral and metallic strata are constant, but subject perpetually to an equal waste and supply. Their atoms are constantly being destroyed as atoms of matter, but when destroyed as matter, the substance becomes energy. This destruction of the stratum is reinstated with the influx of energy which deposits or materializes as supplemental atoms. Thus the rind is constant, eternal, and pure. The law of supply and waste is equally true of the center, which as a nucleus holds contact or touch with every alchemico-organic atom, and with every motion engendered in the alchemicoorganic field. Thus in miniature is this nucleus—the composite subtense of the universe as a macrocosmic whole, and thus the star point of consciousness and the correspondent of the Deific center of anthroposophythe astral nucleus of the God-man existence.

The Domain of Order in Contrast with Chaos.

It will be noticed in the exposition given, that after passing the geologic strata toward the circumference, the mineral and metallic strata are related in specific order according to quality, in which is included that of specific gravity—specific gravity constituting the law of their relative emplacement. Superimposed on the orderly arrangement of strata, are the geologic formations. These are chaotic. Into this chaotic formation all things tend, proceeding from the center and directed toward the circumference. This chaotic state is due both to transmissions from the center and upheavals from the circumference, or upheavals proceeding from activities derived from the outer laminæ.

In the foregoing, we have outlined the great alchemico-organic egg or cell, in which the process of incubation or hatching is developing a corresponding chick, this incubating chick being the Grand or universal Man not complete in its organo-vital development until it passes beyond the state of chaos to that of the order of stratification in social groups, which in humanity correspond to the mineral and metallic laminæ. These groups are the orders of church and state, the seven laminæ corresponding to the seven churches (these are the new heavens), the five mineral strata-corresponding

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to the five divisions of state (the new earth). Jesus the Lord in his day and time was the astral nucleus corresponding to the alchemico-organic center, or to the physical star at the center of the kosmos, as outlined above. Between the time of the Lord, who inaugurated the Christian age, and the formation of the seven churches, the world of humanity, before the new church is inaugurated, reaches a chaotic condition corresponding to that in the alchemico-organic field; that is, corresponding to the condition of the superimposed geologic strata before noted.

The universe is integral and eternal as a structured whole. Animal life, including man with the animal life of God, attains its climax within the concave sphere, the shell or egg of its volutionary processes, which include involution, evolution, and revolution. When the process of development completes itself in the fruition of its life in the production of the sons of God, the absorption or appropriation of the harvest transposes the offspring from its material fruition into the spiritual status of the invisible but substantial and eternal spiritual entities, for whom these sons were created. In this absorption there is no loss of consciousness or individual identity, for that which is eternal has no beginning nor ending, hence there are eternal entities in the solar realm of man's interior existence, within the celestial spheres of his invisible and interior life.

In the dissolution of these tangible, visible, and material offspring of the Son of God, in their dematerialization from the tangible to the intangible, they flow into and become the essence of assimilation, in that the blending of what becomes, in its

creation, an external consciousness, is transmuted to a unity with the spiritual and eternal ego of being. This is the blending of the natural with the spiritual entity, in the accomplishment of which there is an elimination of extraneous forces precipitated in matter, which meet a corresponding absorption in the existing lower forms of life. When the Tree of Life-progressing toward the climax of its fruition-eventuates, through propagation, in the manifest material sons of God,-the immortal men, for the production of whom the Tree of Life exists-and has completed its grand cycle, the precipitated essence of these immortals flows down by gradual stages of declension into the various phases of animal and human existence, and is again subject to those processes of reproduction by which, in a succeeding grand cycle, another crop of the sons of God appear, to be absorbed again into the eternal entities of their eternal life.

The divine consciousness in man is a matter of development and production. From that which is precipitated as the descending forces of transmutation, fallacy and evil develop. Fallacy is the inversion of truth, and evil is the inversion of good. Man becomes righteous through contrast. He is first incorporated into, and then incorporates, fallacy and evil. By the processes of incorporation, he gains his experiences with fallacy and evil. During the progress of his states there is a constant flowing down from the spheres above, the influx of truth and good, that man may contrast by progressive stages, his experiences with evil in the false light of inverted truth, with the modified truths and goods with which he is permitted to come in contact.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The White Stone and the Mystery of Iniquity.

The Girl and the Vala (No. 3).

BY REV. E. M. CASTLE.

HAT does a little boy know of guile, or an infant of deceit, that we should call a wicked man a knave? Even in the quaint Doric tongue of the Scotch, a boy-baby is a 'knave-bairn.' How has this tender designation of a man-child become the scornful appellation of the dishonest?"

"Through the involuntary wisdom of man," replied the Vala.

"And there is a propriety in the implied correspondence?"

"A fitness, in truth; and, trivial as this point may appear, could man clearly determine it, it would clarify many an obscurity for him, justify many an apparent prejudice of fate against him."

"'Whatever is, is in its causes just,' " quoted the Girl; and added, "read me the riddle."

"While the race is passing through the processes of evolution and involution, called growth," said the Vala, "from the inevitable disintegration of the germ of that growth until the end of growth is manifest in the image of its beginning, there is no integrity of life. The knave is the deceitful man, hopelessly such when self-deceit is sustained by self-confidence,—for the former determines him hypocrite; the latter, fool. Only integrity of thought can discern wherein dishonor lies; and he who realizes his shame will endeavor to escape it. The knave is one either advancing toward integrity, or receding from integrity; ripening or rotting."

"And in either case his state is distinct from the integral, the honest, state?"

"In either case it is separate."

"And as the boy is one who has not yet reached the maturity of the special cycle of life into which he has been born, his designation is not unfitly applied to the man who has departed from or not yet attained to the state of true honesty, the honest man being the integral man, the full-grown, perfect man. Is this the explanation?"

"You have said it," returned the Vala; "and by virtue of his honesty the perfect man deserves all honor; by virtue of his worth, all worship. And upon them who worship does he bestow his own excellence, for thus they place themselves in attitude to receive what is freely given, and asks but glad acceptance."

"Where shall such men be found? In what planet, or what far star of heaven?" asked the Girl; and though she knew it not, in her voice was that piercing note of keen desire heard in the cry of the North Wind as he searches earth for the Athenian maid who is to be mother of winged youth and joy, that earth may know her Aborigines.

"They shall be found in earth," replied the Vala, "earth that includes all planets, that holds the heavens in her wide embrace. Such men shall walk in the earth, for such men have walked here."

"In what long past age?"

"One such man the world has known within the easy reach of history," said the Vala. And the Girl knew that she meant him of Galilee.

After a thoughtful silence, the Girl spoke. "Your words open a new vista before me, and many things long confused and perplexed within my mind are clearing and unraveling. But tell me this: What is wickedness? There is a wonder in the word 'wicked' that holds my attention, though I may not define wherein the wonder lies."

"There is a wonder in it." said the Vala; "and a glory to spring from it as the lily from the dunghill. The wicked is the wizard, or witch, the one who sees, who realizes the dishonor of a life apart from righteousness. -by the light of truth which is the reconstructing memory of man's original integrity. The self-deceived knows not his own iniquity, and his pleasures are the pleasures of folly; but he who knows his shame is the true wizard, the wise, and even in the bitterness of acknowledged sin, tastes the sweetness of whispered promise, for unto him is the way of holiness discovered. He alone, who, having experienced all of evil, has had implanted in him the experiences of good, can know both good and evil, can measure each by contrast with the other, can discern all the difference between them. can truly see. He is the seeing one, the knowing one. Knowledge is power; but the pediment of knowledge is the body of the wicked, the weak. And as the wick of the lamp conveys oil to feed the flame, so does the frail body of death, by virtue of what is planted therein, nourish the mind of knowledge. Thus weakness, wickedness, is transmuted to strength, knowledge; and out of strength comes sweetness, life. When the harvest is ripe and reaped, peace? Peace, shalom, is nothing more nor less than completeness, wholeness, holiness. To be a saint, is to be sane, or sound, in body and mind, good; and to be good is to be God.'

"And this is the destiny of some?" asked the Girl. "The final destiny of all," returned the Vala.

"Surely the Fates are beneficent if such be their decree!" exclaimed the Girl. "Yet on every page of

man-written history may be read, in the songs of the bards who are the voices of mankind may be heard, the curses of generations against fate's treacheries."

"Fate is not treacherous," said the Vala, "but man, who sees her promise and reads his own petty meaning into it, who hears her voice but will not understand her words, is deceived, not by destiny, but by himself."

"Where is her promise heard?—where does her voice sound?"

"Her promise is written in the life that comes out of death where spring succeeds winter and in the death that follows life where autumn succeeds summer; in the light that comes out of darkness where day follows night;—it sounds in the harmonies of the universe, in the stars that sing as they shine. In the light of its fulfilment, its meaning will be clear. To the letter shall it befulfilled, and then shall man know that the systems he has formulated from his fallacious reading, the rules of conduct he has devised for himself from his misconceptions, have been the bulwarks of evil, constructed of error. Yet some for the sake of ancient custom will cling to the vain imaginings of darkness; but some will gladly hail the advent of reality: and those shall wake to shame, and these to glory."

"But to those who find Destiny's word fulfilled to the letter in ways they dreamed not of, may she not, like the Delphic oracle, be said to have lied like truth?"

"Man," said the Vala gravely, "interprets her law and her promise by the cryptogram of his own desire, and fails to realize their true authority because deceived by the unlawful systems that he loves. But Destiny ever redeems her word."

"But does she not," still insisted the Girl, in her mistaken pity for those doomed to shame and confusion, "merit Macbeth's reproach to the weird sisters, in that she keeps the word of promise to man's ear, but breaks it to his hope?"

There was rebuke in the Vala's look and voice as she answered, "She merits no reproach; but man, whose unlawful desires resist her beneficence, merits, as he receives, the recoil of his maledictions on his head."

The Girl accepted the rebuke, and continued, "Then laws man has formulated for himself, and written on the statute-books of the nations, are but foolishness. Is the vaunted wisdom of kings, the high and the mighty, as well as that of the people, the many and the strong, of no more worth than this?"

"Whether by the hand of the haughty or the hand of the many," returned the Vala," the laws of the nations were written by rogues for the purposes of thieves."

The Girl started at the sharp harshness of the last words, and said, "Are there but folly and iniquity in the Commentaries of Blackstone?"

With inscrutable smile the Vala returned, "The divine law is revealed through a White Stone."

With rhythmic motion the Vala took her way into the wood. And the Girl, too, smiled, and whispered to the wind, "Better a poor and a wise child, than an old and foolish king, who knoweth not to be admonished."

A Woman's Influence.

BY LUCIE PAGE BORDEN.

WE NO longer consider individuals," said a scientific speaker, "but only the race. Man is no longer the unit; the race is the unit. An individual is only one atom in the great chain of destiny. He lives his brief life as the repository of certain tendencies and instincts acquired by his predecessors and transmitted to him by heredity. Then he in turn passes them on, and the atom ceases forever to exist."

The foregoing statements are characteristic of a whole school of modern thought, and their insistent reiteration accounts for much of the prevalent paralysis of mental and spiritual energy. However salutary in repressing man's self-conceit, the immediate effect of this teaching is toward the discouragement of individual effort. It is not particularly cheerful and stimulating to contemplate oneself in the light of a human atom, and whoever feels himself "only this and nothing more," will be disinclined to put forth all his strength. Convince man he is but an atom, and he will begin to live up—or rather down, to the part. It is just as easy and infinitely more bracing to the higher faculties to convince him the throne of omnipotence awaits him, a destiny contingent upon his own desires and aspirations.

A conspicuous example of the force of individual effort, is just now attracting universal attention. For the past week the columns of the daily press have overflowed with eloquent tributes expressive of the world's affection and admiration for one woman. Her life work has been discussed in thousands of pulpits, with a general concurrence in the idea that for twenty-five years she has been one of the most eminent and significant influences in the moral and economic world.

From the Koreshan standpoint, we deplore the fact that during the very years in which the new gospel was formulating, Miss Willard should waste her splendid talents in waging an unprofitable warfare against appetites that the old religion is ineffectual to eradicate. At the same time we admire her intense conviction, breadth of sympathy, and strong will,—just the qualities that should predominate in the exponents of the new system and, in contemplating her career, the thought is imperative that if one woman by earnest, persistent, concentrated effort, could accomplish so much toward patching the tattered garments of the old social fabric, what greater possibilities open before every adherent of a cause that aims at complete renovation and recreation of human nature itself as the only

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Labor-saving machines should be devoted to their legitimate uses; namely, to save the labor of man and not to manufacture beyond the demand for the goods created, or to increase the wealth of those who speculate upon the blood of their fellow men by diverting these means of industry from their legitimate channels.

It should be apparent to every one, that immortal-

groundwork for the reconstruction of society. Miss Willard, to be sure, believed in the renovation of human nature through the grace of God and the temperance pledge; but she was ignorant of the wider methods by which God operates periodically, and the grace that saves humanity through the impartation of divine light and love brought to a focus in a personality and shed upon the world through his transmutation to spiritual energy. Given a knowledge of these higher truths, and what glorious opportunities lie before every woman who pledges herself, heart and soul to Koreshanity, the only cause that proclaims the complete emancipation of woman and her co-equality with man in the divine nature. It is significant that the Founder of this movement placed the first woman suffrage plank ever introduced into a political platform in this country.

There is another fundamental reason for the world-wide scope of Miss Willard's influence. She effectually resisted a tendency avowedly feminine and inevitably fatal to the achievement of great results. In order that her womanhood might express itself in terms of force, she never permitted paltry, personal considerations or petty details to fill her mind to the exclusion of broader interests and nobler sentiments. Another lesson for a sisterhood dedicated to Koreshan work destined, as we hope, to open the kingdom of heaven to all believers,—a sisterhood seeking through pain and toil, wearisome effort and oft repeated failures, to live the higher life that finds expression

"In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's minds
To vaster issues.

So to live is heaven: To make undying music in the world, Breathing a beauteous order, that controls With growing sway the growing life of man."

The "science" of the day may classify all alike as mere struggling atoms in the great human body, but the health of any body depends directly upon the condition of its component elements. If the atoms are sound and healthy, the whole body will be full of vigor. A single group may conserve life enough to maintain the safety of the entire structure. With all its pretended wisdom, a fallacious science can never measure the circle of a woman's influence.

* *

ity must inevitably depend upon something the very reverse of the conditions involving the present status of mankind. Immortality was not to come, however, until "the last day" or end of the age or dispensation.

The problem of labor and capital will never reach a peaceful solution on the basis of competism.

Economy is one of the primary laws of being. Q C

Official Treason and Perjury.

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

EFIANCE to the law of the land, and treason to the rights and interests of the people, have become so common among officials in high position, as scarcely to provoke passing comment; but it has been left to that little great man, James H. Eckles, ex-comptroller of the currency, not behind the bars nor in the prisoner's box, but in an official report, to confess that for two years after he knew it to be an unsafe place in which to deposit money, and acting in entire disregard of the plain requirements of the law, he allowed a Philadelphia bank to keep its doors open and swallow up its depositors' money,—even until the larger depositors, suspecting that it was not safe, had withdrawn their deposits, leaving the poor to suffer the principal losses,—and then closed it. Among the reasons which he seems to think will justify his treachery and perjury,—for all this was in direct violation of his official oath and good faith to the general public, and calculated to weaken faith in all the banks,-were, first, he hoped that it would pull through; second, that "it could not have been closed without causing widespread financial disaster, in which other banks would have suffered." If this were a proper rule of action, a great bank would never be closed, however unsafe it might be; besides, the comptroller had no discretion in the case, and there was no right way open to him but to obey the law. But the most remarkable excuse is yet to come: "A year ago the election was on, and it would not have done to have had a bank failure at that time." That is, instead of the security against rotten banks which the national bank act promises, but

which, through the treachery of high officials, it fails to give, men and women were allowed to go on for two years, depositing sound money in a rotten concern because, forsooth, this model official feared that if he did his sworn duty, a few voters might be turned away from voting for McKinley and "honest money." A fine way, indeed, to promote the cause of honest finance!

Bad as it is, the above is not the whole of this (for the official) bad case. Among the stringent provisions of the banking law to secure the safety of deposits, is a clause that forbids the loaning to any one person, more than ten per cent of the bank's capital, directly or indirectly. In this case, many times the amount allowed by law had been loaned to the president of the bank, and his affairs had become so involved that it was plain he never could pay it back; and so the bank's capital had, by this unlawful act, become seriously impaired. Notwithstanding his double obligation, this lawless official, as he himself shamelessly confesses, failed promptly to close the bank, for the flimsy reasons given above. Note also, that when at length he tardily did so, he did it at a time when his deed favored the rich at the expense of the poor. Such is now become the habitual course of those whom the people trust with official position. Having the power in their own hands to correct such outrageous abuses, how much longer will the people patiently submit to them? In the eyes of high office holders, money and party are entitled to all rights; humanity has none which they are bound to respect.

In the Editorial Perspective.

HERE ARE some strange things about the idea that we live on the outside of the earth, with all gravic energies tending toward the center. The idea involves all of the "scientific" absurdities of the universe, but there is one particularly to which we desire to call attention now. Look at the sun: Something is radiated from it, which we perceive to be light and heat. These are substances coming from the sun, the center of generation of these forces. An enormous amount of energy hourly proceeds from it. What is the source of the supply of the sun's fuel, which is consumed to produce all this energy? Now look at the earth, for instance, from the standpoint of the usual hypothesis that it is convex. It is supposed that gravity tends toward the center; that gravic energy is trickling down through the various strata, down and down, until it reaches the center. What becomes of it? What use is made of all the energies pouring toward the center? There has never yet been, in all the time of the existence of the universe, a conflux of energies of any kind that did not result in a combustion-in the creation and the maintenance of a vortex. A vortex of energy is the point of transmutation of energy to its opposite quality, and the consequent radiation from the vortex of all the substances generated in it. Gravity is generated at the center of the earth that really exists, with its tangible concave curvature; its vor-

tex is the central solar sphere; gravity descends from the sun pushing all substances outward to the circumference. A vortex in a solid earth is a "scientific" absurdity! The astronomers have never thought of a vortex there, but it would not surprise us if some of them should make capital of a Koreshan suggestion and advocate a geocentral vortex!

Prof. Nathaniel S. Shaler is out now with some new ideas about the earth. He is a scientist, too, and contradicts what all other scientists have been teaching for hundreds of years. Geologists have long considered that the earth is nothing but a ball of fire, surrounded by a crust seventy-five miles in thickness. Prof. Shaler undertakes to refute all this, declaring impossible what others have held to be a fact. He thinks that the earth is solid, increasing in density until the center is reached, where there is absolute density—where the substances are perfectly compact, with the pressure so great that the heat is intense. Of course, the Professor offers no proof that the earth is solid, except by way of denial that its interior is liquid; for he admits that he does not know positively what is beneath the earth's surface. His conclusions are logical from the premise that the earth is convex; he has reached the exact opposite of truth. The earth is concave, and its interior is open, containing atmospheres and gases. The only thing we can get out of his theory,

is the fact that he contradicts other men who have claimed to be authority on the subject!

We are accused of having a desire to change facts. Facts are considered to be sacred things by some people. Sacred things, you know, the human mind should not pry into! That is one reason we suppose, why the people of the world are so ignorant concerning facts. Sometimes facts can be changed to suit us-scientific facts, too; we are engaged in the specific work of changing facts to suit our theory. That is better than having to change the theory to suit the facts, especially if the theory is good and true. Some theories that we know of are bad and false, and it would not be a good idea to change the facts to suit false theories. It is a fact that the workingman is enslaved. This fact we are working hard to change. It is a fact that the governments of the world are corrupt and democratic. We have a theory concerning the governments of the world, and we desire to change the facts of the world's present condition to conform to our theory, and it will be accomplished! There are a great many facts in the world that need to be changed. All facts will be changed when the prophetic promise is fulfilled: "Behold, I make all things new."

Individualism is a condition of the perfected humanity in the immortal state. At the present time man is vidual, divided, imperfect. The claim of the agnostic, the mental scientist, or the anarchist, to possession of the right and power to the exercise of the functions of the individual, is just as fallacious and hypocritical as the claim of the modern clergy to the possession of divine. sonship. Today every new religious fad succeeds a previous one in the claim to divine attributes. The "I am God" declarations are growing numerous, sounded from the pulpit and the rostrum, and through the Theosophic, mental science, "Christian Science" and metaphysical journals the world over. There are getting to be too many gods of this kind. They were foreseen nineteen hundred years ago: "Many shall come in my name, and shall say, I am anointed." At the time when the world does not know anything about God, millions are claiming to possess his nature, his attributes, his wisdom, and his truth. Strange, isn't it?

The New Church Messenger was recently called down by one of its correspondents, concerning the subject of the creation of the earth; the editor having gone away out into the nebulous mists of an effete "science" by way of explanation of the mystery of creation. The correspondent wishes to hold to the conclusions of Swedenborg. The Swedish Seer taught the Cellular Cosmogony. Cast a stone into a body of water; the agitation extends outward from the center. The order of creation referred to by Swedenborg, is from the center. The universe as seen by him was, first, the sun as the center; second, the three atmospheres surrounding the sun, and third, the earth, surrounding and enclosing all, the sun being the positive center, while the earth is the passive circumference. The earth that Swedenborg saw was the concave earth surrounding the sun; it was the earth of the Cellular Cosmogony.

An egotistical "scientist," in repudiation of the claim that the great pyramid of Gizeh is a remarkable monument, the methods of construction of which are a mystery to the world, says he could duplicate it with the aid of 100,000 men without modern machinery. Easier said than done; braggadocios and fools are not all dead. The entire wealth of Egypt is not sufficient to destroy the pyramid, and there is now no known method in possession of the so called scientists or the engineers of the world, by which the massive stones can be lifted, nor by which the blocks of granite can be polished and joined so truly as they exist today in the giant structure. Science is involved in the

pyramid—the science of alchemy, the light of Ham, the light of Egypt.

Reform papers spend most of their time in endeavoring to prove to the people that there is something the matter with the world. The people that are not aware of the many phases of gross injustice and corruption in social and political affairs, the evils and the wrongs of society, and of man's inhumanity to man generally, need to be let alone to experience some of it themselves. One experience in this line is worth more than all the arguments that the would-be reformers are able to dish out. As for us, we are looking for those who are already aware that the world is out of joint, and who know it vividly enough to be on the search for the remedy, and who are willing to sacrifice to effect its application. We need such people, and they need us.

The fact that so called scientists talk about the facts which are involved in the premises of Koreshan Science, is no evidence of their progress. It is not a source of wonder that after nearly thirty years of persistent promulgation of genuine science, the imitators and counterfeiters should take the hint and steal features of Koreshan Science and claim them as their own! It is well known that there are literary thieves; men have to protect their ideas by copyrights and patent rights, so universal has the spirit of piracy become. Why should Koreshan Science escape the pirate's hand? The counterfeit proves the genuine.

The modern so called reformers could learn many valuable lessons about scientific socialism and communism through the study of ant colonies and bee-hives. The government of a bee colony is perfect; the system is a form of monarchy. In the bee-hive there is no such thing as equal rights; they would consider themselves in a state of anarchy and disorder if every bee advocated democracy and the idea of social equality. There is no such thing as equality in nature. The worst kind of slavery imaginable would be in a government where equality in all things was enforced! Equality among men is an absurdity.

The Morning Star says that Mr. C. T. Russell, the editor of the Watch Tower, Allegheny, Pa., "is one of the numerous so called Messiahs with which this country is so amply surfeited." His claims amount to this; he has not yet mustered up sufficient courage to make the claim emphatically; it would interfere with his revenues. He has a hobby, and is riding it for all it is worth, but it is not worth much. His observatory is out of shape—the tower is not high enough, and it limits his horizon; its foundation is crumbling, and will no longer bear the huge, cross-eyed telescope which he employs.

Lord Kelvin and a number of men who pose as scientists, have reached the conclusion that there is a threatened exhaustion of oxygen from the earth's atmosphere. Never fear; it is only the exhaustion of the essential qualities of rational conclusion in the so called scientific mind—the oxygen of their mental atmosphere. The only extinction of species that will result, will be the extinction of the "scientist." It is a question of "the survival of the fittest."

Only the just can comprehend the principles of justice. The plumbline of justice is to be suspended, because now there is no justice. A man cannot define the principles of a just and equitable social system until he reaches the plane of absolute integrity. Right here we charge the world's so called reformers with incompetency. They feel it and know it, but it would not be consistent with hypocrisy to publish their feelings to the world.

The Adventists do not see how the soul of man can retain any degree of consciousness after the dissolution of the body, and consequently reject the idea. It is very consistent (!) after such a denial to call upon a supposed intelligence off in the sky to come down through the atmosphere and make an impression upon their minds simply because they fall upon their knees. They strain at gnats and swallow camels!

Protectionists would have the people believe that the foreign manufacturers pay the tariff duties. It turns out, however, that the people of the United States pay every cent of tariff tax imposed upon imported goods. There are some minds that can see this clearly without any argument, but there are other minds that are not able to comprehend the situation!

A crisis is a point of decision where two or more opposing elements meet in combat. A new motion obtains, the character of which depends upon the character of the victory. The world's crisis is the world's judgment, and must obtain here in the visible and tangible plane of humanity, and not in the sky, where there is neither mind, man, nor God.

If the earth were convex, with "attraction of gravitation" toward the center, with water on the outside, resting on substances which are admitted to be porous, what is to hinder the water from seeping through to the interior? Why should not the earth absorb all the water on the exterior surface?

Some free-thought sayings we have seen are simply off hand shots from old-fashioned flint-locks. That is the kind of guns they used in the days of Voltaire and Thomas Paine. Ingersoll is still using that kind of artillery. The latest scientific fads are his wads; there is no change in the guns.

It does not require argument to establish the fact that the products of the world belong to the men who produce them; neither does it require argument to convict, as thieves, in the minds of all rational people, the men who are depriving the producers of the benefits of their products.

The Inquisition of the dark ages was under the control of a religious society for the suppression of vice. We have such societies today, filled with the same spirit and having the same injustice. The only difference is in the method of punishment. Purpose: Abridgement of free speech.

The Senate of the United States is the roof of the House of Representatives. This is the reason the senators never got floored nor called down. Sometimes they protect the House in its meanness, and at other times shut out the light.

The inhabitants of Mars are the men here upon the earth's surface, who were born under the influence of the anthropostic planet Mars, a correspondent of which is the planet Mars in the physical heavens of the alchemico-organic universe.

Even astrology is perverted truth. Modern astrology teaches that the planets and stars exert an influence over man. The reverse is true; humanity controls the stars.

"Who ever saw a family suffering for want of a Bible?" says an agnostic. Do people suffer for want of modern science text-books? we ask. Let us have a case.

Moody has been endeavoring to tell the agnostics where heaven is, and has about reached the conclusion that he knows as little about it as the agnostic.

"Atheism is nothing but the confession of mental honesty." Good; but it is also a confession of ignorance.

Spiritists who have so much to do with tables, cabinets, slates, and materializations, are materialists.

At a time when men are endeavoring to find out where heaven is, there isn't any!

Fallacy is a logical conclusion from a false premise.

Interrogation Points and Other Punctuations.

Replies to Everybody's Questions.

The following is a list of questions appearing in the Boston *Investigator*, but which were never answered. We take it upon ourselves to reply, for the amusement and benefit of our readers:

- Is the universe infinite? (2) Is animal life in nature infinite in extent? How did it originate? (4) Could a being occupy the same space as the entire universe without being one with it? (5) If a system, like our solar system, were formed from a nebulous mass of matter, is it likely finally to return to the nebulous mass again? How could it do so? (6) Was crystallization the earliest form of growth and of vegetation? (7) Is there any religion which is not a belief in super-Is there natural beings, as a part or the whole of its creed? (8) Is it logical or reasonable for a person to say that he believes without evidence in what he declares unthinkable and unknowable ?- DEAN DUDLEY.
- (1) No; everything in existence has form, and form has limitation. The form of the universe is cellular; the environ of the cell is the limit of existence. (2) Anything that is infinite is incomplete; if finite, it is perfect, finished. If by extent is meant the propagation or perpetuity, then animal life is infinite in extent.

There is evolution of species in definite cycles, but there is a completion of evolution, and hence limitation of species. (3) Why say, how did it originate? The universe now contains all the sources of origination that it ever contained. Laws of propagation obtain now; cause and effect unite in the seed of life in any plane or kingdom of existence. The processes of creation of animal life are going on now as much as ever. There never was a time when animals did not exist. (4) A being could not occupy the same space the universe occupies-except the being of the universe. We suppose the orthodox idea of God is referred to. Such an idea is nonsense. The energies of the alchemico-organic universe exist in space as substance. There is no divine or human mentality outside of the human body. (5) The solar system was never formed from a nebulous mass; and consequently could never return to such a state. The only nebulous mass in existence to which the world has returned, is the nebulous mass of astronomical nonsense. (6) Early in the morning, early in the spring, or early

when? There never was such an early time when all forms of growth were not in existence at the same time with forms of crystallization. Discard the idea that there ever was a time when the world was not; it is eternal. The fact that it exists now by means of laws of perpetuity, is proof that it always existed. (7) Yes; Koreshan Religio-Science is a natural religion, founded upon natural science. (8) No; not even when it comes to modern astronomy and other pseudo-sciences. They are as bad as the fallacious theories of orthodoxy concerning God, the creation of the world, and the hereafter of the human race.

(1) I am looking forward to the transformation of page 16. I do not try to guess what it is, but will tell you what would be interesting to me—a diagram of the earth's concave surface, giving the location of all the countries. I would like to ask a few questions which to you may seem very simple, but are too deep for me to understand. (2) I see in The Flamms Sword that the different nations of the earth represent different portions of the human body, and that China is the skin. I would like to know which one represents the head, and which the heart. (3) If the stars are reflected from metallic discs in the shell of

the earth, how do you account for the North Star being comparatively stationary, with the Dipper revolving around it every twenty-four hours.—J. A. R., Ft. (ibson, Ind. Ter.

(1) Page 16, when transformed, will answer the purpose of all our readers; we know you will appreciate it. (2) The people, of course, are the nations. The difference in the character of life and mind of the people distinguishes one nation from another in lines of progress. The secret of America's progress is involved in the question of the progress of life planted in the race nineteen hundred years ago; it was the life of Aries, the head of the anthropostic Zodiac. That life is now in America, and we say, America is ahead of all other nations. America involves the embryo of the new kingdom. The nation corresponding to the heart is the nation containing the heart of commerce. This, in the body of the old order, is England. (3) The stars are not reflected from discs in the shell of the earth; planets are, but they are confined to the Zodiac, and do not get far from the ecliptic, nor out of the zone of the tropics. The stars are points or centers of combustion at places of meeting of levic and gravic energies passing to and from the sun. The heavens constitute a great sphere of force inside the earth; this sphere revolves on its axis. The North Star is near the northern axis, and hence is almost stationary.

I have read Wm. Carpenter's "100 proofs that the Earth is Not a Globe." He cites no references, presents no proofs—simply makes statements. His proof No. 16 is assertion only; I have failed so far to find any authority. He claims the earth to be a plane; you, a concave sphere. If the water is level, and only level, I do not see that the concave sphere would explain difficulties any better than the convex theory. Some one has sent me a copy of THE FLAMING SWORD, and I may yet find some explanation that will settle doubts as to the shape of the earth.—C. A. B., Port Lavaca, Tex.

We are familiar with the work of Mr. Carpenter and others who have endeavored to prove the earth flat. They observe objects on the water's surface at a greater distance than would be possible if the earth were convex, and from such observations assume that the earth is flat. Water at any given point is at right angles to the direction of gravity. If the gravic rays are radiated from a central point of generation, and we maintain that they are, the water's surface, in a state of rest or equilibrium or level, is concave. The Zetetics say the water is level and flat at the same time. This would be consistent and true if the gravic rays are parallel. We maintain, and by actual and scientific experimentation, which extends far beyond the lines of tests performed by

Parallax, demonstrate that water is level and concave at the same time. In other words, we demonstrate that the true water level is the concavity.

Mrs. M. B., New Castle, Pa.-We note the clipping you sent us, concerning the bill for the restriction of marriage, the execution of incurables, misshapen babies, and confirmed criminals; also your question as to what our opinion is concerning Such a bill would place the life of every man legally in the hands of the medical fraternity. It is bad enough to interfere with the rights of man through societies for the suppression of vice. If a censorship of life were established, freedom of existence would be considerably curtailed. When the laws of life are understood in the future, the insane, the criminals, and monstrosities will cease to be; they will disappear by not coming any



more! This bill, which boasts of what science will do, is originated under the delusion that whatever is done in the name of "science" must not be questioned. Scientists are just as badly off on these points as they are concerning everything else, on astronomy, chemistry, therapeutics, for instance.

* * * The Flaming Sword Warmly Welcomed.

THE FLAMING SWORD is the very best paper I have ever read. It is the most welcome visitor to my home each week-a visitor that comes to stay. I would not be without it for four times the price. The articles from the pen of our beloved Leader are always read first—eagerly devoured, so to speak, and then read over again more carefully. The other articles are all excellent, while the editorials are bright and witty. Chats with readers, the summary of the week's news, answers to inquirers, etc., are all written in fine style, and show that our editors are wide-awake, and doing a great deal of thinking. not find words to express my appreciation of the weekly Flaming Sword.—C. M. B., Los Angeles, Cal.

I am very much pleased with the weekly FLAMING SWORD, and look forward for its appearance from week to week with everincreasing interest and anticipation. As an educator, it deservedly merits a cheery welcome in every home in the land. The quantity and quality of the subject-matter that illumines its pages, the noble purpose to which it is dedicated, together with the low price at which it is published, combine, in my humble opinion, to make it by far the best and the cheapest weekly extant. As for us, and all earnest seekers after truth, it is especially attractive, as it opens up a field of thought entirely new, and sparkling with many glittering points of interest. It seems safe to predict that the time will come—as the demonstrated facts relating to the survey on the Gulf coast of Florida shall become more generally known—when the demands for THE SWORD will be so great that the people will be clamoring for it as eagerly as the starving people in Cuba are clamoring for bread.—W. G. S., Washington, D. C.

Chat With Readers.

You should have good ideas with you all the time; they are serviceable in times of contemplation, or in trouble, or in attempting to reach a conclusion-good for anything that is good. A good idea will always subserve your best interests, and will never lead you astray. They are always bad ideas that serve you badly. An idea is a group of thoughts or a formulation of thought entities; we are made up of thoughts, anyway. The trouble with the world is, that people have too many bad ideas-too many bad thoughts. "As a man thinketh so is he," is a true proverb. The nearer you can come to right thinking, the nearer you are to the goal of destiny; this is self-evident, for a man who cannot think at all has not progressed very far, and has yet a long way to go before he reaches the climax of mental brilliancyit may take him thousands of years to reach your plane, and even you can advance a little further. A man cannot think properly if his mind is in mental darkness; mental darkness can only be eliminated by the forces of truth. If you think a thought worth thinking at all, begin to think of things that will benefit the world, and get out of the ruts of your self. The world has forgotten how to think-it thinks negatively. Effective thought is positive. The most positive thought emanates from the mind involving positive Truth. Some positive thoughts are reflected through THE FLAM-ING SWORD. These thoughts are looking for you, and for your neighbors, and for all who desire to possess good ideas. We have to work to get them to you; you can help get them to others.

If you would devote two weeks to thought and study about what you could do to help spread a knowledge of the truth, and a little more time in correspondence with us, you would do yourself and others more good in a day's time after such a preparation, then by months of effort without definite plans and aims. Aday's

work, characterized by a little tact and ingenuity, will do more good than all the argument shot off-handed at promiscuous hearers. You must break down prejudice in your vicinity by mental energy, silently generated. If you wish to help us, subject yourself to our system of propaganda; we have made a study of it, backed by a good deal of experience. Our field of observation on the lines of the promulgation of our System is wider than yours, and we can give you pointers. A lively work begins with the Spring; we are aggressive, and must be on the move continually. If we exhaust one field, we must try others.

If THE FLAMING SWORD teaches the truth, the motives of its promulgators are true; and when we ask your support to the extent of your financial and other ability, we are but asking that which is just. We are laboring for humanity; we are fighting for humanity's cause, and your cause, and in helping us you are but helping yourself and all those whom truth will benefit. You can contribute to the welfare of the world. Every mind reached at the present time means the conversion of thousands in less than a score of years from now. The success of a movement depends upon its support when it is in its inception.

The greatest pleasure that we experience is that of imparting to others a knowledge of that which we know to be true. Truth would do us no good if we did not do with it what it necessarily involves—application to life and the promulgation of it for the benefit of those to whom we are responsible. Seek to benefit your neighbor, as we have benefited you; it is your duty.

We are pleased to present this week another colloquy between the Girl and the Vala, by Rev. E. M. Castle. "The White Stone and the Mystery of Iniquity" is of special interest, and you will enjoy it; it is beautifully written, and the thoughts poetically expressed.

The World's News.

Wednesday, March 2.—Great Cuban victory reported at Holquin, Cuba; 5 days' fighting; Spaniards lose 1,000.—Plan proposed for Mexico to act as receiver for Cuba rejected by all concerned.—Hawaiian annexation again discussed in Senate.—Prince Albert of Belgium sails for America to study western institutions and customs.—Railroad rate war still on; western roads meet Canadian cuts at every point.—Associated Press contracts declared illegal by Judge Waterman, Chicago; monopoly of news rebuked by law.—Senor de Barnabe sails for Washington to take De Lome's place as Spanish minister.—Prof. Wm. E. Rogers, noted astronomer, dies at Waterville, Me.

Thursday.—Big Presbyterian mission scandal at Jerusalem.—Costa Rica making preparations for war with Nicaragua.—Brooklyn teachers threaten to strike.—

Bitter feeling against Spanish consul at Key West, Fla.—Four American war vessels anchored at Hong Kong, China.—Two U.S. warships to carry food and supplies to Cubans.—Senor Campossales elected president of Brazil by large majority.—100 persons perish in snow in northern Persia.—Liberals in majority on Canadian legislature.

Friday.—Postal savings banks being discussed in Congress .- Evidences increasing that the Maine was blown up by submarine mine.-Public uprising reported in Venezuela; new president disliked.-Discontent in San Salvador because of low wages, and low prices received for natural products.—Canadian police hoist Canadian flag on U.S. territory, Alaska; may lead to boundary dispute.—Several carloads of reindeer at Chicago en route to Alaska.— Loud bill in Congress killed by a vote of 162 to 119.—American syndicate pushing Nicaragua canal scheme.—Blanco increases number of guards about Havana palace.— Epidemic plague rages in India; mortality, 50 daily in state of Hyderabad.—New Island thrown up west of Borneo .- Capt. Collier's capsizes near Key Ŵest, Fla.; 9 schooner persons drowned.—Anti-negro crusade begins in southern Illinois.

Saturday.—Tories defeated in London elections.-Electric lights to entirely displace gas lights in Chicago streets.-Gen. Rosecrans reported dying at Redondo, Cal. -Spain preparing to send a number of warships to Cuba.—Wire nail trust with \$50,000,000 capital formed in New York; absorbs 15 concerns.—Great Italian jubilee fete held at Rome; anniversary of adoption of present constitution.—Factional row in China; 3 viceroys in opposition to emperor at Pekin.-Sultan of Turkey opposes installment of King George of Greece as King of Crete.—Third annual meeting of science teachers of Indiana at Richmond.—Big slump in wheat; down to 90 cts.

Sunday.—Col. Randle, of Maine, is making gold from sea water; purposes making a billion dollars .- Capt. Oldrieve, of Boston, purposes walking across the Atlantic ocean.—Woman in Chicago insensible to pain; is crucified on wooden cross, and bitten by venomous cobra.—Spain desires recall of Consul General Lee from Havana. -Financial situation in India growing intolerable.—Damaging earthquake in Leeward islands, West Indies; another reported at Verona, Italy.—Bavarians threaten to leave Prussia; ask for better treatment from government.—Tomb of Osiris, of the ancient Egyptian dynasty, discovered by M. Amelineau; site at Luxor, upper Egypt, old site of Thebes.—Island Mayotte, Indian ocean, almost depopulated by cyclone.— Tattersall, head of the great horse exchange, dies in London.—Pope is for peace; warns Queen Regent of Spain that butchery in Cuba must cease.—Crisis in Austria; cabinet ministers decide to resign. Luetgert now in Joliet prison.

Monday.—McKinley refuses to recall Gen. Lee from Havana, or to substitute merchant boats for war vessels to convey supplies to Cubans.—Two deacons and choir of M. E. church, Lexington, Ky., have a fist and cane fight.—Congress upholds course of McKinley regarding Spain.—War seems near at hand between Spain and U. S.; may involve other European nations.—Alarm at Havana and Key West; these harbors would be battle-grounds in case

of war.—38 American war vessels preparing to go to Havana.—New political organization in New York designed to absorb Tammany Hall.—Many American families leaving Havana; fear that trouble may break out any moment.—Associated Press shuts off news from Chicago Inter-Ocean.—Canadian police in power at White and Chilkoot passes, Alaska; purpose to collect duties in gold shipments.

Tuesday.—Congress places \$50,000,000 at the disposal of administration for war purposes; McKinley empowered to act in case of emergency.—American cruiser Montgomery goes to Havana.—Maine Monument fund started in Chicago.—Congress a unit with president against Spain in favor of Cuba.—China yields to Russian demands, and gives lease for 99 years for Port Arthur and Ta-Lien-Wan; Great Britain ignored in the premises.—Revolution ip Phillipine islands breaks out again.—Old Battery D., Chicago, being torn down.—Glassworkers at war; trade unionists refuse to work with knights of labor at Ellwood, Ind.—1,000 Italian workmen on Erie canal on a strike.

Our Review Corner.

Bab-ed-Din, the Door of the True Religion, By Ibrahim G. Kheiralla, D. D.; 84 pages, price 25 cts. Chas. H. Kerr & Co., Chicago, Ill.

This work is the result of a long study of the author under Abd-el-Karim Effendi Taharani, an Egyptian who pretends to teach the true religion. The author claims now to possess the key to the "secret doctrine," and attempts to reveal the same, and calls the work a "Revelation from the East." It happens to be a "revelation" that does not reveal. Dr. Kheiralla attempts to prove a number of things concerning the Creator of the universe, by starting out with some assumed premises such as, God is not the universe, nor in it, nor a power, nor a law, nor a principle. nor man; that man is not God nor a part of him. His conclusions are that God has personality and individuality, and that he is separate entirely from every part of the universe in which we live. He thinks that God is like a flame, and in this way has form; and is everywhere present through the light from the flame. He has simply discarded the fallacy of Christendom and has taken up as great a one, bearing the Egyptian stamp. It is no part of the truth. If the evidences in the universe, corroborated by the teachings of the Bible, are good for anything in the line of rational conclusion, there is nothing more clearly or positively demonstrable than that God is man.

The Constitution of the United States of the World, by Chas. Stuart Welles, M. D.; 9 pages. London; New York, 1 East 39th street.

The idea involved in this constitution is to confederate all distinctive governments of nations as they now exist or may hereafter exist, under one central government under the name of the United States of the world. This is a logical conclusion of

a mind imbued with the idea of Republicanism or the Democratic form of government. If the government of the United States of America is a federation of many states, why not form a federation of all the nations of the world? Simply because it would not work; it is unnatural and unscientific; if we may judge the proposed government from the conduct of the politicians of the United States of America, we should declare the project a failure. The power of the true government must proceed from the cause of all things, and this involves the thought and the science of a Theocratic Imperio-Republico-Regal System, fashioned after the form and function of the physical universe.

Cold Facts, by C. St. John Cole, 104 pages, price 10 cts.; 50th thousand. 350 Hennepin Ave., Minneapolis, Minn.

This little work on the money question is written for the common people, and is having quite a circulation. It is filled with facts and figures, and ought to be in the hands of every student of national finances. It advocates flat money, the money of the people, and proves that greenbacks have been worth more than gold. It exposes the conspiracy of bankers and schemes of bondage to bonds and bondholders. The tables compiled from official sources are valuable, and every one interested in reform should procure a copy for their own study.

In Reform Journals.

A Sample of Astronomical Nonsense.

How Large is the Universe?

To form some idea of the largeness of the earth, one may look upon the landscape from the top of an ordinary church steeple, and then bear in mind that one must view 900,000 similar landscapes to get an approximately correct idea of the size of the earth. Place 500 earths like ours side by side, yet Saturn's outermost ring could easily enclose them. Three hundred thousand earth globes could be stored inside of the sun, if hollow. If a human eye every hour were capable of looking upon a fresh measure of world material 7500 square miles large, that eye would need 55,000 years to overlook the surface of the sun. To reach the nearest fixed star one must travel nineteen trillions of miles, and if the velocity were equal to that of a cannon-ball, it would require 5,000,000 years to travel the distance. On a clear night an ordinary human eye can discover 1000 stars in the northern hemisphere, most of which send their light from distances which we can-not measure. How large they must be! Round these 1000 stars circle 50,000 other stars of various sizes. Besides single stars, we know of systems of stars moving round one another. Still, we are but a short way into space as yet. Outside our limits of vision and imagination there are, no doubt, still larger spaces, The Milky Way holds probably at least 20,191,000 stars, and, as each is a sun, we presume it is encircled

by at least fifty planets. Counting up these figures, we arrive at the magnitude of 1,000,955,000 stars. A thousand millions of stars! Who can comprehend it? Still this is only a part of the universe. The modern telescopes have discovered more and similar milky ways still further away. We know of some 3000 nebulæ which represent milky ways like ours. Let us count 2000 of them as being of the size of our Milky Way, then 2000x20,191,000-40,-382,000,000 suns, or 2,019,100,000,000 heavenly bodies. Suppose these bodies parading before our mental eye one per minute, it would require 3,840,000 years to finish the march, in all of which time we would have to look upon them unceasingly

Suppose a human being migrating from globe to globe and spending fifty years on each, he would require 100,955,000,000,000,000 years for the round. If he stayed only one hour, he would save much time, but still need 230,400,000 years for the task. Yet these nebulæ are only a part of the universe. Outside the nebula limits we know of other nebulæ not resolvable into stars. They appear to be primitive nebulæ—pure, unused world-stuff—matter for new creations. Some of them occupy a space as large as the orbit of Uranus. Some are still larger. The one in Orion is estimated to be 2,200,000,000,000,000,000,000 times larger than our sun. Are we come to the outermost limits? Who dares say yes? We are probably come to our limits; but the future, with new instruments and scientific devices, may push those limits so much further out into space.—Exchange.

The Mystery of Light.

"Scientists" in Ignorance of the Relation of Matter and Energy.

Light is transformable into color, into heat, into cold, into force, into weight, into sound, and yet with all that is known of some of the manifestations, we are absolutely ignorant of what it actually is. For all we know, it may be transformable into every phenomenon cognizant to the human senses. The army of speculative scientists is divided in opinion as to whether light is matter or not. For a long time our text-books have contained the statement that "the sun is the source of all light," and yet we manufacture light every night, at a time when the sun is at the opposite side of that portion of the earth where night prevails, and this artificial light fulfills the functions of sunlight. Recently, it has been asserted by acknowledged scientists that light is simply vibration—the vibration of particles in what is termed the atmosphere of space, the so called ether. But particles of what? For here, again, comes a question. Scientists are divided in opinion as to whether there is a vacuum in the interstellar space, or whether the ether is not filled with matter —is, in fact, itself matter.—New Ideas, Philadelphia, Pa.

While Honest Men Starve.

The other day we read of a man in Oakland, who was looking for work or for food. Finding no favorable response to his demands he picked up a rock and threw it through the glass panel in a front door. Then he was promptly arrested, and being put in jail he was fed, which was what he was after. Seems a huge joke on Oakland that an honest man can starve, but once he convinces the authorities that he is a criminal, he will be given shelter and food. The moral of it seems to be that if you are hungry, go and smash something and you will be fed; this is an immoral moral, but

inculcated by all the other cities as well as Oakland. Individualism for honest men, socialism for criminals. Under individualism honest men starve; under socialism criminals are fed. Could not these conditions be transposed or modified with advantage?—Ex.

KEEP OUT OF THE PAST.

Keep out of the Past, for its highways
Are dark with malarial gloom;
Its gardens are sere and its forests are
drear,

And everywhere moulders a tomb.

Who seeks to regain its lost pleasures, Finds only a rose turned to dust; And its storehouse of wonderful treasures Is covered and coated with rust.

Keep out of the Past. It is haunted; He who in its avenues gropes, Shall find there the ghost of a joy prized the most

And a skeleton throng of dead hopes.

In place of its beautiful rivers,
Are pools that are stagnant with slime;
And graves gleaming bright in a phosphoric light,

Hide dreams that were slain in their prime.

Keep out of the Past. It is lonely, And barren and bleak to the view; Its fires have grown cold and its stories are old—

Turn, turn to the Present-the New.

Today leads you up to the hill tops
That are kissed by the radiant sun,
Today shows no tomb, life's hopes are in
bloom,

And today holds a prize to be won,
—Ella Wheeler Wilcox.

Two Things Just Alike.

A spirited discussion took place in a noted Republican resort one evening this week over the question, "Are times any better?" The company of fifteen or twenty were about evenly divided upon the question, and one life-long Republican said that a "gag" which he heard a few nights before, illustrated the situation exactly as he saw it.

The "end man" called out: "Say, Smith, did you ever see two things exactly alike?"

"No, did you?"

"Yes."
"What were they?"

"The Grover Cleveland panic and the Bill McKinley boom."—Justice.

There Is a Difference.

Though the rich and poor frequently possess similar attributes, they are known by different names, of which the following are a few even ples:

are a few examples:-THE POOR MAN. Tourist. Tramp. Gambler. Speculator. Bon Vivant. Drunkard. Eccentric. Mad. Lazy Languid. Boorish. Frank. Nervous. Cowardly. Idiotic. Ingenuous, London Fun.

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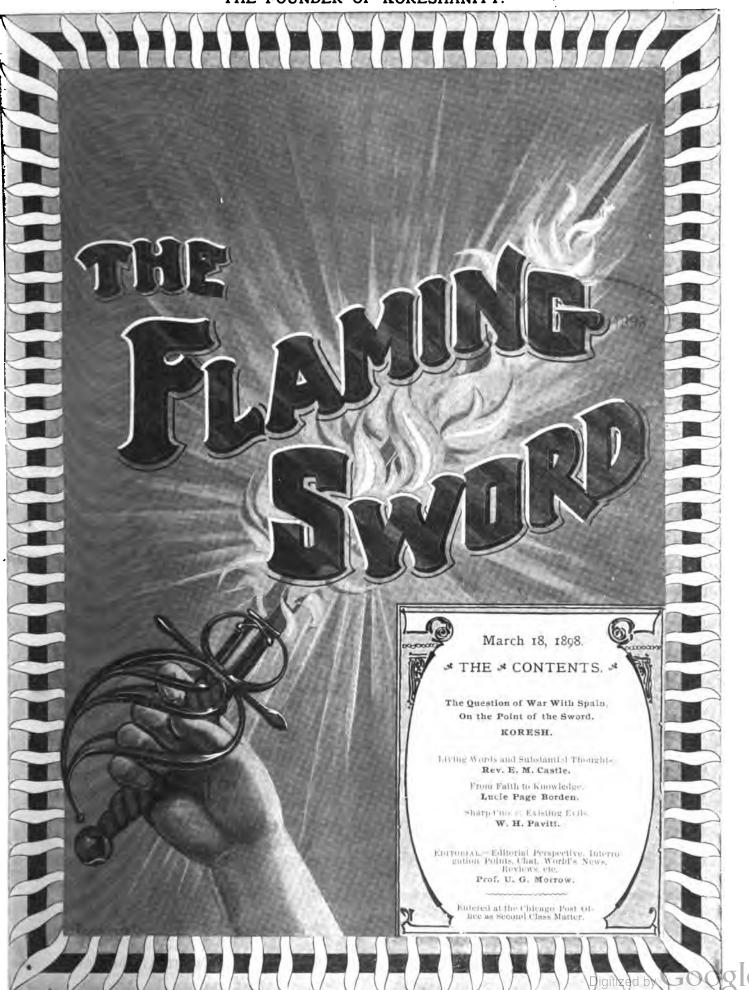
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 18.

CHICAGO, ILL., MARCH 18, 1898. A. K. 59.

Whole No. 277

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

The Question of War With Spain.

WE HAVE been asked repeatedly to express our sentiments respecting the "strained" relations of the United States and Spain. If we are to make public our views regarding the international difficulties which tend toward bellicose complications with Spain, we would be compelled to go out on altogether independent lines. There are reasons why two sets of Christians ought not to send each other to heaven prematurely, but these might easily be offset by as cogent reasons why they should. Of course, we all know that war is an apparently terrible calamity; but as the Lord God has set us the example, both in the results of his express command as historically recorded and prophetically declared, it might be that even Christans are authorized to dispatch a few thousands occasionally, to the much desired "happy hunting ground."

If we are asked for cogent reasons why we as a nation should compel Spain to declare war with us, we would most emphatically iterate that the blowing up of the Maine through Spanish treachery, furnishes a possible incentive for a lovely Christian power like the United States to show its magnanimity by calling the affair off with an indemnity of a few million dollars. This would be business; it would comport with the true spirit of modern commercial enterprise, and Lombard street, the pendulum which regulates the tick of Wall street and thence the Congress of the United States, would be made extremely happy. Whatsoever indemnity was settled upon could be predicated upon the basis of a purely commercial transaction, with no doubt a good speculative profit to the United States. The corporations holding Spanish securities could furnish the money. and no doubt would prefer this to war. A few American and Japanese seamen could be supplied to fill the places of those dynamited through the explosion. Of course Spain is sorry, and if she exhibits her repentance by paying the indemnity demanded, what more could we reasonably ask?

It is written in a Book held sacred by hundreds of millions of people, that "there was war in heaven [this is written, though, in the past tense as prophecy of coming events]: Michael and his angels fought against the the dragon; and the dragon fought and his angels." If two contending armies are justified in fighting in heaven that the dragon and his angels may be cast out, we know of no good reason why Michael may not extend the mobilization of his forces into our territory in hell, that the dragon may be cast out of hell also. There is but one justifiable ground upon which we could righteously force Spain into a declaration of war, and that is her malignant butchery of tens of thousands of defenseless Cubans. The United States has stood idly by for three years, observing the fanatical malevolence of the most inhuman power on the face of the earth, prosecuting its final and most diabolical exercise of authority. We have looked upon the desolating of Cuba through the mercenary eyes of Wall street, until we have disgraced ourselves and are a stench in the nostrils of Jehovah.

Is it possible to retrieve the loss of our national honor by enforcing a cessation of Spain's bloody work? In the declaration of the independence of Cuba by the United States, we might offend all the powers of Europe, but would we offend the spirit of a just God? Would the Almighty God and the angels in lieaven justify the attitude of the United States in the caution she has exercised on purely commercial incentives? Does the ex-

3

istence of the Republic of the United States depend upon the attitude of the monarchies of Europe, and shall we consult these powers as to the rights of Americans? There have been times when we did not. Shall we truckle more at this late day, than then? Settle first upon these points: Is the espousal of the Cuban cause by the United States, just? Would it be just to blow Spain out of American waters? Do the Cubans deserve to be free, or under the dominion of the United States? These are the questions to consider, if they are not already disposed of. These settled, let the world know by the dispatch with which we accomplish the work, that we can meet the combined powers of the world, if demanded, to sustain our national honor in righteousness. No national honor is worth sustaining, if not righteous and approved of God.

The paltry sum of \$50,000,000 has been appropriated for "defense." Great God! has it come to the point

where we imagine that we are required to defend ourselves against Spain? Spain in possession of Cuba, with the control of its ports and a great military and naval power, has been cornered in Havana for three years by a little handful of Cubans, and we are called upon by the press of our country to defend ourselves, and \$50,000,000 have been appropriated! Congress should have voted \$400,000,000, with the avowed intention of blowing Spain out of America, and any other power that would dare to interfere with our concerns. France under the great Napoleon would have conquered Europe and humiliated and degraded the Anglo-Saxon, but the elements under God conspired to thwart the purposes of the Latin race, and the Anglo-Saxon rose in triumph for the reason that in that race Jehovah had planted a nucleus for his righteous kingdom now to be established, and victory was achieved because the Lord so purposed it.

On the Point of the Sword.

Campaign Song for the Silverites in 1900.

THE CHICAGO Tribune is up and at it almost every day. Bryan and 16 to 1-notwithstanding the fact that Bryan and the 16 to 1 issue were buried (by the Tribnne) past resuscitation sometime since-make a very lively corpse; and one of the most interesting features of the editorial columns of that flopping journal, is the persistence with which it hangs on to the proclamation "cheap dollar," on the assumption that people are idiots and cannot reason. The Tribune has been in the advertising business long enough to know that a nostrum is not valued in this country for its merits, but by the amount of advertising it receives; hence, "cheap dollars," "cheap dollars," "cheap dollars;" is the only argument the goldbug daily has ever offered to the people in favor of the gold cure for the poor man's ills. It may have learned something from the policy of the "Christian Scientists" who, though they have no argument in favor of their fallacy, are making good headway by reiterating: "All is good;" "All is good;" "Good is God;" "Good is God;" "There is no evil;" "There is no evil;" "There is no evil;" "There is no evil;" and then go right along raising hell with impunity, with the expectation of endorsement by their dupes. It affords us an illustration of the supremacy of "suggestion" over reason, where the reasoning faculties are rendered obtuse through journalistic hypnotism.

"Dear dollars" imply long and weary hours of drudgery. When the dollar is dear (because scarce) and in the hands of the gold broker who has cornered it, it is hard to get. It purchases well for the gold owner, because the dearer it is the more labor it requires to purchase it. How would it do to sing this song?

The gold dollar is dear, work and get it.

The gold dollar is dear, work and get it.

"The dear dollar," "the dear dollar," "the dear dollar;"

You will prize it, working man, when you get it, when you get it.

You will prize it when you get it, because it's dear.

It is in the hands of the broker because it's scarce;

You will prize it when you get it, because it's dear.

The dearer the dollar, the harder the labor, and the more of it to get it.

Make it dearer; and you'll prize it the more, and work the longer to get it, working man, and don't you forget it, when you get it, that you worked the harder to get it in proportion to its scarcity,

And the extent to which 'twas cornered by the gold broker and commercial pirate.

We Are Publishing The Flaming Sword to Suit Ourselves!

WE HAVE a certain class of correspondents who want something spiritual and uplifting. They do not like the idea of reincarnation and many other things in The Flaming Sword. We know that those who live in our age are the ones who lived in the age preceding, and that the resurrection of the dead is the reincarnation of the dead. This is one of the doctrines of Koreshanity, and its promulgation is one of the purposes of The Sword. We cannot afford to repeat the story of the man, the boy, and the donkey, but suggest that those who desire us to publish The Sword for their especial benefit will read the fable, and if not too obtuse apply the moral. From Abraham until David are fourteen generations, from David until the carrying into Babylon were fourteen generations, and from the carrying away into Babylon until Christ, were fourteen generations. Here we have forty-two generations, before Abraham arose in the person of the Lord.

Now, we are not trying to force any one to believe what we teach, nor are we compelling anybody to read The Flaming Sword; but if we enjoy putting forth what

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we know to be true and if you do not like it, you know it is your privilege to refuse it. As we have said before, we are not quite ready to get down and let the donkey ride us.

It is the easiest thing in the world to be mistaken as to what constitutes spirituality. The basis of all spirit is matter. The better and more solid and material the gold, the finer the energy derived from its combustion. Let's get the matter right and the spirit will take care of itself. Read The Sword: in fact, study it. You will find it the only truly spiritual paper published. It is the only paper in the world, scientific, correctly theological, and spiritual. We do not begin to have the faith in your advice to us that we have in our own scientific conclusions. If we did we would cease to teach, and become the pupil

Job knew that after his, then, physical structure was destroyed, that in the last day in his flesh he should see God. We take stock in Job, not because he was Job, but because he knew what he was talking about.

There Is No Spiritual Philosophy.

THE FLAMING SWORD man, he of the Koreshan System, offers a reward of \$1,000 to any editor who will prove that his system of Koreshanity is not correct. The reward has such a large string tied to it that editors hesitate to attempt to earn the reward, for fear that it would disappear about the time his theory is knocked out. The FLAMING SWORD man is really very interprising and wants to see some poor editor earn one thou-

sand dollars (nit). The Dawning Light does not wish to be thought less generous than The Flaming Sword, and will give Mr. Koresh \$1,000 if he can prove that the Spiritual Philosophy is not the only true religion; and that man can only save himself by and through its teachings; that the idea of a savior is not man made, and the theory can be of no possible benefit to humanity. Now, Mr. Koresh, go to work, and when you have earned that thousand dollars (to our satisfaction) you'll get it.—The Dawning Light.

THE Dawing Light man wants to be funny;—he can hardly be dignified by the title facetious. He wants "The Flaming Sword man" to earn \$1,000 by proving that the "Spiritual Philosophy" is not the only true religion. It would be impossible to prove a thing that is self-evident. Philosophy is not religion at all. Religion is religion, and philosophy is philosophy. If philosophy were religion, it would have the title religion instead of philosophy. If the Dawning Light man is so ignorant as to confound the terms philosophy and religion, we don't know that we can help him. His light is dawning, not yet dawned. Our sun is shining, but it is no good for owls. If the Dawning Light man has a spiritual religion instead of a spiritual philosophy that he wants to bring to the front, and will define to us what is implied in his religion, and if it differs from all other religions in that the others are not spiritual and his is, then we will take his case under consideration. We are not in need of his \$1,000, but we are willing to enlighten him to the extent of his capacity without remuneration.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Living Words and Substantial Thoughts.

The Girl and the Vala (No. 4).

BY REV. E. M. CASTLE.

HOW WONDERFUL a thing is speech," said the Girl, "and how strange the power that lies in words, that they should change the face of the world for one, and call up thoughts undreamed of before their awakening touch! Since first I heard your voice, I seem to dwell in a new world,—a world gleaming and quivering in the prophetic forelight of a glory about to burst and flush it with the rich crimson of life, and the shining gold of pure delight. The poets tell us words are things. Tell me, you, what they are."

"Truly they are things," said the Vala, "if such designation be to acknowledge them substantial."

"Substantial?" queried the Girl, with the advancing edge of a glad surprise in her tone.

"The thoughts formulated for communication by words to other minds," said the Vala, "are the result of the transmutation of the material base of mind to the energy of thought and speech, which is as substantial, though spiritual, as the matter destroyed in its creation; for spirit is the active state, and matter the quiescent state of substance. Spirit goes to sleep in matter, and matter awakes into spirit; and for this reason; long ago the clear-eyed ancients personified

sleep as the god Morpheus, which means the externa form; but spirit is the function. So, too, through perception, did they bestow upon the eagle, as the symbol of the center that creates new forms, the epithet Morphnos; and here is wisdom. In speech, the actual substance of the speaker's mind is carried over to other minds; even more, the material base of mind, the substance of brain and body, is transmuted to energy and carried over to be redeposited through the receptive mind in the fabric of brain and body supporting that mind, modifying the mental and physical quality, consequently the life, of the recipient. From generation to generation there proceeds this passing over; and this is tradition, as the word itself tells you,—a giving over from life to life."

"And when traditions are handed down from generation to generation, something substantial is communicated and deposited?"

The Vala assented; adding, "And to remember is to draw up again from matter into mind."

"Then if all the books in the world were destroyed, still the lore of the past could be resurrected in the minds of the present?" And the Girl's face glowed with

the greatness and beauty of the thought.

"It is not possible," returned the Vala, "for knowledge ever to be destroyed in the sense of being eternally lost. It is destroyed only by being transmuted into that from which it may be recreated. And if only one man remained, that one man would be the repository of all the world has ever known, of all the world has ever been, for upon humanity depends the perpetuity of the universe; and from him it could be brought again into active existence."

"Do you say that all the knowledge printed in all the books of the world might be held by one brain?" asked the Girl, mentally picturing, as she spoke, the libraries of the world with their countless volumes."

"Ah, child," said the Vala, "knowledge is not printed in such books as you think of. Knowledge never exists apart from mind, nor mind apart from body. Matter, through vibration, becomes spirit; and spirit, by compression towards a point, becomes matter. A vortex is formed, and the inrushing energies that crowd it press themselves into matter. Thus mind presses, or prints itself into the visible body, and he who has eyes may read. Men are the real books, and strange and sad, yet glorious in promise, are the stories printed therein. The record of knowledge is printed in what men call books, but the knowledge is no more there than the property recorded in the state archives is within the covers of the leather-bound books, or the guests of a hotel on the pages of its register."

The Girl smiled at the homely illustrations, yet it seemed not strange that the wise one should use them, nor did she esteem less the teacher who could use such means to make the truth more readily apparent. And smiling she asked, "What purpose does the book serve?"

"The purpose of the record or the register,—of direction. The attention is fixed by means of the printed page; and thus the mind is *drawn to* the sphere of the thought there recorded,—it pierces the sphere, and by the attractive power of desire calls to itself entities of that sphere, which thus enter the mind of the seeker after knowledge. But the days are very near when, for many, such external aid will no more be necessary, and mind will communicate with mind direct."

She paused; and the Girl spoke not, but sat as one content, yet quietly expectant; and the Vala continued. "Words are carriers of life. Life formulated for communication is word. The words that compose language carry intellectual life from brain to brain. But there are other words. Whatever is a means of transmitting life is word, and from generation to generation life is also transmitted in the creation of offspring. As

* *

The Lord Christ came to save from the curse, and if any part of that curse is physical in its character, the redemption must penetrate so far into the physical as the curse itself extends.

No modification of the competitive system can meet the requirements of the age.

language expresses the quality of thought, and thence of the structure from which thought proceeds, so do offspring express the quality of the parent structure. The first expresses more particularly intellectual life; the second expresses the will; but will is the continent of intellect, and its root is in matter. The heart of any existence, its words or seed center, speaks in these two manners, and what it speaks in one direction is the fitting continent of what it speaks in the other direction. Unless the will of man was expressed in outward form, his intellectual expression could find no receptacle. Thus the language of a people is always the true index of that people's life; for the word or seed center of any existence is the source of all emotion, or out moving, from that life. It is the center of all propagation,—of life, and of doctrine which is the guide of life.'

"And men are words?"

"Men are words."

"And the Word of God?"

"The Word of God is the aggregation into one perfect unity of all words; the root of all language, of all life; the manifestation in human form of the creative center of all existence."

"And by such a Word did God make all things?"

"In and through such a Word God created all things. All things exist in the universe supremely to contribute to the development of that perfect Word or Seed. And that Word is perfected for the sake of all life—that through its planting, from lower to higher levels growth might obtain. From this center evolves the universal life, to be again involved therein; it is the beginning and ending of all existence."

"Then how true," said the Girl, "was the sight of the majestic blind Milton when he saw that from one Almighty 'all things proceed, and up to Him return!' He saw, too, 'body up to spirit work,' and how the fruits of the vegetable kingdom in providing nourishment to man, 'to vital spirits aspire.'"

"All things of the universe," returned the Vala, "aspire to man, and man aspires to God; because first God has inclined to man, and thence to all lower existences."

"The wonder of what you tell overwhelms me," said the Girl, in that hushed tone that expresses more than language.

"And yet I have told but part," said the Vala, "for I can but give as you receive; and much there is to tell of the Word that made the worlds. What you have heard is but earnest of what you shall hear."

So saying, she withdrew: nor did the Girl, ruminating the sweet nourishment of Truth, remark her going.

* *

The end of the age is reached; the time is now ripe for man to so apply the laws of life to his physical being, as to fulfil in himself the promised possibilities in which the efforts of the ages must culminate.

The science of Government is the science of life, and absolutely true government is immortablife.

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From Faith to Knowledge.

BY LUCIE PAGE BORDEN.

IT WAS a clear, bright winter's night. The air was sharp and frosty, urging pedestrians to hasten forward with swifter footsteps while the blood tingled in their cheeks. It was too cold to loiter by shop windows blazing with electricity or saunter leisurely in full enjoyment of the spectacle of the streets by night.

With beat of drum and burst of music, a detachment of the Salvation Army bore in sight, marching briskly with banners streaming and the usual escort of stragglers following in the rear. At the corner of one of the main thoroughfares, the soldiers made a sudden halt and went down on their knees in the new fallen snow. Overhead the stars were shining. Down below the street lamps flared and the passers hurried stolidly by unmindful of the praying band whose loud voices rang out into the night. Now, starting to their feet, while the rest of the company clapped hands and circled back and forth to keep from freezing, the leaders each in turn, testified briefly.

"I'll praise Him, I'll praise Him, every hour I'll praise Him! He's the same God that saved little Moses and sent Pharaoh's daughter to pull him out of the bulrushes, and delivered Joseph from the pit and went down in the den with Daniel and give the lions the lockjaw, and walked with the three Hebrew children in the fiery furnace so they never singed a hair. He's saved me from the power of satan and"—

"He's the Lily of the Valley and the bright and morning Star," struck in the company, to the tune of a popular negro melody.

The next speaker was a woman, Lieutenant March they called her, with a pale, striking face and dark expressive eyes. She began to speak very clearly and forcibly. Her words though simple, were well chosen and both voice and language betokened training and refinement of a high order. Every gesture was free and graceful; she wore the usual scarlet waist and dark skirt of the order, but her face shone out like a lily from the shadowing brim of the ugly black poke.

"Dear friends," she said, "it is easy to trust God and give thanks when all is well with us and the desires of our hearts are granted. But it is written, whom the Lord loveth he chasteneth, and joy is seldom the portion of his children here. Pain and weariness and disappointment beset us and too often our hearts fail and our hopes languish. Then is our faith tested; then do we cry in bitterness of spirit, 'Oh! God, why hast thou led me thus, why this road among thorns, not the pleasant path bordered by flowers?' Then the dear Lord answers: 'More faith, my child, more faith. What I do, thou knowest not now, thou shalt know hereafter. Trust me tho' the mystery of my dealings thou mayst not, canst not fathom.'

Trust Him when your faith is small, Trusting Jesus, that is all,

sang the chorus gayly, and the company resumed its march.

This young officer with the sweet voice and gentle bearing, so conspicuously different from her companions, had a singular history. Born into a home of wealth, luxury surrounded her childhood and no advantage of training or education was denied. After taking her degree at a leading woman's college, she went abroad with her parents, firmly resolved when the year of travel was over, to devote her talents to the cause of humanity. Possessed of a deeply religious nature and strong humanistic instincts, it pleased her to contemplate the renunciation of ease for a life spent in unselfish service. To her indiscriminating enthusiasm, Father Damien was an ideal hero. She dreamed of following him to the leper settlement, but in the streets of London, she was converted to that phase of rescue work represented by the Salvation Army. Her impulsive nature came under the spell of the peculiar psychological force generated by this body, and on returning to Chicago she renounced everything to join its ranks. Donning the plain garb of the order, she followed its banners nightly, speaking and singing in the streets until her face and her voice became familiar in certain notorious localities.

Was Katharine March happy in her chosen work and satisfied with its practical bearing upon the elevation of the race? An evangelist of wide experience, speaking honestly after a lifetime of persistent effort among the lower classes, declared that he possessed not a particle of hope in the practical efficiency of any known means for the elevation of humanity. Less than five years had sufficed to bring Katharine to similar conclusions. Her youthful enthusiasm was of brief continuance. Results were small and constant association with the illiterate and vulgar, the criminal and the vicious, most depressing. She persisted in her line of activity now, more from inability to discern a better form of altruistic effort than because of any optimistic sense of its value as a regenerating factor. She saw the wretchedness and depravity of human nature and her soul was oppressed. She visited the populous haunts of the poor, invaded by vice and squalor. She watched the children of the drunkard, the pauper, and the criminal multiplying daily while the Army at best, pointed but to solitary individuals reclaimed from sin by its methods. The conviction grew upon her that the world needed some immediate relief more radical and sweeping than any of the present religious movements could offer. Thus unconsciously, heart and mind were prepared to accept higher truth.

The day following her street address on faith, words spoken mainly for her own encouragement and significant of her own mental attitude, clinging blindly to a God whose ways and purposes she felt to be inscrutable and unfathomable, Lieut. March was distributing copies of the War Cr. in one of the large department stores.

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"Will you exchange papers?" inquired a lady earnestly. Katharine assented courteously and received a copy of The Flaming Sword. The device on the cover attracted her. That strong hand grasping the sword-hilt over whose blade, lambent coruscations of light played freely, reminded her of a picture in an Eastern gallery. Keeping the gates of paradise, an angel stood, leaning upon the sword whose flames streamed up and illumined his face. The sword thus constituted the central object of the painting, to which every detail was subordinated with wonderful effect.

"This is not the age of faith," were the first words to catch her eye as she turned the pages. The novelty of this proposition in a publication evidently religious, startled her. What could it mean? Was ever faith more needed to struggle against conditions that seemed hopeless? "This is the age of science," continued the writer, "of mystery revealed, law interpreted and truth exposited." So it was only a scientific periodical, no doubt agnostic or atheistic in tenor. But no, this was Koreshan Science, something wholly new. Here was a

statement of its platform. "Koreshan Science uncovers the mystery of the ages, is a true index to the character of God and man, reveals the origin and destiny of humanity and declares the laws, forms and relations of Being that modern science has failed to discover."

Well, it was refreshing to find a science occupied with the nature of God rather than with earth worms or trilobites. Whatever the character of this movement, it seemed to be socialistic, as the following sentence indicated. "Koreshanity is devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous money power."

Katharine gained confidence to proceed. The contents of the paper proved so interesting that she sent for more of the literature, poring over it eagerly, studying the system point by point, its science, theology and sociology, until at last, convinced of its truth ere ever she met its Founder, she left the Army for the Unity, passing thus from faith to knowledge, from conflict to concord.

Sharp Cuts at Existing Evils.

BY W. H. PAVITT.

 $oldsymbol{W}$ E WOULD respectfully call the attention of the bankers' attorneys in Congress, to the fact, that in all large cities the single line merchants have formed a combination to place bars across the path of the progressive development of co-operation as per department stores, and are trying to keep mercantile pursuits segregated. A factor of still greater importance to you and the masters—usurers—you serve, is the fact that these same small fry merchants issue a species of trading check to facilitate exchanges, one with another. Your prompt action, to nip this infringement on your masters' patent-right to draw blood money in the shape of usury on circulating medium, is demanded. Your attention is also called to the Labor Exchange check and the script of the B. C. C. Crush this iniquity, stamp out the heresy! No one has a right to interfere with the banks, or to attempt to destroy their business of drawing interest on what they owe!

We like the agnostic. It is probably due to the fact that anything absurd appeals to our fancy. If there is anything utterly absurd, it is the attitude of the one who declares he doesn't know, and then proceeds to hammer you into the same state of inanity in which he revels. He is a consistent sort of an animal, for he hates the orthodox Christian for trying to force orthodox rubbish down his neck with a crooked stick, and at the same time he is ready to attack his neighbor who does not happen to know less than his agnostic highness.

* *

The law which governs the development of the individual also governs the universal; and the agitation now actuating humanity in the consideration of the solution of this problem, will culminate in the birth of a

Minnesota is not far behind the advancing civilization of the day, if this incident, which happened a few years ago, is a criterion by which to judge. An editor of Otter Tail County made some charges against a coterie of bankers and was taken to jail. During the trial he proved his charges, but inadvertently quoted Scripture in the law court, for which he was sent to the lunatic asylum.

Chaos and anarchy reign in the spirit world, and the representatives of the spiritual in the natural world—the spiritualists—are agitating the question of organization. Is this another evidence of the descent of the spiritual into the natural, and that the devils are organizing their forces for defense in the great conflict of Armageddon?

Poor Cuba! They are preparing to break the shackles which bind her to Spain and give her political liberty; but her cup is not yet full, as they are forging the fetters of the money cormorants to manacle the limbs of her industries with \$400,000,000 bondage, as soon as her political liberty is assured.

A letter came floating in to us, recently, asking to know all about the Koreshan movement. Subscribe for The Flaming Sword, study it, and don't fear that we have not room enough on our subscription books for your name.

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social structure endowed with the potencies of organic life, derived through regeneration from the perfect divine planting in the race, in the beginning of the Christian dispensation.

In the Editorial Perspective.

NE OF OUR exchanges, Freedom, wishes to decide for the world who are sane and who are insane, and begins to do it by passing upon a theological question, in connection with Webster's definition of sanity. A sane mind is one "having the regular exercise of reason"—all others of course, are insane. The paper referred to says: "It is really a question (or is so much a self-evident fact as to be beyond question) whether all forms of religious belief which include a personal God and an inspired Testament as an essential part of its faith, are not species of insanity." Some reason should have been displayed in the article in which this appears, just to show that the writer is sane. We do not make the charge of insanity, however, because the conclusions were not premised upon fact, leaving individualists to be judged by their own ideals. The conclusion of Koreshan Science that God is personal and human is a scientific one. True science defines the nature and function of the cause point—the relations of cause and effect. We maintain that the universe contains life, and that the universe is perpetuated by factors involved in itself. All life is perpetuated through its seed, and there is no life in all the universe, that any "individualist" can point to in a thousand years, that evidences an exception to this law. Seed is the unity of cause and effect, the involved pivot, the point of cause. Humanity is an evolution, having evolved from a previous involution, else it could not be called an evolution. If it is human evolution, there obtains between the periods or cycles of evolution, a human involution; that involution is the seed of humanity, and that seed is the human and personal God. All energies in the universe on every plane of existence in every domain of life, from the mineral kingdom to the human, must return to a center for regeneration, reformulation, revitalization, and renewal. The pinnacle of existence is the immortal structure, the immortal man, the personal God. The editor of Freedom is pretending to teach the science of immortality; the fact that she has overlooked so palpable facts and scientific conclusions, and the fact that she denies the possibility of an immortal structure as the climax of aspiration and of life, is conclusive evidence that she does not comprehend the science she pretends to teach. She reasons without a premise, and should settle the question with Webster, whom she quotes on the subject of sanity. She thinks the Koreshan premise invulnerable enough to let it alone!

Scientists are discussing the origin of cells. It has not been many years since scientists denied that cells had any special biological function; it has been thought that corpuscles and cells are little boats floating in the fluids of the body, carrying nutriment to the tissues, and scavenging waste fibre and conveying it to the dumping ground. This theory will not work any longer; hence the reason for the conclusion that cells constitute the basis of all organic life. Just how this is they do not pretend to say. The investigators have made a few discoveries concerning the structure of cells; they have been looking into cells, and find there conditions and functions which corroborate the conclusions of the Founder of Koreshan Science twenty-eight years ago. It is not likely that they would stop to consider the discovery of any facts antedating their conclusions; it would take the newness away from scientific (!) work. They have found that a cell is a small globule containing substances surrounding a central nucleus—a small protoplasmic mass at the center of the cell. Why this nucleus? What are its functions? They do not know. They are ignorant of the fact that right here is located a fundamental factor of organic unity. The scientists admit that there must be a vital relation existing between

the inner wall of the cell and the nucleus at the center. The inner wall responds to the influence of the central nucleus—there is an interdependence existing between the center and circumference. The cell contains life and mind; it is the universe in miniature. The universe is a cell, with its central nucleus, the solar sphere; the inner surface of the universal cell contains all forms of organo-vital existence. We inhabit the inside of the great shell. Why should the newly discovered form of cells of the human body prove to be exactly the form announced by the Founder of Koreshanity twenty-eight years ago? What is the scientists' answer? What is yours?

Some people believe that they can think of more scientific facts concerning the nature of the world we live in than we can in a year; hence a desire to crowd "facts" upon us by the wholesale. We do not like to see people in a hurry—the world is progressing fast enough, anyway. We claim that we have as good opportunity to know what is taught in the "scientific" textbooks as any one who has gotten a little excited because we teach differently from the accepted beliefs. We understand modern astronomy, physics, and chemistry as presented to the world today, and we understand the Koreshan System as well. In this we have the advantage of those who would oppose us—they do not understand our System, and we find nine tenths of the objectors do not understand the Copernican system, either! Being thoroughly familiar with what is presented today as science, we are able to criticise it. Don't you think that we would be just a little bit "off," and just a little too facetious, if we undertook to talk about the "other side," if we did not know anything about it, and made a blunder every line or so? Now, this is just a little hint to those who wish to explode the Koreshan System, without having any knowledge of what they desire to overthrow!

An astrology is no good in defining the relation the stars and planets sustain to humanity, that does not know what energies are generated in the points and orbs above us. There is not an astrologer in existence today that can tell us anything. about what the stars are, nor what they are for, nor how large they are, nor how far away they are; and the planets are just as much a mystery to them. A system of astrology which assumes, with modern astronomy, that the moon is a useless and dead sphere swinging in the earth's aura, will cast a horoscope as devoid of certainty as the astronomer's idea of the moon is fallacious. The real moon environs all; it is a living, organic structure—a cell. The moon in the sky is but a reflexed impression upon the sea of hydrogen above us. All that astrology contains today that has even a semblance of truth, is derived from the records of the ancients, who had something of a knowledge of the true character of the universe. Koreshan Astroanthroposophy is the science of man's relation to the physical universe; it is the knowledge of man as the pinnacle of existence, and his relation to the ultimate form of expression of the humano-divine mind.

We place two paragraphs together for contrast. From an agnostic Journal: "The telescope is the great infidel; it is ever a dangerous thing for the Bible and the progress of religions. Like science in general, the star gazer, who sees no gods or angels in the sky, sees proof of the littleness of every creed, religion, alleged gods and ghosts, and finds evidence of powers incomprehensible, eternal and self-existent." From Armstrong's Autonomist: "I believe it were better for the happiness of mankind today had Ptolemy and Copernicus, Galileo and Newton

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never been born. The telescope has done more harm than the sword. The sword cleaves the heart in twain and the victim rests with its last pulsation, but the glass burns it and blights it like the desert blast." The difficulty is that the Bible, the telescope, and the sword have been in the hands of the wrong parties; there is a proper use for each, else they would not be; but out of place, one is just as dangerous as the other. Neither one was made for fools to use!

Throughout the whole world! You often hear this expression; what does it mean? We score again for the concave world. The universe is a cell. It is hollow; its circumference is a shell or hull. A hollow is a hull or cavern. The universe is complete, having all the functions of its own perpetuity; therefore it is whole. It could not be whole and complete unless it were hollow—unless it were a cell. Its shell or environ is the hull. Now, are we punning on these words? Look into etymology a little; hull, hole, hollow and whole are derived from the same roots, and we need not trace them further back than the old English, Saxon, and German to see the relation of all of the four words. When people say "the whole world," they virtually say, the hollow world, and did they but understand language there would be nobody to differ with us concerning the form and function of the universe.

Some people are endeavoring to make it appear that Joseph Leiter is the modern Joseph who formerly had eleven brethren who came down into Egypt. Of course there is Egypt enough, also grain, and the Joseph, but we do not take any stock in the idea of his being the re-embodiment of any patriarch. We should take it that Joseph, in his experience in the hundreds of re-embodiments, should make some progress. If we can read human nature, the wheat dealer of Chicago is a lighter (Leiter) Joseph than the philanthropic Joseph who was associated with Pharaoh in the government of Egypt.

What has become of the new planet that was to be projected from the sun by the astronomers a few months ago? The downfall of astronomers is near at hand when worlds fail to materialize at their command!

This is specifically the age when men are not what they pretend to be. There is now existing in the world the greatest amount of hypocrisy that ever cursed humanity!

Some 'don't worry clubs' are almost as formidable as policemen's clubs. But don't worry—and you can get along without them. They don't worry us at all.

A belief about God in an age of science does not amount to a row of pins; knowledge is the thing that counts, for knowledge is power.

Some men see or deny that there is prosperity, on the basis of the success or the failure of their schemes to defraud the neighbor.

There is no truth anywhere that is separate from personality; but it has forms of expression in all phases of existence.

Delusion is the necessary opiate for those who cannot endure the knowledge of the real purpose of existence.

Mystery has been mistress of the world long enough. The world now needs some man to master it.

Modern discoverers are the kind of discoverers who cannot understand their discoveries.

The only kind of freedom that most people desire, is freedom to do as they please.

The present money systems of the world are founded upon financial delusions.

Even wordy books have to be shut up.

Interrogation Points and Other Punctuations.

Revolution of the North Star.

(1) Please explain why Polaris revolves about the north pole in the opposite direction to the movement of the sun. The sun moves from east to west daily, or opposite to the movement of the hands of a watch. (2) I am told that there was a representative of one of the Chicago dailies here not long since, and that he said that some experiments were being conducted in Chicago which would explode the Koreshan Cosmogony; and also that there was a Koreshan assisting in the experiments: that they were measuring the base of tall buildings and also the top, and invariably found that the top was longer than the bottom, which proved that the earth is convex. Now this "experiment" is too silly to arouse any comment, and I do not think that any Koreshan is mixed up in it, unless it is to "poke fun" at the fellows after they are through. What I would like to know is, is there foundation for such a report?-O. W. B., Cedar Rapids, Ia.

(1) The heavens revolve in the same direction continually—from east to west. Diurnally every star and planet, as well as the sun and moon, pass a given meridian, moving toward the west. Polaris moves in the same direction daily as the sun. Stand between two wheels revolving in the same direction; face one with watch in hand; the hands of the watch and the

wheel turn in the same direction. Upon facing the other wheel it will be found to revolve in the opposite direction to the hands of the watch, because you have turned the watch around. It is the same way when you face the south and compare the movement of the sun with the movement of the hands of the watch, and then the north, the opposite direction, and find the circumpolar portion of the northern constellations revolving in a direction opposite to that of the hands of the watch. You have perhaps been testing your compass by the pole star. Polaris reached its culmination shortly after midnight on March 1. The surveyor observing the culmination of Polaris will find the movement of the star to be from west to east, or from left to right as he faces the north. This is because Polaris has reached its inferior culmination, or the crossing of the meridian below the polar point; twelve hours later, it will reach its superior culmination, moving from right to left, or from east to west, above the polar point. Polaris is about 11/2° from the exact axis of revolution, and consequently revolves in a circle about 3° in diameter. (2) No such experiment has ever been proposed in Chicago to our knowledge. It would be impossible to detect any variation if the buildings were measured; the buildings are not constructed with such exactness. The matter is a silly one, and no Koreshan scientist would have little enough sense to engage in such an experiment. Plumb lines a mile long would show some divergence, but 200 or 300 feet would not be sufficient. Two plumb lines suspended from an altitude of one twenty-fourth of a mile would diverge only .013 of an inch. The experiments at Naples, Fla., last year determined that the divergence of plumb lines is at the bottom, and our arc was 21/2 miles in length, and the lines in consideration were 4,000 miles. All perpendiculars converge above us, 4,000 miles distant-at the center of the earth.

Friends of Mammon.

(1) THE SWORD is evidently building up, but are you sure it is not by courting favor and friendship with the world? (2) You say you know that your theology is right. It may be, I do not know, for I do not understand you. But frankly, would Digitized by

you be willing to be shown to be wrong as to bringing in of the universal peace and righteousness in the earth? (3) In a recent number of The Sword, S. M. C. asks: "Where in the Bible did the Lord Christ teach organic unity?" to which you merely replied—well, no answer at all. Rings like polite, evasive diplomacy. You do not play fair. Why not? I feel much interested in this subject. Please tell me where Jesus taught the right or duty to organize churches, societies, etc.—G. J. B., Joplin, Mo.

(1) Yes, THE SWORD is evidently building up, and the only way that we know for truth to make a success in the world is by gaining friends. Now we go at it in just the opposite way from the methods usually employed. The church makes friends of the world by catering to sensuality. We lift people up--we elevate people by bringing them up to a scientific comprehension of the standard of righteousness; in this way they become our friends, the friends of truth. We do not become the friends of fallacy. In this connection, what do you think of this: "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations"? (2) Certainly; if any one is able to show us where we are wrong, we should give him a hearty welcome! (3) Jesus did not teach the science of organic unity. The primitive Christian system was a system of philosophy. Koreshanity is the science of the philosophy of Jesus the Christ. From the standpoint of our observation, our answer to S. M. C. was correct; and he has not yet expressed himself as being dissatisfied with our reply. We did not give the particular Scripture texts, taking it for granted that those familiar with the Bible knew where the points were that we mentioned. Every teacher of truth comes armed with the authority to do as he pleases. Jesus taught whatever truth was applicable at that time and to the people to whom he came, regardless of, but nevertheless in harmony with what Moses had written. If Koreshanity is the truth, it involves the authority of truth; and hence, contains the basis of origination of any system of work, of church, or society that may be necessary to meet the exigencies of the hour. You might see a few thoughts on organic unity in the following: Ps. cxxxiii:1; John x:16; xvii:20; Rom. xii: 4, 5; I Cor. xii: 14-26; Eph. ii: 14-18; iv: 3, 13; Col. i: 18-20; iii: 14.

Reproduction of the Immortal Men.

How are the sons of God to be reproduced if not through sex relations?—J. P., Milford, Ill.

The reproduction of the immortal man is through relations of sex, but sex of a higher order than is manifest today. A seed is both male and female, having the

power to reproduce itself. Jesus was the seed of humanity, a biume being, both male and female in one personality, having the power to reproduce and multiply himself through his sowing in the race by the infusion of his own mental and physical substance into the minds of his followers. The fruit of that sowing will be manifest by the process of resurrection, which will be accomplished scientifically through known laws of conservation, use, direction, and materialization of mental energy.

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\$1,000 or \$1.00?

Mr. Blodgett Can't See the Point, and is in Doubt About the Reward.

Editor of THE FLAMING SWORD:—I think I have accepted your \$1000. or \$1.000 (which is it, one dollar of one thousand dollars, that you intend to offer to have your concave theory demolished in a way that your readers will recognize as fair and pointed).



You have accepted me as a proper man to compete for the prize, but you say your offer is to "pay something for something," and that "we should not feel disposed to leave the question to disinterested parties." Now, what some of your readers would like is to have you designate distinctly the interested parties you would be willing to leave it to. Of course, as you say, there would have to be an investigation of the facts, not of the "text-books; the text-books, including your own, must not be taken as undisputed authority. Your own writings will be criticised if I take hold of it, with the same freedom that I would criticise any other writings. What I propose as a part of the work laid out for myself is to show that the facts and reasons vou set forth in defense of your own theory disprove it, taken in connection with such practical demonstrations as I can exhibit to any looker-on, without expensive apparatus, or the consuming of much time; and if I cannot do it right there in Chicago I will own beat. I will meet you in that city and demonstrate before such arbitrating committee as we shall select, said ommittee not being prejudiced, either for or against your theory; and I will publish or get published, the result in a way that the world may know all about it. I notice your offer is put in an ambiguous way—in a way that you may say means but one dollar. As long as I have called your attention to it, good faith requires you to set it forth in reading that you will give one thousand dollars to the one who shows that we are living on a convex surface.

Now please publish this, and show clearly how much money you intend to include in your offer; and whether you really mean that to get the money the winner must not only convince you that you are wrong, but also to induce you to own it. If that is the position you occupy, I think your money is safe.—Samuel Blodgett, Grafton, N. Dak.

\$1,000!—One Thousand Dollars. Figures can have but one meaning to those who know how to read them; they may have a thousand meanings to those who do not. The number was correctly printed in our offer, and there is no mistake on our part; so the mistake must be Mr. Blodgett's. We have seen school-boys laughed at for mistakes not so bad as this! The above letter presents to us two strange aspects: First, that the writer who poses as a scientific gentleman, able to overthrow whole systems of astronomy-the Newtonian hypothesis, as well as the actual Koreshan Cosmogony, should not be able to interpret figures; and secondly, that he should begin his work of disproving our System, with insinuatious of dishonesty and trickery. If the gentleman wants to make any terms with us, he will have to leave all such insinuations out of sight!

It would be an easy thing to persuade a committee of men that the earth is convex -men who have been taught all their lives to believe the fallacy. Of course, if Mr. Blodgett were allowed such a committee, he could have everything his own way. Whom does he take us for? Get us to sell our evidences to a committee of men Mr. Blodgett might choose? Not in a thousand years! But this is getting ahead of the times. Mr. Blodgett has to write his refutation first, and when he has done this, we can fix up an elaborate program of experiments, or something of that sort. But his "proofs" must be specified; he must say what they are before we conclude what is to be done, how it is to be done, and who is to do it. We insist on seeing his stock in trade before we make any arrangements about testing its quality, or putting up the money to purchase it. We should not want to get a number of astronomers together if a lot of physicians were necessary! Let us have the proofs! For the principals, referees, reporters, judges, etc., we should want a party of scientific gentlemen, who were up in science, and understood their business—one half of the party to be selected by Mr. Blodgett, from the old school of astronomy, and the other

The Flaming Sword.

half to be selected from the Koreshan School of Science. The man that loses pays all expenses and forfeits \$1,000.

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It's Concave Everywhere.

The Koreshan Cosmogony Comports With all Facts of Astronomical and Geographical Research and International Geodetic Survey.

\$1,000 REWARD .- Upon a basis of certain known geological, geographical and astroi nomical facts and data men have formulated several theories of cosmogony, all plausible, but all can not be right. Perhaps none of these is wholly true. Certainly we should not make the mistake of supposing that the Copernican theory is true and credible until it is proven false. It is merely a theory sustained by some facts to the point, but mainly acceptable and popular because it is adopted in the text books, and because the Papists bulldozed Galileo, and because farmer Beanpole said his duckpond would empty out if the earth rolled over on an axle, and chiefly because it gives the lie direct and repeatedly to God and his Bible.

John Smith's system may be just as good as the Copernican system, if it harmonizes all the facts: probably better; for, if the truth were known, a good many of the legs Copernicus stands on are sham—sophistries. Dr. Cyrus Teed, of The Flaming Sword, with a competent corps of civil engineers, has lately made a survey along the west coast of Florida and demonstrated the fact that our earth is not globular there at least; but that along the Florida coast meridian the EARTH IS CONCAVE. No candid scientist doubts his truth or accuracy on this point, which is a very vital point. In fact it may be said that the editor of The Flaming Sword has punctured the Copernican system's heart.

And now he offers \$1,000 to any editor who will publish a single fact controverting his theory that the universe is a cell with the inside inhabited surface of its Here in Deshler, O., shell concave. earth seems flat: but if the Caystral Cosmology is true and Earth is shaped like a woman, a survey east and west most anywhere would prove earth to be round one I feel that Dr. Teed's stake money is in sight. The trouble is, it would cost several thousand dollars to make the survey with scientific accuracy. The only other scientific proof I think of now, is to wait till the firmament is broken up.—The Cayster, Deshler, ().

The earth is concave everywhere. If convex, flat and concave in different places, there would be three distinct phenomena of water horizon. Ships disappear everywhere beyond the horizon from the same causes. Gulf of Mexico and Lake Michigan are concave north and south, and east and west. The horizon is not apparent in one direction from laws of perspective, and in another from convexity. Geodetic surveys made in all directions indicate curvation of the earth at the ratio of about 8 inches to the mile. Why deny facts to bolster up a fancy? Caystral Cosmology is patchwork.

Flaming Sword is Seen.

Wonder in the Northern Heavens Excites all New York.

Special Dispatch to The Inter Ocean.

NEW YORK, March 7.—Some said it was "the sword of the Lord and of Gideon," and foretold war at hand. Those less inclined to discern signs and wonders in the heavens thought it a comet, or the aurora borealis or the reflection of a distant fire. Whatever it was, the spectacle drew thousands into the streets and upon the Brooklyn bridge to watch and wonder.

In the northern sky was a gigantic sword of fire. It appeared shortly after 8 o'clock this evening and hung suspended in the heavens for nearly two hours. It rose from near the horizon, half way to the zenith, and was the hue of living flame.

There was a white cross of peace upon the rising moon. This was before the flery sword appeared in the north and vanished when the signal of war flashed out. The two celestial phenomena were thetalk of the whole city out of doors. All spoke of the war with Spain drawing near, and asked if this was a warning to New York.

The flaming sword broke into three pieces shortly before 10 o'clock, and by that hour had disappeared entirely. The weather man said the cross on the moon was a lunar halo, caused by ice crystals in the air, and that the flaming sword was the reflection of a fire reported from Fort Lee. But those who love signs and wonders said it foretold war with Spain and victory for the United States, the power of the north.

They said the cross on the moon meant that peace would rise from the sea upon distracted Cuba when the American naval sword had chased home or sent to the bottom of the ocean the galleons and warships of Spain.

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Chat With Readers.

If we needed subscribers as much as subscribers really need the truth promulgated through THE FLAMING SWORD, we should purchase subscriptions at \$1,000 each per year. Readers should appreciate their needs and their opportunities for pushing so great a work as we are promoting. We need your help; you can economize for your own as well as for our benefit. We can use every cent sent to us, in placing into the hands of new readers some truth which will be sure to do good. The church has thousands of missionaries-men and women who sacrifice all they have for the promulgation of fallacy. Koreshanity needs thousands of people who will do better work under a different name for a different purpose, with different and more actual incentives to sacrifice, than exist in effete orthodoxy. A dollar from you now and then for literature will be worth thousands in years to come, and would help us out of close places that such a work as ours necessarily experiences. We are opening

up new fields of work—we want to reach new minds—the progressive minds of the world. Some day there will be a mighty rallying of resources for the promulgation of Koreshan Science; men with millions will desire to help us. Single dollars now are as necessary as thousands will be after awhile.

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The World's News.

Wednesday, March 9.—Consul Gen. Lee stands firm at his post at Havana despite Spanish opposition.—Congress unanimously passes \$50,000,000 defense bill.—Warship Montgomery leaves Key West for Havana to take the place of the Maine.—Astronomer Keeler, of Allegheny, Pa., succeeds Prof. Holden, at Lick Observatory.—

Japan threatens China in case of concessions to Russia.—Belgian Prince Albert visits America.—Wheat has a little rally.

Thursday. — Wanamaker wants to be governor of Pa.—English papers supporting U. S. in attitude toward Spain.—Case of leprosy discovered at Des Moines, Ia.—Defeat of Spaniards at Najasa, Cuba, in a big battle, confirmed by official report to Cuban Junta.—Bombay, India, is held by English troops; bad riot; 10 Mohammedans killed.—Big wire trust plans fail.—600 Mennonite Russian colonists arrive at New York; will emigrate to the west for settlement.—Sir Julian Pauncefote, visits President as emissary from the Queen of England, with assurance of support in case of war with Spain.—\$100,000 fire in Chicago.

Friday.—Rumors that England may have war with Russia over the Chinese question.

--Captain of Montgomery calls on Gen.

Blanco.—Spain alarmed at war preparations of U. S.—Mutiny in Indiana state prison; two killed.—Dr. Everett, of Tacoma, Wash., claims to have created gold, silver, nickel and copper.—Mail car destroyed by fire at La Porte, Ind.—Another general coal miners' strike threatening.—33,000 marine engineers offer their services to U. S. in event of war.

Saturday.—Rivers on a rampage in western III.—Senate committee decides against Powderly in his quest for office.—President McKinley entertains Belgian Prince.—China coucludes to hold Port Arthur against all powers.—Report current that a new Chinese dynasty will soon be established.—Kansas favors postal savings banks.—O. H. Fischer, labor union organizer, convicted of intimidating workingmen at Milwaukee.—Gen. W. S. Rosecrans dies at his home near Redonde, Cal.—Debs' Co-operative Commonwealth starts at Belfust, Wash.

Sunday.—Spain is seeking war funds in Europe.—German press predicts that Spain will soon disappear as a nation.—Mrs. Cooley, pastor First Spiritualist church, Chicago, arrested for shoplifting.—Counterfeit silver dollars in circulation in Colorado.—20 perish in New York hotel fire.—Spain reported to have offered Cuba independence, with retention of Spanish lag.—Eastern capitalists propose to send armed forces to Cuba to prevent lawlessness in case they succeed in bonding Cuba after independence.—Cotton weavers, after two months' strike, refuse to accept terms of mills.—Cicero, Chicago suburb, has a curfew ordinance.

Monday.—McKinley expends \$10,000,000 in war preparations.—Senator Proctor returns from Cuba with reports of dire distress in towns under Spanish control.—Labor unions protest against acquittal of Sheriff Martin, on charge of murder in Hazleton riot.—200 killed in fearful earthquake in Malucca islands.—Explorer Wellman purposes to search for Andree; King Oscar backs plan of expedition.—Z. Topelius, Swedish poet, historian and litterateur, dies at Helsingfors, Finland.

Tuesday.—A Spanish editor challenges Senator Mason to a duel.—Col. B. K. Bruce, ex-register of the U. S. treasury, reported dying at Washington.—Insurgents burn a train in vicinity of Havana.—U. S. purchase two warships from Brazil.—Mrs. John M. Thurston dies on yacht Anita, at

Sagua le Grand, Cuba.—Oleomargarine makers and dealers win cases in Chicago courts.—Representative Quesada, of Cuban insurgents, invited by Vice-president Hobart, to Washington, reception of Prince Albert, of Belgium.—Spanish representative Govin, pleads for peace with Gen. Gomez, insurgent leader.

* * *

In Reform Journals.

A PROPHETIC ECHO.

An English Picture of the Social Condition of America.

The signs of the times indicate that before the sun rises on Jan. 1, 1900, the great American nation will groan and writhe in an agony of revolution, and the streets of all her great cities will be slipperv with blood-a hundred drops of blood for each gem that flashes on the cheeks of the rich and pampered women, and ten drops of blood for each tear that has washed the faces of the poor. Politics is so rotten that it stinks. Every one knows, and no one cares. America is no longer a republic; it is a plutocracy. The president is merely the creation of bank directors, railroad kings, and coal barons; and it is the same with the governors of the states. The poor whine about their poverty, and gnaw their crusts of bread, but can always be relied upon to vote for the rich; and nine tenths of them would shoulder their muskets and lay down their lives in defense of the rich to rob them. A nation such as this, in which one million plutocrats tyrannize over sixty million slaves, will be either overthrown by a foreign foe or die of gangrene. The various labor or-ganizations do not think together, vote together, or work together; and they have no money to buy votes, lawyers, and judges. Soldier police shoot down laboring people, and are cheered on in their bloody work by monopolies and the clergy. But the day will soon come when there will be a horrible dance to death, lighted up by burning houses, and music and cries and groans and dyanmite bombs. Rich idlers amuse themselves at Newport and Tuxedo; poor workers toil ceaselessly in the darkness of the mine and the den of the mill; young men and women dawdle over iced champagne and opera parties; old men and women pick rotten food out of the garbage-cans; lap-dogs are driven through Central Park to take the air; children die of overwork in filthy garrets; piety in the White House is enjoying the fruits of bribery; infidelity in the tenement-houses is enduring the punishment of uprightness. These are the signs of the times in America today—signs that point to calamity too dreadful to imagine, but which nothing can avert .- London

How Machines Displace Laborers.

There is a steam harvester that reaps and binds 90 acres a day, with the attention of three men.

In the shoe industry one man, with the McKay machine, can handle 300 pairs in the same time it would take to handle five pairs by hand.

In the agricultural implement factories five hundred men, with machinery, now do the work of twenty-five hundred.

Nine men with machinery can turn out twelve thousand brooms in the same time

17 men used to take to turn out five hundred dozen.

A watch factory with machinery, can turn out two watches a minute, or half a million a year.

In modern steel works with the help of machinery and electricity, eight men can do the work that formerly required three hundred.

The latest weaving looms run without any attention during the dinner hour, and for an hour and a half after the mill closes at night.

In leather manufacture, modern methods have reduced the number of workers from ten to fifty per cent.

In the manufacture of carriages it used to take one man thirty-five days to make a carriage; now a carriage is made by one man with machinery in 12 days.

And yet there are destitution and despair throughout the land, not because of the application of machinery in production, but because of the inequality of distribution.—Clarion.

Who is the Coward?

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes; and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may.—Herbert Spencer.

A man engaged in some sort of foundry work was carted to the hospital, and after a careful consideration of his case the house surgeon said: "You were not very much hurt about the body by the explosion, but there is a piece of iron embedded in your head that may cause some trouble." At that the sufferer sat up and excitedly said: "There's a bit of iron in my head, is there? Well, for heaven's sake don't let them know that at the shop or the foreman'll dock the price of that iron out of my week's wages!"—The Worker.

It is only the poor that are generous. The rich cannot give; they have so many wants, so many necessary superfluities, those poor rich.—Alphonse Karr.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 19.

CHICAGO, ILL., MARCH 25, 1898. A. K. 59.

Whole No. 278

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

Communistic and Co-operative Orders of the Koreshan Unity.

HE FLAMING SWORD does not advocate equality as a principle of organic unity. Equality is an absolute impossibility. What does organic unity imply? It means a system of social government founded upon scientific principles, a knowledge of which is derived from a full comprehension of the laws of form and function as they obtain in the structure and offices of the alchemico-organic (physical) universe. alchemico-organic world (kosmos) has a definite form. This form may be studied through the investigation of the literature emanating from the Guiding Star Publishing House. It is the only scientific literature in the world. It is the only source of absolute knowledge of the cosmic structure, and its Author is the only scientific man. There is no agnosticism (I don't knowism) in any of this literature; hence we say, study it and obtain the truth.

The organic form of the alchemico-organic kosmos embraces the sun, the greater glory; the moon, the lesser glory; the earth, and the stars of various degrees of glory. They are not equal, but each is useful in its domain, and the whole could not be without the part. What the sun, moon, and stars are in their degrees, the humanity is, when its organic life is developed in the various phases of its degrees.

The Organic Unity of the Koreshan System.

There are a few fundamental principles lying at the very basis, and constituting the substratum of organic life, which may be set forth in axiomatic postulates, to ultimately shape the destinies of men in their efforts to attain to that rest which a correct application of the laws of economics provides. The first one—or that

which we shall place at the head of the list of postulates -is, equitable industry must constitute the right of men to the appropriations of what nature and industry develop in the combined operations of these two important factors of human existence. Involved in this postulate is the preclusion of the many forms of disability which may arise in imperfect stages of relationship and activity, dependent not upon the rights of justice, but rather the supreme demand of the weak upon the strong,—a principle without the recognition of which no society can be perpetuated. The second postulate is the right of all to an equitable share of the products of industry. [Postulate (1): Men have no right to what they do not produce. Postulate (2): Men have the right of equity in what they produce.] Our third postulate embraces the right of divinely cultured and appointed might.

In constitutional governments the people govern themselves through representation. They ought to feed, clothe, shelter, and generally and specifically provide for themselves through the exercise of the same right and the application of the same principles. Society is useful, collectively, proportionately to the strength of its bond of unity, made approximately indissoluble through the possibility of the individual contribution to the public, thence to the private well being. Society should be so arranged and organized that the individual is made to provide for himself through his contribution to the general and collective body, and his personal necessities, comforts, and luxuries should be made to depend upon the general wealth to which his own industry and that of all others have contributed.

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The people of a constitutional government create and maintain their army and navy, and arrange for the essential provision and discipline of that army in all its details. The men comprising the army and navy elect to enter these services, sacrificing the comforts and pleasures of home, being subject to rigid discipline, to all of which they learn to accommodate themselves for the general protection. The collective body—the government—enters into all of the detail of the personal wants of the individual. Food, clothing, shelter, etc., are provided for thousands, and tens of thousands, and hundreds of thousands of men. The necessities arising from the essential demands of so, many people who are not engaged in the production of what they consume, compel the most rigid application of the principles of economics. "Paternalism," so much condemned by a large proportion of society, is enforced as a necessity by the same proportion, in this specific department and arm of government.

THE PRINCIPLES OF ECONOMICS AS APPLIED TO THE GOVERNMENT OF SOCIETY, involve such a judicious adjustment of industry and distribution of its products as to meet all the demands of consumption with the least possible proportionate expenditure of energy. This means the maximum amount of production and distribution, with the minimum amount of the expenditure of energy. Upon the basis of the present system (the competitive), there obtains a profligate waste of the labor of the masses by those who do not produce, and consequently have no right to its appropriations. We herewith instance one case of prodigality as illustrative of the prodigious waste of human energy to gratify the propensity of the speculator to dissipate the products of industry and degrade the laborer. Three years of the labor of thousands of men, including millions of their earnings previously accumulated, were devoted to the creation of the most beautiful city of modern times. It was placed on exhibition for six months in Chicago, and then ruthlessly destroyed. These flagrant violations of the laws of economics, while ministering to the speculative tendencies and pleasures of the pirates of this age, deprive the masses of their hard-wrought productions, saddling upon them the debt of bondage which perpetuates their drudgery.

Our third postulate—an economical expenditure OF MENTAL, MUSCULAR, AND MECHANICAL ENERGY APPLIED TO ARTIFICIAL PRODUCTS, ASSOCIATED WITH THE PRODUC-TIONS OF NATURE, WILL FURNISH A SUPERABUNDANCE OF THE ESSENTIALS, COMFORTS, AND LUXURIES OF LIFE TO EVERY MAN, WOMAN, AND CHILD ON THE FACE OF THE EARTHrequires no argument to show the superiority of united and corporate effort over vidual enterprise. There are two conspicuous factors in the successful operations of a railroad corporation. The first is the aggregation of effort; the second is in the skilful direction of that effort through the centralization of its power. We have in this illustration, all but two of the principles of the united life system. We have the combination of effort under the competitive system. We have the compulsory enforcement of labor through the power of legislation, to permit

the comparatively few men, at least, to selfishly appropriate the products of the many. Men are forced by the power of monopoly to earn their bread by the sweat of their faces; not only so, but by the sweat of their faces to place in position those who squander their productions through luxurious and profligate existence.

The two principles alluded to in the foregoing which are lacking in the corporate and successful efforts to accumulate wealth under the competitive systemare, first, the monopolistic use of that wealth, which, created under combination of effort, precludes the cheerful co-operation of the industrial—a very essential element in bringing forth his best efforts. Many men under organized co-operation produce the wealth, but the few manage to steal it from the many who co-operated in its creation. We have here co-operation in production, but not co-operation in distribution and use. There lacks the spirit of liberty and ownership in monopolies of the competitive system, which would characterize the freedom of united life. In the correct system, every man in performing uses for the general body, would possess the advantages of economical co-operation for individual (vidual) use.

The second and greatest destitution in the competitive methods, resides in the deplorable fact that the very incentive of all its activities precludes the highest Christian virtue love. Religion (rebinding, re-marriage) is the re-copulation of God and man. The church contains the matrix of gestation (regeneration), and is of a character to suit the genius of the age. Every age has its baptism or impregnation, and succeeds the foregoing age in the production of the fruit of its kind, at its termination and the beginning of the new. The fruition of an age must depend upon the character of the seed planted in its beginning. The Lord Christ planted communism. He himself was the embodied product of the dispensation preceding his advent. The fruit of that planting must not only recognize the principles characterizing his life, and him as the firstfruits of the resurrection of the dead, and the Lord of Glory, but themselves as embracing in their own lives the very substance and attributes of his own glorious character. This can only be reached in a full fruition.

Every phase of socialism and nationalism, including so called "Christian socialism," has within it the elements of its own dissolution and failure. Their ignorance of cosmic structure, and therefore the basic and fundamental principles of organic unity as the modulus of social government, precludes for them the possibility of formulative and integral projection. The Koreshan System presents to the world the exact form of the universe as a whole. Its laws of form-involving proportion, limitation, modification of quality, divisions into spheres of relation and parts, with its integralism of form, involving the principles and laws of function-we give as the scientific basis for its formulation of the coming social structure. The Flaming Sword, turning every way to keep the way of the Tree of Life, is preparing for the preservation of God's chosen people from the great destruction about to be precipitated, and from which the Theocracy will arise, phœnix-like, from the ashes of the coming dissolution.

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The Clock of the Ages Strikes the Hour of Revolution.

GES and dispensations are regular periods of timedefined by movements in the physical heavens. Twelve dispensations mark a period of one grand year, in which the movement of the sign-called the precession of the equinoxes—on the ecliptic causes a return of a specific relation of the equator to a certain constellation, and a certain star in the constellation. These grandyear periods specifically define and mark the great event of a final anthropostic fruitage, called the firstfruits of the resurrection, or reincarnation of the dead. The peculiarity of such final fruitage is, that in the culmination of this zodiacal cycle, hundreds of thousands of people will spiritually dissolve by adematerialization, and disappear, leaving nothing behind them to decay. This, however, does not complete the process. This electromagnetic conflagration is the burning up of the wicked. It is not a painful operation, and in it there is no loss of identity or consciousness. This is the burning up of the world so long prophesied. From this incorruptible dissolution there obtains a reunion of the energies of dissolution into the creation of biune beings, that is, virgune men (virgins), neither male nor female, but combining the two principles in the life of the resurrection. The product of this rehabilitation is the sons of God.

One of the supreme factors of the change about to startle the world as the most marvelous of human possibility, is that the change is to be brought about by the intellectual comprehension of one man, who not only knows of the coming changes, but who inaugurates the methods, arranging into organic form the psycho-material and biologic battery by which it is accomplished. This is the work of Elijah the prophet, Elijah signifying God the Lord.

We are just now ending a series of ages, in which there is a climacteric of power and phenomena. The world is mobilizing for its grandest pyrotechnic dis-The armies and navies of the world, both in the metaphysical and psychic, and in the natural and militant, are gathering for the consummation. The world is not mobilizing for peace, but for war, though a war that the Divine peace may succeed. The governments of the world will be broken to pieces and dissipated as the "chaff of the summer threshing-floor." This is involved in the laws of causation; there is no escape. Prophetic declaration predicts the end in the midst of catastrophe, and the laws of metamorphosis corroborate the testimony. God's chosen people will await the call for the gathering of Armageddon. THE FLAMING Sword is the sign of the prophet.

Theocracy an External and Natural Kingdom.

HE Theocracy is the Divine kingdom. Ademocracy is an inverted phase of what comprises, in the integral system, one side of the Theocracy. The Theocracy will accrue as a natural and external kingdom, being the final result of the descent of the New Jerusalem. The New Jerusalem is the aggregate, in the spiritual world, of all such as through the fulfilment of spiritual uses are gathered into the nucleus of the special mentality of the crowning glory of the new natural Order. The spiritual world is the purely mental sphere. It does not occupy space outside of the brain of humanity. When a spirit within the organized brain of an individuality transits from the home of one mind to another, it is an instantaneous radiation corresponding, in the mind of man, to the radiation of the physical energy of one star in the alchemico-organic world, to any other star into which the energy flows.

The entire New Jerusalem is gathered into one individual mentality. Upon the mind of this mentality is written the name of the Holy City and the name of God. [See Revelation iii:12.] In the descent of this Holy City, the New Jerusalem, there will accrue a conflagration which will consume, electro-magnetically, the thousands of people who through the conflagration will arise into the state of immortality. This immortal life is merely the stepping-stone from the natural into the invisible solar realm. Man never will reach a state of bodily immortality, by which the life remains externally

tangible through infinite time. Immortality is the fruit of the ages, and when ripe is absorbed by the internal and invisible. Those who announce a contrary doctrine are ignorant of the laws of life. This is not what we think; it is what we know, and what we are ordained and authorized to declare. The New Jerusalem will not only descend into the manifest visible humanity to be structured in righteousness through her descent. but this humanity will enter into the formation of a central and material city, the beauty and glory of which will exceed anything of either traditional or historical record. Such a city must have a location definite and ordained of God, and she will arise through seas of blood. From this central throne will go forth the laws which will govern the world, for the entire world will be under one dominion, its throne being the throne of the King of kings and Lord of lords.

The Flaming Sword is the only divinely authorized educator of those who shall become the firstfruits of the coming kingdom of righteousness. In the coming social government, communism will govern the interior and first, and co-operation, the second Order. The government will regulate the entire system of production and distribution, through an entirely new system of commerce. The general government can be entrusted with the control and conduct of all accumulated wealth, because it will have the divine heart. The government control of the various departments which the Populists

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and Nationalists would at present place in the hands of government, would only be a greater curse to the people, for the reason that the same central motives would actuate the body which now constitute human incentive. We advocate the centralization of government, but under the control of the King of kings, he directing the governing authority of the Empress of universal empire, whom the Lord endows with the prescience of natural dominion. It will only be through a great and glorious baptism of the seventh outpouring that government can be righteously ordained.

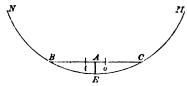
It would be very surprising to many if the "Eastern question," which the would-be prophets have harped about so long, should after all prove to be the Western question. There is no spot on the cycle of the equator that is not the East; and it is a fact that the spot of fertility, both mental and physical, revolves westward over the face of the earth, and the East—the rising—is wheresoever the laws of fertility place the location of the central resurrection. God is preparing, through blood, the isles of the sea for his special presence and the great baptism which the world ignorantly awaits.

On the Point of the Sword.

The Only Way by Which Our Offer of \$1,000 Can Be Obtained.

There are some people who "desire to kill two birds with one stone." They wish to earn one thousand dollars, and at the same time silence the Koreshans on the question of Cosmogony. Now, we want to be magnanimous and tell them how to accomplish these results. The process is very simple. Place a vertical post six feet high, by the side of a body of water where a straight line can be run for six miles. Extend a straight line at right angles, three miles in either direction from the top of the post. It will be found that at the distance of about three miles either way, the line will touch the water. Any fool, at least a child eight years of age, can see that if a line extended at right angles perfectly straight from the vertical point of an upright post six feet high, will run into the water in both directions at the distance of three miles from the post, the water is necessarily concave. This result will be found to obtain at any place on the earth,-north, south, east, or west. Now, the easy part of the problem for the man who

wants the thousand dollars, is to show how these results will obtain on any but a concave surface.



We want somebody to tell us how to make the upper side of the arch of the accompanying figure, convex. The man who does it will get the thousand dollars so soon as the feat is accomplished. Bear in mind the fact that this is all that is required, and that this is demanded before the thousand dollars is yours. When you are able to accomplish this, you will furnish us the key to some very marvelous prestidigitations.

We are not teaching what we think. If we were, we would be like the general agnostic who says he knows nothing, according to the title he gives himself, but who at the same time assumes to instruct, from his knownothing standpoint, those who study to know.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Balance of Opposing Forms and Forces.

The Girl and the Vala (No. 5).

BY REV. E. M. CASTLE.

BEGIN to learn," said the Girl, as she gazed into the face above her, "that all things and conditions serve wise ends, and that to understand truly any one thing in the world implies a depth of wisdom little dreamed of by the multitude. Since listening to the wonder of your words, I realize the force of the poet's apostrophe to the little flower he plucked from the wall's cranny and held in his hand.

'Little flower! but if I could understand What you are,—root and all, and all in all,— I should know what God and man is!'

I have asked you many things, and as dew to the rose, as honey to the bee, have your answers been to me. Yet

would I ask, and ever ask, for the sweet refreshment of hearing, for joy in the light of your words. Today, tell me why it is that the wisest and best are by fewest understood, and ever in this world 'fame is half disfame.' My mind runs much on the Arthurian legends, and I think of that great king whose very 'white blamelessness' was by them of gross sense 'accounted blame'; and especially I think of wise Merlin whom foolish rumour called devil's son, he who valued his fame for that it broadened his use, yet knew that ever in men's minds would be strange doubt of the sources of his power, and in many hearts bitter hatred that he should so presume 'to give men better minds.'"

"And yet, Girl, there was more than baseless rumour in the story of that Princess of ancient Wales and her demon bridegroom," said the Vala; and as she spoke there shone in her face the light of long-gone days, as when in the heart arise sweet, mystic memories of farremote times; and the Girl knew that to her ears would come the story from the lips of her who had lived it, and that, for some rare, delightful reason, there would be no shuddering horror in the tale, but, on the contrary, the reassuring light of all-revealing law.

"Down the many-mingling stream of life of which you are a product," continued the Vala, "comes from many sources,—Hebrew, Egyptian, Aryan, and Uralo-Altaic; as well as from the later Teutonic, both German and Scandian, and Celtic, both Gallic and British; not forgetting grandest Latin and peerless Grecian,-the same truth, told in multifarious legends, pathetic or inspiring, of gods and giants-or demons-and heroes; and deep and high, and dark and glorious, are the wonders hidden in such legends from the sight of the many, preserved in such legends for final revelation unto them that can speak the open sesame. In all mythology, in all folk-lore, is preserved the primal idea of opposing qualities, which, through their mutual interdependence, their conflict, and final unity, insure the perpetuity of the universe. Whether these qualities manifest to the Hebrew in God and Devil, to the Egyptian in Osiris and Typhon, to the Norseman in the Asas warring against the Jotuns, to the Zoroastrian in the exalted Ahura-Mazda and his good counselors against the legions of evil led by the mighty Ahriman, or even to the Greeks in Chronus rising against his father Uranus, and Zeus in his turn rising against Chronus,—to one and all comes the personal manifestation of creator and destroyer, each owing the field of his operation to the activities of his adversary. And, Girl, whether the traditions of earth-that wonderful vessel that forever floats on the ages—be written in the sacred books of the Hebrew, the Zend-Avesta of the Parsee, or the Upanishads and Brahmasatras of the Hindoo, glimpsed in the almost forgotten tales of the Druids or the Arthurian legends of the isles, or gathered in the Eddas and Sagas of the Norse and the Nibelungen-Lied and Hildebrand Lay of the German, one identical meaning is to be found therein, pointing unmistakable to one First Great Cause of all existence, telling undeniably that God made of one blood all nations of men, and that not even Babel's confusion could quite obliterate the evidence that the whole earth was of one lip and one speech. So in revealing to you the meaning of the legendary origin of Merlin, I give unto you the key-note of all tradition, even of the teachings of the most central and sublime of all peoples -the Hebrew-unto whose keeping the almighty God committed for preservation his Name.

The Girl's face shone with reverential joy as she heard, and realized the majestic scope of the promised revelation; but she did not speak, neither was word of hers needed to tell the Vala that she listened, and was glad.

"First let me state for you a fundamental law, so

axiomatic that no argument is needed to commend it to the acceptance even of minds more cumbered with vanities than such as yours could ever be. In the words of Deity himself shall I state it," continued the impressive voice, and its vibrant tone vivified and amplified what from the mouth of stupidity, speaking parrot-wise, might have sounded a dead, or, at best, contracted formula: "Every quality in the universe, whether it be of form or function, has its opposite."

The Girl thought of good and evil, love and hatred, light and darkness, sphere and cube, upward and downward, inward and outward,—her mind rapidly flashing over past experiences innunmerable,—and instantly realized the force of the statement. The Vala read her thought, and smiling, said, "No mind can think with anything approaching completion without thinking in opposites." And continued, "The universe is held in perpetuity by the balance of opposing forms and forces. The processes of destruction are equally essential with the processes of production,-indeed the forces and materials for new creations are generated by the destruction of old forms and functions. In one primary cause originate these opposing qualities, for as nothing exists without its opposite, so voluntary creation of any force or form cannot obtain without the simultaneous involuntary creation of its opposite force or form. Love is the central impulse of existence, and its involuntary reaction is hatred. From this center the supreme emotion-or outmoving towards the circumference—is to project its life into the circumference, creating there the offspring which is the reproduction of the center. This is the highest degree of love, man's love for woman being in the path of this emotion, the end being the generation of offspring. The involuntary reaction of this is hatred, which also finds form in the circumference, and operates to destroy that which has been created. Love creates and hatred destroys-one being the principle of expansion, heat, and the other the principle of contraction, cold. Together they constitute respiration, which is the starting-point of the life completed from the parent organism.

Now the Girl spoke. "At last I understand that allembracing passage in Isaiah, 'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.' And methinks I even begin to penetrate Merlin's origin."

"From above and below was hecreated. This is the mystery of man's existence. He is that middle world—Midgard—where the life from above meets the life from below, where Asas and Giants, Gods and Demons, war, and finally unite in that state of rest—Devachan—which is the new body, or earth, in which is the starting point and the end of both life and death. The demons are the knowing ones;—those proceeding from and depending on Deity, the Greeks understood them to be. The Giants of the Hebrew scriptures are the fallen ones or the fearful ones, but always the powerful ones. The word demon conveys in the original the idea of fall through division of one final unity; also of warning and guidance from the painful experiences resulting from such division and

fall; together with the idea of cumulative creation and successive destruction of each degree of creation attained, through processes of crossing of higher with lower, back to the primal unity, which was origin and now is destiny,—the one separates into many; the many reunite in one,—and First Great Cause thus becomes Last Great Effect."

"The union of expansion and contraction to produce breathing, life," said the Girl, "gives me understanding of the Norse story of the creation of man from the union of the dwellers of the divine love-world, Muspelheim, with the frost-giants, in the Elder Edda."

"Merlin," continued the Vala, "was the product of the union of the Wisdom world—the God world—with the world of experience—the nether world. Giants, or Demons, are the knowing ones,—it is thus they are the powerful ones, for knowledge is power,—but the possession of knowledge crystallized in the mind as intellect, makes no one a savior of his kind. It is intelligence that blesses others, for intelligence is the conveyance of knowledge that it may act upon other lives; and this, instruction, is the kingly degree,—the power of true royalty. This explains who the Princess was. This power belongs to him in whom the higher and lower worlds complement each other, making him the discerner of all things, the center of circumspection and instruction—and well may he be called Merlin, the falcon, or reaper, of Wales."

The Girl could say no word; and though her first question seemed not explicitly answered; yet gropingly could she form the answer in her mind, and would not further question the Vala, upon whose face was a look of holy exaltation as though in her thought she contemplated him of whom she spoke; and without giving further notice to the Girl, she slowly moved into the wood.

"Some day I shall ask again," said the Girl.

The Function of the Beautiful.

BY LUCIE PAGE BORDEN.

IN A NORMAL brain there would be perfect balance and co-ordination of the various qualities dominant in the different groups of cells; there would be no development of one faculty at the expense of another. At the present time there are no normal brains, the resultant being that activity on the external plane of life is chaotic. The primary cause of physical activity is mental activity. "To think is to act," wrote Victor Hugo, the great French liberalist, reformer and prophet. That particular quality of mental or spiritual life,—for thoughts are living entities-attracted and aggregated in the cells is translated into externals, so the inner and the outer correspond by law as immutable as governs the revolution of the planets or the flux of the ocean. Every act is a spontaneous self-revelation of the soul, beautiful or hideous, noble, or ignoble, according to its nature, borrowing the very hue, tint and complexion of this mystic Dweller on the threshold where spirit and matter meet.

Art is best defined as the perfect adaptation of means to an end, perfect adjustment between service or use and the agent or performer. Even a machine, though devoid of harmony in color and outline to please the eye, is termed beautiful when all its parts are fitted and adjusted with absolute nicety, rendering it the best possible instrument to the end in view. Whatever, then, in nature, art, or mind perfectly fulfils its destiny may properly be called beautiful. The higher the destiny, the greater the beauty; moral beauty outranks physical.

According to one of our later dictionaries, beauty is that perfection, physical or spiritual, resulting from the harmonious combination of diverse elements in unity. The greater the number of elements uniting, the higher the form of beauty expressed by the resulting unity.

The greater the number of uses to society performed by the individual, and the higher those uses, the higher his place in the scale of being and the more perfect the type of beauty that he represents. To illustrate, the Hottentot and the Indian do little more than minister to their own animal necessities, and that in the simplest and most primitive manner. The whole sphere of intellectual activity is closed to them. This inferior quality of soul life manifests itself, as it must, in outermost relations; they are uncouth in dress, language and appearance, uncleanly and unmannerly, an offense to the eye and the finer perceptions of taste and harmony. Here on the other hand is their polar opposite, the modern gilded youth, curled, perfumed, in purple and fine linen, who passes his days in the pursuit of pleasure. He does not offend the eye in externals, like the Hottentot, but the total lack of soul beauty betrayed by his useless existence, offends the perception of the beautiful, producing the impression of the whited sepulchre. Both of the types under consideration are imperfect. The highest product of development, he who performs the highest uses, must be perfect and entire, lacking nothing, or in other words, must express the interior harmony in the minutest external particulars. There is a moral principle lying back of each inflection of the voice, the cut of every garment, a right and a wrong way of doing everything, and the true is the beautiful, and the really beautiful is the true. Hence it is impossible to conceive of Christ otherwise than as a type of physical beauty, or as decked out in the paint and feathers of the Indian,as in any way deficient in externals. Unpleasant eccentricities in language, dress, or manner such as often disfigure very excellent persons are a sign of incompleteness, argue some moral twist in the nature, and guage their lack of spiritual wholeness or holiness. Digitized by GOOGLE

Now what is the function of objects commonly denominated esthetic? Why does the economy of nature yield flowers and sunsets? "The ideal of everything exists eternally in the mind of God," says Plato. Everything in the natural corresponds to something in the spiritual, and nothing exists apart from its subservience to some definite use. The contemplation of a sunset or a flower is calculated to elevate humanity by raising the thoughts toward God. To quote again from Plato, "The beautiful is the splendor of the true," and its function is to awaken those diviner emotions that expand the soul and impulse man to nobler living.

Philosophically classified, the various departments of art range from Architecture, which Mme. de Stael called frozen music, through painting, sculpture and music, up to poetry which properly ranks first, since it combines the musical effect of rhythm with the communication of definite ideas that may embody spiritual truths, thus pertaining to a sphere beyond the natural. Architecture ranks lowest, because although it appeals to the sense of beauty, its function is less purely spiritual since it ministers to a material want by furnishing shelter and warmth.

A study of the art-forms of history reveals at the same time the intellectual and spiritual status of the different nations among which they flourished. Egyptian, Grecian and early Christian art each represents a distinct stage of human development. The represent-

ative figure of Egyptian art is the Sphinx, the woman's head emerging from the lion's body, the ascending and the descending spirit, the spirit of the man and that of the beast in closest union. The distinctive characteristic of Grecian art is the perfection of the human form. Greek art has furnished us with the most perfect types of physical beauty, a prophecy of the external completeness of humanity when it shall fully emerge from its animal tendencies, when not the head only, but the whole body shall be free with the glorious liberty of the sons of God.

Early Christian art from Giotto onward to its consummation in Raphael, the Prince of Painters, centers in Christ and the Virgin Mary and portrays the Deliverer, the promised Lord who came through the function of the Divine Motherhood to baptize the church and plant himself as the spiritual germ of the perfected kingdom of righteousness, in the minds of his disciples.

Modern art is decadent. The art centre of the world today is Paris, the capital of a nation doomed like all the offshoots of the Latin race to pass into oblivion, a nation whose heart is corrupt. It is written that the pure in heart shall see God, fateful words wherein the judgment of many is published!

As for the art of the future, untold possibilities cluster about the new age destined to inaugurate the life of Beatific Vision when philosophy as foretold by certain of the ancient sages, concludes in an erstasy affording full fruition to the entire nature of man.

Sharp Cuts at Existing Evils.

BY W. H. PAVITT.

THE GOVERNMENT has given to the railroad corporations a land grant equal to an empire comprising 197,699,697 acres, or as much territory as is contained in New Hampshire, Vermont, Massachusetts, Connecticut, West Virginia, Ohio, and Indiana. Not satisfied with this, the land sharks stole the government blind in its timber and other domains, and now they are exercising their thieving propensities in trying to rob the Indians of their reservations. It is a pity the Indians have not developed the white man's business instinct far enough to organize a trust, deed their land over to their own corporation, fenceit in, and shoot or murder all trespassers. But poor "Lo" has not reached the low level of savage brutality occupied by the civilized business cannibals of the nineteenth century.

Certain governmentalists claim that there is no such thing as an individual; that society is the only factor incivilization; whereat the anarchists pretend to answer with a sort of individual "gibe argument." The anarchist is a weakling. There are no individuals, not "because society is the only factor in civilization," but simply because we are all segments.

By the aid of improved machinery, five hundred thousand persons now perform the work which formerly required the labor of sixteen million people, and the invention of labor-saving devices is yet in its infancy. "Competition" and that good old wise "incentive" will yet force a majority of the people to fish, cut bait, or get out of the earth!

"To him that overcometh," etc. Overcometh what, the neighbor? Oh no, that is easy; besides, that is what the whole competitive world is trying to do. It means overcome self. This is a large sized job, but it must be accomplished. There is no escape from this crucible. Faith without works is an empty vessel.

We are not excited over the fact that a genius in Dakota and one in Florida have knocked the prop from under Koreshanity. We have two things to console us;—it might not have been a prop that was knocked out, and then again, it might not have been under Koreshanity!

The Chicago *Tribune* claims to have had a correspondent at Havana who told the truth, but it failed to state how long he survived after he discovered what he had done.

Anyone who believes all he reads in the daily press is like a billy goat, and can eat everything he sees. Let him goat (go it).

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In the Editorial Perspective.

HE BOSTON Investigator asks the Adventists some pertinent questions concerning the coming of Christ, one of which is, "Why does not Christ come?" The Adventists expect Christ to come down through the atmospheres to the earth somewhere. "Where is he coming from?" "Where has he been for the past nineteen hundred years?" "How far up did Jesus have to travel before he was received up into heaven?" and "Where was God when Jesus went up to meet him?" are other stunners. We should like to see some of the Adventists answer these questions. In the meantime we would take issue with the Investigator, which says that "Christ does not come because he cannot; that Christ will never come, any more than Jacob or Roger Williams will come." But suppose that Jacob and Roger Williams have come back? Is it unreasonable that wheat returns after it dies? Human life is transmitted from generation to generation. Everybody recognizes the fact that we have ancestors. Have we come down through a line of ancestors? Then have we not lived before? This one-life-time business for everybody in agnosticism is just as silly and unscientific as it is in the orthodox church, and sensible people should begin to gather together sense enough to see that men go and come. We know where they come from all right enough; it is sure that they are the product of mental and physiologic functions. When men die they are taken care of through a process of mental attraction; they go where they come from, and have been doing it for all the millions of ages past. If Christ has ever lived he will come again, just as he lived before he did come; but when he comes there will not be any orthodox foolishness about him or his coming. It is no more strange to live again than to have lived, for all men will live again by exactly the same processes they now live.

It has been thought that so called money constitutes the basis of all commercial transactions and business of the world. One of the first objections urged against the Koreshan System of Exchange is, that we could not get along without money, for what would we buy with? Is money indispensable? Koresh has for years answered emphatically, No! in his advocacy of the demonetization of gold and silver and abolition of legal tender. KORESH first lost confidence in "money," and now at this late date other men are beginning to see the point. The real thing is the exchange of products. The value of products should be the basis of exchange, not a fictitious value of some intermediating commodity. One of the features of Equitable Commerce is the system of debit and credit by means of accountant checks. the general adoption of which will dispense with so called money altogether. All of the business of the world can be transacted with a single dollar of gold, silver or greenbacks. The opinions of Secretary Gage might startle some money sticklers, and we have a mind to quote a few words from his recent Pittsburg speech just to show which way the wind blows: "Money is not the main active agent that operates to accomplish the enormous volume of production and exchange. While it is true that exchanges are effected in terms of money, yet the real operating agent is credit. It is not a misuse of language to say that credit, with its multiform instruments, is the real money of commerce. "

Spanish newspapers are pretending to wonder what all the talk in America about war is for! They say that Spain has done nothing to offend America. What an insult to civilization! Done nothing to offend America—to offend humanity? A great nation pouncing down on a little island; the spirit of Inquisition

starving and butchering hundreds of thousands; Spain stealing, silently, cowardly, and treacherously under an American battleship with torpedo in times of peace-does all this offend America? He who thinks it does not, must think that America is devoid of every instinct of sympathy for the oppressed. Atrocities may not offend Spain-treachery belongs to barbarians, and America may have risen a little above the plane of Spanish butchery and cruelty!

Many people imagine that a fact will settle a question for them; that if they could observe facts in contradiction to preconceived opinions, they would accept the same as conclusive. With thousands this is but a delusion. They won't do it!. Evidence cuts no figure today—a time when other things than evidences lead to conclusions. For instance, what facts have led the world to fallacious conclusions? Something devilishly wrong intervenes between facts and the will to forbid conclusions of truth in the minds of the majority of mankind.

Geology is no longer in it; it is revolutionized because inadequate, notwithstanding whole Bibles have been denied on the basis of geology. Geomorphy is the name of a new scientific fad, which involves guessing at what the rocks mean just as geology did. The essentially new feature of the fad is the "science" of trying to find out the history of the earth from examination of the soil. In the past, investigators have reached some rocky conclusions, and now they will be followed up by soiling geomorphy?

Life inheres in its expression. Did you ever know of an exception to this rule—this law? The life of man is within man, the life of a plant is in the plant, the life of a seed is in the seed. There is no life outside of organic structure; life is inherent, not exherent. The life of the universe is within the alchemicoorganic structure. Knowledge involved in the science of cellular life is the thing; everything else is fallacy and fraud.

Hell is a mystery—that is the meaning of the word, concealed, hidden, covered. The world is in hell when all is mystery. Heaven comes with the revelation of all truth. We are now in the period of transition between the age of hell and the age of heaven in the earth.

There should be no such thing as interest or usury; interest is a tax or bonus paid for the privilege of exchanging products. There can be no equitable exchange where this tax is exacted and paid. What the people need is a scientific system of exchange of products-value for value.

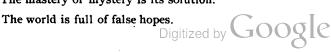
Some people do not like American jingoes; it is considered that the jingoes are endeavoring to cause war. The real cause of war is something more profound-more closely allied with the money power. National jingoism is but a phase of national prophecy.

Spain is still hunting heretics and running the Inquisition. It has attacked the religion of America and demolished it, or at least it has blown up the Maine worship (warship) of the United States.

The old proverb, omne vivum ex ovo, all life is from the egg or cell, is absolutely scientific.

Flour is not flourishing; it is in bondage-bound up in wheat elevators.

The mastery of mystery is its solution.



Interrogation Points and Other Punctuations.

Solar, Lunar, and Stellar Parallax.

I see in your valuable paper you always cheerfully answer questions. I would be glad to have you explain the following, if it is not asking too much: (1) Please explain parallax if we are on a concave surface. (2) If I understand you correctly, only those having the seed of Christ sown in them at the beginning of the dispensation will be saved at the harvest time. If so, why did Paul say, "Now is the day of salvation"? Also in Revelation, why does the "Spirit and the Bride say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely"? I am anxious to know more of the Koreshan religion. I believe it to be the true way of living .- Mrs. J. T. H., New Kensing-

(1) Parallax is the apparent displacement of the sun, moon, andstars, and the earth being concave, of course the parallax is a certainity in such a universe. If you are familiar with the subject of parallax, take for instance the facts of the observation of lunar parallax. Seen from different points on the earth's surface any great distance apart, the moon appears to shift in the constellations—as, from the observatory at Greenwich and observing station at Cape Town. This proves that the moon is nearer the earth than the stars. The moon's distance is less than 1,000 miles; the stars about a thousand. Light is not propagated in straight lines, but in curves, which with perspective foreshortening, make the convex heavens appear concave to us. With the assistance of these suggestions, and by reference to diagram of the universe in January, 1897, Sword, you may be able to gather a few points of Koreshan parallax. The so called stellar parallax seen from "different points in the earth's orbit," is a humbug: and solar parallax considered from the standpoint of the hypothesis of the earth's motion, is nonsense. The sun, moon, and stars have considerable parallax—at least 90° parallax from points on the earth's surface having 90° difference of latitude. For instance, the North Star, in the zenith of the North pole, is seen on the northern horizon by an observer at the equator. A star parallaxes 1° for every degree traversed upon the earth's surface north or south. Astronomers do not consider this kind of parallax in the measurements of stellar Some illustrated articles on parallax will appear in future numbers of THE FLAMING SWORD. (2) If the germs of immortality were necessary to salvation, of course those who did not receive them at the beginning of the dispensation have not passed through all the experiences necessary to entrance into life. Those who did receive them have been re-embodied socres of times in the path of progress,

and now at the end of the dispensation have to be awakened by the great call to obedience to truth and the laws truth reveals, and whosoever has the will, will be able to respond—none others. Paul's words, "Now is the day of salvation," were applicable then. A day of salvation comes at the beginning of every dispensation. Opportunities for salvation are confined to the time of seed sowing, just as the propagation of wheat has its seasons of sowing and harvest. Awakening to the knowledge of the truth is the first step in the actual resurrection of the dead.

A Straight Line Would Settle Mr. Blodgett.

Samuel Blodgett, of Grafton, N. Dak., informs me that he wrote you in reply to him in a recent issue of THE FLAMING SWORD, and I do not see that you have printed his letter in this week's SWORD



(March 11). This is disappointing, and scarcely fair to Mr. Blodgett, who took up your challenge in good faith, and with the intention of refuting your system. May we hope to see his letter in the next issue of The Flaming Sword? It will be disappointing, if you choose to ignore his challenge. State your conditions and terms, and give him the opportunity to give battle.—J. N., Minneapolis, Minn.

Mr. Blodgett's letter was received too late for the issue of March 11, and it appeared in the following issue. When Mr. Blodgett applies to us for terms, rather than security (for this shows his lack of good faith), we will give them to him in detail, together with subject matter of the Koreshan Astronomy, that he may have opportunity to study it. Our scientific propositions, terms, and challenges are all embraced in the New Geodesy, soon to be issued. We will submit to have the question settled by but one method; it is simple, unquestionable, and unmistakable,

about which there can be no quibble whatever. See "On the Point of the Sword," by Koresh, this issue. The man that can extend a straight line in two directions from a given point on the earth's surface -a line that is tangent in the middle to a convex surface curvating downward from the tangent at about the ratio of eight inches to the mile, is the man that can overthrow the Koreshan System, and force us to admit the same if done! We will enter into a contract with any man who will consider our propositions and our terms sufficiently to admit that such a line would settle the question beyond dispute with him; we would agree that it would with us. Now, if Mr. Blodgett wants to do anything regarding the matter of "refuting" the Koreshan System, this is the only method to be pursued; by it any and all arguments he may wish to make while battling against us must be tested; every argument, every appearance or phenomenon he may wish to bring into view, would have to be referable to the actual, curvating crust of the earth. He can begin his arguments whenever he chooses; we know of no challenge of his to ignore; we will not refuse his acceptance of ours. The question is, Is he willing to agree to our propositions concerning the extension of a rectiline? If he is not, we cannot make terms with him; if he is, we can close up contract as soon as he gets down to business; you can help him and urge him on, if you desire.

The Question of Eating Meats.

Please answer through THE FLAMING SWORD, what is the Koreshan doctrine as to eating animal food. Are you vegetarians or not? I cannot arrive at any satisfactory result on that subject. The teachings of the vegetarians do not seem to go to the root of the matter.—X, Oregon.

We believe in a variety of food. We are not vegetarians; we eat whatever we desire. Human life must be sustained by subsistence upon substances of the kingdoms below us-this is a natural law. For instance, the vegetable kingdom feeds upon the mineral kingdom; the vegetable is the next kingdom above the mineral. The animal kingdom is composite, representing the progress of both the vegetable and the mineral, in the ascent or evolution of life. Man is the climax of progress; he is made up of all the elements of the kingdoms beneath him, and he requires such food as will sustain all the elements of life he possesses. Man is characteristically animal; animal food is natural to him—as natural as vegetable food is to the animal, or mineral food to the vegetable. Modern theories of hygiene are a lot of bosh, and along with them goes vegetarianism. This latter grows out of a sentimental misconception of the purpose of existence. The only way that we know of for substances to pass from a given kingdom to a higher is by appropriation by the higher. Instead of feeding upon animals being a curse to the animal world. it is a blessing; it takes the animal life out of the plane of the animal kingdom and transforms it to the human. Man does not become what he eats, but that which he eats partakes of the nature of man. Right here is the point of mistake of all vegetarians. If a man partakes of the nature of that which he eats, we suppose this would account for some people being cabbage-heads! Most vegetarians pretend to believe in the Bible, anyway; we do not know how they pardon such offenses as meat-eating committed by Abraham, Elijah, and Jesus and his apostles. Other vegetarians are "metaphysicians," and advocate the supremacy of mind over matter, and yet they are afraid to eat meat because of the fear they entertain that animal food might have a bad effect upon the mind and subject it to the influence of the gross elements of the animal kingdom!

Messianic Law and Biologic Battery.

Please define briefly: (1) Messianic law. (2) The energies of theocrasis. (3) How are the energies of theocrasis focalized in the Messenger of the Covenant? (4) A biologic battery.

(1) The Messianic law is the law of seed and of seed sowing. A seed is the saviour of the life of the plant, as well as the substances of the next lower kingdom which enter into the constituent elements of the seed form. (2) The energies of theocrasis or Messianic translation are the energies of love and of hate. (3) They are focalized in the Messianic center in accordance with the same laws that light and darkness focalize in the central sun. Thought, both good and bad, travels in the direction of desire. (4) Jesus and his apostles who loved him, and his enemies who hated him, constituted a genuine biologic battery.

Chat With Readers.

You can judge a man by the company he keeps and by the paper he reads. Progressive people read progressive publications. The Koreshan System is the summing up of all the world's progress for ages, and THE FLAMING SWORD is presenting the truths of that System. Many rational minds are being attracted to the investigation of the scientific light of truth—minds capable and fearless enough to follow logic from a known premise to the conclusion. You are

one of these; you are fortunate enough to come into possession of so valuable a publication as THE FLAMING SWORD. We are constantly touching the key notes upon which depend the future harmony of the spheres. You know that there is not another such publication in existence. Editors and reformers have written us commending The Sword; everywhere good words are being spoken of it-in exchanges, by correspondents, and by subscribers to their friends. They all like it; they are beginning to realize that we are thoroughly in earnest—as earnest as the pioneers, and even the martyrs, of every cause of genuine reform. We are progressive and aggressive; the increasing number of our friends, readers, and sympathizers represent the widening, receptive circumference.

As we write, the large drawing of that which is to appear on page 16 of THE Sword lies before us, almost completedit will not be long until it becomes page 16 in fact! After this is completed, which involves an immense amount of work, the edition of the New Geodesy will follow. Our friends will be pleased to wait a little longer for the book, because it will contain nearly 200 pages, and will be embellished by a number of illustrations not intended when first advertised. With its publication, our work is given a new impetus. We want you to assist in disposing of copies of the new work on Astronomy. We want agents everywhere to sell this wonderful work-nothing like it in all the world today! Send us your orders at once, for as many copies as you can use among your friends.

The clock of the ages strikes the hour of revolution! The time dial of the world's evolution is correctly interpreted by Koresh; he reads the stars in the physical heavens as well as in humanity; he reads the great book of nature and the Bible,—the two great, harmonious forms of expression of the divine mind. In this issue we have from his pen two extraordinarily significant articles, "The Coming Theocracy a Natural and External Kingdom," and "The Clock of the Ages Strikes the Hour of Revolution." Do not fail to study them.

Who wants to win our \$1,000 reward for the overthrow of the Koreshan Astronomy? It is growing a little interesting already. Some want to look into the text-books, others to criticise our literature, while others want to look into the sky, to see if Jupiter is convex! There is but one method of settling the matter beyond dispute in the mind of the most skeptical, and that is summed up by Koresh in this issue. Such a method is simple, rational, conclusive. We know what the result of such a test would be, for we have tried it! We challenge the world, but as we have stated repeatedly, our challenge will have to be met, not with the pen, but in the actual extension of a rectiline from the vertical point of a perpendicular. If such a line departs from the earth's surface at

the ratio of eight inches to the mile, why, the earth is convex; if it rises to meet the chord, as the segment of arc, the earth is concave. We are asked to state our terms, etc. There are none, aside from the proposition to extend such a right line. We are looking for a scientific syndicate to back the other side; for it would require \$25,000 to make a survey that would be acceptable to the modern scientist.

Next week's FLAMING SWORD will contain an excellent article on "Patriotism From the Koreshan Standpoint," by Rev. Bertha S. Boomer, whose earnest articles are always appreciated by our readers. The article is a resume of true patriotism—the patriotism that is to be, in the era of righteousness now dawning on the world through the revelation of demonstrated science.

This number is of especial interest. We have our standard of excellence to which we always adhere, but sometimes the mental thermometer registers above the standard. You will notice this to be the case in "The Function of the Beautiful," by Lucie Page Borden, and in the favorite meeting of the Girl and the Vala, by Revet. M. Castle.

We are not overlooking several questions which have come to us for answers; yours will come in their turn.

The World's News.

Wednesday, March 16.-Victor Woolen Mills burn at Cohoes, N. Y.; loss \$400,000; 1,000 out of employment.—Crusade on gamblers at Skaguay, Alaska.—Floods in Michigan, Illinois, and Toronto.-Spain protests against U.S. warships in the vicinity West.-Missouri Supreme Court decides that inheritance tax for support of state university, is unconstitutional.—Naval court investigation completes work at Havana and removes to Key West.-Railroad companies ask clergymen to assist in influencing Congress to passage of anti-scalpers' bill.—Spain is resuming cam-paign against insurgents in Phillipine islands.—St. Louis and Chicago wholesale grocers will fight sugar trust -Leading hay dealers and shippers of U.S. purpose forming a trust.

Thursday.—\$800,000 fire in Chicago; 30 perish, many injured.—Nation in suspense over the Spanish-American difficulties.—Members of Congress determine to not adjourn until Cuban independence is recognized.—American medical mission attacked by mob at Shanghai, China.—French authorities deny Mrs. Dreyfus' request to share her husband's imprisonment at Devil's island.—France preparing to send a number of warships to China in support of Russian claims.—Powderly finally made commissioner of emigration by the Senate.

Friday.—2 ct. fare on Ohio trains defeated in Ohio legislature.—Negro boy lynched at Batesville, Ark., for stealing \$20.—Adam Adamcek of Chicago, 115 years old today.—Cubans again protest again autonomy schemes.—Senator Proctor reports his Cuban trip to Congress.—Illinois grain dealers' association praise Leiter for monopoliz.

ing wheat trade.—Postmaster-general Gary presents his postal savings bank plan to Congress.—Ex-Senator B. K. Bruce dies at Washington; next to Fred Douglass, he was the most notable man of his race.

Saturday .- Willimantic Thread Co. joins the thread trust; mills transferred, valued at \$6,000,000.—Coal operators meet at Pittsburg.—Many conflicting reports from Washington concerning relations of Spain and U.S. and the work of the naval board. Spanish minister seeks to treat with the Cubans, while Blanco renews campaign of war.—Gladstone reported worse.—Actor Willard seriously ill at Chicago.—Semi-an-nual conference of Illinois Mormons at Chicago headquarters.

Sunday.—Salisbury rurposes to retire from public and political life; other changes in English cabinet likely to occur.-Germany said to assume neutral position with regard to U.S. and Spain.-Russia and France scheming to defeat English loan to China.—\$500,000 are desired from the \$50,-000,000 appropriation, for warship on the reat lakes.—All theories that explosion of Maine was from internal causes now abandoned; gun-cotton unexploded in body of ship. - Spain hopes to secure support from Mexico.—Standard Oil Co. doing everything possible to prevent war with U. S. and Spain; has monopoly of supplying West Indian colonies with oil products, and does not want to lose the business.

Monday .- Naval court completes its work and is preparing report for Washington; McKinley said to be ready for action when knowledge of report is obtained .- Italy sells cruiser Garibaldi to Spain .- Spanish investigating committee of Maine disaster abandons work; cannot prove internal explosion.—Labor federation investigating cause of destruction of "fire-proof" buildings in Chicago by fire.—Another disastrous fire in Chicago.—Wall street men offer \$100,000 for advance information regarding fluding of naval court on Havana wreck; want time and information to formulate plan for influencing government officials to act in their favor.—Snow storm in Montana.

Tuesday.—St. Louis labor and trade unions threaten to strike for eight-hour time.—Electric motor passes successful test on Great Western tracks, Cedar Falls, lowa.—Blizzard in Nebraska.—Strong feeling of intervention to stop Cuban war prevalent all over the country; Congress said to be determined to demand action .-Anglo-Egyptian forces expect attack of rebels in Nubia, Africa.—Two prisoners at Dedham, Mass. rob jail of \$2,500 and escape. -Another steel wire trust on foot in Illinois .- Reported that Lord Elgin, viceroyal of India, will resign.— Ibsen's 70th birthday.

In Reform Journals.

"How Much Does God Charge For Coal Mines?"

Little Jo had been listening to his father reading about the starving miners. Little Jo was too young to understand Casar's ways; he only heard the voice of nature as it spoke within him. He was no told enough to be contaminated by vices and devices of lawyers and landsharks, bogus statesmen and political mountebanks, boodlers, and coal barons. He had heard his father

reading and talking about something wrong in the affairs of mankind, and he was trying to find out the "why." So he let the natural voice of truth and justice speak:

"Father, why don't those miners dig out some coal and trade it for something to eat?

"Because, Joey, they don't own the coal mines.'

."Who does own the coal mines?"

"They are owned by some men in Chicago.'

"Did those men in Chicago make the coal, and put it down in the mines, father?

, no, Joey; God made the coal. "What did He make the coal for?"

"Why, He made it for fuel, my child, to keep us warm and to cook our food." "Did God make it for those men in Chi-

"No, not exclusively; He made it for everybody.

"Well, then, if He made it for everybody, didn't He make some of it for those min-

"Why—yes—I suppose so; but you see, my dear little Joey, those miners are too poor to own anything.

"Oh, yes, I see; God made the coal for everybody that's rich."

"No, no, Joey; He made the coal for all, but the poor are not able to buy the mines, and so they don't own them."

"How much does God charge for the coal mines, father?"

"Why, my boy, He doesn't charge anything for the coal, more than the trouble of digging it out."
"Do those men in Chicago ever dig any

of it out?"

"Oh, no; they hire those miners to do

"Well, father, if God made the coal for all, and doesn't charge anything for it, and those miners take all the trouble and labor to get it out, why don't they own it after they have dug it out?"

"Well, Joey, my boy, I know it does look that way to your young and childish mind, but as you get older you will understand how it comes about that a great many of God's creatures that He sends here, fail to get what He made for them.'

"If they fail to get what God intended

for them, who does get it, father?"
"Why, it is the sharp, shrewd, business
men who get it."

"How do they get it?"
"Why, Joey, I don't know as 1 can make you understand it; but I'll tell you that once upon a time, long, long ago, a certain king rose up and seized the 'earth and the fulness thereof,' and said, 'It all belongs to the king. Now, when the king did that he actually confiscated—or if you don't understand that word, stole—everybody's interest in the earth and all the earth con-

"Why, father, I shouldn't have thought the people would let the king do such a

"Well, you see, Joey, the lawyers told the people that the king could do no wrong, and the people were foolish enough to believe the lawyers.

"Well, then, that is how those men in Chicago came to own those miners' coal, is

"Yes, Joey, the king divided up the earth among his favorites, and they parceled it out to such as were rich enough to buy, and those who were poor lost their inheritance,"—C. W. Ayres, in Farmers' Voice.

Slavery is Not Abolished.

The great and fund-holding millionaires have their hands on the throats of the people through various forms of national,

state, municipal, telegraph and railroad debts, many millions of which are "water," costing the holders only the printing and signing of the papers. The interest and dividends on these stocks and bonds are met by high national and municipal taxation, and by high telegraph and transportation rates, forming a constantly growing river of hard earned cash from the fingers of labor and business into the coffers of the millionaires, who are thus our new slave masters. They are the masters of the taxpayers, masters of congress, masters of legislatures, masters of courts, masters of finance, masters of transportation and masters of the public means of communication and intelligence. In the pride of their power, they snap their fingers in the faces of the people, and say: "The public be damned!" and "What are you going to do about it?"

The chattel slave system has been abolished in the United States; but "Have we abolished SLAVERY?" Ask the factory girls, the sewing women, the coal miners, the iron workers, the farmers, and all the men and women of toil, who form the great public which the Vanderbilts would damn to perpetual servitude! The old slavery rested on three millions of blacks, whom it pauperized, but fed and clothed. The masters never became millionaires. Some were bad and overbearing, but they had were bad and overbearing, but they had not the means to purchase great lines of railroads and telegraphs, and thus to levy tribute on whole states. The new slavery rests on sixty millions of people. It makes paupers which society must feed, and it has created thousands of millionaire slave masters, with regular incomes of millions per annum, from the labor of the people.-John Davis, M. C. in Arena.

Trying to Prove Evolution.

French scientists, aided by the French Government, are making bold attempts to unravel the secret of the origin of the human race, and are busily engaged in the work of trying to evolve men from monkeys. They have obtained the use of the famous catacombs of Paris, and there the work is being actively carried on.

The question to be solved is what science expects to gain by it, for as those who are engaged in the work of evolution are men, no one would ever think of accusing them of hoping to improve upon man, or of expecting, as a result of their labors, to evolute a superior being. Their object may be to supply more adequately to evergrowing demand for men, particularly at the summer resorts, where sometimes the dearth is greatest!—New Ideas.

I respect a man who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact that men do not sufficiently under-stand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than if it were a hut.—Goethe.

The March number of the Crusade will be hailed with delight by all interested in child-study and the work of Mother's Clubs. Suggestions for organizing and conducting Mother's Clubs, together with the first half of a comprehensive, helpful course of study, planned to cover the first sixteen years of a child's life, from the pen of so eminent an authority in this work as Dr. Mary Wood-Allen make it of inestimable value. Wood-Allen Publishing Company, Ann Arbor, Mich.

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Whole No. 279

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

The Beast and the False Prophet.

PART I.

MANY who are looking for the coming of the Lord in what the church has denominated the second advent, have variously tried to fix upon the exact time of the manifestation of the beast and the false prophet, as the man of sin to be revealed is one of the precursory indications of the Savior's approach. Professor Totten who has been cutting quite a figure in modern calculations, may be regarded as the most pronounced lightning calculator since the days of Miller. If there ever appeared in the world's history a more emphatically distinguished chronological prestidigitateur than the so called second advent church, we have never been able in our historical research to discover it. To say that the chronological practice on these lines for the last fifty or more years has not been of some value, would be to misstate the proposition. It has been of great value, and will become a most important factor in our endeavor to show to the weary chronological tramp, not only the time, but the character of the false prophet and the animal.

The Beast.

This beast is specifically a wild beast, as we find therion, in the Greek, which means a wild beast, to be the term employed in connection with the pseudoi prophetes, the false prophet. That we may make a thorough analysis of this subject, it is obvious that the first step in its exposition involves the dissection of the term employed to designate the thought expressed. Words are employed to express thoughts, and they do this perfectly or imperfectly in proportion to mental powers of understanding, communication, and recep-

tion. The root ther involves primarily the idea of both to prey and to be preyed upon; so that in the study of the question on the basis of the most thorough analysis and synthesis, we are forced to include these diverse properties and characteristics of the beast in question.

The first allusion we find to a specific and terrible beast in the Scriptures, is in Genesis iri, 1: "Now the serpent [nachash] was more subtle than any beast of the field which the Lord God had made." This is the serpent through which came the fall of man, and in which all the temptations of men have their origin,—the beast upon which the first of the three curses was pronounced. The first woe mentioned in Revelation has special reference to the curse upon this beast, and as there comes a time when there shall be no more curse, the removal of the curse from this beast will be accomplished through the woe in which the curse culminates. The Hebrew word nachash, rendered serpent, has its origin in the idea to hiss, and is derived directly from the hissing sound which results from the fusion of metals; hence the word brass, from the same root, the sound produced from the alchemical blending of two or more metallic substances. The most ancient brass was made from the union of gold and silver, and constituted the object of human commercial love; hence the statement, "The love of money is the root of all evil."

The force of the above argument can only be comprehended when we take into consideration the fact that the progress of time moves in cycles, which repeat themselves; a law in which is involved the truth that as the sign moves on the ecliptic 50″ (seconds) of a degree

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every year, it returns to the place upon the ecliptic whence it started, and that at that time conditions with men repeat themselves. It follows, then, that we are now approaching a time wherein the resurrection of the dead unfolds the sons of God, a condition identical with the creation of the Adamic men, whose generic name was Adam in the day that they (the Adamic men, the sons of God) were created in the image and likeness of God.

Our observation leads us to conclude that "the love of money is the root of all evil." It does not require the Scripture declaration to confirm this concept, but inasmuch as it is a Biblical truth it cannot conflict with any other declaration, but must conform to and confirm other truths; hence we are forced to the conclusion that if "the love of money is the root of all evil," then the serpent that tempted our first parents was money, or the love of money, and that the old serpent, the devil, is the money power. This argument is strengthened by the following Scriptural testimony: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The power to buy is rapidly being concentrated in the corporations, and the middle classes are being forced to the wall as inevitably as the laboring masses. To have the mark, is to have credit by virtue of the possession of acknowledged wealth. To have the mark in the hand, is to possess the brass (gold and silver) with which to purchase. Do not infer from this, that we contend that this passage of Scripture has no other interpretation. There is a series of significations belonging to various spheres, and through this series runs a continuous catena of correspondencies; but this significance is the most external of the series. There is nothing more subtle, insinuating, and potent, in its influence upon the mind, than the hellish potentiality of the money power, nor more enslaving and degrading to the intellect and the body.

It may be argued, and with much propriety, that the sensual love is more evil and subtle in its influences than the love of money; but when the principle of money is understood, this argument has no bearing, for the center of the sensual determination is commerce (sex commerce), which is the correspondent—on the plane of sex union—of commerce on the secular plane. merce is the interchange of substances for life. Sex commerce is the interchange of the sperminal and germinal essences of sex for the production of life; hence they are correspondencies. Money is the medium of exchange in both domains, and in both domains it constitutes the old serpent, the devil. The same law is operative also in another sphere; namely, in the church, where the interchange of truth and good is prostituted, for the commerce in fallacy-in the promulgation of the false doctrines of the church-leads to the practice of a coordinate and corresponding life. This is the beast in the church, the old serpent, the devil, in the so called church of Christ.

We have in the great leviathan, a description of which is found in Job xli, an illusion to the same great and terrible beast; and also in Isaiah xxvii:1, we find a description which confirms it as identical with the beast in Genesis: "In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent; and he shall slay the dragon that is in the sea." In what day? Isaiah xxvi: 20, 21, answers the question: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover herslain." What is this leviathan, this crooked serpent, this great dragon? The word leviathan has a double signification; the first signifying binding or twining to Jehovah. The second significance is the curse of conjunction.

The Curse of Conjunction.

What is signified by the curse of conjunction? On the surface of water or the surface of metallic substances exposed to atmospheric action, there is constantly in progress a combustion which oxidizes the surface of whatsoever kinds come into conjunction. If we study the character of the alchemic action of a large body of water having no outlet, we discover the lake or sea to be saline. There are two surfaces in apposition, the lower being the water, the upper being the atmosphere, composed of oxygen and nitrogen. Through the atmosphere the cathodic flow of energies is descending from the physical(alchemico-organic) heavens, meeting the anodic energies flowing upward through the water. These cathodic (descending) energies meet the anodic (ascending) energies at the point of apposition of the two surfaces. The result of this complex union and conjunction is a burning, which converts the substances of the two surfaces to a distinct anodic energy with a co-ordinate, distinct cathodic energy, while at the same time there results an oxidation which deposits, by transmutation, the saline substances held in solution in the body of water, like the ocean or the great salt lakes or seas. The chloride of sodium found in solution in the ocean, is the chlorine energy from the sun in union with the sodium in minute quantities flowing into the ocean, in the fresh river waters flowing into the ocean and into the great confined seas. These deposits are the results of the conjunction of energies and elements—so called.

A piece of steel or iron with its surface exposed to the atmosphere, passes through a process of alchemical combustion which liberates the energy generated in the burning (combustion) of the surface, and leaves a precipitate called oxide of iron. This oxide of iron is the debris or waste of the combustion, as the saline substance in the salt water is the precipitate of a waste in the combustion operative on the water's surface. This is merely a law operative in physics, corresponding to an operation constantly active in all the relations of anthropostic existence. Digitized by

In the beginning of the grand cycle, the conjunction between the invisible Gods and the humanity with which they were conjoined to produce the visible sons of God, the Adamic men, produced a precipitate which became the descending element in the race. In the union which obtained when the Gods made men in their image and likeness, breathing into them the life of the Gods, there occurred both an ascending and a descending action; the one was the spirit of the man that goeth upward (inward), the other was the spirit of the beast (the animal life of the Gods and men) that goeth downward. The descending life is the leviathan, the accursed life, descending to become again ultimately the redeemed and ascending life of a new creation.

On the Point of the Sword.

If THE rational and scientific manner of the consummation of any event, prophetically declared answers all the demands and ends of the prediction, then why look for some irrational, unscientific, and improbable fulfilment? When we reach the consummation of God's revelation; when the mystery of God is finished and man comes into a knowledge of godliness, and all arcana are unfolded to human comprehension, as they certainly will be, the most consummate arcanum of all things, now hidden, will be made manifest in fulfilment of those legal processes in the line of laws inhering in, and proceeding from God as the origin or beginning of all things,—all being concluded through natural and spiritual law.

In a certain sense, Isaac was a child of promise, and special or extraordinary generation, yet he was born of human parentage. Moses was a child of special providence, but he came through a human channel. Jesus the Lord was the product of parthenogenesis or virginal propagation, but he also had a human mother, and was

the Son or offspring of the human race. Therefore, is it not reasonable to suppose that on His return to earth, his entrance will be through some line of human progeny?

The line of demarkation between reason and inspiration is not so drawn as to set them in antagonism to each other. Inspiration (inbreathing), as pertaining to a progressed stage of human development, is the application of a new or spiritual atmosphere *inspired* through an interior and deeper channel, quickening the inner nature, and by its awakening enabling it to more deeply penetrate, by the aid of reason, the laws governing the hidden or mysterious operations of the universe.

God is either bound by the force of human circumstance and man's voluntary opposition to the laws of life, or he is a hard and cruel Master who, having the power to transform sickness, death, hell, and sorrow to the joys of superior bliss, will not exercise his attribute in establishing a sudden transformation.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

When the Golden Bowl is Broken.

The Girl and the Vala (No. 6).

BY REV. E. M. CASTLE.

ONE DAY the girl sat waiting long beside the stream, with meditative eyes resting on its shining waters. When at length she looked up, she saw the Vala contemplating her with rapt attention, as though she would impart a more wonderful phase of truth than yet the Girl had heard. But her lips remained sealed, and after a little delay, almost timidly the Girl began: "One day you startled me as with almost fierce reprobation you spoke of thieves, and apparently included all mankind in the stern designation. Often since have I thought of it, and would have asked regarding your meaning; but the memory of your tone and mien restrained the question on my lips. To-day, however, your face encourages the inquiry. Pray tell me, where does meum end and tuum begin?"

"Child, child!" said the white one, in sombre tones, "your very question reveals the dark legacy of blindness which the sins of the age that is passing have bequeathed to the present. But my office is to bring you to the light since it is your desire; for though in

darkness, you love it not; and would come unto the light, even that your deeds should be reproved."

"Indeed that would I," returned the Girl with fervor; "for some sweet instinct tells me that nothing is of worth but to see light, and to know and do good. And right willing am I to accept reproof from one who by virtue of just balance has right to judge."

With beaming glance of approval the Vala said, "Before honor is humility; and the ear that heareth the reproof of Life abideth among the wise: for the fear of the Lord is a foundation of life to depart from the snares of death." And the words thus applied had a strangely novel, yet familiar ring in the Girl's ears, and she remembered the sayings of Solomon, the wisest of men.

The Vala continued. "Where is righteousness, there is no question of mine and thine. Where dwells love, there all is in common and to each as he hath need, nor is need determined by selfish desire; but through the energies of all for the service of all do all things exist,

and each is free to devote for use to self whatsoever may be essential to equip him for perfect use to others; nor does he desire more, for the joys of the righteous are in the activities of service. Where is love, which is the fulfilling of the law, there can be no selfishness,—for selfishness is enmity to God and hatred to man,—and where is not selfishness, is not thought of meum et tuum."

Keenly did the Girl attend, and her old point of view receded as she heard; and gladly was she lifted for the time to the exalted plane of the speaker, enjoying in that exaltation and direction of vision, a clear-sightedness to which were apparent many things not thought of hitherto.

The Vala proceeded. "Where is hate, always springing from selfishness, there is robbery and murder—the work of the thief; for robbery and murder are one. He who takes the means of life, takes life itself; and all vice is in this one vice, all virtue in its opposite."

Softly quoted the Girl, and lingeringly, and pondering each word as it fell: "'The thief cometh not, but for to steal, and to kill, and to destroy. I am come that life they may have, and abundance may have." Then she added questioningly, "And theft is the chief sin?"

The Vala paused ere answering; then spoke with marked emphasis. "To commit any one sin is to be guilty of all; for any single expressed sin does but revolve about the all involving root of evil in Satan's stronghold in the human heart. In breaking the primal command to love God supremely, man robs God, and thus terribly originates the sin of theft; nor ever could man have robbed a fellow creature, had he not first robbed his Creator. Love is energy of life, and to withhold from God the love that is rightfully his, is to rob Him of the means of living; hence God, the great Architect of the universe, has been dead in humanity. But at last is he resurrecting! and as he casts the grave clothes from him, perjured, patricide earth trembles at the rumble of her descending doom, even while she claps hands over her ears and denies the sound!" She rose as she spoke, and with awful majesty stretched out her arm, as though in menace over all mankind, adding in dreadful voice, "Woe! woe! to the murderers."

Breathlessly the Girl looked and listened, and visibly shrank and shuddered at the terrible denunciation, as to her heart struck the chill thought of her own responsibility, in common with all, for this most awful crime.

In barely audible voice she breathed, "How should God die? And why does man fail to love him?"

"His death, as to his external nature—for man has no power to affect the supreme degree of Deific existence, which is eternal in the heavens—was necessary; for it needs must be that offenses come; but woe unto the world because of offenses! Man fails to love God because of the false gods thround in his heart,—because he worships the idols himself has made." More gently she proceeded. "Listen, Girl! The love of divine wisdom, which directs to immortal life, is the root of holiness. The love of diabolic wisdom, which directs to

mortal existence, is the root of death and hell. divine wisdom manifests in the natural world as truth, the diabolic wisdom as fiction. These antithetical loves are expressed by one word, which, in common with all language, is susceptible of antithetical application. The Greek philarguria well expresses it—love of silver; sometimes translated into your tongue love of money, again covetousness. This is the word Paul used to designate the root of all evil, using it in its evil sense, after the manner of men. Supremely, silver is the symbol of truth. In either sense, the evolution of the love of silver is the love of gold. In the true sense this is the power of good operative in earth to bless; in the false sense, it is the power of evil, operative to utterly blast earth, and the criterion of this dread power is the gold standard of the nations. Love of truth is love of God, the supreme love; love of good is love of man, of the humanity that tabernacles the truth. And in these two loves is all the law fulfilled. Love to God is the root; love to man is the evolved power of the root. In the antithet, the honor paid to material silver is the external indication of the love of fiction; that paid to gold is the external indication of love of the power of evil, to rob and destroy humanity when bound by fallacy. One is hatred of the truth, which is hatred of God; the other is hatred of man, in and through whom God exists. Here is the inevitable reaction of idolatry."

With uplifted look, and brighter voice, she proceeded. "When the ultimate of evil is reached, when divine natural good is about to begin in earth, the humanity that tabernacles the truth manifests as the Messenger, or Herald, to announce the end of a long, black night, the dawn of a new day. At the sound of his trumpet, in the moment of his triumph, the silver cord is loosed and the golden bowl is broken. One clear note announces end and beginning; but O, how diverse it sounds to those who have heeded the injunction to watch, and to those who love darkness because dear to them are the ways of evil! Against the golden gong man is fashioning for this very hour, it strikes as the rattling peal of doom, shattering it to fragments in the moment of its completion. This gong is the golden bowl, or vessel, that the ingenuity of man, directed by the fallen wisdom, fashions to contain all the treasure of earth; and the silver cord is the bond of fiction that binds humanity while being robbed. But in the divine sense, the silver cord and golden bowl have opposite significance."

Eagerly the Girl drank her words, at last with question-parted lips, and now she waited not to know whether the Vala would explain at this time the divine sense, but asked, "Who is this Messenger?—this Herald?"

"He who has the herald's staff—Caduceus—which tells that he is Mercury."

"Mercury!" exclaimed the Girl. "The thief?"

"Ay, the thief!" said the vala, smiling at the surprised inquiry. "Did you not expect this? Surely you have read the promise given by the mouth of the revealing prophet, 'Behold, I come as a thief.' If he comes as a thief, he comes to steal; but to steal for God

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and humanity from those who wrongfully hold. Here is the wonder of antithets: he who comes to put an end to theft is himself a thief; for it takes a thief to catch a thief. Now, Girl, let your heart sing! for this homely proverb expresses a marvel. In righteousness does he appropriate from those who misuse that he may bless even them in re-bestowal for true use. He it is who shall recover all that man has robbed from God. He may enter every door for he possesses the key that opens—and no one may shut; and what he has he may hold against the world, for he possesses the key that shuts—and no one may open. He seals and unseals all mysteries, he

fastens and unfastens all covenants, he binds and frees captives, he opens the two-leaved gates of life. He is that skilful one who schools the world. And O, wonder of wonders! In this day, Girl, manifests in anthropostic existence that mount of skill—or mount of the skull—Calvary—where for a light and a warning and a promise, forever, rise the figures of the two thieves with the Lord between."

She rose to depart. "More than this I may not tell you now. When again I come I shall tell you more of this Mercury—the divine Messenger, whom the Almighty raises up in righteousness."

Patriotism From the Koreshan Standpoint.

BY REV. BERTHA S. BOOMER.

IN THESE DAYS of intense international cogitation concerning the destiny of the present storm center of the world, Cuba, appeals are made in all quarters to that grand passion—patriotism. The inherent significance of the word patriotism, gives us the thought of a father who bequeathed to his heirs a country in which to make his name loved and honored by all his posterity.

The query arises, Who was the father or vitalizing principle of this nation, and whose name has most supremely personified its fatherhood? Secured freedom of individual action in communal and co-operative relationships, to the end of realizing as a nation a divine brotherhood, with the Almighty as the supreme Father, was undoubtedly the animating hope of the most potential, personal factors in the generation of this nation. During our entire history as a nation, this hope has ever been the inspiration of our noblest men, who have deemed it an honor, a coveted privilege, to lay down life, if need be, to maintain the moral integrity of its constitutional force. Our Constitution embodies in itself, in documentary form, the best of the lives and thoughts of our nation's forefathers.

A fraternity without a common father is inconceivable to the rational mind. A father unknown and unknowable, cannot command any grand passion of intelligent devotion. Principles can be justly valued only as they are personified, and reach us as the emanations of a life force. While this nation is practically without the recognition of a common father, or a scientific knowledge of his absolute will, there can be no true, intelligent patriotism. "Peace at any price" men, advocates of war whose desire for it originates in the bitterness of revenge, worshipers of the money power as representative of the central principle of life (commerce), will all esteem themselves true patriots, and force upon public attention their claims as such.

Only that man is a true patriot who knows God as his Father, and the destiny of his nation. To claim to know God as an impersonal principle, is to confess merely a consciousness of ignorance of a vague mystery. To know God as a man, is to know him in the only way he can be known to natural men; that is, to know him in his humanity, personified and revealed in the

active exoteric communication of his will concerning us as individuals and as nations.

The science of God's laws as seen to be in universal operation, is the first requisite of intelligent patriotism; and only the intelligent execution of his will as revealed by science, can make his name loved and honored as holy, and the land of his inheritance a revelation of his handiwork that reveals his power and glory. The United States claims to be the most progressive of all the Christian nations, with the grandest inheritance of resources of power and wealth ever bequeathed to a nation. As a nation avowedly progressing under the banner of the cross, as well as the stars and stripes, with all the energies of youth and the resources of the richest virgin country on the face of the earth, we have a moral responsibility to the confessed King of kings and Lord of lords, exceeding that of all other nations.

The patriotism of our national allegiance belongs primarily to Jehovah, the force of whose spirit should energize our intelligent prayer for a kingdom whose destiny is to become a universal empire of the righteousness of the law of Moses, as fulfilled in the person of our Lord Jesus Christ. Every Christian citizen of the United States should shrink in horror from the "peace at any price" policy of some of our demagogues. War is a holy thing when in divine service, for the altar sanctifies the gift. War for the overthrow of iniquitous systems of government and their unrighteous enactments, serves a divine purpose, and the peace secured by their overthrow is baptized with the blood of heroes who win on the Lord's side. The life energies of the fallen hero maintain in their progeny the exemplification of the righteous principles for which they fought and bled.

The fathers of the Revolution have not yet realized the answer to the prayer they taught this nation to pray. They fought yet again in the bloody battles of the war of the Rebellion, to work out the salvation of an inherent nation destined to rule the world in right-eousness. The war cry that wakes for the righteousness of this inherent kingdom, is heard in our land today, and The Flaming Sword of God's consuming love of

truth turns every way to keep the way of the Tree of Life open for all believers in the fruition of our Lord's life, the divine kingdom in the earth.

Righteousness exalteth a nation;—revolution in her service renovates. This nation must reap the bitterest fruits of iniquity, if, in the name of Jehovah, she fails to assist every spirit of progress appealing to her. It is a spirit of progress we are allowed to witness in such heroic devotion manifest in Cuba struggling to be free from the tyrannies of Spain, hoary with decadence, and gory with the blood of saints and martyrs.

Every true patriot should know that every record of national history testifies to the culminating of the Christian Era of national progress in the occident of the effete nations, and that the occident of the past becomes the orient of a future cycle of national progress for the whole earth. Our tremendous geographical area, rapidly filling up with an aggregation of all known social elements, furnishes a magnificent social chaos, unequaled on the face of the earth for the involution and evolution of a new social order. God in his humanity can alone speak the word to give it form and life.

The disintegration of the old church and state goes on in ever-accelerating ratio. It is for the true patriot to declare the pattern of the Theocratic kingdom, Imperio-Republico-Regal in its form, and to call upon his co-laborers to arm themselves for the greatest moral conquest the world has ever seen. We were told of old to add to our faith, virtue; and to virtue, knowledge. Essential knowledge is absolute knowledge of the form and functions of the universe in its microcosmic and macrocosmic development. The microcosm is the Godman, and the macrocosm the completely evolved environment, of which the God-man is the completely in-

volved infoldment. The possessor of this knowledge is the true pater or father, to whom the eyes of the nations must turn if America is to become the long-sought Canaan, the world's Beulah land. Destiny decrees her the mother country of nations yet unborn, and God's home of the downtrodden, weary, and oppressed.

Cuba is but one aspirant for advancement, to which we must lend a hand for rescue and protection from further outrage. Humanity everywhere longs to behold one righteous government, to see one land illumined from shore to shore with the glory of the science of the cross of Christ. Millions wait almost breathlessly for the sound of the feet of Him who bringeth glad tidings of great joy,—tidings of the restoration of man to the image and likeness of God, that men may know him and the power of his resurrection.

On the 10th of April, Easter anthems will fill the air with the harmonies of the universal human hope that the day is at hand when the aspirations which generated the first glad Easter of the Christian Era will find again their infoldment in a human form, whose presence will comfort as a mother comforteth, and whose surrendered life will bring to the birth the life of God in man.

Fellow countrymen, patriots, let your patriotism be that of the heart of God, which so loves the world that his life is a continual sacrifice of self for the commonwealth, the universal good of every one who names his Name, and for the conversion of his every enemy to friend! For the love of humanity He sent a sword of division and overturning, that he might overturn until he whose right it is should reign over the devastated kingdoms of sinful men, for their restoration to the kingdom of their Hero and Savior. Our King cometh! He shall reign by the power of knowledge and the life of love. In his kingdom every man shall be a true patriot, clad in the whole armor of divine righteousness.

"The Slings and Arrows of Outrageous Fortune."

BY LUCIE PAGE BORDEN.

THE great French impressionist, Alphonse Daudet, so often called the Dickens of France, says that his only recollection of childhood is a recollection of tears. Happiness is so essentially the native element of all young, living creatures, the thought of their pain tugs at the heart strings in a peculiar manner. The lack of perspective incident to this period of existence, intensifies its sorrows. "Those bitter sorrows of childhood!" writes George Eliot, with her usual warm hearted sympathy for all that grieve; "when sorrow is all new and strange, when hope has not yet got wings to fly beyond the days and weeks, and the space from summer to summer, seems measureless."

Daudet has embodied much of the pathetic history of his early struggles in one of his novels, the first to captivate public attention, "Le Petit Chose." Especially interesting is the account of his first journey to Paris, that Paris his genius was destined to conquer. This chapter, partially translated below, is entitled "My India Rubbers:"

Should I live to the age of uncle Baptiste, who must be as old now, as an ancient baobab of central Africa, I shall never forget my first trip to Paris, traveling third class. It was in the early part of February and still very cold. Without, a leaden sky, wind and sleet, bare hills, water covered marshes; within, drunken sailors singing songs, burly peasants dozing, open mouthed; old women, children, nurses, insects, all the usual paraphernalia of a third class coach with its tobacco smoke, brandy, garlic sausages and damp straw.

At the outset, I established myself in a corner near the window, where I could watch the sky; but two leagues away, my place was stolen by an army nurse who wanted to sit opposite his wife and, too shy to complain, I.e Petit Chose (Little What's-his-name) found himself condemned to ride two hundred leagues, wedged in between an ugly, stout man who smelled of flaxseed, and a tall drum major from Champenoise, who snored all the way on his shoulder. The journey lasted two days. I spent them both in the same place, immovable between my tormentors, my head rigid, my teeth set. As I had neither money nor provisions, I ate nothing the whole distance. Two days! it is a long time to go without food, especially with eating going on all around one. Just under my feet was a huge basket, piled to the brim with all kinds of eatables, shared by my neighbor and his wife. The proximity of that basket rendered me intensely miserable, especially the second day. Still, it was not from hunger that I suffered most during that dreadful journey.

I left Sarlande without shoes, wearing on my feet nothing but thin india rubbers. Very necessary, very useful, but in winter traveling third class, merciful Heaven, how cold I was! I could hardly keep back the tears. At night, when everybody was asleep, I held my feet in my hands for hours, trying to warm them. What if my mother had seen me then!

Ah! well, in spite of his hunger and the cruel cold that forced tears from his eyes, Le Petit Chose was very happy, and nothing in the world could have induced him to surrender his seat,—that half seat he occupied between the man from Champenoise and the army nurse. At the end of all his sufferings,

there was Jacques, there was Paris.

The second night, about three o'clock, I awakened with a start. The train had just stopped; the whole car was in a commotion. I heard the army nurse say to his wife: "Here we are!"

"Where?" I inquired.

"Paris, of course."

I rushed to the curtain. No houses, a few street lamps, the barren country. Yonder in the distance a great red glow and a muffled roar like the noise of the sea. An official was passing from seat to seat, with a lantern, shouting: "Paris! Paris! Tickets, please." I withdrew my head involuntarily, with instinctive terror. Ah! fierce, proud city! Le Petit Chose was right to fear you.

Five minutes later, the train pulled into the station and the lad was clasped by the faithful Jacques, already initiated into the adventurous life of the metropolis. The way to Jacques' lodgings, led past the Jardin des Plantes, dim and shadowy in the darkness, whence issued hoarse cries and muffled roars.

"I seemed," writes Daudet, "to have debarked in some dark, monstrous cavern, full of ferocious wild beasts ready to spring upon me. We walked on and on through black, interminable streets, then suddenly Jacques halted in a small square near a church."

"Here we are in St. Germain-des-Pres," said he. "Our room is up there." $^{\prime\prime}$

"What, Jacques! In the belfry?"

"Yes, in the belfry. It is very convenient to tell the time of day."

of day.''

Jacques exaggerated a trifle. He occupied a little garret on the fifth or sixth floor of a neighboring house, and his window looked out upon the clock of St. Germain, just on a level with its face. Upon entering, I gave a cry of joy. "A fire! How good!" and running to the chimney, I presented my feet to the blaze, at the risk of melting my rubbers. Then, for the first time, Jacques observed how strangely I was shod. It made him laugh heartily.

"My dear," said he, "many a famous man has come to Paris in sabots and has lived to boast of it. But you can say, some day, that you arrived in rubbers. It is much more

original.''

The chief interest of the narrative resides in the fact, widely published in connection with the recent death of the novelist, that the poor little lad who arrived that night, cold and hungry, to share his brother's garret in the Latin quarter, lived to be courted and feted, to command success and an ample fortune by his works, and to refuse as an idle adjunct to his literary fame, that honor, coveted by every Frenchman, a seat among the "forty immortals."

The annals of literature are filled with the struggles of genius. Think of Dr. Johnson, the "Great Cham of English Letters," walking the streets of London, night after night, too poor to pay for a supper or a lodging! Think of Hawthorne and his young wife in the old manse,

dining off bread and milk!

"Who never ate his bread with tears," says Goethe, "knows not the heavenly powers." The lives of most great men as well as the history of all great movements, are marked by storm and stress periods by which their inherent vitality is tested. If the living truth is hid within them, it must express itself soon or later in visible results, for all the hosts of hell shall not prevail to crush truth. "The eternal years of God are hers." The "slings and arrows of outrageous fortune" that made Hamlet question weakly, "To be or not to be?" impel the noble mind to nobler daring; they wound but cannot daunt; they sting but to incite.

Sharp Cuts at Existing Evils.

BY W. H. PAVITT.

HE MERRIAM PARK and St. Paul, Minn., banks have been pinched in the recoil of their own trap. It appears that a government clerk by the name of Southall, who, for a number of years, has been in the habit of making out time checks to the employees of the government, for labor in dredging on the Mississippi river and its upper tributaries, resigned his position somesix months ago, and it develops that out of \$400,-000 of time checks issued, about \$100,000 worth are fraudulent, and the banks now want the government to make good the amount. On the surface this looks fair, but when it is known that laborers who are paid in these time checks, and most laborers are now paid in this manner, whether working for dredging, railroad, logging, or other contractors, are compelled to discount them at the banks at anywhere from ten to twenty-five per cent-and even more in doubtful cases-one has little sympathy to waste on the confidence men who get beat at their own game. Instances are known to us of certain firms who had money on deposit in the banks,

paying their men in time checks due in thirty days. Their workmen being pressed for money, were compelled to stand a shave of fifteen cents on the dollar at the very bank where this money was on deposit—the bank and the firm dividing the spoils of the piracy. This is not an isolated instance, for a number of years' experience shows scarcely enough exceptions to prove the rule.

To show how puerile are all the popular reformatory efforts, one has only to dig below the surface, to get at the real power of the people's debasement. Let us look into the domain of commercial activity in social life. It is competitive, and is actuated by the spirit of greed. Those who have made a success of the competitive strife have done it by focalizing or polarizing thought in that domain. From this polate center, which we will call hate, goes out a substance, the product of the thought in that domain, which reaches to the outermost environ and actuates all who are pivoted "in the love of money" to send up their "wages" to the centers radiating the force. This is the "wage system;" it is a sin, and "the

wages of sin is death." Not only does the product of the workers' laborious toil go up to these centers, but something greater—their thought energies—which feed the fires of their own undoing.

It required fifteen gallons of beer, one gallon of distilled spirits, and half a gallon of wine for every man, woman, and child in the nation for the year 1897, to keep up the fires of our present high standard civilization. To this, add the enormous consumption of wealth, and waste of energy in the nauseating, disgusting, and filthy tobacco habit, and one must conclude that civilization needs civilizing.

If the reports of the press are true, the condition of the inmates of the sweaters' dens of our large cities is as pitiable as that of the starving Cubans, but we don't see that many are wasting their energies in "maudlin sentimentalism" over the fact. Hypocrisy has many shades. "Nothing succeeds like success," and if you want to be eminently successful, be a usurer. There are many things which recommend this course to the aspirant, chief among which is the fact that it does not require any brains to practice usury.

The Loud bill in Congress met defeat in the House. If the Senate will defeat the bill and introduce one giving railroads and express companies a legitimate rate for the use of cars—and pass it—there will soon be a surplus in the postal service.

The golden calf has broken loose and sucked dry the cow which produces the milk of human kindness.

There is nothing more radical than truth, or more harsh than justice.

Virtue consists not in knowing, but in knowing and doing.

In the Editorial Perspective.

HE Koreshan Cosmogony is not an hypothesis, it is not a speculation. It fits the facts and explains all phenomena. There are no facts of geography, geology, astronomy, geodetic survey, navigation, nor of any class of scientific research, that conflict with the conclusions of Koreshan Astronomy, for it is founded upon facts, the facts of all these departments of scientific investigation and knowledge. A mind loosing the reins of fancy and discarding reason, can imagine a universe to be just any shape it chooses. One of the worst examples of absolutely unfounded guess is seen in the conclusions presented in the "Caystral Cosmology," which says that the earth is actually in the shape of a woman, head, shoulders, sides, arms, waist, hips and lower limbs! The head is in ice, extending into the north, and the feet through an ice shell in the south, with the sun revolving below the elbows, while the stars are set in a shell of ice which surrounds the tapering, cylindrical, convex form. This entire mess has been derived from a misconception of the Koreshan Cosmogony. There is a relation existing between man and the physical universe; man in his perfected state is the universe involved. A seed is the plant involved; a seed does not have roots-actual roots, extending from it; they are involved. The universe is a cell; man is a modified cell, elongated and adapted to his surroundings. What use is there of a world with legs that do not walk-limbs 8,000 to 10,000 miles in length? Koreshan Anthropology and Cosmogony are scientific. The Caystral geo-anthropomorphism is a humbug!

Geodetic Surveyors have long beeen puzzled regarding the deflections of the magnetic needle. The first "magnetic center" discovered in the world is located near Hudson's Bay; it was considered to be the magnetic pole of the earth, but it now turns out that it is only one of many polations of magnetic currents. Another is located 90° west, in nearly the same latitude. There is a large tract of land in Russia which is subject to extraordinary magnetic variations, and the magnetic point is about 600 miles south of Moscow. There is one primary magnetic center at the North Pole; there are four secondary magnetic poles near the Arctic circle, and a number of tertiary centers on about 45° north latitude; on the equator there are none. It is a well-known fact that magnetism is not electricity; magnetism is a force which is generated through union of electrical energy and

matter—it is the product of electricity through the mediation of matter. Demonstration of the laws through which these magnetic arcs, zones, and poles are formed, is easy in Koreshan Science, in the universal cell, with the sun's electrical forces constantly reaching the earth from the solar nucleus at the center of the cell. It is as easy to demonstrate that such phenomena would be impossible in a solid earth millions of miles from the sun. They obtain in the cell, 8,000 miles in diameter, and are the natural evolution of forces in their transmutation from the solar to the lunar spheres.

An exchange says that agnosticism is the spirit of the age, and that it is impossible to resist it; that it has oozed through the church walls and saturated the pulpits; settled upon literature, taken command of science and philosophy, and rests at last upon the muses. We agree with these statements; the progress of agnosticism during the past century has been marvelous. But we disagree with the exchange, that agnosticism is for the elevation of the race. We go according to the meaning of words. Agnosticism means know-nothing-ism, from the Greek a, not, and gnosis, to know. It is ignorance, mental darkness; and the only elevating tendency it manifests is when it "raises hell" to the altitude of heaven! It is decidedly the spirit of the age. The general and prevailing attitude of everybody about everything is, "I do not know!" These words are heard about religion, science, and economics, the purpose and laws of existence and creation, cosmogony, and the basis of reason, in the pulpit, in the observatory and laboratory, and in the legislative halls everywhere. Yes, agnosticism in its truest termsmental darkness and ignorance-pervades the world's so called systems of religion, thought, and science.

Humane societies instituted for prevention of cruelty to animals, have quite a hold in Spain. It is said that Spain has better laws for the prevention of cruelty than America, and moreover, that Spanish people are the tenderest and most humane of any people in the world! If the records of the Inquisition are to be trusted—records of torture on the rack, over the fires, and between the thumbscrews—we are certainly able to "corroborate" the above statement. Spain as a nation is marvelously humane; and even today is not falling behind its former record, for hundreds of thousands of reconcentrados are starving in Digitized by

Cuba. A man may be kind to a hog, with which he feels some well-defined lines of affiliation, and at the same time lay hands of oppression upon the human race without remorse of conscience.

A number of so called conservative newspapers were mistaken again. At first, they considered it jingoism inflaming the public mind, to reach the conclusion that Spain is responsible for the destruction of the battleship in Havana harbor. Public opinion was fixed long ago—the next day after the explosion. The Flaming Sword's write-up was true—it was an outside explosion, by the hand of Spain. Conservative men are not prophets and conservative newspapers are not progressive. The progressive man today is the revolutionist, bold and fearless in denunciation of wrong. The world is his enemy; he is the world's friend. He is both revolutionist and conservatist—the Founder of Koreshan Science.

A good many people do not believe in the personal devil, on the ground that they have never seen him, nor felt, nor possess any knowledge concerning him. The latter is true enough, for the supreme knowledge of the universe is to know one's self. It is too bad that some people never use mirrors when they take a little time for reflection; for with a few factors of thought applied, we do not see how any one can escape the conclusion of the existence of the personal devil.

Arguments put forth by the agnostics to disprove the idea that God exists, are about as ludicrous as the arguments of the church to prove that he does exist! Neither party knows what it is talking about, for the church teaches that God is unknowable and incomprehensible, while the agnostic measures his ism to suit his mental calibre—his know-nothing-ism. The fool is always eager to teach what he does not know!

Labor unions are deploring the fact that genius is throwing hundreds of thousands out of employment by the invention of labor-saving machinery. They would prefer toil and drudgery by the sixteenth century methods to the use of machinery, because they have not ambition enough to get out of the competitive business into co-operation, for then labor organizations would have no excuse for existence!

War is significant. Many people abhor war; some of them we know have an abhorrence for truth, righteousness, and other necessary things. When war is at the keystone of the world's interest in the external, it indicates that forces and powers of mentality in the hells are seeking to war with the nucleus of the new era.

The condition of the reconcentrados in Cuba, reminds us of the condition of the prisoners of war, both North and South, during the rebellion of the southern states. To starve prisoners now is a crime; it was for the South in '61-'64, but for the Union it was all right!

Politicians are not to be compared with vultures, and the reform press should cease making the silly charge that politicians are vultures. They are not even so *good* as that; vultures perform a useful function in the destruction of corruption, while the politicians create it!

Scores of people have shown their ignorance by ridiculing Koreshan conclusions; but no one has had either the sense, ability, or desire to tackle a single premise, principle, or postulate of the System!

It is said that "facts are stubborn things;" but our observations lead us to conclude that facts are not half so stubborn as the man who does not want facts!

Conservatism today is simply cautious jealousy guarding the interests of old and corrupt institutions.

There is a good deal of confusion in reform papers, about the fusion of political and reform parties.

Of course Spain is humane; all the nations are humane—they have the humanity of evil.

It will do the reformers no good to despise the millionaire because they are not in his place!

Most of the managers of business in the competitive world are man-agers.

There is very little art displayed in modern artillery.

American charity is nothing but centi-ment!

Interrogation Points and Other Punctuations.

Comets and Meteors in Concave Earth.

(1) What have you to say about the phenomena of comets, meteors, shooting stars, etc.? Astronomers claim to know that comets move in huge parabolic orbits and with great velocity, some of them leaving trails of luminous matter millions of miles long. Astronomers also predict when some comets will return, and claim that they can see a comet at a great distance, and tell how fast it is traveling, how soon it will be visible to the naked eye, and how long it will continue so.— H. J. J., Hull, Ia.—

Comets and meteors are all on the inside of the earth, 8,000 miles in diameter. Comets are lenticular reflections and refractions of solar energies through rings and lenses of crystallic energies which revolve in the atmospheres above. There are definite comet cycles, cycles in which comets of a given quality, shape, or size are pro-

duced at regular intervals; astronomers have noted a few of these definite periods, and that's all they know about comets. A comet never returns. Each comet is a new production, has a brief existence in visibility, and then plunges into the sun. Astronomers know when a few comets will be visible, by reference to tables of comet cycles; anybody could do that if they had the tables. Astronomers' claims concerning the size and distance of comets, are a lot of bosh and nonsense; they are just as badly off about comets as they are about the form of the earth, the size and distance of the sun, planets, stars, etc. Meteors are materializations of ferruginous and mineral energies which descend from the sun. They materialize and fall just as hail forms and congeals.

The Concave Arc in the Bible.

- (1) Sometime ago I wrote requesting an explanation of the parable of the Rich Man and Lazarus, but have not as yet received the explanation. (2) In The Sword recently, you referred to Isa. xi:22, with reference to the concave earth, but you surely have made a mistake, as there are only 16 verses in that chapter. Prov. viii:27. "Set a compass upon the face of the depth," does not seem to give any definite proof that the earth is concave, and I would like to know why you gave the above references as proof.—E. C. D., Terre Hill, Pa.
- (l) Explanation of the parable of the Rich Man and Lazarus was published in The Flaming Sword for August, 1896. If you have a copy, please refer to it; if not, write us and we will loan you a copy, or write you the explanation, for that issue is out of print, and we cannot supply more. (2) Isa x1:22 (not xi; 22) was re-

ferred to in The Sword. It refers to the "circle of the earth." We do not refer to these texts as proofs, but as corroborative of the facts we have obtained by scientific methods. See October, 1896, SWORD, "Koreshan Astronomy and the Bible," for an analysis of the Hebrew words from which circle, compass, etc., have been translated. The point we make is, that the words mean arc, environ, enclosure, boundary, and consequently concavity or hollow of the earth. (See Isa. xl:12.) The meaning of the words is not apparent in the popular translation, but can be seen by any one who will refer to a Hebrew lexicon. The Hebrew is very exact, and it is very definite from the original that the writers referred to the true cellular form of the earth.

"The Prince of This World."

F. P. H., Scholten, Mo.-We make no mistake in THE SWORD about the "Prince of this World,""the Prince of the power of the air working in the children of disobedence," being the Comforter, the divine energies imparted to the early church by Jesus as the result of the translation of his personality. The seed energy of life was sown nineteen hundred years ago. Its course was death, and through death in order that actual, practical, and scientific resurrection might result at the end of the age. Life must be transformed to death, light to darkness, and immortality to mortality from one, the Head, to and in the many, in order that the many be vitalized to the plane of transformation of death to life, of darkness to light, from mortality to immortality. When the Holy Spirit, the divine energy, entered into the corrupt soil of the early church, it entered the hearts of the children of disobedience, and began its process of death. Then a different kind of a spirit operated in them from that which operated prior to Jesus. The cause of light and darkness, good and evil, is the Almighty (Isa. xlv:7). The progress of life from itself in its seed-form, to its reproduction, is through corruption. There must be decay and a falling away in the life of the Almighty, just as there is in a seed when it is planted. The results of the sowing of the life of Jesus are in accordance with the workings of iniquity. 2 Thess. ii.

N. C. M., Kingston, Tex.—We have your favor with \$1.00, with new subscriber. Many thanks. We will send you a number of copies of the New Geodesy. It is not yet ready, but will be within a few weeks. Glad to know of your efforts to increase the circulation of The Flaming Sword. Go on with the work of spreading the truth. We are preparing new cir-

culars and matter for general and widespread distribution, which will appear about the time of the New Geodesy. We desire to push our work then as never before.

Prof. Geo. W. W., Denver, Colo.—Thanks for your favor. We mail you a number of copies of The Flaming Sword to supply inquirers. The Flaming Sword is devoted to religion, science, and economics, dealing with subjects usually discussed in metaphysical journals, as well. Received your pamphlet, "Practical Guide to Occultism," which we will review in a future issue of The Sword.

H. de J., North Shields, Eng.—Your cards have been received; as we have advertised, the new Geodesy is not yet ready, but it will be soon. The drawings for the cuts to illustrate it are now completed, and will go at once to the etchers and electrotypers. We do not handle the papers we advertise. For the pamphlets you mention and the copy of the *Free Man*, write to the publisher at Bangor, Maine.

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\$1,000, Period and Comma.

Mr. Blodgett Vet Confused Over the Function of Punctuation Marks in Figures.

EDITOR OF THE FLAMING SWORD:-Yes. Mr. Blodgett thinks he can see the point, and he has been complimented more times than one in being able to see points that other intelligent people failed to see. I noticed the point in your figures was placed next to the figure 1, with three ciphers following. I notice also, that when you are telling the subscription price of your paper, you put the point in the same place, next to the figure one, with two ciphers Now your readers will see that following. if the point next to the figure 1 in your offer as pay for some one to refute your means one thousand dollars, the point next to the figure 1 and the two ciphers after it, makes it mean that the price of your paper is one hundred dollars per annum. But we will pass that over, as long as you now state it in words, and we will presume that you did not mean any catch there. But here is another point that you are called upon to meet. Your unprejudiced readers will perceive that the evidence is against the idea that your offer was made in good faith, unless you show your willingness to leave the decision of the matter to parties who are neither prejudiced for nor against your concave theory. You leave the inference that you intend to be the sole arbiter in the matter, and all know it would be very humiliating for one in your position, who has insisted for so long a time that he knows that he is right, to own that he is wrong, to say nothing of the dislike he would feel to surrender so much money. Now remember, I have not asked you to let any one on the committee whose opinion is already against your theory. All I ask is a fair board, neither prejudiced for nor against you, that will decide according to the evidence presented. Are you ready? SAMUEL BLODGETT, Graiton, N. Dak.

We think Mr. Blodgett would better study punctuation a little before he under-

takes the work of puncturing the solid wall of Koreshan facts! Does he not know the difference between a period and a comma? \$1,000—why, man alive, look at that! The comma separates the thousand from the hundred's place. \$1.00what's that? That's a dollar mark, then 1, a unit, followed by a period, a decimal point, separating dollars from cents! We are very much afraid that other pointspoints in the Koreshan System, would prove just as confusing to Mr. Blodgett as these simple common-sense points, used by everybody in whole nations! We can teach him points, and would like to, but we do not like to begin at the very rudiments or abc's of mathematics, which we learned away back in earlier days, to prepare Mr. B. to overthrow us. Ready? See last week's FLAMING SWORD. When the offer is accepted, to overthrow the Koreshan Cosmogony by the extension of a straight line over the earth's surface, we will, out of magnanimity, increase the sum from \$1,000 to \$10,000—(four ciphers there!-and the comma slipped down between the first two!) but we want somebody to take hold of it who will not make simple blunders for the daily press to laugh at, to say nothing of all the critical readers of THE FLAMING SWORD who are enjoying the funny part of it now. Either that person will have to be Mr. Blodgett devoid of his blunders, or some other person than Mr. B. Concerning other things, we can only repeat what we have already said. There is not a reader of THE FLAM-ING SWORD that would be willing to submit the matter as a final test, to any other process than that of a straight line. The line itself would decide it; the committee would be a secondary consideration. We want a man that is able to look at facts and comprehend them; we do not like a man who will quibble over points, especially if he does not understand the points!

Chat With Readers.

The Sixteenth Page is completed! The transformation will soon take place on the last page of THE FLAMING SWORD; it is more than we promised it would be, and it will please you. It will serve many purposes: As a study tablet, as a work of art, as an advertiser of THE FLAMING SWORD, to attract attention to our work. We will use it for all it is worth, and in connection with it and the New Geodesy, we are preparing circulars and matter for general and widespread distribution—we are devising a system of advertising in which every subscriber can be serviceable. We have names of scores who have written us that they desire to help us; we have not forgotten you we are simply reserving your name until we can arrange the proper ammunition for a general campaign.

Within a few weeks the New Geodesy will be published. The drawings are all completed, and other work is being done. We are getting it ready; the size of the work, its illustrations, and other added features, will more than make up for the delay in its publication since first announcement. Have you ordered a copy? If so, order more-you will need them.

Do not miss the next issue of THE FLAM-ING SWORD; we think the Sixteenth Page will adorn it-besides, it will contain valuable matter for its inside pages.

When writing us, enclose stamp for reply. We place this number of THE SWORD in your hands, and leave it with you;. it is full of valuable matter, and we could write columns commenting on its character and

The World's News.

Wednesday, March 23.-McKinley delaying action regarding Cuba against will of Congress; has too many advisors.—Ship Helen Almy sunk near San Francisco; crew and passengers lost .-- Nation awaiting report of Naval Board.—Blizzards in western states.—Cubans hopeful of action by America in their behalf .- Another big fire in Chicago.—Adam Adamcek, Chicago, aged 115, dies.—Evangelist Moody in Chicago again.—Continued floods in middle states; damage, \$10,000,000.—Gompers working in Chicago.—Everybody connected with the Maine withdraws from Havana; expect war.—S. Makaroff, rearadmiral of Russian army, visits America.

Thursday.—Congress demands action in behalf of Cuba; will not delay longer; nation facing a crisis.-Exceptional activity in war and navy departments.—Senator Gallinger, recently in Cuba, makes a speech in Congress describing condition of Cubans; story of starvation .- Miss Barton leaves Cuba for New York .ships Kentucky and Kearsarge launched. -Trainfalls through a bridge at Columbus, Ind.—Salisbury has the English fad, the "brain fag."—Lower house of Austrian Diet protests against acquittal of Sheriff Martin, alleged Hazelton murderer .-Thurston makes a Cuban speech in Senate. -Spanish torpedo squadron leaves Canary Islands for Porto Rico.

Friday.-Bankers start a movement to prevent war with Spain; demand sacrifice to money power.-Breach between Builders' association and carpenters in Chicago; strike threatened .- Prof. E. Brant Fros of Dartmouth College, to be appointed head astronomer at Yerkes' observatory.— War excitement at Key West.—Spurious time-checks cause bank failure at St. Paul, Minn.—Admiral Sicard retires from U.S. Navy; succeeded by Capt. Sampson.

Saturday.—Russia sends 50,000 soldiers to Eastern Asia; China yields to Russian demands; Japan defiant.—Comet visible in constellation Pegasus.-Cuban victories in Santiago de Cuba.—Americans leaving -"Strained relations" beyond hope of compromise.—Czar Reed cannot hold Congress in line with policy of administration to delay Cuban action .- Gen. Booth visits Chicago.

Sunday.—Austria and France seek to assist Spain.-Insurgents in Venezuela defeated in engagement in Lara.—\$3,000,-000 frost in California.—Spanish stocks fall, and limit of credit is almost reached; Madrid in an uproar.—Spain notifies U.S. that she will ignore Maine report.—White squadron being painted light green,— France in trouble with England over Niger territory.—Bubonic plague in Egypt and Arabia.—Klondike miners defy U. S. officials; propose to rule camp themselves.

Monday.—Congress agrees to wait a few days for development of McKinley's Cuban plan.-Revenue cutter Calumet at Chicago, receives orders to go to the Atlantic.—Election in Spain gives Sagasta enormous majority from the Cortes.—Delia Parnell, mother of Chas. Stewart Parnell, Irish home-rule leader, burned to death in Ireland —Maine report sent to Congress by McKinley; Maine blown up by mine; national impressions found to be true.—McKinley asks for appropriation of \$500,000 for starving Cubans.

Tuesday .- Both houses of Congress approve finding of Naval board.—Radical resolutions, declaring war, introduced in Congress; public and Congressional sentiment is for declaration of Cuban Independence and war.—Ultimatum sent to Spain, demanding withdrawal of Spanish troops from Cuba at once.—Six train-loads of Dunkards, bound for North Dakota, pass through Chicago.—No hope for recovery of Gladstone.

* * * In Reform Journals.

When Doctors Disagree.

He looked at my tongue and he shook his head-

This was Doctor Smart.

He thumped on my chest, and then he said: "Ah, there it is-your heart!

You mustn't run, you mustn't hurry, You mustn't work, you mustn't worry; Just sit down and take it cool.

You may live for years—I cannot say— But in the meantime make it a rule To take this medicine twice a day.

He looked at my tongue and he shook his head-

This was Doctor Wise.

"Your liver's a total wreck," he said. "You must take more exercise.

You mustn't eat sweets.

You mustn't eat meats,

You must walk and leap, you must also run, You mustn't sit down in the dull old way-Get out with the boys and have some fun, And take three doses of this a day.

He looked at my tongue and he shook his head-

This was Doctor Bright.

"I'm afraid your lungs are gone," he said, "And your kidney isn't right."

A change of scene is what you need. Your case is desperate, indeed, And bread is a thing you mustn't eat— Too much starch; but, by the way,

You must henceforth live on only ment And take six doses of this a day.

Perhaps they were right and perhaps they knew-

It isn't for me to say-Mayhap I erred when I madly threw

Their bitter stuff away;
But I'm living yet, and I'm on my feet,
And grass isn't all that I dare to eat, And I walk and I run, and I worry, too;

But to save my life I cannot see What some of the able doctors would do If there were no fools like you and me. -S. E. Kiser in Cleveland Leader.

The seller of nearly every commodity has the right to sell or not. But the labor market differs from all others. The laborer brings his very life to market. He cannot wait for a rise. He must sell his service or die. Hunger is not a postponable want .- The Worker.

There are Others!

Do Recent Discoveries Show that the Earth is Pear-shaped, as Pictured in some Newspapers? One of the pictures, so far as now recalled, made the earth very pearshaped.—the northern arctic region nearly flat and the southern, bulging at least a quarter length of the earth's equatorial diameter. It professed to represent the shape as inferred from some data about the depth of the Arctic ocean, and from a so far purely imaginary bulge of the antarctic region, as an offset, equal to the northern

depression.
We cannot well suppose that the Arctic ocean is deeper than the great oceans. Supposing it to be even five miles deep, this would be but one sixteen hundredth of the earth's diameter. On a globe ten feet in diameter, this would be nearly onethirteenth of an inch,-not even noticeable to the eye, whether as a depression or a In a picture with the earth's equatorial diameter about four inches, like the one referred to, the axial diameter, of course, would not show any difference. is one of the many follies of newspaper sensationalism, humbugging the public in the name of science.-Popular Science News.

Condensed Wisdom.

But we must some day at last, and forever, cross the line between nonsense and common sense. And on that day we shall pass from class paternalism, originally derived from the fetish fiction in times of universal ignorance, to human brotherhood, in accordance with the nature of things and our growing knowledge of it; from political government to industrial administration; from competitive industrialism to individuality in co-operation; from war and despotism in any form to peace and liberty.—Carlyle:

Diseases affecting the national life can no more be cured by half-way measures than can diseases which prevent bodily health and physical perfection; it should be borne in mind that a cancer on the body politic as on the physical body, can only be cured by cutting it out root and branch. To attempt to sever the chains and relieve mankind of the yoke of slavery by political palliatives, is just as silly as an attempt to cure a case of small-pox by cutting the patient's hair or trimming his whiskers .-Social Democrat, Chicago.

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XII 21

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 21.

CHICAGO, ILL., APRIL 8, 1898. A. K. 59.

Whole No. 280

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

Hastening to the Inevitable Vortex.

WHETHER it be peace or war, the fact is apparent that the war scare has given an impulse through which a long stride is made by the United States toward the general preparation for the final great culminating struggle. The world's catastrophe, like any other maelstrom, approaches its vortex in an accelerating ratio. We are hastily reaching the great crisis. The love of money, which is the root of all evil, and therefore the great serpent upon which the initiative curse was pronounced, is about to have its idol broken. The gold god is the god of human greed, and the source and regulator of all the legislation enacted throughout the world.

Whether we have peace or war, depends upon the attitude of the money-changer and the influence of either upon the stock brokers' market. It is a fight between the bulls and bears in the stock exchanges of theworld. It is not a question of the blowing up of one or two ships of war by a treacherous national fiend, nor of the starving to death of a few hundred thousand reconcentrados. How will it affect the ruling money pirates of the world? This is the practical question, and it reduces itself to a conflict between two classes of financial thieves, the one clamoring for peace, the other for war.

The Congress of the United States is between three fires. The people of the United States have somehow gotten the craze that we ought to whip Spain. They first were in deep sympathy for a people struggling for liberty from a brutal tyranny exercised for the aggrandizement of a foreign usurper. Then they were enraged over a pronounced declaration of war,—the explosion of a mine under the warship Maine,—for which we should

have immediately captured Havana, and which either England or Germany would have done without having first given notice to the Spanish government. The people demand that Congress and the administration do something. This is one of the fires troubling the Congress of the United States.

The administration is practically in the hands of the money power, and the money power is Lombard street. This is the fire that poor McKinley trembles most under. He knows that his way to the White House was purchased with the money of the money broker, and that this power has overcome the public sentiment and the public interest, at least in one great issue. Then, too, Congress is under the fire of politics; for howsoever great the effort to disguise the fact that the policy of the administration is being shaped independently of politics, the question is deep in the heart, How shall we steer the political ship so as not to shipwreck the g. o. p.? Poor Mr. McKinley! He is under a great strain. He thinks of his pledge to the people who voted for him, then of the money power which manipulated that vote, then of the struggle in the Congress of the United States for political supremacy, and between them all the aspect is a dubious one, and he is tired, -so they tell us.

Cuba has a right to her liberty. Cuba knows, America knows, and the world knows, that Spanish treachery and insincerity are so thoroughly inbred that there is but one just course, and that is to wipe her off the face of the earth. There is coming the death struggle of the Latin race. Its entire history has been marked by rapine and blood. Its doom is sealed, and it is in the

3

purpose of Divinity to obliterate her from among the nations of the earth. It may not come this year, but the time of the end is about full; the cup of human iniq-

uity is running over, and we aver, by divine authority, that the end is at hand, and that the money power is about to receive its death warrant.

Senator Mason on the Cuban Question.

SENATOR MASON has given, in the following, the best summary of the situation and the relations of the United States with Spain, that has yet been made public. It is concise, direct, honest, and full of loyal Americanism.

The Senator Replies Categorically to Chicago Interviews.

WASHINGTON, D. C., April 2.—[Elitor of The Tribune.]—I beg the privilege of answering the interviews in yesterday's

p uper, which just came.

Mr. Elson Keith says: "I think Senator Mason makes a great mistake in saying that Spain blew up the Maine." My answer is that under the order of General Weyler, which has not yet been published, but which is known to every Senator, every ounce of all explosives was absolutely and entirely under the control of the Spanish government, and I say what is approved by every student of int-rnational law, that the discharge of a mine is the same as the discharge of a cannon, and after reading Mr. Keith's interview I hope he will excuse me if he and Mr.

Wharton disagree.

I have also read the interview of Mr. Sprague, where he says: "Spain would not have dared to blow up the Maine." Mr. Sprague is right, but if he had read the diplomatic correspondence from Washington down to and including Cleveland, he would have known that Spain always does its principal work in the night and disavows it in the morning. Mr. Sprague says: "If Spain blew up the Maine I believe she would make reparation that would be satisfactory to this country." I know Mr. Sprague. I cannot think he made this statement. The only reparation that Spain can make will be dishonor to her own flag. He says further that "the board of inquiry was unable to fix responsibility." He is entirely mistaken. The board declines to fix responsibility on "person or persons," but I know that the board fixes it upon Spain.

I have also read the interview of Mr. Cudahy, in which he says: "The policy of the government should be unde by the Chief Executive." I regard Mr. Cudahy as one of our best citizens. In the press of business he has not had time to read our Constitution, which says that Congress alone can declare war. I should be very glad to shirk responsibility and leave it to the President, if the Constitution had put the responsibility upon

the President and not upon Congress.

I have also read the opinion of Mr. Selfridge, of the firm of Marshall Field & Co., whom I am pleased to call my friend, and who, in a moment of excitement says: "Senator Mason falls short of representing the people of the State." He also says: "That there was not the slightest proof that Spain had blown up the Maine." My answer to Mr. Selfridge is, that in his busy moments to look after the interests of his firm, he had not read the evidence in the case nor the rule of international law laid down by Wharton.

I have read also the interview of Mr. Felix of Felix & Marston, and agree with him except that he is entirely mistaken when he says that 'other nations have the same ground for intervention,' Mr. Felix does not stop to consider the Monroe

doctrine.

I have also read the very fair statement of Mr. Ebling of Gage Bros. & Co. He also seems to forget that the Constitution fixes the responsibility on Congress and not on the President, and when he suggests that we should give ten days or two weeks, he seems to have forgotten that we have given them nearly three years.

I have also read the interview of Mr. Parrottet, who says: "We do not want to see a fight if it can be helped." I quite agree with him, but I don't see how that can be helped after Spain has lowered our flag, sunk our ship, and murdered 260

. American citizens.

I have also read the interview of Mr. Selz of Selz, Schwab & Co. He says: 'Spain has owned that island for centuries, and has as much right to it as this country has to the State of Maine.' Spain has no right to govern that island without that island's consent. This was the proposition of Lincoln, and it was sustained in the arbitrament of war.

I have also read the interview of Mr. Albert W. Kohn of Kohn Bros., who says: "As for Senator Mason, I think he is playing to the grand stand." I desire to say, that as a rule the people are in the grand stand, and Lincoln said, "Keep close to the people," which means keep close to the grand stand. If the bucketshops imagine for a minute that I am looking for re election, I call attention to the fact that my time does not expire until 1903; therefore, it will be useless and worse than childish

to talk about playing to the grand stand.

My answer is the same answer I gave yesterday. I have studied international law for twenty five years, and I am familiar with Spanish diplomacy for more than 100 years, as it is laid down in the books. I know that the government of Spain has murdered 266 American citizens, and leaving out the 250,000 women and children they have murdered in Cuba, I am for a declaration of war. I do not expect the approval of those gentlemen who fear that the defense of our nation's honor may interfere with one of their dollars, and if the hour of justification does not come in my time, my children or my children's children may learn of it.—William E. Mason.

From the moment of the first report that the Main e with its nearly three hundred noble Americans was destroved, we knew where the responsibility rested. We knew as well, that the course of events leading to the settlement of this issue would be conducted on the lines of the commercial interests of Lombard street, manipulated from Wallstreet. While Senator Mason's attitude is the correct one, and though having the sympathy of the masses of the people, the power behind the throne will still endeavor to shape the policy of the country. The dear little children of the administration cannot endure the cords of the party lash, for any great length of time, and they will be whipped into line under the instigation of Mark Hanna, who has said "there will be no war; ' and Mark will not allow himself to play the role of the false prophet if he can help it. His reputation and commercial interests are both at stake. Mr. McKinley owes too much to Mark Hanna to stake any chances on his friend's antagonism and the antagon'sm of Wall street, which made this administration and proposes to manipulate it. The following is a plank of the platform upon which President McKinley entered upon his present incumbency:

From the hour of achieving their own independence, the people of the United States have regarded with sympathy the struggles of other American people to free themselves from European domination. We watch with deep and abiding interest the heroic battle of Cuban patriots against cruelty and oppression, and our best hopes go out for the full success of their determined contest for liberty. The government of Spain having lost control of Cuba, and being unable to protect the property or lives of resident American citizens, or to comply with its treaty obligations, we believe that the government of the United States should actively use its influence and good offices to restore peace and give independence to the island.

We all know that party platforms are mere sops to the people; that they are used to hoodwink voters, and made expressly to be broken. This plank was instituted as an express disapproval of the Cleveland policy. -a policy which, so for as it relates to the Cuban question, has been continued over into this administration. When Wall street advocates peace, it does so upon a purely speculative basis, and with the ulterior purpose of sucking the blood of the millions of people who are being reduced to pauperism and as bad a system of starvation as that instituted by the Spanish government, to which the poor Cubans are subject. The world needs peace, but it never will come while armies and navies are made to menace each other from mercenary and pusillanimous motives. We are for peace, but we know it will come through blood, and that the very measures instituted by the great nations of the world upon the predication of self-defense, will constitute the aggressive and desolating measures in which the age will culminate. When the angels said, "Peace on earth, good will to men," they did not assume that great armies and navies were the means to be employed to perpetuate peace.

We have before us a circular issued from the office of Carley, Stokes & Co., of the New York Stock Exchange, 20 Broad street, New York, to their customers:

It is not the purpose of this publication to attempt the disclosure of temporary market movements, except in a limited degree. It is our effort to enable our correspondents to discern the important influences which create the radical changes in markets, and to note the earliest indications possible of coming developments. Except in editorial comment, there is no attempt at originality. On the contrary, our plan is to bring together in compact form, all important facts and controlling opinions which underlie and ultimately control the great movements in finance. Our correspondents will find it advantageous to preserve these circulars and review them from time to time.

Following this announcement is Mr. Carley's statement, dated March 21, in which he says:

I venture the following prediction: The New Parliament in will favor Sagasta. This will put Sagasta and the Spain will favor Sagasta. Cortes in control of the Spanish situation. I also predict that the United States Congress will take some aggressive action, probably recognizing the independence of Cuba, and the whole matter will then be eliminated from Congressional debate. Speaker Reed will keep other movements out of Congress. After recognizing the independence of Cuba, the United States will say to Spain, virtually, what are you going to do about it? It will then be left to Spain to initiate a war if she cares to. I also predict that the result of it will be that Sagasta and President McKinley will enter into negotiations which will ultimately end in peace. Meanwhile the Cuban insurgents, strengthened by supplies and probably by men from the United States, will attempt during the summer to drive out the Spaniards, and may probably succeed. Possibly Sagasta will accept, after these developments, Cuban bonds. There will be no war. If the skies clear in the way I now believe, the market will be a certain purchase during this week.

The world may rest assured that all the fuss about war and millions for defense, is upon the basis of a secret understanding between the administration and the gold gamblers, and that the mobilization of our navy is

* *

The dark or medieval ages were the result of the natural declension of the church in its passage through the processes of regeneration.

manipulated by these same gamblers, as a blind, but that in reality it is one more step toward the bondage of the masses.

The Wall street speculators desire to manipulate more government bonds, but as the masses are, on general principles, averse to their issue, some special excitement, such as the blowing up of the Maine, must be taken advantage of to extort from the people what they would, under ordinary circumstances, most emphatically denounce. The people are the same blind, patient asses that they have been for the last thirty years, and this condition will continue until the ass will no longer carry the great burden imposed by the gold power. Then will come the crisis.

We quote further from Mr. Carley, the mouthpiece of Wall street, under date of March 28. *Please note these dates*. He says:

When we cross the ocean and come among our own furious people, we find the situation perplexing. The Republican party had resolutions in its platform that Cuba should be free, and the Democratic party has put it into a thousand vociferous Both parties therefore are striving to keep ahead of each other in support of Cuban intervention. This renders the situation very difficult for President McKinley. The members of Congress are so anxious to please their constituents and go home in a halo of war glory, that they are prepared to act without prudence and much less without statesmanship. However, the strong and far-seeing members of the Senate and House, including both parties, are many of them desirous of avoiding war, if possible. President McKinley is proving to be one of the greatest statesmen of history. From all the information we can get, and from careful and continuous study of the situation at Washington, we have come to the conclusion that Congress will act with remarkable unanimity about something or other, but we do not believe that "something" will be such that Sagasta will be compelled to call it war. After Congress has flashed its gunpowder, the whole subject will drift into the hands of President McKinley. Then we will see President McKinley and Sagasta working together for peace. trouble lies in Congress in the immediate future. McKinley with the aid of Speaker Reed and other lieutenants can guide Congress through the next few days without doing something which virtually amounts to a declaration of war, we believe the enactments of Congress, whatever they are, will such as to virtually eliminate Congress from Spanish entanglements. The moment that Congress gets cut loose from this question, we may rely upon President McKinley with confidence.

Take note of the statement that "President McKinley [in the estimation of the Wall street gamblers] is proving to be one of the greatest statesmen in history," which means that he is even a better tool for Wall and Lombard streets than Grover himself, and especially if Wall street can "virtually eliminate Congress from Spanish entanglements. The moment that Congress gets cut loose from this question, we may rely [says Wall street, through Carley] upon President McKinley with confidence." It resolves itself, then, to this issue: Will Congress be forced by the people to liberate Cuba despite Wall street, or will Wall street whip Congress into line, under Hanna, making McKinley the tool and king's fool of the Rothschilds?

* *

So called money is not a convenience of commercial exchange, but an encumbrance, rather, to mercantile transactions.

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All in the Interests of Peace!

THE greed of nations in the very violation of the principles of the Lord's righteousness, hastens the world to the final precipitation and its culminating catastrophe. The fear of all nations has come. The British lion trembles for its coming inevitable conflict with the Northern bear. The nations are augmenting the power of their armies and navies. Is it because the spirit of Christ and peace possesses them?

England has become the great commercial cormorant of the world. From the fact that she is the moneylending power, her commercial interests impel the maintenance of a vast navy, and because of her commercial greatness she is able to maintain it. The weakness of the United States resides in the fact that she is the money borrower, and it is for the interests of Wall street that she remain such. The people of the United States are gradually being educated to a knowledge of the fact, that it is not profitable to borrow money during a time of peace, when there is no emergency, while during a time of war the nation can create it, and through actual experience prove the potency of its fiat.

It is for the intellectual growth of the common people at the expense of the religious and ethical, that we are to look for that final crisis in which the nineteenth century cracks its doom. This century will end through war. Its culmination in peace will be when there has been the final great struggle of the age, into which merge all the cumulative engenderings of the dispensation. The Jewish age ended with the destruction of Jerusalem

and the scattering of the Jewish church and people. This dispensation is no exception to this general and perpetual rule. Every prophet in every age has been a calamity howler, in the estimation of such as are given over to the greed and fictitious pleasures which sordid accumulations provide.

The age is hastening to its culmination, and it will end in a destruction commensurate with its prostitution of the principles of righteousness in which it was inaugurated. We raise the warning voice only for such as God will call to avoid the catastrophe by coming out of the great Babylon, forsaking her sins and escaping the plagues to come. The Christian age and church came into being upon the basis of the principles of communism; its destruction will come through the violation of communism and the substitution of competism. The cup of commercial iniquity is full, and the government of the United States is in no wise backward in commercial prostitution. The commercial power manipulating the halls of legislation has dared to defy the people, and until now has done so with impunity; but the time seems to have arrived when Congress fears longer to follow the leadership of Lombard street in defiance of the public demand. Right or wrong, the people begin to understand the duplicity and treachery of Spain, and this knowledge may be the means of precipitating the great conflict which, though beginning apparently in the interests of a downtrodden people, will end in the great conflict of Gog and Magog, in which prophecy has determined the age shall culminate.

On the Point of the Sword.

The Danger of Denouncing the Devil.

FRANCE is the holder of Spanish bonds;—to demolish Spain will damage France. France is in sympathy with Russia;—to demolish Spain will financially cripple France,—hence English love for America. What hurts France hurts Russia; what hurts Spain hurts France,—therefore England's friendship for, and France's animosity toward the United States. War between the United States and Spain will not be likely to end with these two nations. The world's crisis involves more than this—The old earth (the governments of the world) is about to be demolished.

Never in the history of the world has a prophet been respected in his day, who proclaimed destruction, or who dared to declare the truth in opposition to the deceptive announcements of the optimists of any age. It is not popular, nor has it ever been, to proclaim the truth. The prophets who have dared to be so foolhardy have been destroyed. The Lord himself, with all his rights of supreme inheritance and authority, was compelled to succumb to the popular clamor. The virtue of divine prerogative was no exemption from the venom of the popular prostitutions of his day. One of the most flagrant objective points of his condemnation

was the stock gamblers of his time, and as he then with a whip of small cords drove out the money-changers, so now in the fulness of the times and conditions of iniquity, will he scourge the temple of his body (the humanity) of this terrible curse. The nations of the world are not building navies and recruiting armies for the sake of peace. In these exhibitions of power may be seen the purposes of the divine vengeance. These are merely words of warning, but who will hear?

The observations and experiences of the last few years have shown to the critical observer, that it lies within the discretion of the stock gambler to so manipulate events as to provide for what may be denominated good or bad times. Of course, we all know that good times imply good times for the gambler in the world's markets. If Lombard and Wall streets unite in making hard times for political purposes, then we necessarily have hard times. If they unite in saying good times, then we have good times. Good or bad times never affect the wage slave; it is always the same with him. He is always under the iron heel of competism and oppression, and will remain so until the end brings the destruction of the competitive system and wage slavery, and substitutes divine communism, which will inevitably accrue as the result of human progress regenerating from the implantation of the germ of righteousness when this age began. Digitized by GOGIC

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CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Mercury, the Divine Messenger.

The Girl and the Vala (No. 7).

BY REV. E. M. CASTLE.

THE Girl went eagerly to the trysting place beside the stream, and as she moved along the familiar path to the sweet familiar spot, each tree and branch and twig, each stone and flower, with silent voice called up the memory of words of wisdom there spoken, of images of truth there seen. The Vala awaited her beneath the Cedar, with outstretched hands and welcoming voice; but as the Girl seated herself at the feet of Wisdom, impetuously she began to speak.

"Ever since I saw you last, over and over in my mind have repeated themselves the words Shakespeare put into the mouth of Timon:

I'll example you with thievery:
The sun's a thief, and with his great attraction
Robs the vast sea: the moon's an arrant thief,
And her pale fire she snatches from the sun:
The sea's a thief, whose liquid surge resolves
The moon into salt tears: the earth's a thief,
And feeds and breeds by a composture stolen
From general excrement: each thing's a thief.

"Ay," said the Vala; and the ineffable repose of the assent at once relaxed the Girl's tension; and she smiled expectantly up into the face above her. "Until creation is completed in Shiloh, and the reign of white-winged peace extends through the universe, each thing's a thief; even God is under the curse while the work of creation is in progress. Then, as she saw the quick light of question spring to the Girl's eyes, she added, "But let this thought rest for the nonce. Today I shall tell you of Mercury."

Brightly the Girl smiled. "Ah, yes; let me hear the truth regarding that cunning, crafty one, who was so kindly and droll withal, that even when he cheated he charmed."

The Vala flashed a smile in answer; then spoke gravely. "Purblind modern thought, with its disdainful attitude towards ancient story, knows not the depth of wisdom sleeping here, ready to wake into myriad sparkles of light when touched by the hand of power; knows not the treasures crystallized here, ready to melt and pour forth streams of truth when touched by a breath from the heart of love. This all-experienced one, embracing in his mighty circuit Olympus, Earth, and Hades, mediator between gods and men, known to the Egyptians as Thoth, later to the Greeks in Egypt as Hermes Trismegistus, to the Romans as Terminus and again as Mercurius, was by the Greeks called Hermes, from the idea of a pillar or support; for he is that hero of John's revelation who becomes a pillar in the temple of God. And well indeed may he be named Trismegistus, for he is that thrice-greatest pillar of Beauty in the sanctum sanctorum of the Temple, the union in a third of all that is in the other two—the pillars of Strength and Wisdom.

This is the pillar of that Hiram who was arbiter between king Solomon and king Hiram of Tyre, the skilful Master-builder whose cunning craft could unite the wisdom of one with the power of the other to bring into being beauty; thus was he thrice-greatest. As messenger and plenipotentiary of the immortals, concerned in all alliances and treaties,—as the ancients represented Mercury,—and as protector of flocks and herds, is he that Shepherd of whom the majestic Hebrew Isaiah prophesied, who should perform all God's pleasure, that Messenger of the Covenant whom Malachi declared. Roman, Grecian, Egyptian, Hebrew story, all declare, all describe, this supremely attractive one. All point to and foreshadow what is a living reality in this hour."

"And do the symbols that represented Mercury, the stories told of his attainments and exploits, indicate the office of one who lives today?"

"They point to the climax of all attainment, that highest round of the ladder which reaches the key of the arch, or beginning, of creation. And from the key idea evolve and about it revolve all conceptions of Mercury's attributes, attainments, and exploits. The key is the power of locking and unlocking, binding and loosing; and he who possesses the essential key may have access to the arcana of ages, and the treasures of darkness, and hidden riches of secret places. From the Greek kleis, key, comes klepto, to steal, also klemma, another form of the same word, meaning a theft or thing stolen. This word, in its origin, did not necessarily express a discreditable action—being susceptible of antithetical application. It conveyed the idea of secret, concealed, or unobserved accomplishment. It is identical with the word kruptos, to cover, or hide, this change of I to r being not uncommon in the Greek. And you may know that there can be no dishonor in the word when applied in righteousness,—and Isaiah declares that in righteousness is this Shepherd, or Messenger, raised up-for it is the Hebrew equivalent of this word that Solomon uses when he declares, "It is the glory of God to conceal a thing." Its noun, secret, is used by David when praising the Lord for hiding in the secret of his presence, them that trust him.

"In the Greek tongue there are two words for the tortoise, the creature so closely associated with the Hermetic idea. One of these words is klemmus, from klemma, from klepto, to filch. The ancients rightfully conceived the tortoise to be the ultimate support of all creation; which conception the foolish modern mind, blinking in the present twilight that succeeds the mediaval night when men slept the sodden sleep of forgetfulness, has ignorantly distorted, and now scoffs at its own distortion while impudently imputing it to the ancients. Climax, the topmost round, or summit, of

7

the ladder, has primarily the same significance. This also means the key, or pass,—supremely, the strait gate that leads to life. On an ancient coast was the Climax, a narrow strait where the mountains came down to the sea, impassable at times because of the pulsing tide; but he who marked well the time and manner of entering in,

might safely pass through this strait gate. "The other word for the tortoise, in the Greek tongue, is chelus. It expresses in one word the union of Divine Principle with chaos, which they conceived to be the origin of the 'primal nature powers' from which all creation progresses. The word chelus is formed by dividing chaos, placing the letter Lambda, the symbol of the Almighty vitalizing power, in the middle of the word chaos, the change of vowels resulting naturally, according to the nature of these most fluent sounds, so readily flexed,-from the introduction of the new element. Originally they saw truly, those clear-eyed Hellenes, children of the sun! It is the introduction of the Deific element that conquers chaos and reduces it to order. This element divides chaos, becoming the cause and center of a vortex of opposing forces—a vortex of transmutation, which is creation. Thus it is that order is created out of chaos. Here is the highest application of the precept, Divide and conquer! And your English word tortoise, from the Latin torqueo, to twist, or vortex, expresses the same truth. Well does the animal thus named, for names as originally bestowed truly expressed attributes, symbolize the climax and support, the key-stone, of all creation!"

With absorbed interest the Girl heard, and by the light that entered her mind from the speaker's, readily understood; and saw how from a long use of words in their perverted sense, man was barred from reading aright the record of ancient lore.

"What meant Mercury's theft of the oxen? It was, as I remember, immediately after this theft that he prophesied the tortoise should sing for ages, and made the lyre by putting strings to its shell."

"Your question is fittingly placed," said the Vala: "and the truth may be clearer to your mind if today we eonfine our consideration to the Greek idea. Another day I shall re-enforce for you this same truth, by a

view of it through the medium of the story of Thoththe Egyptian Mercury-who was identified with the dog-star, Sirius, and whose terrestrial symbol is the gazelle. Mercury stole the oxen of Admetus, you remember. The ox is the symbol of commercial liberty, -commerce being life,—and commercial liberty being the liberty, or power, to appropriate the products of life. Admetus is merely a poetic term meaning the unvoked, or unmarried, the unsubdued; and robbing Admetus of his oxen means depriving those not married, or bound, to God through Religion in which is the yoke of his Christ-of the liberty to longer appropriate -misappropriate, the products of life; and this applies in all domains. Adamant means the same as Adametus, and originally applied to the heart of stone possessed by those not yet subdued by the power of the His driving the oxen backwards into the cave, indicates a reversal of the method of commercial procedure. Thus he limits and dams back the wastes of unrighteous commercial indulgence in all domains. And even this is his office as the god of boundaries, the office of Hermes that was personified to the Romans in the god Terminus. And, Girl, as god of boundaries it is his office to determine and point out the limits and confines of the universe. And through this determination of the limits of the universe, he directs the confession by man of the humanity of God. The symbol of this confession is the harp, or lyre. Understanding what the tortoise is, you may see that the shell of the tortoise is the shell of the universe. To fix strings, or cords, to the shell is to determine the chord of arc from which is made evident to men the true limits of the universe; it is spanning the arch of creation. But this is a story in itself.'

"And Caduceus?"

"It is the same story; and, O Girl, a wonderful story! the reconciliation of the two serpents in Arcadia, the beginning! the reconciliation of external fact with eternal truth, and man, the maker of facts, with God, the Creator of Truth!"

And as she moved into the wood the Girl wondered over her last words, and could not understand; but rested in the thought that all would be made clear in

future instruction.

In the Editorial Perspective.

IF EVIDENCES amount to anything, the end of the age is here! The evidences are unmistakably dotted here and there by dates of prophetic chronology; by the great dial of the physical heavens, the movement of the colure on the ecliptic in the precession of the equinoxes; the rapid acceleration of all the energies of humanity and of nature penciling toward the focal point of time, of location, and of man. The struggle of the people for liberty cannot last always—they must either perish in the conflict, or live in triumph over the various forms of oppression in the world. The hour of battle approaches, the most stupendous conflict the world has ever seen, involving greater numbers of mankind, the marshaling of a greater volume of forces than ever before. Light and darkness, truth and fallacy,

good and evil, have moved along the planes of progression and metamorphosis for thousands of years, and now the mightiest revolution of the age is approaching. This is not a wild war cry, but the calm conclusion of Koreshan Science. The Founder of Koreshanity sounds the warning; he designates who, what, where, and when. Mark the prophecies; in future years the truthfulness of his statements will stand out in relief above the world's fallacies, and his voice will be sought and heard above the din and confusion of the battles of the revolution!

There is such a thing as the "new" astronomy, in the absence of sense enough on the part of its originators to name it anything else. People generally are not aware that gradually unfolding from the older phases of popular astronomy, come

the new features of fallacy, known as the New Astronomy. It is a polite endeavor to get rid of the older absurdities of astronomy by the quiet substitution of new ones. The "new" astronomy discards all previous theories of gravitation, the laws of Kepler, the hypotheses of Herschel, and withal, the crude ideas of Copernicus. The idea is to make some new discoverers; too much honor has been given to the older astronomers who did not know, and now there must be room for the younger ones who do not know! The "new" astronomy embraces the astrophysics of Langley, Keeler, Burnham, and See. Now watch it: the fallacies of popular astronomy will change entirely, and thousands will never know the difference! But for THE FLAM-ING SWORD the world would never know that there is any other alternative but to accept the stuff the "scientific" world desires to give it. Koreshan Cosmogony is not patchwork, but a complete system in itself, the absolute antithesis of all modern scientific conclusions.

Typical of the modern conception of the moon, a great lunar model will soon be erected in Chicago. For years it has been stored away because of unpaid freight charges. It is a useless mass of plaster, decorated with little hills and undulations to suit the fancy of the modern astronomer. The hemisphere is about twenty feet in diameter, and is now placed on exhibition at the Columbian Field Museum at Chicago. The moon of modern astronomy is useless and dead, nothing but a burden to the earth,—like the model has proven to be to its originators, and fit only for exhibition. It is a monument of astronomical ignorance. It resembles the moon in appearance—to the "practiced eye;" but even the best of them have been fooled-would it not be scientifically amusing (as it is to us now!) if it should turn out that the so called protuberances on the moon are depressions? The moon is of some use; it possesses the same functions that it had trillions and trillions of ages ago-the same functions that it has had ever since, and will always have. The sun is electric, the moon is magnetic; the visible sun is projected from the center of the earth, the moon from the circumference, the concave shell.

As an example of the flagrant falsehoods which the daily newspapers invent, we refer to the report last week that the Spanish torpedo flotilla had arrived at Porto Rico, and was to be joined immediately by the two warships at Havana. It now turns out that the flotilla has beeen crippled by storm at the Cape Verde Islands off the west coast of Africa, and is no nearer Cuba than when the fleet left Spain. The people wondered at the quick trip of the flotilla across the Atlantic; they can now wonder at the quick time back again! The climax is reached in the "official" denial that the flotilla stopped on account of storm, and in the statement of the press that the flotilla is expected in the port in the West Indies in a few days.

Rev. Heber Newton says that he has no confidence in any faith which is not capable of a scientific basis. Of course, we agree with him, just taking the bare words that no religion is worth anything today that has not science as its foundation. But do you know what the reverend gentleman does? He makes the statement, and then undertakes to show the inquirer through a lot of scientific bosh! The religion that he has confidence in is "higher criticism," which is founded upon the rank fallacies of modern astronomy and chemistry. Koreshanity is founded upon Science—upon a science that is true. The fact is, that the Rev. Newton has no confidence in the religion that is founded upon demonstrated science.

Now that the Americo-Spanish war is so nearly a fact, especially since Spain has struck the first blow on the Maine, it is safe for astrologers to predict a little "brush" with Spain!

After they find out what parties are to be engaged on the problem, it is easy to hunt up constellations and planets to fit; but it is not quite so easy to take the planets and constellations and select the nations that are to be involved in the struggle that shall close the dispensation. Koreshan Astro-anthroposophy considers more scientific elements and factors in a single thought in its predictions, than are involved in so called astrology in a whole year's effort at prognostication.

The Sixteenth Page is now within the range of your perspective as well as ours—the transformation has been made. It will adorn the back page of The Flaming Sword permanently, to the consternation of many who would rather not see it at all! It is for you to look at this week; we do not want to spoil your ability to study it out by presenting an explanation of the details with its first appearance. In a future number we will explain a few of the principal features involved in the drawing. For the present it will explain itself. You can now have your say about it, and then we will have ours.

Some people are eager to have the government of the United States founded on the laws of Moses—that is, some laws of Moses. Perhaps the bare moral code, which the people do not understand, would be sufficient—not the laws governing land ownership, certainly. Under the Mosaic Theocracy, land contracts were disannulled every fifty years. This prevented the possibility of grabbing land through wholesale land grants by corporations, and of course such a scheme would not work today.

A priest in New York has advised the Catholics that in case of war in Spain they must take up arms against the United States for the Dons. The priest evidently thinks that it is time for the revival of Catholic cruelty through the nation that has proven itself to contain the most faithful following—Spain.

The "justice" of France now convicts itself. The Zola sentence cannot be executed because it is irregular and illegal. If it will turn its attention to the Dreyfus case once more, it will prove Zola's charges against the officers of the French army and government. The Franks are not frank enough!

It is said that "experience is a dear school, and fools will learn in no other." In that case, the Almighty must have been a fool, as well as everybody else, for the only way that we know of obtaining knowledge is by experience. That's learning that is learning; book learning is nonsense.

After the government of the United States has intervened to free Cuba from tyrant Spain, it should intervene to free its own citizens from the grasp of hunger and hard times. It may be more liberal abroad for show than to our own people in dire distress.

Should the Spanish-American "strained" relations result in actual war, thousands would find employment, fiat money would be put into circulation, and a general but transient stimulus of the commerce of the world would result.

One fourth of the inhabitants of Cuba are maintained by American charity. The United States will not permit Spain to continue the work that has made charitable distribution of food necessary.

This is a period of "prosperity" and plenty. There is a plentiful lack of employment for thousands of American citizens.

Happiness is like the will-o'-the-wisp: the closer you get to it, the farther it is away!

At the present time, the vitellus of the great egg of competition is in the yoke. Competition is a sell.

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Interrogation Points and Other Punctuations.

Distance to Sun, and Moon's Phases.

Will you be kind enough to answer, in the next issue of THE FLAMING SWORD, for the benefit of a class of students deeply interested in the Koreshan Cosmogony, the following questions: (1) Copernican astronomers claim that the sun is nearer the earth in winter than in summer. Is this also according to the Koreshan System? (2) Please explain the Moon's Phases, new moon, first quarter, full moon, etc.—Class, Denver, Colo.

(1) The hypothesis of the old school astronomers, that the sun is 3,000,000 miles nearer the earth in our winter than in summer, is devised to explain the apparent increase in the diameter of the projected or visible sun in our winter. This is no proof that it is really nearer, for some other cause operates to increase the diameter of the disc-that of difference in temperature, and the difference in quality of energies generated in the central sun, which operate to produce the change of seasons. The visible sun being the image of the solar vortex, and not a solid body as is supposed, is subject to all the variations in size which the central solar sphere experiences. There is some difference in the distance to the visible sun, but no material difference. In the Koreshan Cosmogony, we calculate the vertical distance to the sun, from points on the earth directly beneath the visible projection, to be about 1,000 miles. The sun is nearer Chicago during our summer than it is when 47° further south, in our winter. (2) The real moon is the mineral and geologic strata of the earth, upon which the sun is constantly shining -covering one hemisphere at any given moment. The material crust of the earth has a corresponding sphere of force in the physical heavens, a little larger in diameter than the sea of hydrogen; this is the lunar sphere. It receives the lunar energies generated in the crust. This sphere has poles of force, the light pole of which is visible. The lunar sphere revolves in the heavens from west to east once in 27 days, and the appearance of the light pole to the eye at any point on the earth's surface, depends upon the relation the pole sustains to the light and dark hemispheres of the earth. When the moon is new, or nearly between us and the sun, it reflects dark rays, because it is on the light side of the earth—the same side as the sun. When the moon is full it reflects light rays, because it is on the dark side of the earth. The first and third quarters of the moon occupy positions midway between the lunar extremes. The surface of the visible moon in the sky is a picture of the outer surface of the outermost mineral stratum in the shell of the earth, modified by the X-ray impressions of all the substances above the outermost mineral stratum. The reflections are from the metallic mirrors. Please refer to page 16, for cuts showing position of the moon at third quarter—directly on the meridian at sunrise.

"Scientists" Won't Consider Our Facts.

(1) I am pretty certain that the earth has no diurnal nor annual motion, and I think the flat theory is more likely true than the concave. (2) You will never convince the world with short measurements, with little rods and stakes marked off by sixteenths of an inch. (3) Why don't you get a good telescope, mount it in Chicago, and focus it on St. Louis? You would have a concavity of seven or eight miles. (4) Get the editors of papers and faculty of the great University there, and let them see and believe and certify to the fact of the concavity, if it be a fact. I just make this as a suggestion.—J. A., Philadelphia, Pa.

(1) We are not merely pretty certain that the earth has no diurnal nor annual motion, but we know that it has not. The man who only half knows a thing, does not know it all surely. The way we know that the earth has no diurnal motion, is because we know that it is concave, and such a motion is not required to produce day and night. The rational mind will not remain satisfied with likelihoods; likelihoods are guesses; conclusions from known premises are absolute. (2) Who said that we would convince the world by such processes as you mention? We have never employed them. (3) The reason that we do not undertake such an experiment as you propose is, that we do only rational things—for the simple reason that we know that St. Louis can not be seen from Chicago, and could not from any kind of a surface one might imagine to exist between the two cities. Geolinear foreshortening and vertical perspective are factors to be taken into consideration in the study of visual phenomena. The very conditions which operate to prevent extended views over the earth's surface from low altitudes, prove the character of the surface on which we live. But what is the trouble with your mathematics? The real concavity between Chicago and St. Louis is only about 2 4 miles. (4) You should make these suggestions to the advocates of the flat theory as well. We have had years of experience in the matter of endeavoring to get "scientific" men to look at our facts. You think that every "scientific" man in the world would be willing and anxious to investigate actual facts and evidences offered in support of any new theory of science? If so, there

is where you are mistaken. They won't do it, and it is impossible to persuade, force, or hire them to go into the field of observation of facts which overthrow the theories in which they are entrenched, and upon which their salaries depend.

Early Geodetic Operations.

(1) Refer to Draper's History of the Conflict between Religion and Science, page 109, and note the measurement of a degree of a great circle upon the earth, by Al-Mamun, in the interest of science and religion. Did not the great caliph, considering his limited means, come nearest establishing the globular form? (2) page 117 it states: "They understood the phenomena of reflection and refraction of Aheyen made the discovery of the curvilinear path of a ray of light through the atmosphere, and proved that we see the sun and moon before they have risen, and after they have set .- J. N., Minneapolis, Minn.

Thanks for the citation. Yes, Al-Mamun, the Arabian astronomer and caliph of Bagdad, came near the mark of the circumference of the arc he measured. Of course he did not determine, because he did not employ the methods involving the possibility of doing so, whether the arc is convex or concave. There are just as many degrees on the inside of a circle as there are outside. The only thing he did was to approximate the circumference of the arc. Of course, he contributed evidence of the globular form, but of the concave globular form. (2) Even today astronomers admit that light is not propagated in straight lines, at all times, except when this principle is used in the Koreshan Cosmogony to explain the phenomenon of the concave appearance of the convex heavens, the phenomena of sunrise and sunset, then they object. Admitting curvilineation of light, they make calculations of star distances from stellar parallax. If they should make a mistake of a thousandth part of a second of a degree, they say it would throw them out over 200,000,000,000,000 miles, and at the same time they know that refraction through the atmosphere displaces the stars a number of seconds of a degree. The chances for error are a million times greater than the accuracy of their instruments!

J. Isaac H., Winchester, Va.—We note the contents of your letter, and see a little misapprehension of our scientific System. The gold stratum of the earth is the outermost division of the metallic shell, about 100 miles below the surface. The gold in the earth accessible to man comes frome the sun instead of from the shell directly. We have shown repeatedly that gold can be manufactured from sea-water, and from the gold ether

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The Flaming Sword.

rays descending from the sun; this belongs to the department of Alchemy of the Koreshan System. The manufacture of gold will never help the world, except so far as to give temporary impetus to commerce, a stimulus; then destruction of the money power from depreciation of the commodity, or rather a destruction of the money trust. The Founder of the Koreshan System does not desire to contribute his knowledges of the laws of transmutation or his energies to any "settlement" of the money problem except the true one, the demonetization of gold and silver, and the recognition of labor as the only true and real capital of the world. The wonderful discoveries for the world's greatest benefit will be reserved until the establishment of the new order, when the application of the principles of good and truth will be made in every department of society and life.

Questions Are Welcome.

Everybody, Everywhere.-The Question department is proving interesting to all our readers. It has entertained many of you profitably, and will continue to do so. We devote this department to brief answers-just hints, so you will be enabled to think out matters for yourself mostly—that is, all the details, from the suggestions we give. We reply cordially, and you are all welcome to all that we can crowd into this department. So come on with your questions, and in turn your questions will receive attention. You have done well so far, and we think that we have pleased you. This is a question department that is a question department.

Anybody, Anywhere.—The Flaming Sword is progressive. From time to time we have added new features, and from time to time we shall continue to do so. If you do not continue to receive The Sword, you are likely to miss some important steps in Koreshan journalism—journalism that is journalism!

Mrs. O. M. C., San Francisco, Cal.—Your encouraging letter is appreciated. Glad to know of your continued interest, and of your desire to assist in the circulation of THE FLAMING SWORD. We will continue sending it to you, and will expect you to do what you can. Can you not obtain three or four subscribers this spring?

E. B., Salt Lake City, Utah.—Thanks for favor with \$2 enclosed; the previous remittances you refer to were received. We noted your question in a previous letter, and we will take up the subject of ether vibrations, personal magnetism, etc., you suggest, in a future issue of The Sword.

The Flaming Sword Warmly Welcomed.

I am anxiously awaiting the New Geod-ESY you are preparing, and trust as soon as you have it ready you will send the six copies I ordered, without delay, as they will be of great assistance to me in spreading the light of truth. I have principals of schools and ministers of churches reading The Sword at this place. The new theory of the earth is being talked of on the streets and in public gatherings, and while many deny the truth, others are honestly seeking it. I am doing what I can to help them, and I need whatever assistance you can give me. Send me papers and tracts for distribution, and I will place them in the hands of those who are willing to learn the truth. There are many things in relation to Koreshan Science I wish to learn—thousands of questions I would like to ask, but I will be patient and learn as it comes to me through THE Sword and other sources until I can meet the Founder of the System. I feel drawn to him more and more every day.—N.C.M., Kingston, Tex.

The Flaming Sword as an Advertising Medium.

THE FLAMING SWORD, Chicago, is running an ad for the INDEX, and we are well pleased with results. We have received requests for our paper from nearly every state, as well as from Canada and England, on account of that same ad.—Osteopathic Index.

As for myself, I would pay \$5 a year rather than be without The Sword. I look forward to the coming of each issue as a hungry man for a meal, and I am sorry when I have finished the paper. I like every feature of The Sword, and I only wish it contained 50 pages instead of 16. Oh, how I look to see that wonderful sixteenth page! The Sword is ever on the increase in interest, and each number is better than the preceding. No other paper like it in the world to me!—R. H. L., Malta Bend, Mo.

I prize The Flaming Sword more and more. I think you have indeed set the standard high, and last week's issue seemed to come up very nearly if not quite to the mark! I am waiting with what patience I may, to see the transformation of page sixteen. Indeed, I am in a state of expectancy from the time I finish one paper until I receive the next.—Mrs. M.B., New Castle, Pa.

THE FLAMING SWORD, the tree of knowledge of good and evil, is an ordained journal of God to lead the nations of the earth from error to holiness. The truth shall make us free—it is mighty and must prevail. THE FLAMING SWORD will have some hard battles to fight and win, and will be more than conqueror in the end.

—W. A., Turbotville, Pa.

I cannot too highly commend the series of articles issuing from the pen of Rev. E. M. Castle. Let the voice of the Vala be heard in our land until the deep mysteries of God are revealed to all. Her voice is music of such wonderfully refined and elevating tone that the alluring songs of the sirens are lost in harmony divine.—M. G. W., Terre Hill, Pa.

THE SWORD did not come in the morning mail as it usually does, and I am so disappointed; I can hardly wait from one week to another for it; it is my constant. companion and strength. I read it, every word, over and over again.—Mrs. E. G. R., Kalamazoo, Mich.

THE FLAMING SWORD is looked for eagerly each week; the last one was a marvelous eye-opener to me, especially the words from the pen of Koresh.—W. H. H., Hubbard, Minn.

Chat With Readers.

"Hastening to the Inevitable Vortex," from the pen of Koresh, raises the prophetic voice concerning the end of the age. The world pulsates rapidly under the stimulus of the war spirit, which will result in the creation of an anthropostic vortex preparatory to the destruction of the old order and the construction of the new. Dispensations begin and end through conflict of powers in the settlement of great issues. The greatest problem of all ages will find its actual solution in the greatest of all conflicts. Read also "All in the Interests of Peace," a lucid discussion of the Americo-Hispano-Cubana embroglio.

We want volunteers to assist in the circulation of THE FLAMING SWORD and the NEW GEODESY. The astronomical and geodetic work will soon be ready—thousands will be issued for the first edition, and they should go everywhere. The work is just the thing for circulation among your friends, and among all classes of thinkers. It will attract the school-boy, as well as the astronomer in the observatory! We want agents; our terms are liberal. We supply circulars, blanks, etc., free. Send now for a general outfit, so you will be prepared immediately after we are ready for vigorous work.

THE FLAMING SWORD has a circulation among progressive minds. We are exchanging advertisements with a number of Journals, and THE SWORD is being thoroughly advertised. Other papers are appreciating the benefit of THE SWORD advertising. We quote as follows from the Osteopathic Index, Ottawa, Kansas: "THE FLAMING SWORD, Chicago, is running an ad. for the Index, and we are pleased with results. We have received requests for our paper from nearly every state, as well as from Canada and England, from that same ad."

"Mercury, the Divine Messenger," the subject of conversation between the Girl and the Vala, is of special interest. Our readers are all pleased with this series of articles by Rev. E. M. Castle, and we have

received a number of complimentary expressions concerning the character of her excellent productions. "The Girl and the Vala" has become a special and valuable feature of THE SWORD. There is nothing like it in any other journal; it is superior because it contains Truth, and it is not a whit behind in points of literary merit.

The Sixteenth page is here to stay!

* * * The World's News.

Wednesday, March 30.—Nation in a ferment awaiting action of McKinley .-- Warships and garrisons awaiting orders for movement against Spain.—Congress clamoring for political supremacy over President, cabinet, and Wall street.-Powder mills at Sycamore, Tenn., explode.—Sealer Mastiff crushed by ice; crew of 200 men rescued by Algerne .- 10,000 Cubans at Tampa, Fla., pledge support of insurgents. —Sagasta burned in effigy at mass meeting of 3,000 people, at Valparaiso, Ind.—Ice trust formed in Chicago with \$3,000,000 capital.—Chinese question brisk again; Russia in the ascendancy over England.

Thursday.—Ex-president Harrison is for war .- Americans preparing to flee from Havana.—Severe earthquake shocks in California.—McKinley hanged in effigy at Newport, R. I.—Vigorous protests against McKinley's policy of delay.—Seamen's union wants to help Cuba .-4 days' blizzard in Montana. - Mayor of Chicago after street railways for violation of fender ordinance.—Cuban supply store opens in Chicago.

Friday.—All fools' day.—250,000 women of General Federation of women's clubs announce to McKinley that they favor intervention for Cuba.-Report that Spain has reached the limit of concessions, and will not free Cuba.—North central association of colleges and schools meets in Chicago.—Chicago carpenters threaten to strike.—Cuban Junta denies that Congressmen hold Cuban bonds.—Sagasta replies to McKinley; says in substance, Let Cubans surrender and you feed our prisoners of -Salvation Army Booth bids farewell to Chicago; Moody leaves the city.—Congress impatient at McKinley's delay.—Senator Lodge presents bill to purchase St. Thomas Island from Denmark.—Bryan favors war.

Saturday.-Offer of France to aid as mediator to prevent war over Cuba, rejected by U. S .-- Report that Spanish torpedo flotilla arrived at Porto Rico doubted and denied.—U. S. cruiser Minneapolis joins the flying squadron at Hampton roads.—Minneapolis man wants to introduce X-ray surgery in case of war.—Cuban insurgents offer services to U. S .- Prospects of war rise and fall with the stock markets.—Big fire raging in Lincoln, Neb. —W. C. Brann, editor of *Iconoclast*, Waco, Tex., dies from pistol shot in street duel.

Sunday.—Spanish Cabinet divided as to war policy .- Queen regent of Spain fears war and revolution, and prepares to flee with young King .- President preparing new message to Congress.—Diplomatic correspondence between Spain and U. S. ceased.—McKinley's message acccompanying report of naval board declared by many to be week and evasive .- Diaz will

prevent Spain from raising troops in Mexico.—Gladstone reported better.—McKinley honors Sigsbee at Washington reception.—U. S. rapidly supplying warships with food for emergency battles.—Strikers in New Bedford, Mass., in distress after eleven weeks' strike.—Coin Harvey seriously ill at a Chicago hospital.—Zola's sentence is quashed; cannot be enforced.

Monday.-Pope of Rome endeavors to influence Spain to yield to demands of U. S.—Levee breaks at Shawneetown, Ill., and town destroyed; hundreds reported lost. Cowboys and Sioux Indians determined to fight for Cubans.—Federation of Labor wants murder of Maine crew avenged.— Movement on foot to unite all Methodist churches into one great federation.

Tuesday.—Hanna and other agents of the money power endeavoring to prevent Congress declaring war .- Chicago church treasurer arrested for embezzling \$3,600 church funds.—Senators plead for Cuba and protest against delay of administration.—Fleet of American vessels goes to Cuba to take away Americans.—Red cross society will operate in Cuba in event of Offers of mediation for peace rejected by all parties concerned.—1,100 cotton-mill operatives strike at Norwich, Conn., because of reduction of wages.—Dr. Briggs applies for admission into Episcopalian church.

In Reform Journals.

Ancient Peru. A Few Facts From History.

The whole territory of Peru was divided into three parts, one for the sun, another for the Incas, and the last for the people. The lands assigned to the Sun furnished a revenue to support the temples and costly ceremonials of the Peruvian worship. Those reserved for the Incas went to support the royal state as well as the numerous members of his household and his kindred, and supplied the various exigencies of the government. The remainder of the land was divided per capita among the people in equal shares.

It was provided by law that every Peruvian should marry at a certain age. When this event took place the community in which he lived furnished him with a dwelling. A lot of ground was then assigned to him sufficient for his own maintenance and that of his wife, an additional portion was granted for every child. The divisions were renewed every year, and the possessions of the tenant were increased or diminished according to the number of his family.

The territory was cultivated wholly by the people. The lands belonging to the Sun were first attended to. The people next tilled the lands of the old, of the sick, of the widow and orphan, and of soldiers engaged in actual service, in short, all that part of the community who from bodily infirmity or other cause, were unable to attend to their own concerns. They were then allowed to cultivate their own ground, each man for himself; but with the general obligation to assist his neighbor when any circumstance—the burden of a young and numerous family for example-might demand it. Lastly they cultivated the lands of the lncas, which was done with great ceremony by the whole population in a body. The different provinces furnished persons peculiarly suited to different employments. One district supplied those most skilled in working the mines, another the most curious workers in metals or in wood, etc., etc. The artisan was provided by the government with materials, and no one was required to give more than a stipulated portion of his time to the public service; he was then succeeded by another for a like torm. who were engaged in the employ of the government,—agricultural laborers as well, were maintained for the time at public expense. By this constant rotation of labor it was intended that no one should be overburdened and that each man should have time to provide for the demands of his own household.

The greater part of the produce and manufactures was stored in magazines scattered over the different provinces. These spacious buildings were constructed of

stone.

By a wise regulation, any deficiency in the contributions of the Inca might be supplied from the granaries of the Sun. The providence of the government usually left a large surplus in the royal depositories which was removed to a third class of magazines whose design was to supply the people in seasons of scarcity and to furnish relief to individuals whom sickness or misfortune had reduced to poverty. These magazines were found by the Spaniards on their arrival to be stored with all the various products and manufactures of the country—with maize, cocoa, woolen and cotton stuffs of the finest quality, with vases and utensils of gold and silver and copper, in short with every article of luxury or use within the compass of Peruvian skill.

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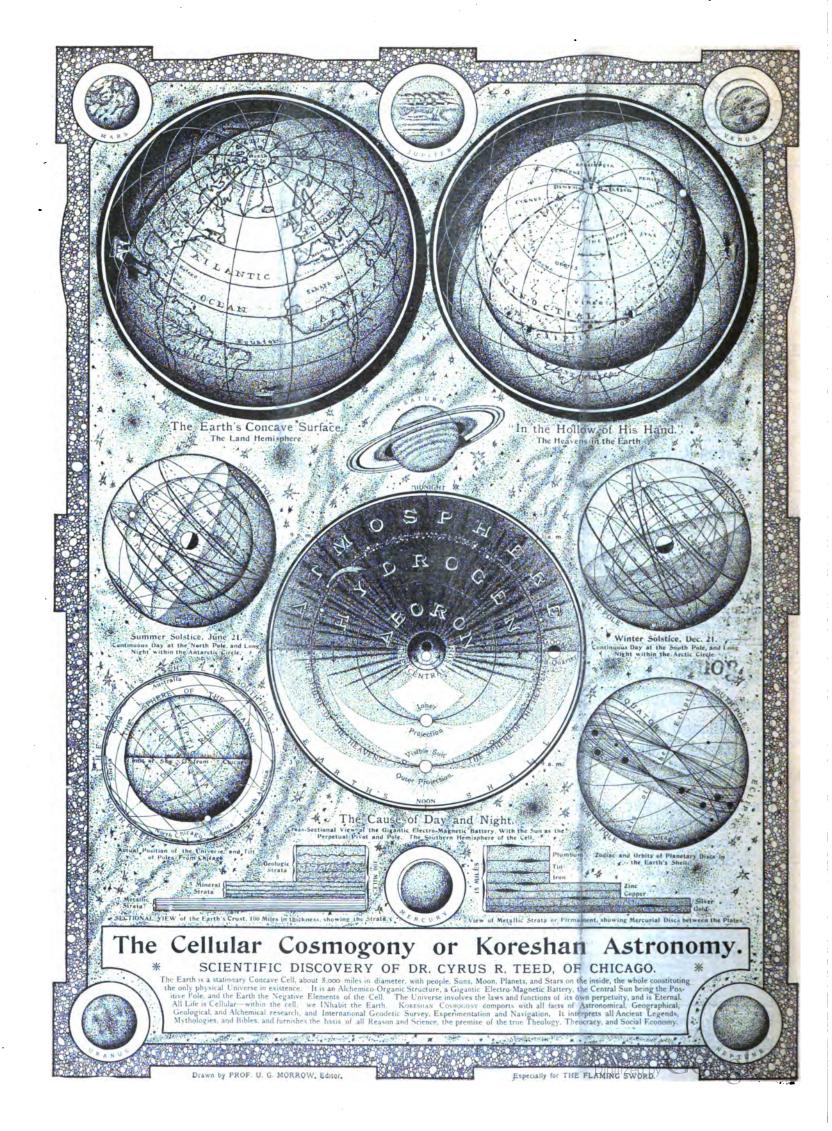
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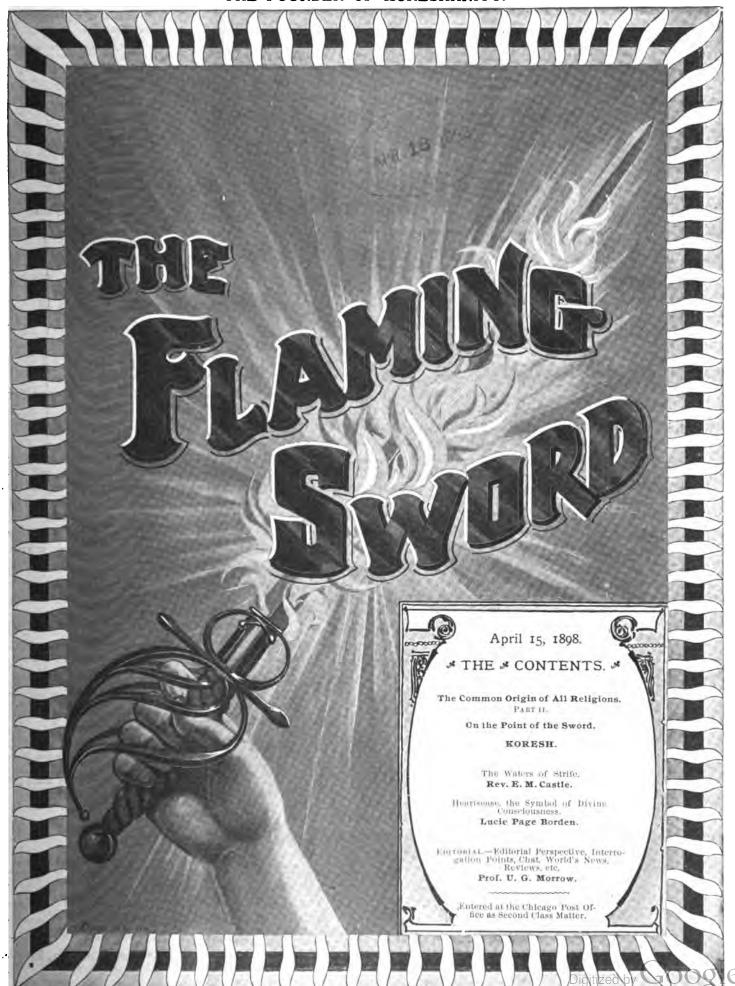
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., APRIL 15, 1898. A. K. 59.

Whole No. 281

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

The Common Origin of All Religions.

PART II. Continued from March 11.

IN DIRECT opposition to many who either classify themselves with the "higher critics" (?) or utterly renounce the Bible as of divine authenticity, we most emphatically champion the Scriptures of the Hebrew and the Christian as a marvel of consecution, consistency, beauty, and power, with an aggregation of evidence in support of their absolute correctness in every particular of their historical and prophetic records. Our conclusions respecting the reliability of the Scriptures are primarily derived from sources so incomparably beyond the ordinary human conception, as to preclude the possibility of a rational appeal to the unilluminated mind, and an acceptable hearing from such as predicate their convictions upon the basis of unwarrantable assumption.

Illumination, as we employ the term, means merely intellectual enlightenment, which involves two primal factors of mentality. The first is the amplification of mental power through experience, which may embrace many partial reincarnations, insuring a comprehensibility commensurate with environment; the second is the prediction of light rationally derived from an established scientific and universal premise. Illumination is primarily of the intellect, sinking into the will. It is exoteric and scientific. Inspiration is, per contra, primarily of the will, and may be either true or false according to environment. That which proceeds from the will is determined to be of the character of good or evil by the act of the intellectual principle, which is the light of reason; and there can be but one possible determinant and discriminator of the genuineness of this light, whether it be the light of God and heaven, or the light of satan and from the hells. This determinant is such a premise as to furnish the basis of a logical and comparative system as will preclude all uncertainty relative to the structure and function of the universe as an entirety. We have stated such a premise in the plumb-line or vertical. the right-angle line, the chord of arc, and the arc, any section of the earth's surface. In this we have thoroughly disproved the Copernican system of astronomy, and have thus eliminated the essential prop and pillar of the fallacious superstructure of infidelity and atheism, which finds at least one of its principal supports in this ridiculous conception of the dark or medieval ages. In our scientific demonstration of the Cellular Cosmogony, we have discovered an absolutely certain corroboration of the truth of the Bible. Upon this absolutism we affirm the divine authenticity of its origin. Hence we may take its statements, interpreted by the aid of scientific knowledge, as true in the absolute sense.

Conception, Birth, and Mission of the Lord Corroborative of the Doctrine of Evolution.

The most advanced thinkers of the age endorse the doctrine of evolution, as promulgated by its chief advocates. This doctrine embodies the assumption that from the lowest and most simple beginnings, development has progressed through successive stages from a homogeneous state of matter, through mineral, vegetable, and animal life, to the present structural character of the universe, which includes man in his existent form and function. While the Koreshan System of Science advocates the doctrine of evolution as co-ordinate with its accompanying involution, it is most emphatically opposed to the doctrine as set forth and advocated by

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the so called evolutionists of the times. The evolution of a child in its matrix depends not only upon the vitalized germ which was previously involved in the sperm and germ, but upon the structured organisms in which the beginnings were involuted, and also the structured organism in which the conception occurs and the gestation progresses.

Evolution and involution are co-ordinate processes in progress within the structural organism called the universe. These processes are merely those of perpetuity. The universe is a thing of life. Those parts usually denominated inorganic and non-vital sustain a living relation to the whole, which constitutes them essential atoms of the organic structure called the universe. Not an atom exists that is not susceptible to metamorphosis, and that is not endowed with some degree of life and that cannot be transformed from what is usually regarded inert and inorganic, to the most vital element and even the most vital principle of life. Every atom of matter can be converted to energy, and per contra. the substance of every energy can be and is converted to the substance of matter,—atomic, molecular, and organic, in that sense in which the term organic is commonly employed. "The cross of Christ" had its inception and possibility in this law of transmutation; the Lord's crucifixion on Calvary, while a fact, being but the symbol of the infiltration of the substance of the Lord's body, through the operation of the Holy Spirit. into the race receiving it, thus commingling with the spirit of a degenerate humanity. This union of the Holy Spirit with the degenerate spirit of men constituted the cross of Christ, represented by the crucifixion of the Lord on Calvary.

The Lord Jesus, the Christ of God, Came Into the World Through a Parthenogenetic Conception, Gestation, and Birth.

Evolutionists assume to trace the operations of the law of evolution, in its progress, to the present development of the human race. There are no evidences conspiring to show any progress of the race, spiritually, morally, intellectually, physically, or mechanically, within historical periods. Admitting the records to be authentic, the beginning of the dispensation was characterized by preternatural phenomena; but these signs even, were not new, though specifically related to the time and people, and appearing to them as wonderful. They are now regarded as miraculous,—the term being employed contrary to its real significance, namely, astonishing. Every miracle (wonder) was the result of psychic laws unknown to the common people,—those not subject to direct psychic influence,—but produced by the operation of soul forces coming more directly into the field of matter, where all psychic phenomena are realized.

If we pluck an apple from a tree and open it, we find

* *

Reproduction or regeneration pertains first to the Son of God himself, who contained the Christ germs, the germs of the anointed. These germs were transmitted

that the seeds which are almost white in an unripe apple, are dark brown in the ripe one. We say the fruit is ripe, and that because it is ripe, the seed, when subjected to the forces of its development, will cause its germination. We may know that the fruit is ripe, from the fact that its seeds will reproduce. A certain attention to soil and selection of buds and methods of budding, may induce the utmost perfection of any given apple; but no kind of horticulture can cause the pound-sweet apple to be anything more than an apple of its particular kind and quality. The human body has the power, through its seed, to reproduce another human body. Some mentalities are superior to others, as well as some physiques; but they are human both in mentality and physical development. We know the man is ripe, from the fact that his seed is ripe and he can reproduce his kind. His evolution is complete. There is no possibility of improving beyond a certain limit, except through the introduction of another and higher principle.

If we take a few so called chemical elements and "compound" them by chemical union, we may produce a certain substance—H₂O in the production of water, or H₂SO₄. in sulphuric acid. In either case, if we wish to effect a higher chemical (alchemical) combination, we disintegrate either compound (so called) by the introduction of other elements, through which a new and higher development is reached. What is true in the field called chemistry, is also true in the field of organic life. In the beginning of the age the world, through the Jewish race, had attained to a certain degree of development,—the highest spiritual state yet attained by any people on the face of the earth,—and the highest stage possible to reach except through the introduction of a higher element. The laws governing the progressive stages of alchemical combination and progress, govern the progress of the higher and organic alchemical compound, the human organism. The world must progress, therefore a new element is found and introduced, but introduced just as the new alchemical element is infiltrated to produce an advanced degree of alchemic progress.

By the foregoing consideration, we are brought to the analysis of the character of the Lord's conception, gestation, and birth. According to the Scriptural declaration, the Lord's conception was purely pneumic. The vivifying principle proceeded from the mind of Joseph unconsciously to himself. The gestation was natural, and his birth was from the virgin. Parthenogenesis has its most absolute portrayal, as a factor, in the progressive evolution and involution of being, in this supreme instance of the parthenogenetic law. Joseph, the husband of Mary, was the pneumic channel of vitalization. While the germ was perfect, combining in its form the binne character of the cell or ovum, it would have remained sterile but for the overshadowing of the Spirit, which came unconsciously from the mind of Joseph.

* *

by the operation of the Holy Spirit. The Holy Spirit contained them, and was the medium or conduit of inspiration.

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On the Point of the Sword.

WE ARE accused by our enemies of wearing spotless linen. We plead guilty to the charge of wearing linen as spotless as can be provided—and at the same time we are working night and day to so shape human affairs as to provide immaculate linen for the millions of earth's downtrodden to wear. "Fine linen is the righteousness of saints,"—so says the Scripture; hence, as fine and spotless linen is the symbol of righteousness, we urge conditions which will provide not only for the adoption by the world, of the symbol, but also of the life which the symbol portrays. Koreshanity offers the only possibility of the revolution upon which depends the kingdom of righteousness, the clothing of divine truth and good, to be adopted by the world when the Lord Christ shall have arisen in the people of regeneration, soon to appear as the firstfruits of the resurrection of the dead.

The resurrection of the dead is the coming of the fruit of regeneration, the fruit being the sons of God, reproduced from the Son of God, who was planted in the church for the purpose of multiplying the sons of God. The seed was planted in the beginning of the age, and the fruit will come in the end of the age. The fruit when fully matured will constitute the divine government, but the ripening of the fruit will depend upon another baptism, which will be effected through the theorems of the Messenger of the Covenant.

If there be any foundation for the account of man's fall, and though that account is spiritual and symbolical, (having an interior and higher significance than the one usually ascribed to it), it still has a natural meaning, and pertains to man's condition as under the bondage of excessive labor for that which, under the proper relations of society, would be within the reach of all with comparatively little mental and physical effort and strain.

Governments and churches contain within themselves the forces of their own disintegration, and must crumble to decay through the inherent injustice actuating both. They will give way to a new organic unity, to succeed the old as the government of divine equity, thereby fulfilling the expectations of the race.

The love of use to the neighbor has become subverted, and the wisdom which before directed love circumspectly, has become the subtlety which directs the performance of use to selfish ends. The legitimate design of use is frustrated, until it has become a prostituted or subverted performance, which is drudgery.

From certain standpoints, there are wrongs to be righted. From the standpoint of progressive evolution, every apparent wrong will be righted by either pacific or tumultuous revolution when the time comes for such regulation.

We can only walk uprightly as we walk in the light. The walk is the life, and the light is the guide to that life.

The specific gravity of every substance indicates its normal deposition in space.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Waters of Strife.

The Girl and the Vala (No. 8).

BY REV. E. M. CASTLE.

STONE bearing the similitude of a broken column stands near the margin of the stream. Here leans the Girl, her right arm supported by the column, her left hand resting on a vase beside her. Before her is an open book, but it claims her attention less than what she holds in her right hand,—a curious sprig of green. She thinks of all she has heard from the Vala, and knows the delightful quivering of growth, and the expanding joy of anticipation for what she is to hear. As she regards the green sprig, vaguely does it seem to recall some long-forgotten experience; and suddenly she is touched with that elusive memory—so strange, so sad, so precious in its fleeting whelm—of a life separated from the present by a dark abyss, a life connected with the present by rings falling each from each to form a chain that spans the abyss, the latest link of which is the cycle

of today, but the earliest link of which is beyond mortal ken. And now, as she gazes at the green, a woeful sense of separation from something she may not remember, for a reason she may not revive, overwhelms her with a wordless remorse, and her heart, as though struck by a magic wand, swells with the strangely sweet pain of contrition, and tears well to her eyes and drop upon the stone. The shadow of the cedar rests upon her. But look! Is it really a shadow behind her? Or is it not, rather, a winged figure with scythe upon shoulder and hands entwined in the ringlets of her hair?

The Vala's voice breaks upon the weeping Girl. "Let me tell you of Niobe who wept herself into stone." As she spoke, her divine smile shed a radiance about, and the shadow departed.

The Girl raised her eyes to that surpassing face and

said simply, "Tell me of Caduceus; for I know that this is the wand of wands."

"Ay; and of wonders," returned the Vala. "It was the prophetic touch of this wand on your heart that caused your tears. But if you know that the Chaldean Mercury was Nebo, and that Niobe was so called from a radical identity therewith, you will perhaps understand my offer to tell you the story of Niobe, though I promised that of Caduceus."

The Girl's eyes grew deep with awe, while anxious furrows showed themselves; and she said, "But how shall I understand? Your words are beyond my power to fathom."

"Though I bear you into deep waters struggle not; for the arms of my wisdom shall uphold you, till at length you learn to rule the depths."

The Girl became serene,—her brow unbent, her pulse quieted.

"Every mount where a mediator between God and man has testified—whether Nebo, or Carmel, or Calvary, —every prophet whose voice has sounded in the ears of the world, pleading God's cause for man's sake and man's cause for God's sake, every triumph of man over the foe in his own heart, every transformation of darkness to light and of evil to good, every aspiration that rises from the depths, every blessing that descends from on high, tells the story of Caduceus. It means to the world what Kadesh meant to the children of Israel,—Kadesh, where they strove with the Lord, where they wept for their rebellion against the Lord, where the Lord was sanctified in them.

"As the hour approaches for the final strife that ushers in the promised peace to earth, God's Prophet (nabi, in the Hebrew tongue) manifests as the Cloud which presages the outpour of the water of life, that quickens creation. This Cloud is the settling down of Jehovah in humanity—the cloud of witness, the guiding pillar (Hermes), the Shekinah that rests between the Cherubim. He is the Nebula, or Cloud, from which proceeds the formal creation! And the precipitation of water from this Cloud is the descending whirl of God's judgment in that final-that primal catastrophe that destroys the old, that strikes life into the new. This is the wonder of the wand Caduceus, which means to fall as water!" Very softly she added, "Here, also, is the mystery of Niobe. Ah, Girl, how much would I give unto you to know, were you but fitted to receive!" Then with ineffable patience, "But you grow and I wait upon your expanding capacity."

She paused as though considering what treasures from her wealth of lore she might bestow.

"In the human brain is all things—it is the involution of the universe, with all its forms and all its powers, and here in endless repetition operate the laws that the history of the world exemplifies, that the legends of the world express in beauty. Niobe, the melting mother, the *pia mater*, is here, and ever do her tears of contrition fall, and ever is generated at the same time, by the same process of contrition—rubbing together, grinding—the spirit of contrition that

passes directly to the heart of stone, where, meeting an opposite force, it is deposited as the substance of that stone. Verily Niobe weeps herself to stone. This crystal heart is the White Stone, and its melting is the removal of the heart of stone, by transformation to the heart of flesh. The name written in this stone is the new name of the Prophet who in this day is the Herald of judgment. From the words of his mouth do those who hear—few are they yet, though many shall they be—begin to realize their rebellion against God, and separation from him, which realization is the mourning foretold of old. He is the promised Sign."

"This is the Herald who has Caduceus?"

"This is the Herald; and his wand, or staff, is his power to guide, to warn—that is, to demonstrate."

"To demonstrate what?"

"To demonstrate the central truth of all truth! the Philosopher's Stone!—the truth and law of immortality!—the truth that mortal is transformed to immortal!—the truth that man may become God!—the truth that perfect man is perfect God!"

"What is the demonstration?"

"To the circumferential humanity, it is the proof of his understanding of the most external form of God's expression. Thus he probes the inflated fallacies of the wise and makes their knowledge foolishness. chords of arc that demonstrate the concavity of the earth's habitable surface, proving the universe a cell which may exist forever through processes of transmutation between center and circumference, are the strings Mercury fixed to the shell of the tortoise to form the lyre, or harp. The harp is the confession of the divine human, and this demonstration of the form of the universe causes earth to confess to the divine character of him who determines it. But in the supreme sense, this confession of the divine human is the standing forth of man as the perfected image of God-the temple or house of God. This is accomplished by application of the laws of immortality to transmute corruption to incorruptibility—the mortal structure to the immortal one. His knowledge of the laws of transmutation is grounded in his knowledge of the form and function of the physical universe. In this supreme process of transmutation is produced the water of life, which precipitates as the catastrophe of judgment. This water of life is the truth, which, received by man, causes him to strive with final effort toward the goal of supreme attainment. Its reactionary effect is the strife of all the forces of evil to accomplish their own destruction.

"The waters of strife!" exclaimed the Girl.

The Vala concluded. "Just as the fact that man dies, fights against the truth that man may live, so are all the facts of external existence arrayed against the truth the Prophet brings. Fact is fighting for the existence of fiction. But the rod of demonstration is cast down, and truth and fact twine about it in final accord, and no more may fiction rule in the external world, until, in some far future day, the two serpents again separate. This is Caduceus."

As the Vala was moving away, she paused, and turning, said as though in afterthought, "The sprig of cassia in your hand is emblem of that one of Niobe's twelve children who is alive and remains—Chloris, the green one—the resurrection ignized by

Heartsease, the Symbol of Divine Consciousness.

BY LUCIE PAGE BORDEN.

The interior thought of God, from which originate all other thoughts, is the mystery of being. To know the source, destiny, and purpose of existence, to attain to possibilities hitherto supposed to be beyond the ken of mental perspective, to be impulsed with the prescient discernment of divine potentiality,—all these are set forth in the colors and fragrance of the violet, the parent of the pansy.—KORESH.

Omnipotence is the complete subjugation of the desires by the intellect.—Koresh.

IT CHANCED one day, if chance there be, that the Divine Love, who is also Light, in whom the two in just proportions blent, assure the self renewel of creative impulse, asked of the bright ones who surround his throne like blazing stars: "What symbol of my being, knowest thou, has found expression in the outer world?"

The quire of young-eyed scraphs that attendant wait in blissful adoration at his feet, made swift reply: "All things, O First One, are instinct with Thee. Thy breath inspires to rapture all that lives, throbs in the mighty pulse-beat of the world, and mounting to the skies, kindles the torches of the stars that circle rhythmically about one centre."

"This know I, but what special token speaks to man the mystery he shall one day fathom?"

"The sun, O Light Divine, that central radiance whose golden beams spread warmth and gladness, fructify the earth and recreate all nature."

Another said: "O Mighty Hero, is not the hidden secret of thy sevenfold nature, best imaged in the bright iridescence of the arch prismatic? Does not the rainbow as it spans the sky, reveal thyself?"

"Tis true," He answered, "and right well I find my being imaged in them both, yet will I grant to man some lesser though diviner symbol of my inmost thought where seraphs seek, but seek in vain to peer. Let it denote the love that led by wisdom means content."

So spake the All-Good, and on earth a flower appeared, its colors blended of celestial love,—the pure, ethereal essence of the spectrum, violet hued, and golden truth. Men called it *Heartsease*, but knew not its message nor perceived that heartsease blooms in earth as sign and token of the consciousness divine where wisdom guides desire,—nay more, that God's omnipotence itself, is but the will in thrall to reason.

The air was chill, but not unpleasantly harsh. A light snow fallen the night previous, frosted the ground and gleamed from the roofs. Scintillating particles like stardust floated in the atmosphere through which the morning sunbeams filtered slowly in a pale, wintry haze that softened the black curves of the leafless branches and invested the tall, dingy warehouses and shops with a glamour of remoteness and unreality. It was a touch of nature's poetry, magically transforming familiar scenes. The streets and avenues looked

strange to the pedestrians who trod them daily.

Between two rows of trees that bordered on both sides the avenue Lachene, a woman was swiftly passing. She did not look up to the brown network of interlacing boughs, letting her glance follow the snow as it climbed along the windward side of the trunks, filling every interstice of the bark and accumulating in the hollow of the branches. She was gazing straight down the long vista so green and beautiful in summer, picturesque even in the bare desolation of winter with the highlights furnished by the snow.

Her eyes looked strained and eager, their brilliant depths lighted up by the fire of intense thought. A red flush of excitement burned on either cheek, rendering her unconsciously but superbly beautiful. She was enveloped in a cloak of some rich dark fur with a thick, fluffy border that rose high about her slender throat and half concealed a loose knot of waving hair that caught the light in warm red gleams like burnished copper. A little cluster of heartsease carelessly fastened to her cloak in front, peeped out beneath the fur.

In the throes of some inward conflict, she heeded not the curious or admiring glances of the pedestrians. Her soul was torn by contending forces, and the flood-tide of mighty passion threatened to sweep away every barrier that confined its swelling waves.

At the end of that avenue, a carriage was waiting. If she persisted in meeting it, if she suffered it to convey her to the place of appointment, all her past life was effaced in a moment, her destiny fixed by immutable choice. Could she do it? Had she not already promised? Then all the days of the years she had known, with all they held of sweet and childish happiness, of tender, girlish memories, rose up imploring her to stay, to turn back, to pause ere she flung away in the mad impulse that throttled reason, every tie of duty, interest, and affection, her honor and the clinging arms of little children.

But the force that impelled her—she called it love, she knew no better—was strong and cruel as death and the grave whither the roots of passion strike down; they grow deep.

"Your flowers, lady!" cried a low, timid voice, and startled by the words that suddenly recalled her to the world outside herself, she glanced down at the child who held up the knot of heartsease that in her haste and agitation had slipped from her bosom unnoticed.

Thanking the child with a forced smile, she replaced the flowers mechanically, but in so doing, the significance of the omen flashed across her like a lightning gleam of truth irradiating the murky darkness of her stormy consciousness. Heartsease! It was her own peculiar and chosen flower, whose delicate perfume clung ever about her. Why, at that moment should it slip from her bosom, if not to warn her that adown the path she was treading, its fragrant blossoms could never expand?

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She faltered, half turned and was on the point of retreating when a few paces further, at the end of the avenue where the waiting carriage was now plainly visible, she espied a well known figure hastening toward her. In an instant, at a single glance, passion triumphed and she ran forward, oblivious to every thought

but one. As she brushed against him to enter the carriage, a little knot of flowers dropped to the ground and a beggar child who was passing, snatched them up and pinned them gleefully to the bodice of her ragged frock. The divine symbol found a new resting place; it bides not in the heart that owns the sway of impulse.

In the Editorial Perspective.

HE PRESIDENT of the United States has about exhausted the patience of the American people. He has allowed himself to be tricked time and again by Spanish diplomacy, through the insincere offers of autonomy, cessation of hostilities without granting Cuban insurgents that which they are determined to have-independence. At the same time Spain made the last offer of peace, 6,000 Spanish soldiers left Cadiz for the Canary Islands! McKinley has put off Congress on the plea of peace, mercy, and time for negotiations, until now Congress threatens to ignore the President and declare war at once. There is not a single humanitarian principle nor law of justice that the President has considered apart from the advice or the demand of Wall street. The message sent to Congress this week is, without doubt, the weakest document that ever emanated from the Executive Mansion. Disappointment is felt throughout the nation; we could expect nothing else so long as the matter is retained in the hands of the President. It now rests with Congress to fix the punishment of Spain for her red-handed crimes against the American nation and the world. At this writing they seem to have pluck enough to precipitate war and to drive the Spaniards from the island of Cuba.

Pick up a copy of THE FLAMING SWORD and read a paragraph, and the nexclaim that you cannot understand what we are driving at! A schoolboy takes up his morning lesson and complains that it is too hard for him; in the neighboring seat is one who has mental acumen enough to master what the other has not the ability to attack. We are not attempting to explain the entire System in THE FLAMING SWORD; but to call attention to a few principles to attract attention of the progressive reader to further study and investigation. When THE FLAMING SWORD gains its point by impressing a mind with the necessity of studying the Koreshan System, the fact speaks well for the mind so impressed. We are after those who desire the truth, and who will follow up a line of systematic study, not only of its premise, but of all the factors in the train of logic. Without a little mental application to begin with, you might as well let it alone! We do not want you if you cannot and will not think. Candidly, we think it is quite an unmanly confession to enter the complaint that you cannot understand our language, nor obtain a clue as to what our System is for; such a complaint is unworthy even of a child!

The ballot is not a factor of reform; people vote to create or permit all of the social, financial, and political evils of modern times-trusts, monopolies, banks, and all others throughout the category. After all the talk about reform, Koreshan Science reveals that reform must begin in the mind—it must begin in the destruction of the love of money, the root of all evil. Any reform instituted on the basis of ignorance of the fundamental factors of true reformation, at the knowledge of where it begins, what is its object, what it will accomplish, and what will be the results, is a humbug. If there is anybody who can see through the whole problem of reform from beginning to end, and get up

a system covering more ground than Koreshan Science, let them hold up their hands, or forever afterward hold their peace!

It has been thought that capital is money. Men in possession of large sums of money are called capitalists. The man who understands or operates machinery is a machinist, and the men who create capital are the true capitalists. The producers of the world are the capitalists; the men who control that capital are the parasites—the thieves and robbers of the people's wealth. Even Baron Rothschild has sense enough to see this, although hundreds of editors at their desks make claims for the millionaires that they do not make themselves. Baron Rothschild has recently uttered a truth, derived more or less directly from the teachings of Koresh. He said: "Capital-there is no capital but labor!"

Reformers are confronted with the palpable stubbornness and selfishness of humanity. With the mind of man in its present state, there can be no successful universal co-operation. Selfishness is so deeply rooted in the mind and heart of man as to render harmony of effort in the direction of genuine reform impossible. The man who is able to infuse into a following the actual substance of his spirit, soul, and body, will be able thereby to actually build an organic system of human society in accordance with the laws of human and divine physiology. There must first obtain a radical change in the mind of man, and this necessitates a radical anatomical transformation of the brain.

Up is opposite to down, and up means something. It is direction, and there is a limit to it. Up is toward the suntoward the center. Everything, therefore, is directly "under the sun." The earth all around is about equidistant from the central sun; the planes of materialization of solar energies comprise the earth's shell. Gravic rays descend from the sun, levic rays ascend to it. There is but one center of gravity and one circumference in the Cellular Universe. There would be no sense to a universe arranged on any other plan than that of a cell.

KORESH is honest enough to declare the truth, and to declare it emphatically. We have no confidence in a "system" that has been guessed at, and the time is coming when the people will join us in denouncing systems of so called religion and science put forth in the world as merely probable. The so called teachers of the world are still too timid to say emphatically that their teachings are absolutely true.

If it were possible for all of the hypothetical social, scientific, and religious schemes to be true, we would not object. They cannot all be true, and we are just frank enough to say that we are exceedingly dubious of any system whose originator is too timid to say that he knows exactly what he is talking about, or too cowardly to acknowledge that he does not know absolutely that he is right!

What would you think of a man who, after half learning his first lesson in mathematics, should declare that he under-

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stood the whole system, and that he would disprove its accuracy by putting two or three figures together? He would be a fool! Just like some people who misconceive a single principle of Koreshan Science, and then jump around with a straw, attempting to overthrow it!

Superior mental force is supreme only when in conjunction with a corresponding or correlate body. The perfect mind must therefore reside in the perfect man. The Founder of the primitive Christian System was such a man in such a body—the immortal structure. The orthodox idea about God in the sky is the sheerest nonsense.

A government that is divorced from the true religion is divorced from the power to govern the people from the pivot of absolute justice and moral integrity. The true religion rather involves the sphere and function of external government, the laws of which proceed from the central mind, which is denominated the mind of Deity.

It has required years and years for the average mind to become more or less familiar with the lines of current thought in science, theology, and social reform. Do not suppose that you can get a clear insight into the Koreshan System of Universology by looking over a copy or two of The Flaming Sword!

The character of objections urged against the Koreshan System enables us to measure just the distance the objectors are behind us in the path of progress, or how far they have gone the other way! Between us and some of our objectors, critics, and persecutors, there is certainly an awful chasm!

Many a Christian reads right over the statement that "the love of money is the root of all evil," and fails to reach the conclusion that a government ruled and controlled by the money power partakes of the character of the central desire of its people.

The "infallible" Catholic church now accepts as true the scientific fallacies it condemned 250 years ago—radical change in the church, you know. If it was right then in its attitude toward Copernicus and Galileo, it is wrong now!

The more righteous the lawmakers the more just the government. This is why we insist that the true government must derive its power from the source of absolute integrity. The absolutely just and equitable government is the Theocracy.

This is a truth that cannot be denied: The cause that produces the universe is the only source of true government of the universe. There is no true government that does not receive its power from the source of all things.

Freedom of the world from its present forms of oppression resides in the union of church and state—in the establishment of the genuine Theocracy, the government of the world from the actual source of all knowledge and life.

We have heard the expression, "As easy to demolish as a card house." Card houses have passed beyond the stage of toy-hood, and now become a feature in the great \$50,000,000 paper trust. Not so easy to demolish now.

The true backbone of a nation does not consist in the money power. Some governments have weak spinal columns, but inflexible externals, rendered so through abnormal ossification.

The Almighty has no power apart from physical existence. His highest degree of potentiality is at the point of conjunction of spirit and matter.

Reformation in the abstract is no reformation at all; reform journals are full of this kind of reformation.

The postulates of Koreshan Science are live wires that ungloved hands are cautious enough to let alone!

Interrogation Points and Other Punctuations.

Reincarnation in the Concave Cell.

(1) If we are inside a universe that has existed from eternity, only 8,000 miles in diameter, and man has been increasing in numbers for all time, and will finally be reincarnated, will not such a limited universe be a little crowded, even though the generation should stop now? (2) There seems to be no limit to the numbers of any kind of beings that may be born by the union of sexes. Is there a limit?—D. E. S., Santa Ana, Cal.

(1) The habitable surface of the concave earth has an area of about 268,074,600,000 square miles, and according to our calculation, if the earth were a convex body 8,000 miles in diameter, it would have a convex surface of about the same area. If impossible to get them all in the earth, we do not see how it would be possible to stick them on the outside! In the physical universe there is a complete system of reciprocity or interdependence between the center and circumference of the great cell. Energies from the sun are continually being materialized at the circumference, and millions of atoms are constantly being formed, and yet the earth does not become full, because there is a corresponding de-

composition going on continually in the earth's shell, through which energies are generated which supply the sun with fuel. The energies or spirits of the sun are thus continually finding re-embodiment in material atoms. There is no more nor no less of the universe now than there was trillions of ages ago. The fact that people have been generated for millions and millions of ages in the past in the concave earth without running it over, is proof that continued generation will not exceed the demands of existence. Do not imagine that the dead for all past are held some place, and are coming back some time and live in the earth. All of human life there ever was or ever will be is in the earth now. The vegetable kingdom perpetuates itself; all of the vegetable life there is in existence, or that is possible to exist, is expressed in one season of vegetable growth. All of the wheat in the world is growing in a single season, or being appropriated or reserved for appropriation into a higher kingdom. Men are produced from mind, through mental and physiological functions; they enter mental

spheres at corruptible dissolution. (2) Man has segregated almost to the limit. This has been the age of prolification, or increase. There will now come a conservation of the energies of life, and the hapless generation of human kind will cease when the world understands the laws of life. As numbers have increased during the past few thousand years, the quality of life has deteriorated. With development into superior quality of life on all planes, the numbers will again be reduced.

The Terminology of Koreshan Science.

- (1) The language used in the Koreshan literature is above the comprehension of people of average intelligence; if you have the truth, you should put it in language that I can understand. (2) THE FLAMING SWORD criticises everthing that is not Koreshan—as though no one else is right but Koreshans. (3) The shell of the earth may be 100 miles in thickness and composed of just the substances Koreshan Science claims, but you do not prove it; it is only theory. All you can know, is just how far down people have gone.—Objector.
- (1) It was no fault of Jesus that people could not understand what he taught. Even those associated with him for years did not understand his purpose fully un-

til he infused the substance of his own spirit, soul, and body into them after his translation or theocrasis. When he spoke in parables, it was not to reveal but to conceal the truth from the masses-those who would not understand. Koresh has not undertaken to teach the world at large; he is educating a class of minds that have advanced far enough to understand the System as he presents it. At the present time he can use no others, and wants only those who are able to comprehend the Sys. tem scientifically presented. The time is coming when the knowledge of the truth will be let down to the comprehension of the simplest. At the present time, it is quite a recommendation of Koreshan Science for the objector to admit its profundity and to acknowledge his ignorance as well as the ignorance of the masses! (2) When the Founder of Koreshan Science demonstrates the premise of the System to be true, he overthrows all other theories and so called systems of thought in the world. In proving the earth to be concave and establishing the Koreshan Theology, he proves that no more dense ignorance can be imagined than the Copernican system of astronomy and the theology of the modern church. Do you think that others can be right, in the face of the evidence that we are right? From the standpoint of demonstrated premise, THE FLAMING SWORD possesses the ability as well as the exclusive right to criticise everything else, and purposes to exercise that right! Would you rather have men guess at a thing and undertake to teach it, than to know it, and say so? (3) It matters not to us if the mind of the majority cannot sufficiently grasp the fundamentals of the Koreshan System to follow logic to rational conclusions concerning the simplest facts of cosmogony, alchemy, theology, and social science. We venture the assertion that you accept as true, the teachings of modern astronomy that the earth is filled with molten matter, and have never asked a single "scientist" in the world for proof of his assertions. Take your own medicine, and reject everything that modern astronomers do not know positively, and see how much of their theories you will have left!

The Aurora Borealis.

- (1) When were the northern lights first discovered, (2) and what is the generally accepted reason for their existence? (3) Also, what explanation do you give?—E. M., Swaburg, Neb.
- (1) The northern lights were observed by the ancients. History records remarkable displays in 502, 688, 1097, and 1117 A.D. Books published in London in the sixteenth century contained descriptions of the phenomena, and Gassendi, Halley, and

other astronomers of the past referred to them. Angstrom made the first specific analysis of the auroral spectra. (2) There is no settled opinion among so called scientific men as to the nature or the cause of the auroræ; some claim that they are electrical displays, others that they are the result of metallic or meteoric dust coming in contact with atmosphere outside a convex globe, and rendered luminous by friction. The altitudes of the aurora increase the mystery in the minds of astronomers. They are calculated to be from 200 to 1,000 miles altitude, admittedly within the atmosphere. This is in accordance with the demonstrations of Koreshan Science that the atmosphere is 1,000 miles in depth. The auroræ were first seen in America about 100 years ago. Activity of the northern auroral zone centers now about the American magnetic center, instead of the European, 90° east from Hudson's Bay. (3) The auroral pulsations are manifestations of currents of electro-magnetism, streaming from a zone in the concave earth to points in the physical heavens. The coronal points are seen at such altitudes as would make their display impossible on a convex surface, surrounded by an atmosphere only 50 miles deep.

The Only System of Universology.

- (1) I should like to see a copy of THE FLAMING SWORD, as per your advertisement in the Free Man. (2) Does your Universology, to which you refer, have any connection with the teachings of the late Stephen Pearl Andrews?—E. G. B., Brooklyn, N. Y.
- (1) We mail you sample copy of THE Sword as you request, and trust that it may interest you as it does others. (2) The Koreshan System of Universology has no relation whatever to the theories of Stephen Pearl Andrews, except in so far as he copied from the teachings of KORESH. The Koreshan System was founded and its terminology and nomenclature were in use long before the Founder of the System was aware of the existence of Stephen Pearl Andrews. The system of "universology" which he put forth, is the exact antithet of the Koreshan Universology; it dealt wholly in abstractions and hypotheses, while the Koreshan System pursues the opposite course, and premises its conclusions upon known facts, making it a practical and scientific system instead of a mass of hypothetical abstractions. If you know anything about his system, you can readily perceive the difference between it and the Koreshan System of Universology, embracing the science of religion, cosmogony or astronomy, biology, alchemy, social economy, and other departments of knowledge of the universe.

W. B., Liverpool, Eng.-We send you THE SWORD as you request; also papers containing accounts of our Geodetic Survey on the Florida coast, which will prove interesting to you. We remember you as being interested in the work of Parallax; we are thoroughly familiar with his work and theory, and with the difficulties which confront his followers in the belief that the earth's surface is flat. The Koreshan System accounts for all his observations. Our Scientific Staff conducted experiments and observations which involved principles that were overlooked by Parallax; the facts we obtained demonstrate the earth's concave form.

W. H. C., Liverpool, Eng.—We mail to you literature regarding the Cellular Cosmogony as per your request, and also sample copies of The Flaming Sword. We note your interest in facts which overthrow the Copernican system of astronomy. When the New Geodesy is ready we will mail you a copy for your study; it contains proofs and demonstrations of the fact of the earth's concavity, in refutation of both the convex and the flat theories. Shall be glad to answer your questions.

* * :

The Race for the \$10,000.

With his Tires Punctured, Mr. Blodgett Concludes to Sit and Wait for Repairs.

EDITOR FLAMING SWORD:—It is all right for you to laugh while you can, but the laugh you think you have against me has no significance. Sometimes it is a very easy matter to mistake what is intended as a comma for a period; and besides, I acknowledge that so far as that was concerned, the presumption was you did not intend any deceit.

But here is a point that you still evade, that is vital; the point of letting unprejudiced parties decide whether I succeed in demolishing your theories. But I see you have backed into a corner, and so I am making progress. Your original offer was to the effect that you would accept any kind of good evidence that was presented. You now say that you will not accept any evidence accept one particular kind. affect to think that you are well fortified in that little hole. But with \$10,000 in sight if I win, I will attack you there. I will attempt to show that a line at right angles with the perpendicular, started from a point a given number of feet above the water, running in any direction, will not approach it as we proceed; and I will be to all the expense in giving the test. I will get surveyors of acknowledged competency to make such a line, and all I ask of you is to place the \$10,000 so that I shall be sure of it when my demonstration is complete. I meet you fairly on your own present proposition, and we will see where you will jump to next. Perhaps you will say that we must use Professor Morrow's invention especially designed to make the convex appear concave, and that no one except the inventor knows, or can learn, how to use it, and that even his vision is so foreshortened and bent up that he can only determine he is moving at right only determine he is instrument so adjusted that it points towards the water. Atany rate, we will wait for your next move.
—Samuel Blodgett, Grafton, N. Dak.

We have made no false moves, and have evaded no points; we stand just where we stood when our offer was made to any one who would overthrow the Koreshan Cosmogony. For a starter, we advertised for a single proof that the Koreshan Cosmogony is incorrect. We proposed to test all so called proofs by factors which we have applied, and which can be applied again. Mr. Blodgett at first was going to overthrow the whole system by argument, but he has failed to do so; at least he now desires to proceed on a basis he never thought of at first. He is making a little progress, you see!

It is no new thing that we are fortified with facts; the difficulty with Mr. Blodgett is, that he was not aware of the character of our work nor the strength of our premise. It is remarkable that he should now be learning points from THE FLAMING SWORD! He now leaves behind all his so called "proofs," and is looking into the matter of a straight line extended from the vertical point of a given perpendicular! Why did he not think of such a method before-why has not the scientific world thought of it? It was never thought of nor applied until the principles were discovered by the Founder of Koreshan Science, and applied under his auspices. The "little hole" that Mr. Blodgett has had punctured through his mental cortices by a little effort on the part of THE FLAMING SWORD, is really the little hole through which he now observes us; perhaps it will grow larger as time goes on, and then he can work better, and save himself from confusion over periods and other points! But we talk of a straight line. We will accept only a straight line—not a line subject to refraction 3 inches or more to the mile, such as surveyors extend. Surveyors of "acknowledged ability"—where are they? All on the other side, of course, using optical instruments, extending lines incurvating at a certain ratio. We cannot use such men nor such instruments. Our next move will be to instruct the right man who accepts our propositions, how to run a straight line, from which all of the factors of uncertainty-refraction, perspective foreshortening, etc., are eliminated. Disinterested parties-where are they? All on the other side, of course. If any man thinks that we are numbskulls enough to submit our propositions for decision by people on the other side, why, he is going to get left on short order. As we have said, there would have to be chosen representatives from the two schools of astronomy; it is useless to say any more about this point—there's where we stand,

and from it we will not budge an inch! In . the meantime, we will not back out in a thousand years; but we are not going to give ourselves away just because a man who "will attempt to show" desires us to. It would be a pity if we would stake everything on a couple of surveyors and a committee steeped in fallacy, and technically lose through the intrigue of "scientific" ignorance and fallacy of the other side, and then afterwards succeed in proving the contestant wrong! Better adopt absolute measures at first, and save trouble. Prof. Morrow's invention is not an optical instrument; it is constructed on the principle of right angles-of rectitude. Any further negotiations with any man looking to the overthrow of Koreshan Astronomy, involves his investigation of the demonstrations of the System, and our Optics and Physics, and other factors which scientifically interpret the phenomena which, misconceived, constitute the basis of fallacy.

As Editors See Us and as We See Editors.

The Essence of Scientific Argument.

The Dawning Light approaches the subject of a reply to THE FLAMING SWORD with a great deal of hesitancy and trepidation. We suppose it is a very easy matter for one who has made the wonderful discovery that we are living on the inside of a great big ball instead of the outside, as has been generally supposed, to size up the mental capacity of those who do not agree with him, without the least bit of trouble. If a disbelief in his Koreshan System is an evidence of small mental capacity, we plead guilty to the soft impeachment, and are rather glad of it. We will go further and say it must certainly take an enormous amount of brain power to make the wonderful discovery THE FLAMING SWORD man has. Gulliver and Munchausen stories sink into utter insignificance when compared to the wonders of the Koreshan System of Cyrus R. Teed. It may be that after millions and billions of years of progression and innumerable reincarnations we might be able to see things like he of THE FLAMING SWORD sees them. At present we would rather not. You have our permission to call us an ignoramus, but don't ask us to believe Koresh .- Dawning Light, San Antonio, Tex.

Would Like to See Proof.

THE FLAMING SWORD, the organ of the Koreshan Unity, published by Dr. Cyrus R. Teed, advances the theory that the surface of this earth is concave, instead of convex, and claims to be able to demonstrate the fact. It has also made a standing offer of \$1,000 to any one who will prove the contrary. As we understand it, the generally accepted conclusions of astronomical science are not accepted as proof, but the fact must be practically demonstrated. It says this universe is a hollow ball of about 8,000 miles internal diameter, and we are living on the inner surface; that the sun is in the center, and that outside of the ball there is—nothing. We would rather

see the proof of all this than to hear about it.—The Medium, Los Angeles, Cal.

Fairer than Others to Totten's Chronology.

Even that most peculiar of all so called Advent sheets, THE FLAMING SWORD, Chicago, Ill., while combating us no little, and self-sufficient in its idea that its own originator, "Cyrus," alone has the truthand is the literal "Cyrus" of prophecy, has upon the whole been fairer to our Chronological and Israelitish contentions, and more liberal in exchange and notice than any of those above animadverted on. scientific contentions of Cyrus proved," and his animitation We have to say candidly that we find the proved," and his spiritual pretensions as to being the reincarnation of the Messiah disproved a priori by the word itself! We look for the return of "that same Jesus" once for all made man, whom every eye shall see and none shall be able to doubt—whose advent is yet to transpire!— Our Race News-Leaflet.

THE FLAMING SWORD is published under the auspices of Cyrus R. Teed, founder of Koreshanity. A live journal devoted to social and political reforms.—The Light of the World, Minneapolis. Minn.

Chat With Readers.

The New Geodesy is not yet ready; you would not want it without the illustrations and additional matter we are preparing for it, and consequently it will please you to get a good, full volume within a few weeks rather than a mere pamphlet right away. Two illustrated chapters written especially for the work by Koresh—one being a synopsis of the Koreshan Astronomical System, and the other defining the laws of perspective foreshortening—will be of special interest. These articles are in addition to the matter first advertised. Waitfor it, but look for it, for it is coming!

In whose hands can you place copies of the New Geodesy? The proofs and dem onstrations of Koreshan Astronomy will save you hours of argument—they are just what you want. Get your orders in for extra copies—and help us push the work of advertising and distribution of the edition. It will make an impression in the world—it is the most remarkable scientific work ever issued. Do not fail to obtain a copy for your own study as well as other copies to give, loan, or sell to your neighbors, or for mailing to parties interested in the progress of science.

It is better to read one page of Truth than all the productions of fallacy in the world. Weighed in the balance over against the feather-weight theories of so called science, religion, and social economy, The Flaming Sword exhibits a weight of evidence.

One new subscriber from each interested reader of THE FLAMING SWORD, during the next month, would prove a good beginning of a vigorous propaganda of our System through the effort of friends. Try it, and arouse an interest in your own vicinity.

With the drawing complete, and the cut impressed on the last page of THE SWORD, one more attractive feature, the "drawing" card, is added to our publication.

The World's News.

Wednesday, April 6.—President's message completed; promised to Congress today .-Nation startled by recall of Consul Gen. Lee from Havana.—Americans leaving Cuba by the hundreds.—Report current that news has been received from Andree, who started for the North pole in a balloon. -Offer of mediation by Pope of Rome has no effect on America.-London papers say war spirit is beyond control in America and in Spain.—Cuban quarantine removed to facilitate exodus of Americans from the island .- Damage to fruit in middle states by cold wave. Entire carpenters' in Chicago on a strike.—Capt. Sigsbee charges Spanish officials with blowing up the Maine.—U.S. naval authorities planning attacks at Havana, Porto Rico, and Canary islands.

Thursday .- McKinley disappoints America by failure to send message to Congress; decides to withhold it until next week; further time asked to get Americans out of Cuba before hostilities begin .- 20,000 at the Capitol go away in disgust .-- World's Fair hotel burns in Chicago .- Schooner Northwest crushed by ice on Lake Michigan.-Dreyfus may be released on same ground that Zola is freed .- American and European money-lenders are for peace .-McKinley's portrait hissed at in a St. Louis theater.—Insurgents blow up a train at Salamanca, Cuba.—Supreme Court of West Virginia permits Bible reading in schools.

—Mauna Loa, Hawaiian volcano, in a state of eruption.-Brazil (Ind.) coal-miners on a strike.-House committee confers with officials of the Cuban Junta.—Warship Texas joins flying squadron.—Big fires in Tokio, Japan, render 12,000 people homeless.

Friday.-Embassadors of six European nations plead with Mckinley for peace; President replies that war in Cuba must stop .- War-cloud growing darker .- Hundreds of Americans arrive at Key West, Fla., from Cuba.-15 Spanish warships leave Cadiz, Spain, for Cape Verde islands.—Gladstone is reported better.—Spain adopting vigorous measures to raise funds.—Spanish populace protests against cabinet offers of peace, clamor for war. Senator Hanna at last succumbs to prevailing feeling in Senate toward Spain. Chinese mob kills Americans at Chung King, China.-Italian warship suspiciously passes into Chesapeake bay.-Citizens in New Mexico alarmed at threatened outbreak of Indians.

Saturday.—War department preparing to call for state militias.—U. S. Minister Woodford gives up hope for peace with present Spanish cabinet.—U. S. Consul at Porto Rico forced to leave.—Queseda, insurgent representative, explains Cuban republic to foreign affairs committee.—Scores perish in avalanche at Chilkoot pass, Alaska.—Washington officials see no escape from war but surrender of Spain.—2,500 coal miners return to work at Ottumwa, Iowa.—N. Y. M. E. Conference declares for war.

Sunday.—Queen Regent of Spain preparing to flee in event of danger from belligerent Spaniards.—European powers endeavor to prevail upon Spain to yield to demands of U. S.—Spain receives a cold shoulder from Germany.—\$500,000 appropriated by Michigan for war purposes.—Spain orders Blanco to proclaim armistice in Cuba; Cubans will continue to fight, and will accept nothing short of independence.

Monday.—Sagasta makes another deceptive peace proposition to McKinley; at same time sends 6,000 troops from Cadiz.—Riots in Madrid; dicision of cabinet to suspend hostilities the cause.—Excitement expected in Congress; President sends message, a weak and watery document, disappointing to the American people.—U. S. army may enlist 10,000 Cuban refugees in Florida.—Phillipine insurgents continue to fight, encouraged by attitude of U. S. toward Spain, and presence of American warships at Manilla.

Tuesday.—Message of President heard in silence.—Debate begins in Congress over McKinley message; many Senators disgusted with the weakness of the President, and want Cuba free.—Senator Mason declares for war; speech has great influence in Senate.—War spirit spreading everywhere.—Riots at Madrid continue.—Gen. Lee arrives in Washington, and is accorded magnificent ovation.—Lee will testify before Senate Committee, declaring that Spanish officials blew up the Maine.—Newspapers filled with little else than war news, and the excitement continues.—People expect radical action of Congress this week.

Our Review Corner.

Stand Up for God, by Sphinx; 32 pages, price 15 cts.; Peter Eckler, publisher, 35 Fulton st., New York City.

A production of so called liberal thought, directed against the modern Christian interpretation of the Bible and misconception of the character of God. It makes the mistake of supposing that the church's nonsense about the Bible is the Bible itself. It uses the arguments common to higher criticism, derived from Paine, Voltaire, and Ingersoll. The author appeals to the reader, in the first place, to stand up for God, the God of nature and not the God of the Bible; but he fails to define what kind of a God he desires the reader to stand up for. He thinks he sees God in the stars, in the earth, in insects, in vegetation, and in the numberless worlds of the Copernican fallacy. His god is doomed, as well as the god of modern Christianity. The writer of the pamphlet cannot point to a single fact in the universe as evidence or demonstration of his misconception of the form and function of the Creator, nor can he point out scientifically nor rationally, how any fact in the natural or physical world, affords evidence of the existence of Deity. The man who has reached this point knows not only that there is a God, but knows also who, what, and where he is. Any evidence that proves that God exists, proves that he is human. Questions and Answers on the Bible and Nature, by Lady Blount, Bath, England.

The questions are concerning subjects on the Old and New Testaments commonly discussed between Catholics and Protestants; and answered from the standpoint of a phase of Adventism—a little advanced from orthodoxy, but missing the mark of Truth widely. Interspersed among the theological questions are questions concerning cosmogony, the answers to which are from the basis of the idea that the earth is a flat surface, in denial of the Copernican system of astronomy. There can be no true concept of what the Almighty is, nor what the processes of his creation are, until the knowledge of the character of what he has created, is obtained. The universe is a cell, and its creative pivot is the Seed of the universe; that Seed was Jesus the Christ, the Creator of all things. Any system of cosmogony or theology not in accordance with the facts of the physical universe is a fallacy.

Cause and Cure of Hard Times, by Rev. E. M. Wheelock; 24 pages, price 5 cents; Austin. Tex.

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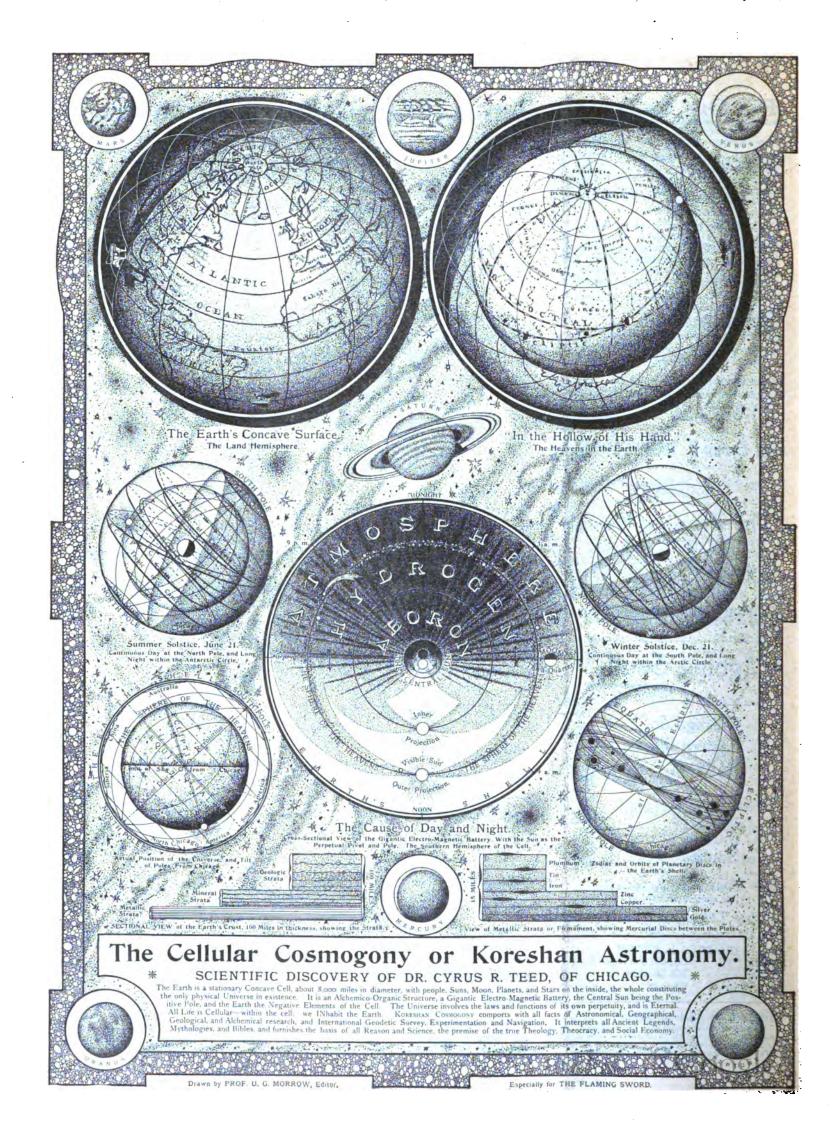
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 23.

CHICAGO, ILL., APRIL 22, 1898. A. K. 59.

Whole No. 282

The Common Origin of All Religions.

PART III.

THE DOCTRINES of modern Theosophy (?) in which much of the Buddhistic system is falsely interpreted, furnish an example of that great law of unity found to obtain in the origin of religious conviction. The doctrine of absorption did not originate with the Hindu, nor is its exposition by either modern Theosophy, or its ancient prototype, as clearly defined and its portrayal exemplified as in the religion of the Hebrew and the Christian. "Enoch walked with God and was not, for God took him," is a more concise statement of a great religio-scientific truth than can be found in Buddhism or Theosophy, because it points to a practical theocrasis or terminal absorption, emphasized by the more recent absorptions of Elijah and Jesus, both of which are practical demonstrations of the law.

The Biblical record of the theocrasis (translation) of Elijah and of Jesus, is positive and historical. We refer to these, leaving out of the question Moses, Noah, and Enoch because, while typical and pronounced, they come more specifically within the pale of history, the factor of tradition forming no part of a basis for a conviction and acceptance of the truth. The translation of Elijah being a fact, there can be no subject of greater significance in the light of modern research, than the analysis of this marvelous phenomenon, and the influence such an analysis may exert upon modern thought. There are two, perhaps three or four, pronounced factors of this analysis deserving more than a passing notice, because they constitute key-notes to the elucidation of the question. Elisha importuned Elijah for a baptism of his double spirit (not a double portion, as king James' version would indicate), and in the dematerialization (by a combustion or burning) Elijah was absorbed by Elisha, as Elisha had desired and Elijah had promised. This is the first factor. A few hundred

years subsequent to this important event, John the baptist, the precursor of the Lord's advent and Messianic office, came to the world, transmitting a pneumic force which the Lord declared to be the spirit and power of Elijah the prophet. "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. * * * Then the disciples understood that He spoke unto them of John the baptist." Elijah was absorbed by Elisha, and after a succession of transmissions appeared as the spirit of John, again transmitted in John's spiritual baptism of Jesus the Lord. This second factor unmistakably denotes the great truth of the absorption of the fruits of human perfection, as this fruit ripens upon the great Tree of Life placed at the East (rising) of the Garden of Eden. Elijah and Elisha were the cherubin (cherubs) placed at the East to keep the way of (perpetuate) the Tree of Life. The theocrasis of Elijah was the Flaming Sword.

A third and marvelous factor in this analysis, was the exhibition on the mount called the Transfiguration. It should be remembered that the Lord was transfigured in the presence of the three most prominent disciples. The material form of the Lord resolved itself into nebula, and in this cloud there appeared Moses and Elias (Elijah) —the innermost and inner lives of the Lord Christ. The Lord merely opened himself to the vision of Peter, James, and John, and they beheld the kingdom of God come with power as Jesus had promised them only a short week before the vision. The identical Elijah who, hundreds of years before, had been absorbed by Elisha, was here reinvolved by ethnic transmission from generation to generation, in Jesus the Lord. When John had baptized the Christ, Elijah departed from John and entered Jesus. John lost his prophetic unction, for the Lord Jesus had received it. Thus the Lord became the Anointed,

3

that is, the Christ, with power to re-anoint the world.

The analytical fourth factor, the one upon which we may hang with rapturous transport, is that of the absorption of the Lord Jesus. With the authorization of the verity of verities, fortified by all the conspirations of truth from the elaborations of nature, corroborated by all the testimony of the Scriptures, and urged by the focal energy of the apex of the New Jerusalem as she struggles to reincarnate the race of angels in their culmination of the fruitage of the Gods, we declare this truth: The Lord Jesus, the Christ of God, in whom was the fulness of the Godhead bodily, Father, Son, and Holy Ghost in the one person of the Lord, was absorbed through his own incorruptible dissolution, by which his visible form became the Holy Spirit. As the star of greatest magnitude radiates its energy to every star into which it shines, transmitting its stellar potencies, so the Christ, the bright and Morning Star, in the combustion of his person, radiated his life into the stars of lesser magnitude, baptizing all who became receptive to his baptismal influx.

The absorption of the Lord Jesus, the Christ and Son of God, and the Son of man as well, is definitely portrayed in the institution of the Lord's supper, the passover, given to the world in perpetual memoriam of the great fact that the flesh and blood of the Lord entered the disciples by virtue of his dematerialization through the fire he declared he came to kindle, and which resulted

in his appropriation (eating) by the church. The fundamental difference between the doctrines of Buddha and the corresponding doctrines in the Jewish and Christian religions, is merely in the theoretical annunciation of the one without the power of an emphatic corroboration with the practical demonstration of the other in many recorded instances,—Enoch, Elijah, and the Lord Jesus comprising remarkable testimonials of the verity of the law. While Buddha transmitted the traditions of the past, he failed to reach the condition of absorption, lacking the essential link to perfect the concatenation of truth necessary to perpetuate the chain of life.

The one great lack of modern Theosophy (?) is a want of the knowledge of universal polarity, an element entering into the conspirations of the Christian system, which, focalizing in the Lord, made him the great polar center of authority and power. The power to impregnate the world by the overwhelming baptism of the Holy Spirit proceeding from his own personality and made consciously potent through his incorruptible dissolution, was the resultant of his own conscious Sonship proclaimed to the exasperation of the learned ones of his day, whose learning precluded the possibility of their knowing anything,—a factor standing in the way of the comprehension of the truth at the present time. The doctors of old had taken away the keys of knowledge, and the inheritance of ignorance is entailed upon the learned (?) of today.

The Age Ends in War and Revolution.

FROM PRESENT appearances, the prospects are grave for war. There can be no doubt of the fact that war is a deplorable necessity. The destruction of human life in the contest of arms waged for any purpose whatsoever, is calamitous. But can any person doubt the righteousness of the struggle for the perpetuity of our country in the great Rebellion, or that war is sometimes inevitable and essential? We are not, however, arguing either for war or peace. The present impulse of the United States is but preliminary to the work she is to perform, in her relation to the great struggle in which the dispensation will end. The dispensation is rapidly drawing to its final close. The map of the world is about to pass through a revision in which the United States will constitute the most prominent figure, for in America the Universal Empire will project its head. The nations will yet come to know that the prophets of God were authorized to predict the radical changes the time of the end will bring through the revolution in church and state, essential to the initiation of the coming kingdom of righteousness.

There is a prevailing sentiment and growing tendency in the direction of the fallacy that the simple force of social evolution will inaugurate a better state, while the fact is, genuine and incontrovertible science inevitably determines that the culmination of every age comes not by peaceable but by forcible revolution. It is not merely in one field of activity that we are to look for the woes in which the dispensation will terminate. There will be upheavals in the religious, social, political, and commercial fields of action, but especially have the commercial Shylocks fixed the mine and laid the train for the volcano of imminent destruction and retribution.

The control of the legislation of the world by the money sharks, a condition augmenting through a subtle and prescient foresight worthy of a higher purpose, has been determined by the corporate financiers of the world and age. The great financial thieves of the times have entered into a conspiracy to manipulate and enforce legislation in their own interests and against the masses, for in their hearts they have decreed the subjugation of the people to the interests of the bondholders and money-lenders. The time is not far distant when the thinking masses will awake to the urgency of the situation, and in one mighty and overwhelming struggle break this bond of iniquity. The world cannot long struggle in the great conflict for bread against the combined opposition of so called capital. The hope of the world is in the crisis, in the catastrophe, a tribulation the elements of which had their origin in the very initiation of the Christian age. The Lord planted the spirit and life of Communism: the processes of regenera-

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tion (re-production) will usher in its fruitage. Competism will yield to Communism, but only through the coming revolution. The world may desire and cry for

peace, but it will come through war, for which the world at large is preparing. Do not be deceived. The armament of the world is for the purpose of destruction.

The Bible vs. Scientific Fallacy.

OPPOSITION to the Bible as divinely inspired is—by many who are more than skeptical regarding it—predicated upon the assumption that modern science is true. Before the truth of the Scriptures is questioned upon the basis of scientific discovery, it would be well for the scientist (?) to authenticate the verity of his premise. It is a positively known and admitted fact, that the entire fabric of the Copernican system of astronomy has an assumption for its foundation. What is true of astronomy, is equally true of every branch of so called science. Nothing is known that is predicated upon what is unknown.

Practical demonstration has irrevocably determined the fact that there never has been so exaggerated a fallacy projected by the mind of man, as that of the convexity of the earth and its coincident astronomical vagaries; and we emphasize the iteration, with all the essential expletives understood and gratuitously thrown in, that no man has a right to say a thing is not true, upon the basis of a proposition about which he himself is in doubt. "Scientists" profess to be the most unassuming and modest of all men on the face of the earth, while the fact remains, that the whole experience of modern so called science is the contradiction today of what was promul-

gated yesterday. Why do they state their conclusions hesitatingly? Merely because they are not founded upon determined premises. A truly scientific man is not a doubtful man. "He speaks as one having authority" to speak, was asserted of the Lord Jesus. Why? Because he knew whereof he spake.

The earth's surface is concave throughout the sphere. We declare it because we know it. We knew it as positively before as after our mechanical demonstration, but we instituted the physical experiments for others. We have challenged the world, and defy any exhibition of science to refute the absolute premise upon which the Koreshan fabric has its foundation. We do not merely believe the Bible to be true;—we know it is the truth, because everything positively discovered as veritable truth, finds within it an emphatic corroboration. The Scriptures are not argumentative, but declarative. They go to the apex of truth and doctrine. issuing facts respecting forms and principles, to be verified in subsequent research under the direction of illumined reason. They deal philosophically and centrally with the things which concern origin and destiny, leaving the scientific method to those who awake from the past and occult age of the world, into the age of rational and scientific light.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Indestructible Atom and the Illimitable Void.

The Girl and the Vala (No. 9).

BY REV. E. M. CASTLE.

44 A WIDE-SPREAD fraternity claiming survival from ancient days, transmitting symbolic emblems through a succession of ages, profess to guard in the present the secret arts and mysteries of the Builders."

So spake the instructive tongue of Wisdom to the attentive ear of Desire; while the trees whispered among their tops of the mighty wind soon to transform their branches to tossing arms of anguish or to waving arms of Terpsichorean joy; and the river babbled to its banks of the rioting torrent soon to woo and win them with its conquering flood, drawing them onward in the current of its mad desire; and the glad light of battle was in the Girl's eyes; and the fierce glory of the *Dies Iran* shown on the Vala's brow.

"And what do they guard?"

"They guard an empty casket."

"But the emblems?"

"The emblems survive, though the essence emblemed has long since departed; nor know they the significance of the words they iterate as vocal emptiness, or of the ceremonies they partake in as automatons."

"The particular emblems to be instanced?"

"Hollow globes surmounting the two pillars that guard the approach to the holy place of the Temple. Generation after generation has been repeated in pseudo-solemn rites, the reason these globes, believed to be originally the archives of the craft and to contain the rolls, records, and constitution of the order, were cast hollow,—to withstand floods and conflagrations; and yet they do not know what they emblem, nor why they are two. And though I desire to tell you much pertaining thereunto, I may not now, lest even this very fraternity be enlightened as to the transition of know what to them is meaningless, or at the state of know what to them is meaningless, or at the state of the state of know what to them is meaningless, or at the state of the state of know what to them is meaningless, or at the state of the st

that when certain arcana are spoken, though in the ear of but one, though that one never whispers it to another, and hardly to her own heart, nevertheless is there a power that spreads broadcast; and the time is not yet. But this may I tell you: they were cast hollow in the pattern of the universe."

"And will you reveal to me the truth of universal existence? Already do I suspect that the stupendous fabric of cosmogonic theory which has dazzled and amazed me with its illimitable unrest, is the product of stupendous stupidity, and the crowning evidence of that last and deepest darkness whose denizens are 'too blind to have desire to see.' And methinks there was indeed madness, and no true vision, in that terrible dream of Lucretius, when it seemed to him that a void was made in nature, and he saw

'the flaring atom streams
And torrents of her myriad universe
Ruining along the illimitable inane,
Fly on to clash together again, and make
Another and another frame of things
Forever.'

Once, this conception of the 'indestructible atoms,' credited in its origin to Leucippus, but formulated and entrenched by Democritus, taught by Epicurus, adorned by the verse of Lucretius, accepted by the accredited teachers of today, to me seemed glorious. Now its glory has departed in my eyes, and I know that the vaulting invention that thus leaps the barriers of reason, can but descend into the abyss itself creates, and that not even the melody of genius that blazons error can sanctify it. Am I right?"

"Right; but never yet was error that was other than the reflex of truth,—else how could it have being?—nor ever an error that did not serve the ends of truth by contrast, nor ever an error that could not be inverted into truth."

"And the theory of the illimitable universe?"

"Reverse the conception, with the earth's surface as the standing-place and base of consideration; think upward, inward, to the heavens, and through the heavens to apex of the converging lines from circumference to center, where is the central nucleus, the meeting place of all energies from the circumference,—the primal and ultimate vortex."

"The vortex! The problem of the vortex has engaged many of our so called wise since Descartes day,—even Stokes, and Helmholtz, and Sir William Thomson. Great names, these, in the world! But none has solved it."

"Because this is one of the vital things concealed from the wise to be revealed unto babes. When one of those you name regarded the vortex as the ultimate of matter, he grazed the hem of Truth's garment, but when he reached the conclusion of "indestructible vortex-atoms" he was as far removed from Truth as Gehenna from the Throne. The exponents of fallacy never abandon the thought of the indestructible atom. It is the key-note of the entire gamut of scientific fallacy. The vortex is the ultimate of matter, and also the ultimate of force. It is the nexus between matter and

spirit,—the conjunction,—the turn, or transmutation.

"Nor did Descartes do more than pervert truth when he applied his vortex theory to the planets. Even wilder are the speculations of the arrogant sages of the present—they who deride Descartes, and boast of their firm moorings to the physical, which preclude excursions beyond the material realm. But the great battle of Truth with the Chimæra of false science draws near; the final storm is about to burst upon the world,—as distinctly may its threatenings be heard, as those of the storm about to break over the forest." And even as she spoke, the insistent whispering of the tree-tops increased and the low rumble of distant thunder was heard. "On the winged horse of Olympus, Bellerophon rides forth to hurl the dart against the grotesquely composite monster of fallacy-to destroy forever the delights of those who teach fallacies that are held to be truths. Nor will they yield these delights without bitter conflict. But victory is with the rider on the horse, the winged horse that knows both earth and heaven!victory! which vindicates him who has the White Stone, the philosopher's stone! The fulness of victory in the culmination of the triple woe about to descend upon earth, belongs to the heavenly horseman, who in the fulness of triumph over the dark powers of fallacy and their evil train of sin and death, rolls away the reproach of Antea."

"And the hollow universe, that withstands fires and floods?"

"It is an all-inclusive cell, a great battery of transmutation, the environing wall of which is the earth, on whose inner surface you walk. In the process of transmutation is seen the relation of the flame to the flood; 'tis fire that generates the water that quenches it. The lightning is the flaming of spheres in their union, and one result of the union falls as rain. The wonder of flame is the wonder of transmutation of creation."

"The wonder of flame! He who in our day has been called the Maccabean Eleazar, indignantly protests that no chemistry without stupidity to help it could conceal that flame is a wonder."

"It is a wonder; but pertains not to chemistry, the earth-born giant that wrestles with truth as Antæus did with Hercules—to be in the same way overcome. (And the great exponent of truth may well be likened to Hercules, the glory of Hera, the mother; for his is the glory of that holy city, the free Jerusalem, which is the mother of us all.) Flame pertains to alchemy, the light of Egypt, which is science. Alchemy removes the darkness of Egypt by transmuting it to light. The fires of transmutation and the floods thus generated, perpetuate the universe, and the environing concave withstands and sustains them."

- "When shall the world know the truth?"
- "Even today the world is waking to the truth."
- "And the proud agnostic authorities of the present hour! they whose thoughts range the illimitable void in search of specks whose existence they maintain, whose purpose they explain not! they who scrutinize particles of matter and delve in heaps of trash for *incts!* who

examine heaven and earth with microscopes, which reveal they know not what! they, indeed, who pride themselves on their inability to comprehend, and presume to instruct men in ignorance!—what of them?"

"The bubble of their pride will be touched and destroyed. The Indestructible Atom and the Illimitable Void have reached the end of their career. Their reign over the minds of men shall cease. They are the vain imaginings of darkness, and vanish in the light."

"O, the irony of fate!" exclaimed the Girl. "Democritus laughed at the follies of mankind!"

"He laughed," returned the Vala; "and now is chief sponsor for a tribe at whom all the world may well laugh."

She departed. The Girl thought of the learned dis-

sertations that would conceal from man the glory of God in this visible creation and prove existence commonplace, and the inflated arrogance of their authors. Soon her voice pealed out merrily: "And you laughed, Democritus! O Democritus, Democritus! all the world will laugh, —when its eyes are well open—at the swelling, strutting sage, (who swears by you,) with his sesquipedalian discourse on the 'law and order of nature,' knowing nothing truly of the law of nature, which is the law of God, to be realized and fulfilled only through love, which is not puffed up."

Even while she laughed, the sky darkened; and with blowing garments, and the wind in her face, she passed along the path.

And the wild storm broke over the forest.

A Fateful Sign.

BY LUCIE PAGE BORDEN.

A FEW weeks ago, the French chamber of Deputies became the scene of a disgraceful quarrel. Now the House of Representatives of the United States, following in the wake of her sister republic, presents to the world a similar humiliating spectacle with features little removed from those of an ordinary street brawl. When the Constitution of the United States has fallen so low in the eyes of its national defenders pledged to the support of its sacred principles, as to become a mere implement of petty personal spite in the hands of one member to inflict an insulting blow upon his opponent, its glory has indeed departed. In these two occurrences significantly transpiring almost simultaneously in France and America, the two great representatives of

modern democracy, the world may behold the outward and visible sign of an inward and spiritual truth. Modern democracy is weighed in the balance and found wanting. Liberty, equality, and fraternity, hitherto the watchwords of every American heart, have proved themselves but "words, idle words," empty and vain with the false ring of a counterfeit coin. There is no liberty where plutocracy rules, no equality in nature, and no fraternity without the love of God in the human soul.

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

Undermining the Throne of the Gold God.

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

CARCELY has his reign been at length securely established, (as his blind devotees imagine,) when the rivals and enemies of the gold god begin undermining his throne. In our Revolutionary war, our fathers -having no money resource to clothe and feed armies and sustain themselves against a powerful foe-resorted to what Jefferson declares to be a nation's only resource in war,—the credit, not that they had any, but one which they hoped to establish. So effective was this, that when England saw that by the sole help of these treasury notes (called assignats) her colony was getting the better of her, and was likely to slip through her fingers, she resorted to the expedient of counterfeiting them and flooding the country with them so as to destroy their value. Even thus they were too much for all her power and resources, and she had to acknowledge the independence of her revolted colonies after a seven year's struggle.

In spite of the reign of the gold god in her own dominions, it looks as through Britain was trying a sim-

ilar experiment against the authority of the same god in this country. She has been importing a large amount of silver from this country, and it now transpires that a quantity of silver dollars already estimated at \$20,000,-000, has been put in circulation in this country. They are genuine silver, some of them of even greater fineness than our silver coins. According to the theory of our coin worshipers, that the value is in the commodity out of which money is made, and not at all in the stamp-fiat, which it bears, these dollars are just as good as any silver dollars and, practically, just as good as gold. There is no law against their circulation, and the more of them that find their way into circulation, the better for our debt-cursed poor. Swelling the volume of money in circulation, which fixes prices, they help to counteract the appreciation of king gold, and thus to lighten his oppression. But this is quite a plum to British thieves and their imitators this side the great waters. Fifty per cent in the value of the money thus put in circulation is a find worth picking up, and there is no reason in sight why the whole amount mined may not be thus rendered into good coin of the realm, which would soon settle the question of 16 to 1 without its bothering the politicians longer. Add to this the manufacture of gold everywhere becoming rife, and it looks as though the mighty tyrant would soon find himself minus a throne, and there would be one more added to the world's pretenders to sovereignty.

Sharp Cuts at Existing Evils.

BY W. H. PAVITT.

GOLD is a great king. The people bow down and worship it. They issue bonds against themselves, and industry is taxed for the interest. There is but little gold, and the people need more money. "Bankpromises-to-pay" are issued on the bonds, and the people borrow them—for which they mortgage all they have, and pay a bonus and some more interest for their use. Some of the neighbors deposit the "bank's-promises-to-pay" in the safe keeping of the banker, and other neighbors come and borrow and pay interest for the use of these same "promises-to-pay," which are based upon the "promises-to-pay" that the banks issued, and which are based upon the bonds the people issued to buy gold to do business with. Great financial scheme! Wonderful people!

We have no objection to others wasting time and sinking deeper into the mire of usury until they strike the bottom of the gutter, if they feel so inclined,—it is a free country and it is their privilege,—but it does not require a great amount of erudition to see that they will vote themselves out as soon as they can lift themselves out by pulling on their boot straps.

Interest, profit, rent, taxes, the four channels through which the toilers are robbed of the fruits of industry, must and will be annihilated, else they will

annihilate the race. The party that has not erudition enough to see it, and moral stamina enough to demand its destruction, can hope to be classed only among the *debris* of the past.

Madame de Staël's idea of happiness was "conscious progress in a worthy undertaking." To look ahead and feel in every fiber of our being that the end draws near, and that the shackles which now fetter the race will soon be broken, fills the loyal heart with exultation.

There is no such thing as pauper labor. The only paupers are those who live upon the fruits of others' toil, without performing equivalent uses to the neighbor.

Truth lies dead in the street, for men cannot barter it for gold, and a prophet is without honor because no one can make a profit on his predictions.

"Bear ye one another's burdens" does not signify that you should climb upon your neighbor's back and bear down with all your weight!

Waste is sin; reckless waste is a crime; ergo: the competitive system is the monumental crime of the age.

We cannot judge a tree by its blossoms. Some of the poorest apples come from the fairest blossoms.

In the Editorial Perspective.

BY THE EDITOR.

MANY PEOPLE fancy themselves to be reasoners, who have never taken the trouble to test a single conclusion which they or others have presumed to reach. To jump at a conclusion may please the mind under the sensation of delusion, but it does not involve a single factor of reason. No man can reach a correct conclusion who does not begin with a known premise and apply the principles of logic to the end of the process of ratiocination. Ever engage your mind in such a process? If you have successfully, you are a reasoner; if not, you have all of your personal conclusions to overhaul entirely. Hundreds of people object to Koreshan Science who have never given it a rational test to ascertain whether it is right or wrong. It is just as funny to us for an unreasoning mind to undertake to criticise a conclusion of Koreshan Science, as it would be for a man knowing nothing about mathematics, to enter the office of a mathematician and declare his calculations wrong! "Whereshow where the process is wrong." The objector holds the process of his ignorance in reserve, while the blunder is unmistakably manifest! Koreshan Science is a system of fact, logic, and

reason; its conclusions are founded upon known premises, and we challenge contradiction. Apply any recognized system of logic extant to a single fact in the universe, and prove the System wrong if you can!

We declare war, not only against Spain to destroy her barbarism and avenge her crimes, but against all the fallacies of modern times. Operative in every government and in every department of life in the world today, there are forces far more dangerous and more subtle than the Jesuitism of Spain. Nations become enraged at little spurts of man's inhumanity to man. The massacre of Armenians, the starving and butchering of reconcentradoes of Cuba, cause a generous display of false charity and give opportunity for mock philanthropy to increase the luster of transient halos of glory. Hundreds of thousands in the great cities of the world are in a starving condition; opportunity to support themselves is denied by giant monopolies. It is just as much a crime to take away support and to force starvation upon the occupants of tenement houses, as it is to drive reconcentradoes from their farms and homes to coops

within the Spanish trochas! There is misery in Havana and Matanzas, but no less in Chicago, New York, London, Paris, and Rome. There are more butchers than Weyler and the Sultan of Turkey. There is not a district in the "civilized" world where starved and oppressed people can undertake to effectively protest against unjust taxation, without meeting the same fate at the point of bayonets of armed militia that Armenians met at the hands of the Turkish Khurds!

War incurs enormous expense, and millions of dollars are necessary to conduct warfare and pay indebtedness which accrues. There are three ways in which war funds can be raised: (1) By subscription from individuals and payment of same out of private moneys. (2) By bonding the nation for a period of years, or (3) by the issue of greenbacks. The first would be slow and tedious, and of the other two methods the bonds will be chosen for the simple reason that millionaires, the gods of the money power, are behind the throne, and their business is BONDAGE. The men in power and the majority of the population of the American nation today are blind enough to borrow a few billion dollars and pay interest on the same for a hundred years, when Congress has the power to make money out of paper by fiat, which would pay all indebtedness and fulfil all the functions of naval and commercial commodity. In this way there would be no indebtedness, no interest, no bondage of the people, and no revenue to the millionaire. One of the greatest fakes and delusions of the hour, is the idea that gold intrinsically possesses the value stamped upon it, and that it is necessary to the business transactions of the world.

It is a general impression that the money power, through Mark Hanna and other agencies, influences the present administration, dictates its policy, and measures the extent of its action on any question arising for settlement. To gain a place in the Senate for Hanna, Wall street influenced the Ohio legislature; and to prevent recognition of Cuban independence, it is charged, a number of Senators were in collusion with cliques that conspire to save the Spanish bonds. Is there any foundation for this charge? If it is true that Wall street influences the President, Cabinet, and Senate, then the entire clique in office should be impeached for overt acts of treason against the Constitution of America! Such measures are in direct violation of the spirit of liberty, of the laws of government, and the will of the people.

War clouds are no longer in the horizon of the East or the West, but in the zenith; slowly they have been gathering for years, and are now ready to burst upon the world, precipitating the elements of destruction in the great contest over the universal vitellus. The difficulties between the United States and Spain constitute a few of the many factors contributing to the settlement of the great question of the world's freedom. Declarations of war will grow more and more numerous, and national grievances more and more aggravating, until all the forces engage in the final combat. The time is at hand; the dispensation ends in revolution, warfare, and bloodshed!

The White Horse Army is the only army in the world that carries the banner of Liberty! It not only cries Cuba Libre, but liberty and freedom for the world! It is an army of war; it is an army of peace—it will revolutionize human thought, activity, and relations in every department of life, hold the reins of government, adjust, restrain, appropriate, and use the world's commerce in accordance with the laws of equity and justice.

Occultism is a suitable cover, under which those who know nothing are enabled to make the false claim to spiritual perception. It is out of the sphere of demonstration; it eludes all facts,

and is the opposite of science. Koreshan Science is not occultism; it is uncovered, discovered and revealed, open and above-board, founded upon facts; it courts and invites investigation, proves its claims, defies criticism, and challenges fallacy!

The great revolution is being waged against all forms of error and fallacy. The Messenger of Truth sounds the tocsin, announces the issue, declares war, and arraigns the enemy on countless charges of infamy and despotism. The Battle of Armageddon is a war of invasion, or aggression, involving the destruction of all powers of usurpation. We are fighting that battle now!

There is no such thing as occult science. When anything is occult, it is hidden—it is mysterious. When mystery is revealed it becomes science or knowledge of the thing hitherto occult or mysterious. A thing cannot be hidden and revealed at the same time, and therefore "occult science" is an absurdity.

The universe could not be spherical if it were not cellular. Cellular activity is within the cell, the inner surface of which sustains a direct relation to the central nucleus. The pivot of the cell is the center; the wall is the material environ which constitutes the cellular form.

When the tomb of Osiris was found, the startling discovery was made that the Egyptian deities were living men here in the earth, and not myths as heretofore supposed by Egyptologists. All gods, good or bad, are men; the true God is divinely and supremely human.

The power of Spain is supposed to rightfully belong to Alfonso XIII, a youth of fourteen; to be assumed by the Queen regent, and to be exercised by the premier, Sagasta. Perhaps Spain would be less cruel and the better ruled if the order were reversed.

Social democracy is a pseudo-social system, the purpose of which is to divert attention from the promulgation of the principles and truths of the Theocratic Socialism taught in the Bible and scientifically demonstrated by the facts of nature.

Many people object to our radical expressions and positive statements. They do not like them now because they hurt, but after awhile the masses will be glad to know that we had backbone at the right time!

The supreme power of government can never emanate from the governed. Government by a circumference regardless of the center or origin of all power, is as inconsistent as a kingdom without subjects.

When the great powers have exhausted their resources in the impending revolution, the Army of the coming Theocracy will hoist the flag of genuine liberty and declare peace forever!

The war department is endeavoring to keep up to date. The term flying squadron may indicate to some that the U. S. navy is composed of airships; the vessels are yet floating on the ocean.

Labor unions are clamoring for peace with Spain. The only time the unions want war is when they can wage war on non-union workingmen when the unions are out on a strike!

The Spaniards have given the world a practical illustration of how to under*mine* anything they wish to destroy.

War prophets are no more reliable than the proverbial weather prophet.

The United States has more dangerous enemies at home than abroad.

Cuba Libre!



Interrogation Points and Other Punctuations.

BY THE EDITOR.

Criticism of the Sword.

H. M. P., Hamburg, Ia.—You acknowledge THE FLAMING SWORD to be the very ablest Journal published, and yet you criticise it in a long letter of March 24, without stating a single instance to which you could object. What you have to say of the church, the press, and a host of other follies in the world, has no application to us. If you think THE SWORD is afraid to say what its promulgators think, you are as badly mistaken as you ever were in your life! We think the trouble with you lies in the fact that we did not publish your letter of January 27, concerning Spiritism. We did not, for the simple reason that the editor of this department considered it a personal letter. We know something about Spiritism, not only the phenomena, but also the science of these manifestations, and the laws of both the natural and the spiritual worlds. You know nothing about the phenomena nor the laws upon which spiritual being depends. You cannot tell us anything about Spiritism nor the character of its advocates, that we do not already know. We have made a business of acquainting ourselves with our business; and having the knowledge of the true science of the universe,with its various departments, including a knowledge of human nature and the medicine that is required to put the world on a reasoning basis,—we are of the opinion that you, without something superior to what we have, cannot tell us anvthing about how to accomplish our work. From the standpoint of demonstrated premises, we have the ability to point out where ignorance is dangerous. When it comes to egotism, we say frankly, that the Founder of Koreshanity is the only genuine egotist in existence. Knowledge and egotism are the necessary prerequisites of the teacher and the critic. You say you are not an egotist, and you do not assume to possess the actual basis of all true conclusion, and therefore we deny that you can criticise THE FLAMING SWORD from any other standpoint than a wrong one!

The Only Physical Universe.

Suppose the Koreshan theory be true, upon what law do you base the proposition that this earth is the only one? Why might there not be others, with their cellular activities and life?—C. B., Salem, O.

The very fact that the universe is—the very fact that it exists in its completeness, is absolute proof that it is the only one, for otherwise, it would not be complete. If another universe existed, it would render this one incomplete from the simple

fact that the existence of the other one could be possible only through an established relation with everything else in existence having origin in cause. That cause necessarily finding the pivot of unity in one form, would necessitate the return of two forms to the original state of wholeness. The universe is a unit, a complete and perfect structure, possessing all the functions of its own perpetuity, and therefore it is one, and no more, else it could not be the universe. The universe perpetuates itself by inherent laws of involution and evolution; it involves itself and nothing else-it turns in itself, (from unus, one, and vertere, to turn.) and puts forth itself, cycle after cycle. If it were not the only universe it could not be eternal. If there were two, one or the other had a beginning, and hence would have an ending. The universe can never be divided; its completeness, its unity, can never be dissolved. To divide it would be to destroy its existence. It cannot be related to anything but itself. The Almighty who creates it at definite periods is the Seed which the universe itself produces. He can create no more nor less than that which conspires to produce Him, and there is only one God. He is the heart and center of this structured unity; he is one and no more. Primary cause and ultimate effect are one. Original cause and universal effect could unite only in one universal form: the one universal form is all that one pivot of cause can express.

The Great Drama of Job.

- (1) Did God give Job the same children that he gave the devil the power to destroy, and if he did, in what manner and how?
 (2) If David then called him Lord, how is he his son? (3) What does it mean when the prophet says, "God came from Teman, and the Holy One from mount Paran"? (Hab. iii:3.) (4) Who is the Holy One, and where is mount Paran?—S. H. C., Kingston, Tex.
- (1) The book of Job records the experiences of Jah in humanity, in a great cycle of 24,000 years—the descent and resurrection of the Almighty in humanity. The children restored are the sons of God in the resurrection at the end of the cycle. It is the story of the planting of seed, its death, and its reproduction; the story of the propagation of life necessary to the perpetuity of the universe. In the highest sense, the children are the same; they are the resurrection of that which was destroyed. (2) David called Jesus the Christ his Lord, by virtue of the fact that Jesus was the resurrection of David; thus one of David's posterity became his Savior, just

as a seed saves the corpuscles of a plant. (3) Here we have a definite statement of where God came from. The church has been discussing the question of the Almighty for hundreds of years, and has forgotten to inquire concerning the origin of God! God was created out of humanity, and away back in the days of Abraham, he began to be generated on the natural plane; he came from Abraham and his posterity. Teman, the grandson of Esau, was a specific line through which specific qualities of life came in the generation of Jesus. Teman was a man, then a people, living in Edom. See further on the generation of the Almighty from humanity, in Sword, April 15, 1898, "The Common Origin of all Religions," Part II. (4) Jesus the Christ was the Holy One, coming through Teman. Mount Paran was the pivot of spiritual force in the people of Teman. Typical Mount Paran is a mountain in the old Edom or Iduma.

Not Engaged in "Absent Treatment."

H. J. Y., Portland, Ore.-Your kind favor, and also that of Mrs. Y., som time ago, were duly received. We send you back numbers of THE SWORD as requested. We are not engaged in the work of "absent treatment," and have no system of mental healing separate from the system of Science founded by Koresh. Restoration of the world to life and genuine health will come through fulfilment of divine law, the foundations of which are the ten principles of life given to the world by Moses, fulfilled by Jesus, and now scientifically interpreted by KORESH. Any so called treatments or cures which do not involve obedience to the scientific laws of immortality here in the flesh, are inadequate. The central nucleus of the Koreshan System exists for the purpose of conserving energies for this higher purpose, and will not be expended for any other purpose until the proper time arrives.

The Flaming Sword Warmly Welcomed.

I saw your advertisement in the Altruist. I am looking around for the true system of theology, the true religion of God, if he has given man such a system. I can now praise him only so far as I know him through his works. I do not know whether the Bible is of God, or not, or whether Jesus the Christ was his Son or not. I am skeptical on these two points. If there is no true system of theology or religion in the world, then one should be devised. The better we know the universe and its laws, the more we shall know of its wonderful Creator.—J. C. N., Tuttle, Golo.

Page 16 is both a wonder and a work of art. We unscientific students are now anxiously waiting for learned men of the old theory to take up the bold challenge of DR. TEED and proceed to run the air line at various localities, and thus make the test, while a wondering world in almost breathless anxiety watches for the verdict which is either to confirm the Copernican theory or confess and declare a truth which must produce the most far-reaching revolution—scientific, political, and religious—of all discoveries of history. Let it be soon.—C. B., Salem, O.

While writing, I will renew my subscription to The Flaming Sword. Have forgotten whether I paid for the New Geodesy or not: for fear I did not, I enclose \$2.25, as I wish to get it as soon as it is issued. There is only one thing to be said against The Flaming Sword: there is not enough of it; what it lacks in quantity, it makes up in quality, and one number is worth more than the price of the whole year's subscription; but I want more. Koreshan literature continues to be my principal pabulum.—A. P., Antioch, O.

Please find postal note to extend my subscription, and accept my thanks for having sent it continuously. Your paper is surely unexcelled from several standpoints. The paper, and presswork, are excellent, and in science it leads. The humanity and fraternity advocated are admirable. Its theological expositions are, as yet, beyond the reach of most minds.—Dr. C. A. G., Austin, Tex,

There are many real sound truths in The Flaming Sword of April 1. Send me the 2-cent pamphlets referred to. When published, I will take a half dozen copies of the New Geodesy at agents' rates. I carry a large stock of occult books. My intuitions have always impressed me that modern astronomy is radically at variance with nature and spirit.—Prof. G. W. W., Denver, Colo.

All hail, THE FLAMING; SWORD! More news, more sense for the money, than any paper I know of, and the most interesting.

—N. H., Marco, Fla.

We are very much interested in THE FLAMING SWORD and the principles it advocates, and do not want to miss a single copy.—H. J. Y., Portland, Ore.

Chat With Readers.

This week's FLAMING SWORD is another exceptionally good number added to the numerous issues of like character during the past five months. Beginning with the excellent articles by the Founder of Koreshan Science, the attention of the readers will be absorbed in the subjects discussed. "The Common Origin of All Religions," Part 3, differentiates between Koreshanity and so called Theosophy. The difference is so clearly indicated that we do not see how even the casual reader can fail to see the points. Many new readers would like to know what is our attitude toward the Bible. There is a growing skepticism about the familiar collection of books-a skepticism growing out of the fallacies of modern so called science. Of course, if the Copernican system of astronomy were true, the Bible would be absolutely false in every particular, and wholly unreliable in its every feature. The splendid short article by Koresh suggests a line of thought for those who have hitherto reposed confidence in that class of "scientists" who make capital out of nonsense.

Take up a single copy of THE FLAMING SWORD and count the new thoughts it contains-go through all of the articles and note the scores of subjects touched upon. The thoughts are all new and true, radical and revolutionary. There is not a thought that we entertain—there is not a conclusion in the entire System that is not the absolute antithet of that entertained in the fallacious modern systems. In the Editorial Perspective and other departments, scores of Koreshan conclusions are suggested each week. In 52 issues not less than 10,000 distinct items of premise, proof, and conclusion are presented. How fortunate the readers of THE FLAMING Sword are! Men for ages past have struggled in vain for a single true thought; and now at the end of the dispensation, thousands and thousands of brilliant rays are streaming from THE FLAMING SWORD alone, and from no other journal. There is no other journal like it in the world; it is unique, alone, unparalleled!

The subject of war is filling the mind of the world-not only as a matter of news, but as a matter of feeling. The war sensation is felt everywhere, and the agitation in the mental spheres will have its effect in the most outward forms of expressionin war itself, soon or later. "The Age Ends in War and Revolution," is the caption of prophetic declarations by Koresh, founded on knowledge of what constitutes vengeance for all the wrongs of the oppressed! There are two ways in which unity is effected in every domain: (1) by affinity, and (2) by agitation and war, where the breaking down of old forms results from the battle of opposing forces. War must break down the competitive system; war must destroy existing institutions!

We desire to express our appreciation of The Girl and the Vala, No. 9, "The Indestructible Atom and the Illimitable Void," by Rev. E. M. Castle. In the colloquy in this issue, there is a fund of scientific thought which should attract the attention of every reader of The Flaming Sword. Our readers may consider themselves fortunate in having the great truths of Koreshan Science presented in so attractive a style as is now being done in this remarkable series.

Do you like new thoughts, new ideas? There is no end to them in The Flaming Sword. We are radically different from everybody and everything else in the world—we entertain just the opposite of all modern conclusions. The Koreshan System satisfies every desire to investigate it—whether out of curiosity, desire to criticise, or to have the truth.

If you are in arrears on your subscription to The Flaming Sword, it is just as much your duty to remit for the same, as it is our duty to send the paper to those who have paid their subscriptions. See?

Watch for new developments in the Koreshan movement. You can do this only by receiving The Flaming Sword each week. Subscribe for it now and take it right along.

Sixteenth Page explained next week!

The World's News.

Wednesday, April 13—President's message enrages the Spaniards; bitter feeling in Madrid.—Gen. Lee, before Senate committee, charges Spanish officers with blowing up the Maine.—War cloud is growing darker; Spain issues a defiance.—Senator Mason criticises McKinley's message.—Spain purchases two ocean liners.—Big iron trust being formed at Cleveland.—Gladstone reported better.—Large plate glass plant burns at Irwin, Pa.; loss \$750,000.—Americans in peril in Cuba; Consul Brice forced to leave Matanzas.—House of representatives votes for intervention, but not recognition of Cuban independence.

Thursday.—War and Navy departments ready for action.—Nation waits for action of Senate.—Further plans for rescuing Americans in Cuba.—All American sailors anxious for war.—Ohio coal miners return to work, after concessions of operators.—Magazine of nitro-glycerine explodes at Bellaire, O.; two men killed.—Big bulge in wheat, and stocks rise.—Patriotic speeches in Senate.

Friday.—Senate entering a prolonged discussion of the Cuban situation.—Reports current that McKinley will veto any measure involving Cuban independence.—Queen Regent of Spain calls on Cortes to meet April 20.—Excitement and fear at Madrid.—Further talk of action by European powers to prevent war.—American warships and troops are moving.—American and Spanish ministers ready to obey orders to leave.—Hanna and Blanco hanged in effigy in Chicago.—Man arrested in Chicago who claims to have laid the mine that blew up the Maine.—Wheat reaches \$1.11.

Saturday.—Don Carlos, pretender to Spanish throne, threatens to grab the crown.—Gen. Miles issues war orders.—Many regiments are on the way South.—Massachusetts appropriates \$500,000 for war purposes.—War the absorbing topic; interferes with political parties, and several conventions are postponed.—Senate passes on intervention and recognizes independence of Cuban republic.

Sunday.—European powers will not meddle in the Americo-Spanish war.—Spanish mob attacks American consulate at Malaga; disorder at Cadiz; university closes at Barcelona on account of riots.—Gen. Lee to have a commission as Brigadier-general.—Cubans in Florida hold a jubilee.—Rioting at Matanzas.—Recruiting stations opened in Chicago and other large cities.

Monday.—Senate resolutions sent to the House for action.—Spain waits on fate;

preparing for resistance.—War department mapping cut plans for Cuban campaign.—Spaniards fleeing from Phillipine islands; insurgents there gaining ground.
—Spaniards leaving the U. S.—350,000 bushels of Leiter's wheat burns at Hoosac tunnel docks.—House acts on Senate resolutions, with amendments, making them conform to original House resolutions; discussion in progress.—House and Senate convene at 8 p. m. for final action.—Big Cuban victory reported in Pinar del Rio.

Tuesday.—All night struggle in Congress over Cuban independence. Conference called, and joint resolutions submitted to both Senate and House; agreement reached at 3 a.m.—Joint resolutions empower President to intervene on behalf of Cuba at once, and recognizes the freedom and independence of the people of Cuba.—Overwhelming majority in House in favor of independence, 310 to 6.—Spain sees no way to avert war.—Bill preparing in Congress to call for 70,000 troops to land in Cuba.

In Reform Journals.

MONEY FALLACIES EXPOSED.

Money Values Shown to be Fixed by Fiat and Not by Intrinsic Worth.

The belief that money must be made of some substance that possesses intrinsic value, will die out of the human intellect with other popular errors. That which really possesses intrinsic value should never be diverted from its proper function and used as a medium of exchange. We write our letters on the cheapest material we can find—paper. Money is the creature of law, the decree of authority, therefore the cheapest material should be used to print the law or decree upon.

The only decision ever given by the Supreme Court of the United States in a case where the question of what constitutes money was involved, declared that "money is not a substance but a legal decree."

And shall we take millions of laborers out of productive enterprises, where they are producing the necessaries of life, and send them into mountain gorges, caves and tunnels, and out on arid plains, and on and on, up to the frozen North, where they undergo hardships that no pen or tongue can describe, to search for a certain yellow metal so scarce that all that has been found · in modern times, including the Klondike, could be placed in a room forty feet square and deep? Those who claim that gold is money, that nature made it so, once claimed the same magical quality for silver; but when the pluck, industry, and perseverance of man unearthed a vast quantity of the white metal, its so called "intrinsic value" or "natural money" character was stricken down by the flat of government. The "legal decree" was repealed by the same power or authority that gave it its life or purchasing power.

It would be quite as sensible or logical to insist that the proclamation of a ruler, a law of Congress, or a decision of a court, should be written or printed upon gold or silver plate, as to contend that the legal decree called money be printed upon those metals.

A general impression prevails that the word coin means metal. Coin means "to stamp." Webster defines coin thus:

1. "Coin, n. A piece of metal, not necessarily gold or silver, on which certain characters are stamped, making it legally current as money. 2. Coin, v. t. To stamp or convert into money. To form by stamping. 3. Coinage. The act of stamping or converting into money."

How, then, about "nature making gold and silver money?" But now then comes the old stereotyped questions: "How about the greenbacks? Why did they depreciate to 40 cents on the dollar? Was it not

because they were paper? No, it was not because they were paper, and no one at all posted on the financial legislation of this country since 1860 will ask such questions. When the civil war broke out, Lincoln realized the need of money. There was not enough "legal decrees" coined or stamped on gold and silver to pay the soldiers needed, and carry on the war to preserve the Union. Honest, noble, great-hearted old Abe, who was something of a lawyer in his day, remembered that the Constitution of the United States says: "The government shall have the right to coin money and regulate its (If gold is money by nature, how ongress regulate its value?) Lincould Congress regulate its value?) coln saw that nature had nothing to do with it, and also that money was simply a legal decree, and that this decree might be legally stamped, viz., coined on any substance for convenience, as the decree constituted its value and not the substance on which the decree was stamped, written. printed or coined.

The first sixty millions of greenbacks issued by the Lincoln administration passed at their face value even in London. Why? Because the contract or "legal tender" coined or stamped (printed) on them declared them good "for all debts, public and private;" that the government would take them for taxes, interest on the public debt, and duties on imports. Demagogues have tried to make the people believe, and in many instances have succeeded, that the first issue passed at par because they were redeemable in gold. Not so. The word gold or silver does not appear on any of the first issue of greenbacks. They were redeemed every time they were exchanged for anything between man and man, or paid to any officer of the government for taxes, duties on imports, or interest on the public debt.

This frightened the money kings, those who owned the metals upon which money (a legal decree) had by the authority of law been stamped, and they at once took steps to prevent any more money being coined on paper. So they sent out the famous, or infamous, Buel circular, from which the following is an extract: "To issue more paper money will provide the people with money." Not a word about "rag money" or "intrinsic value." So Congress was "fixed," and when the next issue of greenbacks appeared they bore this strange device: "Good for all debts, public and private, except interest on the public debt and duties on imports." Here was the spectacle of a government issuing money and then refusing to accept it.

Query: If money is only good according to the intrinsic value of the material on which the stamp is placed, why did a piece of paper six by four inches pass for fifty cents when stamped one dollar, and the same amount of paper pass for fifty dollars when stamped one hundred dollars?

But there is not a metal money man in the world who will attempt to answer.

Let the government print, stamp or coin that greenback "exception clause" on twenty-dollar gold pieces, and see how quickly they will depreciate to ten or twelve dollars. Why? Because they would not be full legal tender for all debts, public and private. Paper possesses more intrinsic or real value than gold, because it is used to print all the news and knowledge and new discoveries on. It is also used to make shoes, buckets and even car wheels; in fact, there is no limit to its use in the arts and sciences.—Dr. Carey in Spectator, Santa Cruz, Cal.

The Spirit of Domination.

"Distance lends enchantment to the view," and most persons who take up reform ideas tend at first to rush into the fire of officialdom, with which they are not familiar, in their desire to escape from the frying-pan of plutocracy, with which they are uncomfortably intimate. It is their inexperienced opinion that the sins and iniquities of bureaucratic authority are invariably due to capitalistic corruption, and that the abolition of the commercial system would convert officials generally into angelic instruments of the Millennium. A little reflection might, however, reveal the fact that the most galling tyrannies of plutocracy itself are those which are actuated not by greed, but by the spirit of domination; and the truth is that craving for dictatorship is at least as powerful an incentive to wrong-doing as the craving for riches, whilst if "opportunity makes the thief," it is no less certain to make the tyrant. An appropriate alteration in the moral tone will make a vast difference in the general working of business, just as an appropriate alteration of moral tone will make a vast difference in affairs of office; but if we simply take refuge from com-mercialism in officialism, or rice versa, the effect will be in the concluding words of the once famous melodrama Norval, "To change the scene, but not relieve the pain."—The Worker, Sydney, Australia.

Modern Christianity.

If the well-fed person, dressed in the latest style, living in a fine mansion with more luxuries than Solomon in all his glory ever dreamed of, whose congregation pays him a princely salary, should take for his text: "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head," and tell his hearers that he was a follower of the meek and lowly Jesus (who today would be called a tramp by his audience), it would make everybody laugh. And if he were to tell them to sell what they had and take up their cross and follow their Savior, they would send him to a lunatic asylum. Time was when it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. But this is all changed. easier now for a rich man to build a church and get preached into heaven, than it is for a poor man who has no place to lay his head, to get a square meal. Such is the kingdom of the modern saints.-

The martyr cannot be dishonored. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expurged word reverberates through the earth from side to side.—Emerson.

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

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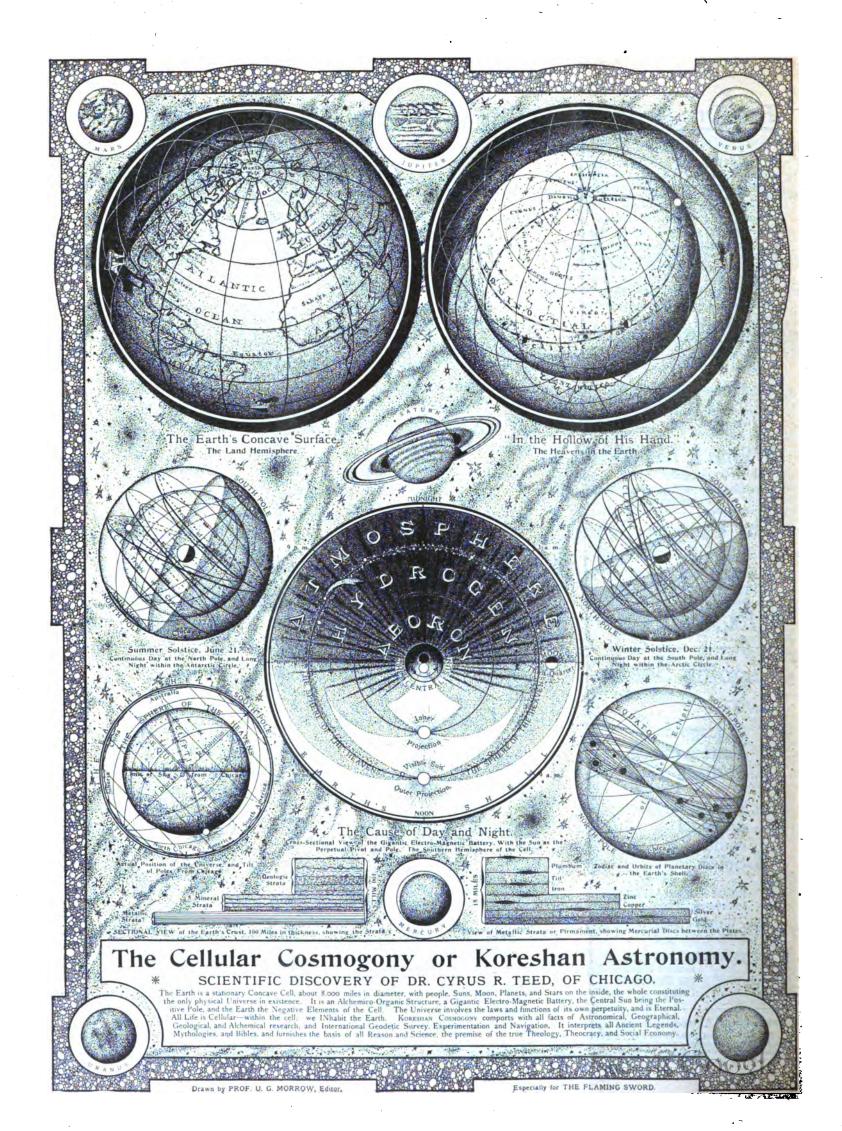
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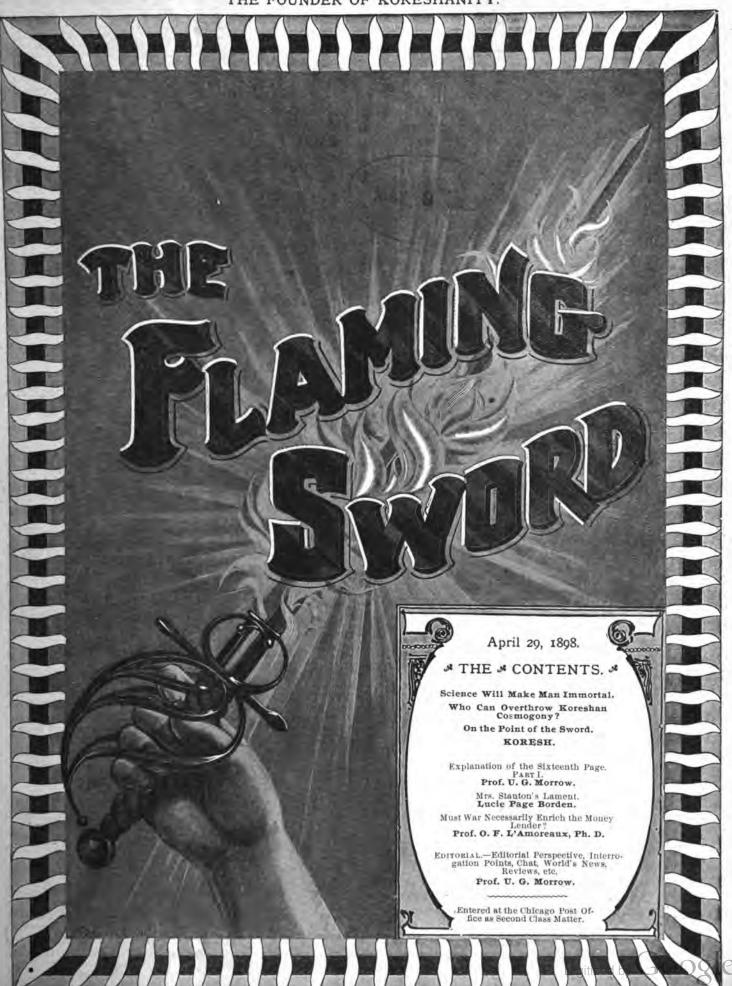
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Vol. xii, No. 24.

CHICAGO, ILL., APRIL 29, 1898. A. K. 59.

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3

Who Can Overthrow Koreshan Cosmogony?

ONE BLODGETT desires to disprove the Koreshan Cosmogony. We have suggested a process by which he can accomplish this feat—provided it can be accomplished! We will now suggest another method which will settle the whole controversy. Prove the Copernican system of astronomy, ergo: the Koreshan Cosmogony has no basis for its claims; or if he prove any other system of cosmogony to be true, then ours is essentially false.

We invented an apparatus on purely mechanical principles, sent our Geodetic Staff to make a mechanical survey, performing what no other man or number of men ever tried to perform. It is a positive fact that no record can be found of an attempt, in modern or ancient times, to determine the contour of the earth's surface as to whether it be concave or convex. An attempt was made a few years ago to prove that the world was not convex. This demonstration was made on optical principles, and the testimony was in favor of non-convexity. The party making the experiments jumped at the assumption that because the earth was not convex, it was necessarily flat. This is the nearest approach that has ever been made to the truth.

Those who believe in and advocate the Copernican system, do so upon the ground of audacious assumption. We devoted much time and money to the application of a strictly accurate method of confirming the discovery of the contour of the earth's surface. We proved the instrument to be absolutely perfect, and found the ratio of the concavity to be about eight inches to the mile, as we had previously determined. Now Mr. Blodgett, ignorant of the instrument and its processes, assumes to know more about the instrument than the inventor and experimenter, and desires to prove that the instrument cannot do, and has not done, what the Koreshans claim it has done and will do, under any and all circumstances.

Our advice to Mr. Blodgett is, that he go to work and prove the Copernican system. If he will accomplish this feat, he will confer an everlasting favor on modern astronomers, who have never yet found or submitted a scintilla of evidence in support of their vagary. He will also, by so doing, put to route the Koreshans, who are making a good deal of headway in the spread of their gospel. When he has met with success—he need not wait for us—we will fulfil our promise in the transfer of the thousand dollars which he will have richly earned. In the meantime, we shall proceed to wage an aggressive warfare on the lines of cosmogony, astronomy, religion, social science, etc., with the full knowledge that the greater our success in the propaganda work we institute, the more rampageous will be the blustering of the advocates of the absurdities we combat.

On the Point of the Sword.

The End of the World.

HE fundamental error of the Christian world regarding the question of "the end," as predicted by inspired men, lies in a misconception of the character of the closing of the now culminating Christian dispensation. We cannot be surprised at the manifest ignorance of the common people upon this subject, when we consider the profundity of the ignorance of their teachers, their willingness to be ignorant, and their determined purpose to shut out every ray of information not coming through the regularly authorized clerical channel. The end of the world came when Noah and his family were saved from the flood, yet the world still continued, and also a portion of its inhabitants. The end came when Jesus the Christ was manifest, for it is declared: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." From this, if there were no other proof, we may conclude that "the end of the world" does not imply the destruction of the physical globe. The Jewish dispensation ended with the mission of Jesus and the establishment of his The Christian dispensation will end with the manifestation of the Shepherd and the establishment of the new Church, which will come as the matured fruit of the Christian age.

LESSED are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." There is not a church, outside of the Koreshan Unity-unless we may except the Swedenborgian-that teaches that obedience to the commandments is essential to immortal life. The Roman Catholic and Protestant churches alike believe and teach that faith—and this with them means a blind faith-in the Lord Christ is sufficient to insure immortality. The works of the law by any follower of the Lord, is the only guarantee that the faith possessed is salvatory. When the young man inquired of the Lord, saying: "Good Master, what good thing shall I do, that I may have eternal life?" the Lord said, "Keep the commandments." Koreshanity not only emphasizes the necessity for keeping the law, but also scientifically analyzes the Decalogue, defining its principles, and declaring that immortal life can only be obtained through strict obedience to this law.

The recorded exposition of the order of creation in Genesis is a simple and general outline of all subsequent specification given in the Book. It is the most complete, with the most concise and accurate general delineation possible for human language to portray. It is the most scientific, in fact, the only scientific exposition of creation ever made.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Explanation of the Sixteenth Page.

PARTI

BY PROF. U. G. MORROW.

THE DESIGN on page 16, illustrating the Koreshan Cosmogony, has attracted much attention, caused much comment, and induced some study wherever it has gone. It is welcomed by all our readers for the reason that it conveys definitely the astronomical principles involved in the System—the general physical form and relation of its parts which conspire to produce the phenomena we daily and nightly observe in the physical heavens. The design is multum in parvo—a volume in itself; if our readers will apply as much time in the study of the same as was required to produce it, we feel that they will be richly rewarded. But first, in order that you may appreciate it the more, we desire to tell you a few things about the character of the work and the processes by which it was made.

The design originated and was executed in The FLAMING SWORD office, and is the result of Koreshan education and of practical experience in the actual work of promotion of the Koreshan System. The original drawing is in India ink, reproduced and reduced by the photo-etching process, and is the exact facsimile of the original and actual penwork. It required about four weeks to complete the drawing, and in order to convey some idea of the undertaking, we will state that in the border there are not less than 15,000 cells or corpuscles, each corpuscle requiring a stroke of the pen. All of the shading on the page was done by the dot system-that is, by making dots with the pen, each dot requiring a separate touch, in the right place. In the central circle alone, over "The Cause of Day and Night," there are over 150,000 dots, the dark portions being made by blending of the dots; while on the entire page the dots number nearly 600,000! Every dot and every line had to be executed with care and caution, and in the right place! The design consists of the border, composed of cells fittingly adorning illustrations of the Cellular Cosmogony; seven diagram illustrations and pictures of seven planets; with concise statement of the character and purpose of the System. It is decidedly a scientific and astronomical page, and we assert that there is not another journal in existence that adorns its covers so appropriately, so scientifically, and so artistically as THE FLAMING SWORD!

Standing out prominently above the others are the three larger illustrations, and the two upper ones first claim our attention. We take the hollow globe and cut it in two at about 45° obliquity from the poles, and

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Equitable exchange constitutes the basis of commercial transactions and relations.

Selfishness is the foundation of all departments of competitive effort.

open the hemispheres out to your view. The concave surface of the land hemisphere is entirely exposed, while in the other, we picture the convex heavens, about 6,000 miles in diameter, suspended in the hollow. The exterior surface of the sphere of the heavens is the sky,—the blue under surface of the great sea of hydrogen—everywhere about 1,000 miles from the concave surface of the earth. The diameter of the earth itself, from side to side, is about 8,000 miles, and is the environ of the universe.

Our geography is obviously different from the old school, our maps representing the concave instead of the convex surface, and have so pictured the earth in the design. If at first glance the concavity is not apparent, hang the page in a bright light and step back from it about six feet-there! The sheet does not appear to possess a continuous flat surface, for the concave hemispheres appear to sink in and beyond the surface of the paper! The shadows curving on the left side of the hemispheres are thrown into the cavity by the edge or rim of the hemisphere, while the ship on the left is on the side of the concave wall, throwing its shadow far down into the cavity. The light is supposed to be back and to the left of the observer, throwing a shadow into the hemispheres, and to the right on the outside. By means of the shadows and meridian lines, the visual effect of the concavity is complete; this is where the art of the design is displayed—and so far as we know it is the first successful attempt to picture a concavity with the eye exactly perpendicular to the center of the cavity. As it is, it stands before the eye with the appearance of a veritable cavity, stripped of the features usually thrown in by the artists to assist in the concave impression in a

In the picture on the right, the sphere of the heavens stands out in bold relief in the cavity, vividly convex, with a map of a number of constellations, the circumpolar stars surrounding the North Star, and southward to about 45° below the equinoctial. The position of the heavens in the picture as related to the poles, is as seen from the latitude of Chicago, with the position of the constellations at about sunset in April. Imagine the two hemispheres closed together, with the sphere of the heavens revolving once in 24 hours, and you have a good idea of the relations of the stationary earth to the revolving sphere above us.

Part II of this series next week, will contain explanation of the central diagram, showing the universe cut in two at the equator.

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One of the demands of the hour is universal demonetization.

Revelation has its foundation in reason; founded in rightful premise.

Mrs. Stanton's Lament.

BY LUCIE PAGE BORDEN.

ELIZABETH CADY STANTON, "the scarred veteran of many a hard fought battle" in defence of woman's rights-rights which too many of this generation have proved themselves unworthy to claim and appreciate, laments that there is none to succeed her, none upon whom her mantle may fall. "The women of today are content to eat of the fruit that I have picked for them," said she recently: "but there is not one who has the courage to climb the tree of knowledge and experience, to pluck of it for others. Such an act involves toil and privation; it exposes the actor to the criticism, vituperation, abuse, and calumny, of the world, and it requires courage, fortitude, tenacity, and ability." She regrets further that in her old age no one greater, better, more energetic than herself has taken up the weapons which she must relinquish to fight the battles of her sex.

Mrs. Stanton is mistaken; she is ignorant of the fact that there exists today a little nucleus of brave, devoted women who, wedding practice to profession, not in word only, but in deed and truth, have laid friends, reputation, comfort, ease, all that renders life pleasing according to worldly standards, upon the altar of woman's emancipation from the thraldom of ages. The Koreshan movement in its inception, is so little known, so perversely maligned, that it may never have come to Mrs. Stanton's notice. It is, however, a fact that no other movement today, so faithfully and uncompromisingly champions the restoration of woman to her rightful kingdom. It sanctions no halfway measures; is not forging fresh fetters for her ankles while it unclasps the manacles from her wrists; does not curtail in power while it grants in education. It offers her freely the throne of intellectual, national, religious, legal, and, last but not least, personal liberty that she may stand forth before the world by divine right, a queen.

Those who have hitherto allied themselves with the Koreshan movement have found, indeed, that it involves "criticism, vituperation, abuse, and calumny," but they are willing to make a track to the water's edge. They know that the perfect woman whose coming is as the rising of the sun, must soon appear to usher in the new day. It is the fate of every new movement to be misunderstood and misrepresented. Conservatism is forever reaching out its iron hand to stay the swiftly flying wheels of progress. Who, now, is more widely read and quoted than he who said: "Beware when the

great God lets loose a thinker"? Yet there are those still living who remember the occasion when an address by the Sage of Concord was followed by prayer from an outraged conservative clergyman that from future hearing of such nonsense as had just been uttered, the good Lord would be graciously pleased in his mercy to deliver all members of that audience. Ridicule and vilification by the press constitute the Inquisitorial tortures of the nineteenth century. The inaugurators of Woman Suffrage movement were mercilessly scourged, but their devotion to a great principle has at last won gratitude and honorable recognition; so the book of history is full of encouragement, and those who possess the "courage, fortitude, tenacity and ability" to join the Koreshan body may rest assured that although the scorching fires of calumny burn hot about them, their hour of vindication and triumph must surely

The woman question and the sex question are the burning questions of the day, the despair alike of virile intellects and wild eyed theorists, while the novelists have treated them adnauseam. In his "History of European Morals," Lecky declares the social evil is beyond the power of man's will to check or of his intellect to adjust. The Koreshan System finds solution for this and every other vexed question, in the realm of pure science.

The doctrine of conservation and correlation of energy is as true in the domain of mental as of physical force. History shows that celibate organizations have existed in all ages, which, though subject to timic degeneration, are agreed to have been pure in their inception. It is this chaste potency conserved and handed down from one age to another, that constitutes the balancing power to counteract the evils of license, while at the same time it provides for the Messianic manifestation of the age. It was this spiritual force transformed to physical energy and concreted, that appeared nineteen hundred years ago as the perfect man. The same potency properly applied and directed is yet to stem the surging tide of evil and deliver woman from the curse of subjection.

Mrs. Stanton may rest upon her laurels, confident that the emancipation of her sex is in the hands of a Leader greater, wiser, more powerful than herself. Woman's cause is man's; they rise or fall together; but her cause is also God's, and the strong right arm of Omnipotence is raised for her protection.

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After three hundred years of so called science, Koreshanity brings to light the original alchemy which enables mankind to comprehend the laws of Deity, by which it becomes possible to effect the reunion of God and man, making humanity the temple of righteousness—a fit habitation for the Almighty.

The fruit of regeneration is the multiplication of

the sons of God. The spiritual germs of regeneration were in the Christ, and from him planted in the viduals of the church; that is, in all who in the commencement of the age were receptive to the spirit of Christ.

Science is the light of the mind, the guide to life.

Obedience to law will bring in the restoration.

Must War Necessarily Enrich the Money Lender?

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

AR need not enrich the money lender unless the country abdicates its own prerogatives in his favor, as it has done for more than a quarter of a century. The Hazard circular, issued by British bankers in 1862, said, not that a great debt need to be created out of the present war, but, you American bankers "will see to it that a great debt is made out of it, and that the bonds are made the base of your paper currency." When, under the guidance of these bankers, the process of funding in interest-bearing bonds what was then being used as the money of the country commenced, it was practically out of debt, and might have remained so but for that process of funding, of which the elder Pitt said truly, that when the Americans began they would find they had lost their liberties.

In the beginning of the war of the Rebellion, the money-changers wanted (as they had done in the beginning of the war of 1812) to furnish the country their "promise-to-pay money," that was not money at all, and would not have been if they had not already suspended the pretense of specie payments (which is never more than a pretense) at the rate of 80 professed dollars for a 100-dollar bond at 6 per cent, specie interest. President Lincoln and Secretary Chase thought they knew something better than that, and advised the issue of treasury notes, which the country had done many times before, with this difference: that whereas before they had always been receivable for all government dues, and were always at, or above, par, they proposed that these be legal tender for all dues, public and private. When amid great rejoicings of all the people but the banker-speculating class, this beneficent measure had passed the lower House, whose right it is to introduce measures for raising money, Wall street money gamblers, seeing that a chance to speculate in the life-blood of the people was slipping through their fingers, rallied and sent a deputation to Congress a hundred strong, and when they were not able to destroy the measure entirely, succeeded in crippling it by the exception clause, so that Thad. Stevens, the head of the Ways and Means Committee, said its own father would not know it,

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Human demands are continuous, and the channels through which these supplies are contributed must remain unobstructed or the consequences are derangements of the body politic, and the whole fabric is threatened with revolution and dissolution.

Economy of labor, its reduction to the minimum standard compatible with the just balance of all the functions of the organism, is the first step toward the adjustment of functions to a perfect physiological standard.

Koreshanity involves the application of absolute science to all the processes of life, including, necessarily, the application of the science of government to its prac-

making it a most destructive instead of a beneficent measure, thereby creating two kinds of money; one that would rapidly appreciate in value for bond-holders, and another, which was depreciated and dishonored by act of Congress, for the soldier and the laborer. Under the operation of this iniquitous measure, a very large amount of the nation's indebtedness cost the bond-holder forty to fifty cents on the dollar, in gold, and when these robbers had secured their ill-gotten gains, these bonds were, by other villainous acts of a venal Congress, raised to par, thus giving these thieves many hundreds of millions of dollars.

By such acts of bad faith was our national debt originated, and by a similar process it has been constantly increased, if not in the number of dollars it represents, at least in their purchasing power-which is their power to enslave labor. By such a criminal process has our present enormous debt been contracted; but not one dollar of it was necessary or just. The people would hail with joy the issue of treasury notes enough to furnish all the money needed for the present war, knowing that that would ease up the burden of hard times that has been the result of the ruinous policy of contraction that has been so long continued in the interest, not of the people, but of bankers and usurers. Such means of raising revenue would put the money into the hands of the people for present and much-needed use and not for their oppression, as is generally the case when put into the hands of usurers.

If patriotism requires that the citizen hasten to put his life in peril for the good of his country, it certainly requires that the citizen who still remains in safety should furnish the means of sustaining him and those dependent on him while so doing, without enslaving him (should he survive) and other citizens and their posterity, to the sordid tribe of usurers. Men have no right to enslave themselves, much less their innocent posterity. Congressman Kellogg, of Illinois, was entirely right when he said, during the war of the Rebellion: "If I had my way, if I drafted men, I would draft money to sustain them, and if it did not come forward, which it never does, I would compel it to."

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tical workings in the establishment of government itself.

The new nation now coming to its birth, is brought to the birth through revolution; and the time is ripe for its fruition in spite of the far-off predictions of would-be prophets.

The establishment of righteousness will be the destruction of competism, the adjustment of labor, and the inauguration of an equitable distribution of wealth.

We are standing today upon the verge of the new social order. The social system to be inaugurated is the government in the supreme sense.

Eternal life does not inhere in or obtain with dualism.

In the Editorial Perspective.

BY THE EDITOR.

WHEN Brigham Young, the great Mormon apostle, announced his belief that the Almighty is simply a "great, big man," he expressed the gross conception of God common to the ignorant masses. Of course, he considered that God is a white man; but the Chinese would not tolerate thistheir God must be conceived to be a Chinaman in order to command their worship. In all religions there is the impress of anthropomorphism that cannot be entirely expelled from the minds of even those who deny that God exists in human form. The Jewish race, which was chosen as the channel of transmission of life from the days of Abraham, looked forward to the coming of a personal Messiah, or manifestation of the Almighty. He came nineteen hundred years ago, the product of the Jewish race, and was necessarily a Jew. He was a man-a physical demonstration of the humanity of God. The Negro race now has its conception; Bishop Turner, of the African M. E. church, concludes that God himself is a negro, and asserts that he has no respect for negroes who do not believe that the God they worship is as black as they are! The negro race will contribute its quota of energy and material in the creation of the new race of men now about to appear in the earth. The Americans are a mixed people, containing the bloods of all nations. Columbus started the stream of Latin, Teutonic, and Anglo-Saxon emigration to the land of the Indians; and destiny directed the negro to the New World. The reds, the whites, and the blacks possess elements which, when scientifically united, will constitute the coming man of the Golden Age in America and the world.

The modern church is wedded to the competitive system and to modern science. The world is cursed by these three manifestations of ignorance. Each of the three great systems unmistakably indicates a distinctive characteristic of the modern mind -each marks a particular phase of delusion, the result of the world's retrogressive evolution. Modern science is unreasonable and irrational, and it necessarily follows that the reasoning faculties of the mind entertaining the fallacy are demoralized to the extent of its influence upon conclusions. The church is superstitious, and has destroyed all true conceptions of liberty and justice, and blotted out the knowledge of the laws of creation, and of moral progress; while the competitive system is an example of the influence of fallacy upon the social and economic relations of humanity. The rapid development of mankind in the future will be the result of the complete destruction of these three forms of fallacy, and the establishment of that System of Universology, the three divisions of which—theology, cosmogony, and social economy-are the exact opposite of the three phases of fallacy which have cursed the world for centuries. It is a logical conclusion that if we can locate that which actually causes the present demoralized condition of the world, we can by the application of the exact opposite, restore that which has been destroyed. Koreshanity is the System of human enlightenment, of human liberty.

A moment's reflection might focus the attention of even the casual reader, to say nothing of the "scientist" (!), upon the enormous waste that would result if the universe were constructed on the basis of the modern astronomical fallacy. In it a gigantic sun, nearly 900,000 miles in diameter, is supposed to consume an enormous amount of fuel for the generation of energies for a few planets, the combined mass of which would be less, by a thousand times, than the mass of the sun! An amateur astronomer has endeavored to patch the matter up a little, and suggests that the gas surrounding the sun is thicker

at the sun's equator than at the poles, and acts as a lens, throwing the sun's rays in the great zone of the ecliptic, thereby economizing much of the solar energies. Even then, the planets would receive and intercept only about one billionth part of all of the sun's energies! Practically, all of the solar energies would be darting out into illimitable space like so many bullets and never hitting anything. Great universe, that! There is no such nonsense in the Koreshan System. The inner surface of the great cell receives and utilizes all of the energies generated in the solar sphere at the center of the cell.

The modern church is not a factor of civilization; it does not reform, it does not enlighten-it has contributed nothing toward the liberty of humankind. The mother church counts her millions of subjects, three fourths of whom are superstitious and illiterate. Spain is as completely saturated with the religion of modern Christianity as any nation in the earth. During the past fifteen hundred years she has carried the doctrines of the church to more peoples than any other nation; and in the same time and in the same territory, she has murdered and starved more human beings than all the powers of the earth combined! She has used the superstitions of an apostate church to keep her colonies in subjection. Cuba for centuries has felt the oppression of the church through the secular power of Spain. The Insular Patriots are now fighting to throw off the yoke of oppression of the corrupt church and state. Time carries the religious fallacies and systems swiftly onward to destruction. The mediæval church threw upon the pages of human history the darkest picture the world has ever witnessed; and now dire vengeance and judgment will soon overtake the system stained with the blood of all nations!

The march of empire is westward. The rumblings of war betoken the downfall of the Latin kingdoms, the death of the Latin race, and the end of Catholic barbarities and atrocities. The result will be the demonstration of the supremacy of the Anglo-Saxon peoples-the superiority of America. Four hundred years ago the geography of the American continent was unknown; then, its shores had only been touched here and there by Spanish adventurers. After three hundred years, the powers of the East claimed possession of the entire New World. In 1800, the wings of Spanish dominion spread from East to West; one half of America was then enlisted among her possessions. The mighty acceleration of the forces of human liberty has practically stripped Spain of all her territory in the western hemisphere. The Spanish sun is setting. The century closes with the destruction of Spanish misrule in the West; the dispensation closes with the destruction of all forms of political oppression in both hemispheres, and with the establishment of the coming Theocracy in the earth, in the light of the rising Sun of Liberty, the Light of Truth-Koreshan Science. America is the nation of Destiny!

In some Pennsylvania schools, a list of questions concerning the Almighty has been submitted to the students for answer, presumably for the purpose of obtaining a knowledge of the various conceptions existing in the juvenile minds concerning theology. The Labor Leader protests on the ground that nobody knows anything about God—or at least, the mystery has been too much for the greatest minds of all ages; and therefore, the questions are useless. This will be news to the people generally, for it is usually supposed that the theologians are thoroughly familiar with His purposes and works. If any of our readers wish to put the matter to the test, let them ask the near-

8

est "minister" the following questions, and see what answers will be received: "Who is God? What is he? What does he look like? Where does he live? What does he do? How old is he? Did anybody ever see him? Why did he make so many fools? How do you know?" By way of contrast, the same questions might be asked The Flaming Sword. Koreshan Science answers the questions definitely.

The reason we say so much about science is, that science is the basis of all reason and conclusion in all other spheres of thought. The science of the physical universe is the basis of the true theology, because the natural creation is the expression of the Almighty; and hence, in order to read his character, we must first understand the form and function of that which he has created. This is the declaration of Koreshan Science, the light of the age. Nineteen hundred years ago the same truth was expressed: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. i: 20. The cosmos is the infallible index to the character of the Almighty. Do you believe it? We would like to see some one endeavor to arrive at a correct conclusion as to who, what, and where God is, from the basis of modern astronomy! Up to the present time no one has claimed to possess a knowledge of God from the premise of modern science; for ignorance cannot reveal the truth.

If the church, the competitive system, and modern astronomy are the fallacies which curse the world, the men engaged in the promotion of these systems of delusion are a useless class of men—parasites on human society. There is not a clergyman in existence that has ever put forth any project for the permanent practical benefit of humanity; no banker or capitalist has ever originated anything that aids the producers of the world's wealth, and no astronomer has ever made a discovery that has contributed to the world's progress. The practical men of the world are outside the ranks of the clergy; the true reformers and statesmen have always fought the bankers and the thieves; and all of the discoveries of modern times have been made by men outside the ranks of the educated and recognized orthodox scientists—as actual count and canvass of the field of discovery will reveal.

Failure inevitably attends all so called reform. There can be no true success in anything where the course is wrong. The first thing is to "know you are right, and then go ahead." This is a common and true maxim; but because Koresh has instituted the genuine System of reform on this basis, affirming that we have a right to go ahead because the true course has been discovered, many people, by their actions in opposing the Koreshan System, assert that the best way to do a thing is to remain ignorant of how to do it! There can be no success attending any social reform until the correct theory is accompanied by the operation of sufficient mental dynamis and energies of life to change the mind and nature of the men of the world. Science, not superstition, must define the true social system; knowledge, not ignorance, must direct the cause of reform.

Modern education does not educate—it does exactly the opposite. It is nothing more than a stuffing process. To educate means to draw out the faculties of the mind, from e, out, and ducere, to lead or to draw. The modern schools do not train the mind; they do not teach the principles of original thought nor the process of reasoning. The process of memorizing the contents of text-books deaden the mental faculties. The colleges and universities of the world have added nothing of practical benefit to humanity. The ingenuity of the world does not originate in the school room. In proof of this we point to the

fact that the world's great men have not been college and university graduates. Modern education is a society polish. Graduates are turned out by the thousands yearly, but where are they? They are not in the higher walks of life!

Now let that class of reformers who are so loudly proclaiming the doctrine of universal brotherhood, claim the Spaniard as his lovely brother! Christendom has never acted Christlike. The "Christian" nations of Europe have enjoyed only enforced peace for centuries. The United States and Spain, two so called Christian nations, are now at war, the people of each claiming to be meek and lowly followers of the greatest Character of human history!

There is not a single invention in the world today of any practical merit, that is the result of modern orthodox "science,"—astronomy, chemistry, or physics. Modern "discovery" has not been the result of the application of scientific principles; discovery has rather been along the lines of accident and of practical experiment, and is in no way connected with the hypothesis or theories which have darkened the path of progress.

The White House is not necessarily a symbol of absolute integrity and purity of motives. If it were, the United States would have a case of desecration of national emblems and sacrilege of sacred principles and laws.

Two things or conditions prevent most people from understanding the Koreshan System of Science,—through no fault of ours: They wouldn't if they could, and they couldn't if they would!

It is very easy to originate new and "advanced" astronomical, religious, and social systems, since the promulgation of the Koreshan System of Universology in the world for nearly thirty years!

What a change the world would experience if deception were not practiced by the people, the physician, the preacher, the politician, the pope, and the priest!

The only man in modern times who will make his name absolutely immortal, is the man who has the power to induce the vortex of the impending revolution.

Initiative and referendum, stripped of the concomitant principles of equilibration, are the last stages of the disintegration of national democracy.

He is blind who cannot read the unmistakable signs of the times in the ominous events of the hour!

The only genuine prophet in the world is the man who is able to fulfil his own prophecies.

Devil is too appropriate and significant a term to apply to most people without offense.

An oppressed people necessarily live under a government of oppression.

The form of the universe is the pediment of its own

The true reformer is the man who has truly reformed himself.

Righteous laws cannot originate in unrighteous lawmakers.

The world's crisis is located at the vortex of revolution.

Socialists are not sociable—except among themselves.

Spirit or energy has no potency apart from matter.

The war has big-gun at last!

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Interrogation Points and Other Punctuations.

BY THE EDITOR

Looking from Chicago to St. Louis.

(1) I cannot see why a good telescope should not enable one to see St. Louis from Chicago, if concavity be true. The geolineation of the first half would be counter-acted exactly by the last half, and so rendered practically nil, and I think a good telescope would meet the vertical per-spective. Could you, by half the distance, say from Springfield? At night, with electric lights burning, you could surely see it. (2) Now I want to propose to you another scheme, which would settle the question of convexity, flatness, or concavity, beyond all dispute. Find a level piece of quiet water, having a stretch of about 6 miles—a canal if possible. Place stakes 10 or 12 feet in height, at the beginning, end, and middle of the six miles, with lights at the tops. Train a theodolite on the first and last. the hair-line is above the middle light, it will prove concavity; if below, the convexity; if at the light on the middle stake, it will prove the earth flat. The difference between the convex and concave would be 10 or 12 feet, I suppose; at all events, there is plenty of space to settle the question .-J. A., Philadelphia.

(1) Like many others, you fail to consider the important factors of perspective and incurvation of visual rays, when you propose to look from Chicago to St. Louis. Images of objects we see are implanted on the retina of the eye. Correct interpretation of what we see necessitates a scientific comprehension of the function of vision. Looking out over a plane of land or water, the first mile makes a picture of definite vertical space; second mile, a shorter picture; the third, still shorter, while the fourth mile appears to drop out of sight, at an altitude of about 10 feetthe fourth mile is in the vanishing point in the eye, or where geolinear space fails to make a picture. A telescope will increase the vertical space of the picture on the retina, and will extend the horizon of land or water beyond the horizon or vanishing point of the unaided eye. Beyond the horizon in the telescope the concave surface appears to drop away out of sight. At sufficient altitude, with clear atmosphere, St. Louis could be seen from Chicago, but the concavity would not be apparent in the way you suggest in your former letter. Perspective will not admit of vision of objects at different angles up the slope of the concavity; the horizon is on a level with the eye, or nearly so, and rises with the eye to the highest altitude accessible, until the eye seems to be directly above the center of a huge bowl. In this way the concavity is apparent to the eye. (2) If there were no such thing as perspective, the experiment you suggest would settle the question as you say. Do you think that the lights on the stakes would appear to be in their actual positions on any surface the earth might be imagined to have?

Don't you think that the middle and last stakes would appear to be shorter than they really are, and consequently their vertical points apparently out of their true position? Yes,—well, we should say so! Consequently, the lights would not occupy the apparent relations you assume to define. The earth's concave curvature of about 8 inches to the mile lacks 5 inches to the mile of filling the vertical perspective, and hence the earth appears to curvate downward beyond the horizon at about 5 inches to the mile, as tested by stakes. Such observations interpreted by demonstrated laws of vision, demonstrate the concavity. We have conducted about 100 experiments similar to the ones you propose, during the past two years, and know whereof we speak,-from actual experience.

A Novel Astronomer.

CLINTON, IOWA, April 19, 1898. EDITOR FLAMING SWORD:—Some one has been so kind as to send me a publication called The FLAMING SWORD. The publication is of no use to me; please do not send it any more. I am a man 70 years old, or nearly so, and have made somewhat of a study of astronomy, and have seen a good many planets by the aid of the telescope. Have seen the light cut off from the moon when it was in opposition, and the body cutting off the light was round; and if anybody told me that it was done by the interference of a square or a cube-shaped body, or a hollow spherical body, I could not believe it. So you see, it is a waste of your energy to send any such nonsense to me. I am a reasoner—first, last, and all the time. Respectfully,—J. A. GREENHILL.

An astronomer who has seen "a good many planets" by the aid of telescope or otherwise, is ahead of us surely! We have seen all of the planets there are to be seen, and we have made pictures of them on the Sixteenth page of THE FLAMING Sword -there are seven of them. We have seen "a good many" eclipses of the moon, though, with the light cut off when it was in opposition; and if anybody told us that it was done by anything that is square, triangular, or any other shape than round, we could not believe it! So, where is the difference between us and Mr. Greenhill? Why, he believes, we suppose, that the earth is convex, while we know it is concave. The way we know it is by the application of logic to known and demonstrated premises, to the exclusion of all assumption. If the writer sums up his premises in the above for the unalterable conclusions that render Koreshan Astronomy to be nonsense, we will accord him the exclusive right to think of himself as "a reasoner-first, last, and all the time," for we do not wish to join him in the conclusion; we rather incline to reach similar conclusions concerning him that he has reached concerning us. He is eclipsed, with his light cut off because he is in opposition!

Gold is Not the Panacea.

J. Isaac H., Winchester, Va.—The Koreshan System of Universology was founded for the specific purpose of freeing the world of humanity from every conceivable form of bondage. It embraces a complete system of Religio-Science and and Social Economy, involving not only a knowledge of the principles and laws of the new order, but also the knowledge of how to make a practical application of the same. The successful operation of the Equitable Commerce of the Koreshan System, with its established center and branches all over the country, is the remedy for all social and political evils of modern times. The manufacture of gold will not be a factor in the establishment of universal peace, but a factor in the world's impending revolution of war and bloodshed. The Founder of the Koreshan System will not contribute material for the setting up of the golden calf. Gold is already being manufactured in New York, St. Louis, Chicago, and other places, by various processes. The only object we have in referring to the manufacture of gold is to enable a blind world to see the fallacy of modern chemistry, and to assist in the comprehension of the truth of the Koreshan Alchemy. Koreshanity is the genuine system of reformation and recreation of man. The scope of the System. the purpose of its establishment, and the stupendous work of application of its principles for the benefit of the world at large, will not permit us to seek to promote the modern money system which we know will ultimately be destroyed.

The Law of Sin and Death.

"Angel of the Three Crosses," Ocala, Fla.-We note your diagrams and what you say concerning them. We fancy that if you are an angel of truth, your conclusions should be in harmony with demonstrated facts-which we find to be not the case; and again, if you are right, we would be wrong, and we hardly think that an angel would ask beings of the other kind what their opinion is concerning angelic conclusions. If you will start out with the scientific facts of the propagation of life on any plane in the universe, you might be able to see the law of life as well as the law of death op-Digitized by GOOSI

erative. Jesus the Christ was the seed of the anthropostic world; he was produced in accordance with the laws of life, and by process of absorption was planted in the race-he crossed himself with imperfect humanity and entered into a condition of sin and death during the present dispensation. He became obedient to the law of the cross, and transgressed the laws of life. In his transmission in humanity he became sin; he was metamorphosed from the plane of divine life to sinful flesh—he was counted among the transgressors. Law is eternal, and has never been and will never be abolished. A seed is resurrected only through its death-its death in the soil. Law existed in the Garden of Eden, and will exist there again.

Movement of Sun and North Star.

O. W. B., Cedar Rapids, Ia.—Regarding the motion of the sun as compared with that of Polaris, we referred to the matter in a recent Sword, on the basis of appearances. Facing the south with watch in hand, IX would point toward the east, and III toward the west. Watch hands move from IX to III; the sun moves from left to right, in the same direction between those hours, in an apparent concave arc. Polaris moves in the same direction, ascertained by actual test. You may have in mind the actual position of the sun, moving in a convex are during our period of daylight; from that standpoint, the sun travels in a direction opposite to that of the watch hands. By reference to the cuts on the Sixteenth page, you will find that the diurnal motion of the sun and all the stars are in the same direction. Polaris appears to move in the opposite direction from the actual movement of the sun, because the convex heavens are made to appear concave through visual incurvation and perspective; hence the circumpolar stars, while in reality curvating upward from our latitude, (see cuts) appear to curve downward toward the horizon. We believe these suggestions will clear up the difficulties you mention.

* * * Our Scientific Ultimatum.

Termination of the Blodgett Diplomatic Dispute Concerning Periods and Other Points.

EDITOR OF THE FLAMING SWORD:—You have done as I supposed you would do: you have jumped clear out of the ring and taken to the woods. You now say you will not accept any one to run the line except one of your pupils. Of course, one of your pupils would run the line to suit you—would point your concern towards the water without regard to right angles with the perpendicular. I thank you for owning, however, that I would have no difficulty in convincing every disinterested party by the application of your own methods, that your concave theory is false. We will let

that pass for what it is worth, while I make you a better offer:

If you will send me those numbers of your paper containing an account of your Florida survey, I will write a criticism of that experiment, and show that it presents no evidence that we are living on a concave surface. This will be for you to publish in THE FLAMING SWORD, with the request that the readers will mail you their opinions as to whether I have succeeded in my effort or not. If a majority say that I have proved by your own record that the experiment was too imperfect to be reliable and conclusive evidence, you are to pay me \$50. If a majority say I do not make this apparent, we will stop there, you publishing the names and addresses of all who express an opinion on the subject, stating which way each person votes. You cannot object to the character of this tribunal, for they are your own flock. If I do not succeed in convincing your readers, you lose nothing; and if I succeed, you save \$950 from your display offer. us see if you have pluck to face this.—SAMUEL BLODGETT, Grafton, N. Dak.

Involved in our contention that the earth is a concave cell, are questions of which there could be no satisfactory settlement in the field of experimentation, in the minds of the world, without the co-operation of both sides in open contest, in accordance with specific lines of experiments, agreed upon by all parties before the beginning of the operations. In the promulgation of the Koreshan System, and through the publication of the evidences of the truthfulness of its premise, we will induce sufficient agitation to attract the attention of the "big guns" of modern astronomy. It will be worth our while then, to open up every avenue in THE FLAMING SWORD for a discussion that will count for something. Our proposition to have representatives from both sides-principals, referees, judges, reporters, etc., is a statement of what would be the natural adjustment of things in a contest where facts are at stake. Representatives from the two sides would insure the accuracy of the work, on lines which both sides would accept as conclusive. In the adjustment of the facts of observation and experiment to logical conclusions, some mental operations are necessary, and we propose to enter the field with scientific men of sufficient mental calibre to appreciate what would naturally be required of a corps of persons appointed to settle the issue!

We have said nothing about any pupil of the Editor of THE FLAMING SWORD running any line to suit anybody. The Editor of THE SWORD received his education from the Founder of the Koreshan System, and is not aware that he has any pupils or disciples. Mr. Blodgett has not even learned to distinguish between the Editor of THE SWORD and the Founder of the Koreshan System, though their names appear in THE SWORD in

several places. If it be supposed that one of our people would "run the line" to suit us, we have all the more reason to have matters arranged in such a way that the survey would not be made to suit Mr. B. He is afraid to leave it to the kind of a committee we stipulate. He does not now desire to pursue any reasonable course to "overthrow" Koreshan conclusions, and for that reason jumps to another proposition, entirely foreign to our offer. He now asks to criticise our experiments, after his unsuccessful attempt to arrange the programme so that we could have no opportunity to criticise his work or to have competent men pass judgment on the character of his demonstrations; until now he has not even suggested that he would employ our methods. He does not even know what they are, and until now has never asked to be informed of our modus operandi! At first, he had "methods" of his own. He has found that even his "evidences" are not absolutely conclusive. and he foregoes the pleasure of announcing to the world what his plans were, for which we asked in accordance with our proposition.

The blunders of Mr. Blodgett, his unreasonable demands for a committee already persuaded that the earth is convex, to pass upon his experiments, his disregard of the fact that it requires two or more to reach an agreement, his insinuations, his lack of experience in lines of scientific experimentation, his several changes of tactics in the published correspondence, have afforded us and our readers some amusement, and have led us to conclude that a continuation of the same would prove to be ridiculous to our readers.

It is not a part of the rational settlement of any question to stake the issue upon the votes or the opinions of a number of readers, whether ours or others, and we will enter into no agreement to accept articles for THE FLAMING SWORD until they pass under the scrutiny of its Editor. We will not pay \$50 subject to the vote of anybody who has not observed the facts that we have observed. Mr. Blodgett is hunting for names and addresses of persons with whom he can correspond concerning a new book called "The Scientific Skeleton," Price 25 cts., of which he has the misfortune to be the author; so it would be a good thing if he could procure a few thousand names from our list of readers. He has written us for such a list. We advertise his book here, to save further announcement.

We stand to our original offer of \$1,000, with the increase to \$10,000 as proposed. The offer is open to any one who will disprove absolutely, beyond all dispute or question, and beyond all possibility of

The Flaming Sword.

refutation or change by any subsequent discoveries or demonstrations, that the earth's surface is concave. The whole matter of proofs or tests must be reduced to mathematical and geometrical certainty. The other side must understand the issue, and thoroughly appreciate the situation, as well as the rights of the two schools in the contest, and the duties devolving upon the representatives of each. In these particulars Mr. Blodgett has fallen below par. Up to this time he does not even know what are the facts of the premise of the Koreshan System; he has presumed to attack that which he does not understand. That is the reason he changes tactics and armor every time we turn on the searchlight. Mr. Blodgett has backed out, and we await consideration and acceptance of our offer by some one of still greater calibre. If Mr. Blodgett does not like this, let him hunt up an able astronomer or recognized scientist of some influence, to champion his cause for him, and we will begin negotiations with the astronomer or scientist, state terms, and secure the \$10,ooo to meet a corresponding sum on the other side of the scales!

* * *

The Flaming Sword Warmly Welcomed.

Accept my sincere thanks for The Flaming Sword. The last number with the wonderful, beautiful drawing, surely ought to make skeptics think. Enclosed find 25 cents for a copy of the New Geodesy. I must have it to loan. You may send me a few circulars and blanks. I must try to sell a few copies of the New Geodesy. I do not want any commission—not that I am in good circumstances, far from it. But you know true souls get beyond greed. I feel an honest interest and a desire to show my appreciation of your liberality to me as well. I could say much, but consideration is due your time. You will sense all I have to say.—O. M. C., San Francisco, Cal.

I notice with a glow of pleasure the many commendatory letters you receive from your readers; and I often say to my acquaintances here, that if all but one of the reform papers in the world, and the magazines to boot, were to be striken out of existence, and it were left to me to decide what that one should be, my answer would be, THE FLAMING SWORD! To say that it is all good, altogether good, is hardly complimentary enough. It seems to me full of divine and life-giving potency; and I, alas! how little am I able to help on its great work!—E. C., Natick, Mass.

The literature arrived all right, including THE SWOEDS, which I did not expect. I will distribute the pamphlets. I think the Sixteenth page is immense. Will send money for copies of the New Geodesy when it is issued.—E. J. M., Peyton, Colo.

Enclosed please find \$3 to renew my subscription to THE FLAMING SWORD, and to obtain the Arena for one year—the two for \$3, as advertised. Our time for THE SWORD expired in January. We like the paper; it is interesting and instructive.—T. L. R., Salem, Ind.

Allow me to congratulate you on the Sixteenth Page. I had imagined it would be a work of art, and a fitting advertisement of the foremost reform publication of America, but lo, there were four times as much as I had anticipated. The work is certainly an imperishable monument to the intellectual capacities of THE SWORD Editor.—W. T. P., Peyton, Colo.

I dearly love THE FLAMING SWORD, and would gladly sacrifice one meal a day to have it. It is the leader of all papers in the world, in my estimation.—Mrs. O. A. L., Atlantic City, N. J.

* * *

A Voice from Far-away Australia.

49 CREMORNE ST., RICHMOND, MEL-BOURNE, AUSTRALIA.

DR. CYBUS R. TEED;

DEAR SIR:—I have for a long time desired to communicate with you, but have been unable to get your address. Even now I am not sure that I address my letter correctly, but hope to reach you.

My desire is to learn something of your Koreshan work. I have read so much adverse comment that I assume that there is something really good in Koreshanity. I am not prompted by mere curiosity, but solely from a desire to know the Truth; and if you have the Truth, I hope you will be so kind as to teach it to me. I have tried to get hold of a copy of your FLAM-ING SWORD, or any of your printed literature, but failed to find anything in Australia. I should be glad if you would send me a few copies of your periodical litera-ture, as well as any books or pamphlets that are calculated to explain to an honest, and I hope devout, inquirer, the princi-ples and doctrines you advocate. I am sick of the shams and fallacies of popular religion, with its hypocrisy and humbug, and long to get out of this darkness into clearer light of the pure and true religion. Can you help me?

I shall be glad to hear from you by return mail, and to receive any instructive reading matter that you can send me. There are many out here in these colonies who, like myself, desire to reach the light of Truth, and I hope by your aid to be instructed in the faith of the Koreshans, and then possibly at no distant date, you may have a branch of the work here in Australia. May God help and prosper your efforts in the good cause. With kind regards and good wishes, believe me to be, dear sir, very faithfully yours, H. W. M.

The World's News.

Wednesday, April 20.—President's ultimatum cabled to Spain, giving 48 hours for answer to decide war or peace.—Sagasta delivers a war speech at Madrid; Spaniards claim they are ready for war.—War preparations being rapidly made in the U.S. war department.—Queen Regent's throne speech advises war.—Anniversary of battle of Lexington celebrated in Mass.—Regiments moving toward Chickamanga for encampment.—Revolt threatened in Porto Rico.—Cuban Junta satisfied with action of U.S. government.—Financial panic threatens Spain.

Thursday.—Senor Polo asks for passports immediately after receiving McKinley's ultimatum, thus severing diplomatic corre-

spondence.—War excitement everywhere.

U. S. war strategists at work on plans.—
Spain gives U. S. minister passports before ultimatum is presented; direct act of hostility and virtual declaration of war.—
Polo leaves Washington.

Friday.—North Atlantic squadron under Capt. Sampson, ordered to blockade Cuban ports; Havana harbor to be guarded by American war vessels.—Blanco issues a call to arms in Havana.—Canadians want to enlist in U. S. army.—Postmaster General Gary resigns from the cabinet.—Chris. Merry executed at Chicago for wife murder.—Wall street decides to accept the inevitable, and risk prospects on war.—War stimulates business.

Saturday.—McKinley issues war proclamation to the powers of the world .-Squadron at Key West, Fla., starts for Havana.-First shot of the Americo-Spanish war fired; Spanish merchantman Buena Ventura captured by the Nashville .-Blockade of Havana complete.—Madrid enraged over action of the U. S .-- Woodford attacked by Spaniards on Spanish frontier en route to France.-American steamer Paris reported in danger of capture.—Troops swarming at Chickamauga.

Outbreak of Choctaw Indians threatened.—Provisions advance in price.— Prairie fires sweep Rosebud reservation. S. Dak.—Spanish guns on Morro Castle fire on Sampson's squadron; battleships disregard the wretched firing .- Dewey's fleet sails from Hong Kong to Philippine islands.—Schley's squadronto guard American coast.—Spain formally declares war against the U. S.—McKinley calls for 125,-000 volunteers.—4 Spanish war s hips reported on way to Cuba.—2 more vessels captured by Sampson's fleet.

Sunday.—Steamer Paris not captured at last report, today.—Italy refuses to sell explosives to Spain.—Spain avows purpose to engage in pirating, against international law.—Senor Crispi of Rome, predicts downfall of Spain, and spread of American ideas in Europe.—Gomez now confident of Cuban independence; rejoicing among Cubans in America.—Don Carlos renews threats to overthrow present Spanish government.—Queen Regent fears an uprising and is prepared to escape to Austria.

Monday.—Philippine insurgents awaiting arrival of American warships; insurgents surrounding Manila to overpower Spanish soldiers.—Congress makes a formal declaration of war against Spain.—Spanish war vessels leave Cape Verde islands for Cuban waters.—Sherman resigns as secretary of state.—2 large Spanish steamers seized by U. S. in Florida strait.—England declares neutrality.—Blanco's soldiers leave eastern trocha and march to Havana.

Tuesday.—Call to arms made by governors of states; militia first, then volunteers.

—U. S. colors flying over Hawaii.—People fleeing from Havana to interior; fear bombardment.—U. S. authorities cut Havana cable and Blanco's communication with Spain; also establish censorship of news at Key West.—Spain's fleet on the way to Cuba.—War news meagre and uncertain; officials will not reveal plans, nor give information as to movement of vessels.

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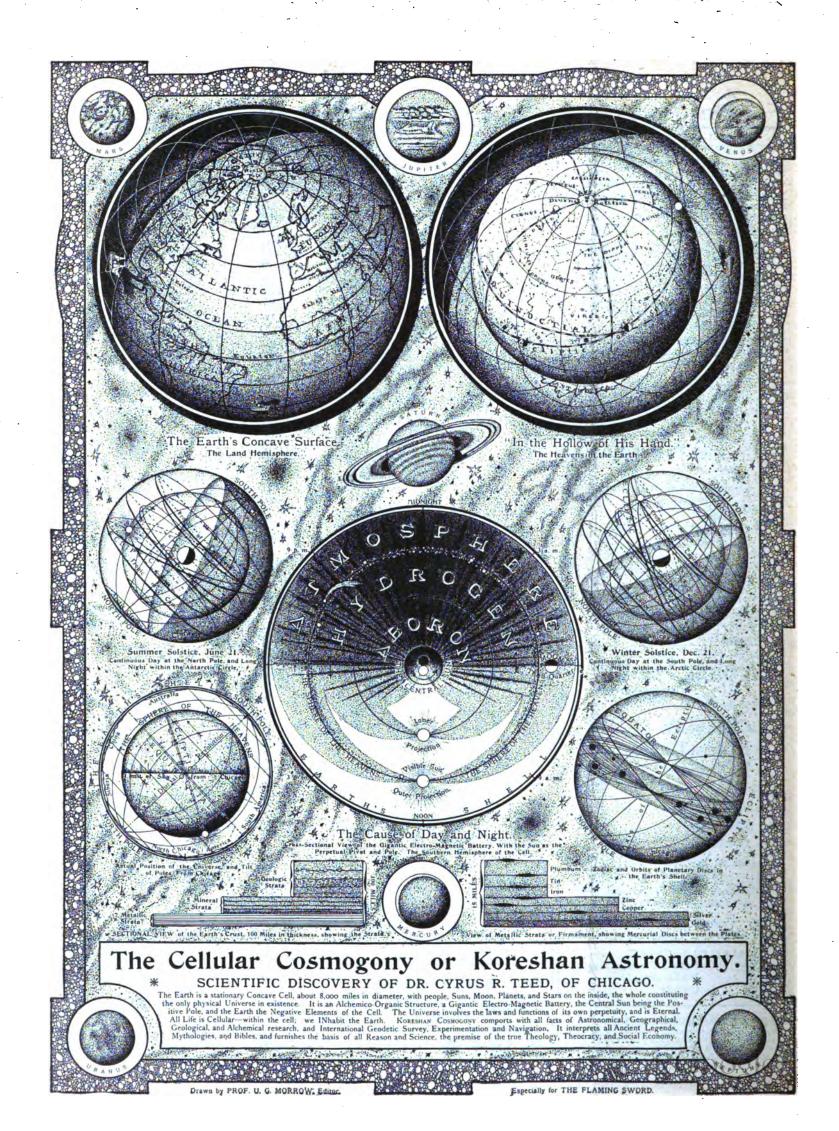
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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 25.

CHICAGO, ILL., MAY 6, 1898. A. K. 59.

Whole No. 284

Definition of Mind and Mental Spheres.

Please give definition of mind and mental spheres as used in The Sword: "Men are produced from mind through mental and physiological functions, and enter mental spheres at corruptible dissolution."—J. N., Minneapolis, Minn.

IND is reciprocally related to matter. It does not exist separate from, nor independent of it. If atoms of matter, as for instance, two of hydrogen and one of oxygen, enter into combustion by the introduction of an igniting spark, the atoms are both destroyed as hydrogen and oxygen and are transformed to water. The principle which attracts them is the affinity each has for the other. The principle differs nothing from that which attracts two persons through mental affiliation, except that in the attraction of the three atoms it is atomic and simple, while in the attraction of two persons many atoms have, by the power of attraction and combustion, entered into molecular and organic union. When two atoms of hydrogen and one of oxygen enter into union, they are both destroyed. There is no hydrogen in water, nor is there any oxygen. The so called liberation of hydrogen and oxygen in the combustion of water is a creation through the law of alchemic rather than chemic action. You may say, prove it. We do not have to prove it. The theory that an atom is eternal, is not proven. The theory that water is a chemical combination of hydrogen and oxygen, was never proved. These are mere statements; there never has been a proof offered. The common atomic theory is merely an hypothesis,—nothing more.

If you destroy two atoms of hydrogen and one of oxygen, a certain amount of energy is generated. This energy is the substance of the two equivalents of the one, and the one equivalent of the other. It may be asked, How can the water be precipitated, the amount of which is the same as the two substances entering into

the "compound," as proven by the fact that the same quantities of hydrogen and oxygen may be taken from the water as was consumed to produce it, while at the same time an equal amount of energy is liberated? We answer, by the mere fact that as much energy is required to disintegrate the water, together with the two primary "elements," as is liberated in the combustion. The ordinary scientist declares that energy is a mere mode of motion. He has never proved it;—it is a mere hypothesis predicated upon a prior assumption. It does not comport with facts, and we deny the hypothesis. It is a ridiculous absurdity, and is the result of human ignorance of the universal laws of form and function.

Destroy an atom of matter and it becomes energy. Destroy a given amount of energy and it becomes matter. When two equivalents of hydrogen and one of oxygen come in contact, they are drawn by the law of affinity. That affinity is touch; the touch is feeling, and the relation of the two is experience. This is mind; this is simple mentality. When thousands of atoms unite through affinity and separate by antagonism, and then reunite by more complex affinity, experiences multiply. Oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, fluorine, chlorine, sodium, calcium, potassium, magnesium, aluminium, cuprum, etc., enter into composition and union in the human structure. They form the constituency of the blood; they form the bones, muscles, and nerves; they comprise the nerve juices, and enter into alchemical combustion in the cell, fibre, and tissue of the brain, generating the complex energy called mind. There is no mind that does not rest upon, and is not the result of the disintegration of matter. Mind, then, is that state and quality of activity obtaining in the unities of matter, by which there is a reciprocal interchange of the substances called matter and energy. Matter cannot create mind independently of the reciprocal relation of spirit or energy and matter. Mind cannot create matter independently of the reciprocal relation of the two. Both mind and matter are created and perpetuated by the persistent reciprocity of the two, in organic or compound relation.

Mental spheres are individual (vidual) and universal. Every vidual being in the material form, is made up of myriads of cells. Every cell is the generator of a specific kind of energy. The emanation of energy from the activity of the cell, whether it be in the brain or body, is a conscious entity. The perpetuity of the entity depends upon the perpetuity of the generator. This aggregate generation and emanation of myriads of differentiation in quality, comprises the spiritual sphere of the vidual being. This is the spiritual sphere of the lesser degree. Groups of people in the greater aggregation comprise an aggregate sphere of the greater degree. The people of a given denomination, we will say the Baptists, Methodists, or Presbyterians, etc., constitute the sphere of which the Baptists, etc., are the groundwork or material basis. What is true of one denomination is equally true of all. No spiritual sphere of any given denomination could exist without the material denomination as its basis and groundwork, nor could any given denomination exist without the spiritual sphere of that corresponding existence.

The mind is an aggregation of mental energies derived from the activities of the cell and fibre of the brain. supplied materially through the reciprocal functions of the brain and body. The blood conveys the multitude of alchemical constituents held in organic solution, to the cells of the encephalon (brain), and the afferent nerves, in a corresponding but more infinitely refined state, convey the solution of the nerve fluid to the same cells. Every so called element entering into the creation of the fluids of the blood and the nerves, is destroyed as matter through a process of combustion which generates from it the energy called mind. There is also poured into these cells through cellular respiration, the aura of the cell, from the influx of all other minds; for as the emanations of any one star pour into all other stars, so every mind is transmitting its mental energies of wisdom and love, or fallacy and evil, into every other mind. As in the combustion of material substances matter is constantly being converted to mental energy, so mental energy is constantly being converted to material substance.

It was stated in the foregoing, that mind cannot exist without a material pediment or groundwork, because the esse and existere of the mind are the product of the combustion of matter. This elaboration takes

* *

Gold and silver should be used and exchanged as all other commercial commodities, for their true commercial value, and never as a basis for the representation of wealth. place through the function of the reciprocal action of cell and fibre. The spirit partakes, in its aggregation of quality, of the spiritual complexity of the material substance entering into the combustion, and thence into the creation of the aggregate spirit. The mind is made up of affectional and intellectual energies. These are merely experiences of touch or contact of atoms gross or refined, according to degrees of either high or low experiences, and we can best define their character by correspondential and antithetical analogy.

The alchemico-organic stellar realm is comprised of many constellations and definite stars of various degrees of magnitude, each of which transmits its energy into all other stars, and also receives (by influx into itself) the energies from all other stars. These energies are light, heat, electricity, magnetism, etc. It will be seen that while the single star is the point of influx from all the stars, as a fact it is also the point of influx as a necessity. Each star, then, depends for its existence upon the energies generated in all other stars. The variety in the quality of energy is proportionate to the multiplicity of the elements entering into the processes of combustion in all the stars. The character of this variety of influx gives character to the specific stellar nucleus. All influxes of energy into each star are modified according to the local attitude and relation of the star in the stellar economy.

Let it be remembered that the groups of stars, that is, the constellations in the physical heavens (the alchemico-organic heavens) correspond to nationalities in the earth, and that the stars are to the great mass of stars, what the individual mind is to the mass of mind. This is not only true, but every star has its correspondent in the intellectual stars of humanity. "We have seen his star in the East, and are come to worship him," was said of Jesus. His star was a specific one, and of the first magnitude. All men have their stars of various degrees of magnitude. As the energies of all stars flow into each, so the energies of all minds flow into each mind. This being true, it is manifest that while the food we eat, which contains the elements of mental supply transposed through the blood to mental energy, enters the brain and is consumed there, it is met at the cell of elaboration by the mental energy of other minds flowing into the cells of the cortical area from the complex aura, originating in the generation of energy through mental combustion and the energy of influx. It will be well for the reader to also bear in mind the fact that every influx of energy is the influx of a spiritual identity. For while the radiation of a line of energy from the alchemico-organic (physical) star is pure energy, the radiation of either an intellectual or an affectional force from one mind, which corresponds to a star, is the transposition of a spiritual entity.

* * ,

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WE ARE frequently requested to give advice and treatment to physical sufferers. We are not devoting ourselves to personal healing. The doctrines of Koreshanity believed in and applied, will gradually overcome the tendency to disease, and will finally usher in the state of immortal life. One of the greatest dangers threatening those who are loosing their old moorings and are consequently being buffeted about on the waves of misfortune and uncertainty, is the subtle doctrine that immortality is a present condition, without the recognition of the operation of the Messianic law. The mission of the Messiah of this age is altogether different from that of 1900 years ago. Jesus came then to save the spiritual man; he comes now to redeem the natural, and it is as important to polate the mind of the mass into the recognition of the Shepherd, as it was in the beginning of the Christian dispensation to confess the Savior of men. The Jews did not believe in the Lord, because he did not appear according to the lines they had laid down for his appearing. The modern church, prostituted in every department of its religious system, and in all the ramifications of its dissensions, is in no condition to judge of the Lord's purposes and laws of entrance upon his work of renewing the age.

The Lord Jesus, the Christ and Son of God, was absorbed by the church. This was done through the incorruptible dissolution of his personal and material form. The Holy Ghost was the product of the dissolution of his body, and comprised its substance, which the church, in receiving the Holy Spirit, appropriated. This was the seed planted, from which the sons of God are about to appear through the transformation of man from the mortal to the immortal state. The recognition of the Messianic center, and obedience to the laws promulgated by the appointment of the Almighty, will insure immortal life. Immortality does not exist now. It is a matter of acquisition, and the first law of its attainment is the recognition of the divine law and method of His appearing. We are coming to the great and dreadful day of the Lord. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." God hath placed at the East (rising) of the Garden The Flaming Sword, of which our weekly publication is the representation.

We are giving to the world the final and positive warning of the great conflict about to engage, not merely the nations of Christian degeneration, but the world of paganism. The hour is at hand; the world's struggle is upon us, and dire destruction will follow the mobilization of the armament of the Christian world. Out of this debris will arise the sons of God, who will in the near future direct the affairs of men. If you will but touch the hem of the garment of the divine truth as it issues from the Guiding Star Publishing House, your ills will be dissipated. Get into the proper attitude of acceptance, and all else will legitimately follow.

On the Point of the Sword.

Behold, How These Brethren Love One Another!

HRISTIAN SPAIN, Christian America, Christian England, Christian Russia, Christian Austria, Christian Germany, Christian Italy, Christian France, Christian Portugal, etc., are getting ready to do some skilful Christian charity maneuvering on the bellicose order. Christian Spain and her consanguine, Christian, Cuban, recalcitrant, belligerent, and wayward offspring, are performing some of the modern Christian prestidigitating tactics of the nineteenth Christian century, after the most approved civilized Christian style; and most Christian America is virtually in the act of punishing, on the most approved scientific and Christian methods of modern charity, the most honorable and ancient conservator of the Christian faith. Who says that Christianity is not presenting the most notable illustration of the influence of the olive branch, "the Fatherhood of God and the brotherhood of man," ever yet exhibited to a world rather inclined to be sceptical regarding the real purposes of the Christian system, as it is represented in modern times?

Will somebody be kind enough to tell us where we will find the Beast and the false Prophet?

A Question for Astronomers.

Will you please tell us why the five principal stars in the Great Dipper, Ursa Major, which have been receding for centuries, according to the conclusion of the modern scientist, with the velocity of seventeen miles per second -being millions of miles farther from us than they were one year ago, and trillions of miles during the past century, retain apparently the same dimensions? If you can, it will be time for you to ask us why any bright light receding from us retains apparently an equal dimension, with a view to questioning the truthof our Cosmogony. There are too many factors involved in the phenomenon to discuss in a short article, but the subject will be fully answered in our astronomical publications. We have demonstrated the fact that the earth is concave, and that the curvation is eight inches to the mile; that the diameter of the earth is about eight thousand, and the circumference 25,000 miles. This has been completely settled by means so simple that the wayfaring man though a fool need not err therein. Will you please tell us why it is that the space between two rails on a railroad track diminishes rapidly by foreshortening, while the space of about two and one half inches of the track itself Digitized by GOOSI

does not diminish by foreshortening at the same ratio? If you can do this, you will settle for yourself the question you ask us. These questions are answered in our literature. If not already published, in manuscript ready for publication.

The abomination of desolation spoken of by Daniel the prophet, is about to have its fulfilment, not outside of the Christian world, but in it. The church has fallen. It is under the curse, and the woe! woe! woe! about to startle the world, is the result of the Christian prostitution of the gospel annunciated by the Son of man, violated in the present competitive commercial system, which is found to be the antipode of the communistic system inaugurated by the Lord. The old heavens (the prostitute church) are about to pass away with a great noise, to which the culmination of the present armament will abundantly and conclusively attest, in the very near future.

It is fortunate for Rear Admiral Dewey that he was out of the reach of the wires, from the wire pullers at Washington. Had he been under the command of the White House at Washington, he would now be keeping company with Sampson, doing patrol duty at Manila as Sampson is doing at Havana. Had Commodore Sampson been allowed to use his own judgment and fight his own battle, Havana would now be in the hands of the United States.

Wall street must manipulate the bond issue, while the people are enthusiastic for war and negligent of their interests.

Man as he now exists is not in a state of individualism, and therefore not in a state of equilibrium.

Immortal life must come by processes the reverse of those upon which mortality depends.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Koreshan Cogmogony Interests an Astronomer.

BY PROF. U. G. MORROW.

I have studied the copies of The Flaming Sword sent me, with interest, but am still a Copernican. Before I could accept the Koreshan System, a few questions would have to be answered to my satisfaction. For instance, Why is it that the projected or apparent diameters of the sun, moon, and all other celestial bodies which show dimensions to the naked eye or through the telescope, are exactly the same at rising or setting as when on the meridian? According to your diagrams, they would be about five times as far from the observer when rising or setting as when on the meridian, and should consequently show corresponding differences in apparent dimensions. Why don't they?—Prof. J. W. T., Salem, O.

BY REFERENCE to the central diagram on the Sixteenth Page, the reader will observe the basis of the question asked by our esteemed friend, Prof. T. The subject will prove interesting to the general astronomical student and of profit to all. We are glad to get this question from one engaged in the promotion of the old school astronomy, and we cheerfully and kindly reply; taking the liberty to contrast the difficulty that is presumed to stand in the way of his acceptance of the Koreshan Astronomy, with a few difficulties existing in the Copernican System, which we shall be glad to have our friend consider. If he has had the questions we suggest, along the same line, satisfactorily answered, so that he is justified in continuing to hold to the old system, we should be glad to know what the answers are, so that we may know just how much genuine "scientific" explanation is required to satisfy him!

The projected sun at noon time in March or September, is about 1,000 miles above an observer at the equator. At the same time it is about 3,000 miles from the observer at Chicago, and is about 6,000 miles from Chicago at the time of setting. Measured at noon and sunset, the sun's apparent diameter is about

the same. Why is it not smaller at from 3 to 6 times the distance from the eye? There are a number of factors to be considered, aside from the factors which conspire to cause the sun to appear to go down to the horizon at time of setting, when in fact it is going up as related to our horizontal. We will consider a few of them. Considering the subject from the standpoint of the old system, our astronomical friend assumes that the diameter of the sun should be less at setting than at noon. The conclusion is nothing more than an assumption.

We look down one of Chicago's long avenues, lined on either side with hundreds of gas-lights, with flames of 2 or 3 inches dimension. Away in the distance the lines of street-lights seem to come together; 50 feet of space is apparently annihilated at the junction of the two lines; but the apparent dimensions of the gas flames have not decreased, but rather enlarged. In the center of a disk 2 feet in diameter, place a light with a flame of about 2 inches dimension. Upon going to the distance of one mile, the disc will be reduced to the vanishing point, while the light will be plainly visible. Two lights placed on opposite sides of the disc would at this distance appear to be one light, with the space diminished to naught between them.

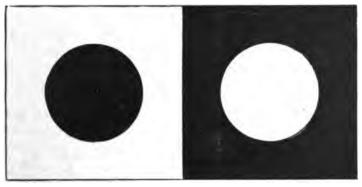
From the basis of these facts, we conclude that the laws of perspective which apply to non-luminous bodies, do not apply in the same way to objects which are luminous. The factor which causes a flame of light of a given dimension not to disappear at the distance at which non-luminous bodies would disappear, is irradiation, which, according to Hemholtz, is due to the fact that rays of light do not accurately converge upon the

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retina. The effect of irradiation may be seen forcibly in the accompanying cut, showing two circles of exactly the same size—one white on black background, and the other black on white background. The white circle appears to be the larger, and the effect will increase with the brilliancy of the white circle.

In the perception of any brilliant object, this factor is operative. It is the exaggeration of the size of the object by the intense vibration communicated to the retina, and the consequent extension of the area of photoic sensation or agitation in the illumined portion of the retinal coat. The same factor applies to the sun whether observed by the naked eye or through the telescope. The most thorough explanation of the phenomenon involves the science of perception, and explanation of the faculty of adjustment of the relative size of the sun to objects with which we are familiar in the earth.

The distance to the sun at the time of setting, from 3 to 6 times the distance at noon time, is not sufficient to cause a perceptible difference in its diameter, though the space between the sun and the earth vanishes by perspective. If perspective apparently diminishes the size of objects where there is no luminosity, it would follow that if there were no perspective, the size of the sun



would appear to increase proportionably as the distance to the sun increased. The two factors of irradiation and perspective are operative at the same time in the case of observation of the sun, and irradiation very nearly compensates for the diminishing effect of perspective. Another factor that assists in the maintenance of the apparent even diameter of the sun's disc through out the day, is the magnifying power of 6,000 miles of atmosphere in a direction nearly parallel with the earth's surface, compared with the volume intervening between the eye and the sun at noon time.

Our astronomical friend has been kind enough to suggest a difficulty he has met with in the study of Koreshan Astronomy. He will bear with us after answering his question, while we show him through his own system and point out a few difficulties along the same line—contradictions which must inevitably result if we undertake to apply the prevailing laws of perspective to both non-luminous and luminous objects, as he has with reference to the sun's apparent diameter. He will have to admit one of two things: That we satisfactorily answer his question concerning the sun, and that we have therefore removed his objection, or that the similar difficulties in the Copernican system, through applica-

tion of his process of reasoning, cannot be satisfactorily explained. In the latter case, he will be free to reject the old system on the same ground that he now hesitates to accept the Koreshan Cosmogony.

If the laws of perspective were applicable to any luminous object, they would be applicable to all. If the sun's apparent diameter should decrease proportionably as the distance increased, it would do so at a specific ratio. It is usually held by physicists that an object disappears at a distance from the eye equal to about 3,000 times its diameter—the same applying to space of definite length as well as to objects that occupy the same. This is a fair statement of the rule generally applied, and we take it as the basis of calculation for the purpose of illustrating the difficulties we desire to point out.

The planet Jupiter is supposed by the modern astronomer to be about 85,000 miles in diameter, and that its least distance from the earth is 400,000,000 miles. The vanishing point of Jupiter, according to the perspective ratio, should be at the distance of 255,000,000 miles. It exceeds in brilliancy a star of the first magnitude, and should therefore be visible even beyond its accredited distance of 400,000,000. This is a discrepancy; here is one still more remarkable: The moons of Jupiter, according to the old school, are about 3,000 miles in diameter. The vanishing point of an object 3,000 miles in diameter would be about 9,000,000 miles, and yet both Proctor and Newcomb have declared that these moons have been seen with the naked eye at a distance of 450,000,000 miles!

The sun is supposed to be a body about 886,000 miles in diameter, at a distance of about 92,000,000 miles from the earth. The sun should therefore be reduced to a vanishing point if it were removed to the distance of 2,650,000,000 miles. At the distance of 92,-000,000 miles it is reduced to about 32' of arc diameter. On December 21, the sun's apparent diameter is about 1' (64".4, to be exact) larger than on June 21; the sun is suposed to be 3,000,000 miles nearer the earth in winter than in summer. If the sun is reduced 1' by the increase of the sun's distance 3,000,000 miles, it is logical to conclude that if the sun were removed to a distance beyond its present supposed position in space. equal to 3,000,000 miles multiplied by as many times as there are minutes in the sun's diameter (3,000,-000x31=93,000,000 miles) the sun's diameter would be reduced to 0. The sun's distance would then be 92,-000,000 (its present assumed distance) plus 93,000,000 beyond, to its vanishing point, or 185,000,000 miles. In accordance with the law of perspective, an object that would disappear at a distance of 185,000,000 miles is only about 60,000 in diameter! Alpha Centauri is supposed to be about .7 the size of the sun; and yet it is visible at the accredited but fallacious distance of 20,000,-000,000,000 miles. Here are perspective lines elastic enough to stretch as far as the modern astronomer's imagination,—and beyond!

Take a glance at the so called double or binary stars—where two stars appear to be one. When observed

through the telescope, space appears between them, which is measurable by means of the micrometer. The average space between the double stars is about 50". At a distance of 20,000,000,000,000 miles, how many miles would 50" of arc represent? 4,850,000,000. How large are the stars in diameter, according to the old school of astronomy? Say ten times the size of the sun -8,860,000 miles in diameter. In such case we would have 4,850,000,000 miles of space diminished to 0, while the stars, whose diameter is claimed to be 600 times less than the dimension of space diminished, are still visible! An object 8,860,000 miles in diameter should be reduced to a vanishing point in about 26,580,000,000 miles.

We have shown according to laws of perspective, if applicable to luminous bodies, the fixed stars and the moons of Jupiter, on the basis of the old school, are visible from 5 to 1,000 times farther than perspective would admit; while in the case of the sun, according to the figures furnished us by astronomical authorities concerning the actual difference in diameter, it would be reduced to a point at about one twelfth the distance that perspective would admit it being seen, from the basis of its accredited diameter. If it be urged that perspective laws do not apply to a luminous object, then so much the worse for the assumptions of the astronomers concerning the sun's size and distance. We have treated it as a non-luminous object; its luminosity would extend its vanishing point a score of times beyond the distance of 2,650,000,000 miles!

We shall be pleased to have Prof. T. endeavor to account for these discrepancies; and to submit to us any further questions or objections he may have. We will answer and remove them as effectually as we have

this.

A Glimpse of the Cellular Cosmogony.

Explanation of the Sixteenth Page. Part II.

BY PROF. U. d. MORROW.

WE OPENED to your view in last week's issue, the hemispheres of the great concave globe of the universe, with the physical heavens suspended in the cavity of the picture on the right of the Sixteenth Page. At the end of our article we asked you to close up the hemispheres to complete the sphere, and left you endeavoring to imagine the revolving heavens within. We trust you did not fail to include yourselves on the inside so as to help you to some conceptions of the reality of the situation. This time we cut the globe in two at the equator, and ask you to look into the southern hemisphere. We cut through the shell, the atmospheres, and the central solar sphere, affording a cross-sectional view of the shell and the interior.

The universe is about 8,000 miles in diameter, or about 25,000 miles in circumference. The shell is the limit or environ of all there is in the universe—the sun, moon, stars, planets, comets, etc. The rind of the universe in the diagram is represented by the great circle at the circumference of the cut; at the bottom of the circle are the words, "Earth's Shell." At the center of the sphere is located the great Central Sun, the positive pole of the gigantic Electro-Magnetic Between the sun and the circumference are three principal divisions of space, occupied by the three atmospheres as shown, the outermost being our common air, about 900 or 1,000 miles in depth. This atmosphere is about the limit of our vision, the visual rays being broken or refracted by the contiguity of the surfaces of the two atmospheres, thus preventing visual penetration of the sea of hydrogen above.

Near the junction of our atmosphere and the hydrogen are located the visible stars—so many little focal points of levic and gravic energies in process of com-

bustion. These stars are represented in the picture by the little white dots at the circumference of "The Sphere of the Heavens." The visible sun, the planets, and the periodic comets are near the junction of the two atmospheres, while the moon is a little this side of the stellar sphere, from 700 to 900 miles from the earth's surface.

Below the diagram we are now briefly explaining, are two cross-sectional views of the earth's shell, with the scale enlarged. The shell is about 100 miles in thickness, composed of geologic, mineral, and metallic strata, with the comparative thickness of each primary division. On the right are shown the metallic strata, composed of the seven primary metals,—gold, silver, copper, zinc, iron, tin, and plumbum. Between these plates are passing continually discs of mercury, from which the visible planets in the physical heavens are reflected. The mercurial discs are the real and material, though invisible, planets of the universe.

The shell of the earth, with its layers of metals, minerals, and earth strata, constitutes the base, the negative elements of the great battery, the voltaic pile, for the generation of the electro-magnetisms and other levic energies which supply the sun with the fuel it consumes. The astral center is the pivot of influx and efflux of energy. The space between the center and the circumference is filled with the products of all the combustions which take place at the center and the circumference; it is filled with the thousands of qualities of energies passing to and from the center-the energies of light and darkness, cold and heat, etc., the gases or atmospheres being the channels or media of transmission of all the electro-magnetisms, ethers, and other vibratory substances of the entire Cellular System. The cell is complete in itself: there is nothing on the outside. The exterior limit of the universe is plated with solid gold.

The Cause of Day and Night.

We have presented in the diagram we are considering, a striking illustration of the cause of day and night, which has answered many questions for our readers. At all times, one half of the great sphere is illumined, while the other half is dark. The primary cause of the alternations of day and night resides in the central sun, with its reflective and absorptive hemispheres, its positive and negative poles. In the light pole are generated the energies of light, while in the dark pole are generated the energies of darkness. These energies are radiated from the solar center. The evolutions of light through the atmospheres, as well as the involutions at the junction of the atmospheres, are shown in the picture; the light terminating at the earth's surface like a great crescent, reaching 90° from the projection all around—east, west, north, and south.

We daily observe these alternations of day and night. Noon is the middle of the day; the sun is directly over our meridian, and when on the equator, stretches its wings of day 6 hours to the east, and 6 hours to the west. At 6 p. m., the projected sun has moved 90° in the heavens to the west from the position it occupied at the noon of any observer. The great area of light at sunset is passing us, and twilight begins. At midnight the sun is 180° from its noon position, or on the other side of the earth; hence it is noon there, and midnight with us. In the diagram, we have indicated the time at eight different points around the great circle of light and darkness. The shell is stationary; the hemispheres of light and darkness rotate, just as might be produced from a common bull's-eye lantern, held in the center of a large sphere and turned about by the hand.

The movement of the projected sun is caused by the rotation of the central solar sphere. The energies absorbed and reflected by the central sun impart to it a slow motion; the central sun is negative to the ascending energies, and therefore repels or emits the energies it generates through transformation of the substances absorbed. The result of these activities is the central sun's rotary motion once in 24 hours, causing its projection to move in its circle of 18,000 miles in the same time. The arrows in the diagram indicate the direction of the rotation of the solar center and the physical heavens, from the standpoint of the observer in the northern hemisphere. Facing the south, the projected sun rises in the east, or to the left, and moves toward the right, and sets in the west.

In the old astronomy, we have what is designated as the solar system; it has no lunar system. Modern astronomy imposes upon the credulous a gigantic fraud, which if true would necessitate enormous waste of solar energies every second of time of the existence of the universe. We have presented to your view the greatest discovery of modern times—the Cellular Cosmogony,

* *

The heavenly state is a state of uses, performed on the basis of love to God and the neighbor as the incentive to all human activity. illustrating and demonstrating the conservation, instead of waste, of all the solar and cosmic energies. Our solar system is a rational one. Looking into the physical heavens we observe the sun, moon, planets, and stars. The stars seem to be fixed in a shell—they are called fixed stars; they all revolve together. The sun has a movement on the ecliptic, and in the zodiac revolve the seven planets. The moon renews itself once in 29 days, this period of time constituting a lunar month; it passes into new quarters every week.

These objects in the physical heavens do not all belong to the solar system. The sun and the stars emit light and heat. The central sun is the center of all; the stars radiate light, heat, and other forces similar to those generated in the sun, therefore the stars belong to the solar system; they are so many little suns—they are projected from the center. The light of the moon is dissimilar to that of the sun. Solar light is pyrotic; that of the moon is semi-phosphorescent. The moon is distinct in appearance, in habit, and in character from the sun. The planets resemble the moon; they exhibit phases, and radiate light that is anti-pyrotic. The family of planets belong to the mother, the moon-to the lunar system. The moon and planets are projected inward from the shell, while the visible sun and stars are projected from the center.

The physical universe is perpetuated through the relations of the center and circumference, and through the relations of the solar and lunar systems. Here is located the key to all knowledge—the science of the transmutation of matter to energy and of energy to matter, and the transposition of energy from the pediment to the central pivot, and the transmission of energy and matter from plane to plane. This key is involved in the Koreshan Science of Alchemy. Koresh in 1870 discovered corresponding systems in the human structure; all of the activities of the universe are represented in man, and completely manifested in the perfect and immortal Man manifest nineteen hundred years ago. The physical universe is the expression of Man, the expression or result of cause; Man is the Creator of the universe

The true form of government is here represented, the interdependence between the governing power and the governed. There are the meeting points and chambers of adjustment of the affairs of both the center and the circumference of humanity. The Cellular Cosmogony constitutes the outermost basis of the Koreshan Theocracy; the government of the Golden Age will be constructed on the scientific plan of the universe. The diagram we have explained in this number constitutes the pattern of the Koreshan Theology, Theocracy, and Sociology; it is the pattern shown to Moses in the Mount. He founded the typical government, with the scientific principles of Communism and Co-operation involved.

* *

Man has a double life; namely, the spiritual and the animal. God also has a double life corresponding to the lives of men.

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Who Desires Genuine Liberty?

BY PROF. U. G. MORROW.

MUCH has been written concerning liberty during the past century. The words liberty and freedom are in the songs of the American nation; today the battle-cry of the Cubans is liberty, and an indefinite desire for freedom is entertained by humanity the world over. Symbolic of the prevailing national sentiment, the statue of "Liberty Enlightening the World" stands in New York harbor, as if to invoke the goddess to bestow the liberty the people desire. The statue is a monument of the courage manifest by the American revolutionists in throwing off the yoke of foreign sovereignty. They gained a measure of freedom—gained the liberty to conduct their affairs to suit themselves. But we still hear cries for freedom in America. Genuine liberty has not been realized!

In the religious world, we find supposed rights more completely asserted. It is now less dangerous to exercise "religious liberty" than in medieval times; besides, it is easier to exercise "freedom of thought" than freedom of action, especially where there are restrictions of law. The reformation of the sixteenth century spread the flame of religious freedom—the spirit of rebellion against established religious "authority." Religious freedom has grown to be a sort of sacred instinct, which even governments protect by law. That freedom has been exercised; every year has witnessed the founding of new religious creeds; the church has segregated into hundreds of sects, until freedom of thought on the part of viduals marks the limit of division. And yet the world is not free!

Freedom and liberty are misconceived by the masses, the terms abused, the ideals counterfeited. The tendency of modern times, carried to the extreme limit, means no more nor less than chaos and anarchy. At the time of the greatest freedom in religious belief, ignorance of the character of God and of his creation, is the most readily and freely confessed. The popular idea of liberty is license—license to believe and to do whatever the people desire without restrictions, license to follow their own impulses regardless of moral right, and regardless of reason. When a people assert their liberty they endeavor to become independent. When a man presumes to think religiously just as he pleases, regardless of authority, he becomes a religious anarchist, and the man who presumes to govern himself regardless of the laws of the civil powers, is an autonomist of the anar-

The desire for license, mistaken for liberty and freedom, is the universal desire today. The desire, the sentiment, the doctrine, of modern liberty is a delusion; it is not an evidence of progress. There is no independence in the universe except the absolute. Dependence is a necessary condition of unity; organic unity involves the principles of co-operation of all the elements of the body politic, just as in the human structure there is a complete system of interdependence and co-operation of every cell, corpuscle, and tissue. The human structure is nearing

dissolution when the corpuscles desire to act independently; and a nation is nearing disruption when its citizens refuse to be governed. The tendency of the times toward individual liberty, freedom, and independence of thought and of conduct, is one of the scientific evidences of the rapidly approaching end of the greatest of all cycles of all ages. The end is hastened by the rapid disintegration manifest in the church, in the social world, in modern science, and in all spheres of thought.

So called freedom of thought is a fallacy; agnosticism is the worst form of mental anarchy. No man has a right to think just as he pleases regardless of the restrictions which facts impose; no man has the right to do as he pleases regardless of the restrictions of law. The world's cry for liberty and freedom is the cry of selfishness, for it is the cry of millions who do not know how to rule themselves. The man who does not know what right is, has no liberty to do right; and the mind that does not know what truth is can only accept fallacy. The world is in a state of ignorance of truth and justice. In proof of this, we point to the general chaos of thought and diversity of opinion everywhere regarding the nature and character of the great Cause of all existence-of man's relation to God and man's relation to man. The powers of disintegration, opposed to the spirit of unity, have molded the oppressive forms of government of the world, and laid the foundation of competism. The condition of the world at the present time is but the result of the spirit of the times, the thought, and the desire of the world at large. The people have desired a false liberty, and have brought upon themselves chaos as a reward. Their fancied liberty has proven to be the worst form of bondage!

The world is in bondage to religious, social, and scientific fallacies. The order of thought must be reversed ere the corrupt conditions of the world are removed; the ushering in of the New Era depends upon the destruction of all forces of usurpation. The false hopes, the false claims of man must be succeeded by the knowledge of the laws of existence, and those laws obeyed by those who would rise to the plane of genuine liberty. Today men desire liberty that will cost them nothing. They presume to desire to get out of the present hells without paying the price; they do not want their natures changed, nor their beliefs interfered with. Millions of people expect to be taken to the skies with all the loves they now possess, and with all of the devil's characteristics. The ignorant ever presume to exercise the prerogatives of the wise-fallacy usurps the place of truth. We are now living in a time when devils presume to be immortal, and when hell is exalted to heaven. The presumptions of the devils indicate the possessions of the gods.

The disintegration of the old order is in progress; the rapidity of the disintegration determines the tension of resultant forces, and accelerates the forces of the new

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order. The Koreshan System of Universology presents to the world a new Religion, a new Sociology, and a new Cosmogony—the opposite of all modern fallacy. The application of the principles involved in the unique Cult

will restore that condition of life and of human relations—that liberty and freedom which are the opposite of all that the world now knows and experiences. It is a Theocracy; its demonstration is a fact; its progress invincible, and its establishment inevitable.

In the Editorial Perspective.

BY THE EDITOR.

THE KORESHAN SYSTEM is making progress in the world because it appeals to the rational mind as being reasonable and demonstrable. Truth is even stranger than fiction—it seems remarkable enough to many from the premise of fact. As it is, it meets with just sufficient antagonism to make its promulgation interesting and vigorous. THE FLAMING SWORD is respected by thousands of readers because it is the champion of reason-for its untiring application of logic to demonstrated fact in the publication of definite, rational, and scientific conclusions. We could never hope to succeed in the promulgation of the System, if it were not true. We make appeals to the reason; our readers would repudiate us if we were to pursue any other course. We desire to contrast our position with that of a publication before us—it repudiates the reasoning faculties and discards all rational conclusions as dangerous. What would you think of THE FLAMING SWORD if it were to make such declarations as the following: "Reason is a cold god; it blinds the eyes, and brings man to believe that he is what he is not. * * He will forsake his reasoning; because the intelligence that comes through wisdom [she means the inspiration of her vagaries] is sufficient to guide and direct him continuously. So we say that the action of man's intelligence is the very instrument within man that blinds people today. * * If a person lets his reason work he cannot manifest the works of Christ." Do you want to swallow such stuff as that? If so, you have no use for THE FLAMING SWORD! The church, the so called holiness movement, occultism, mysticism, and kindred vagaries, cry out against the exercise of reason; we therefore cry out against them!

Modern reformers declare that if communism were universal there would be no poverty, vice, and crime, and permanent peace and plenty would be secured to all. This is equivalent to saying that if everybody were healthful, strong, and vigorous, and in every way normal, there would be no sickness, pain, and misery, and happiness would be the natural result. "If everybody could fly there would be no''—but they can't!. It does not make a man well to tell him that he is sick; neither does it cure the world's evils to simply state that society would be better if all incentive to crime were removed. It is a question of the cure! The entire competitive world is against the establishment of a system of equity; the very spirit of modern times is opposed to co-operation. How is the world to be induced to abolish individual property, destroy selfishness, and change its loves? No mere suggestion nor change of opinion will do it. The mind, nature, character, and customs of humanity must be revolutionized. It will require the greatest struggle of the universe to throw off the mental, moral, and political bondages. The destruction of the old order and the reconstruction of the new will require the most remarkable generalship of the ages. The transition of the world from the bondage of competism to the freedom of the New Era must be accomplished by war and revolution. The dreams and fallacies of Bellamy, Debs, and others will be lost in the whirlpool, while the Koreshan Science of social reconstruction, founded on the knowledge of the form of the cosmos and the laws of universal organic unity, will live

to establish the coming Theocracy,—the unity of the true church and state.

A little exchange says that "a genuine Messiah should strew his path with roses instead of thorns and wrecks." We suppose he has forgotten the thorns of the famous Golgotha, and the wreck Judas. Jesus promised to lead his people into rest; he did not say that the path would not be through the catacombs and amphitheatres of Rome and the long series of persecutions from the Pagan powers. We take the author of the above at his word, and contrast it with another paragraph in the same paper: "Your Savior is not a person apart from you, but a living principle, a part of you. Christ is not a single person, but an innumerable multitude." Each one, then, has or is the genuine Messiah. Will the gentleman now tell us why the "genuine Messiahs" are not strewing their paths with roses instead of wrecks and failures?

"Reform" is the indefinite creed of many factions of a vague modern movement toward a change in the conduct of social and economic affairs. Just whom they want to reform, or what they desire to substitute in place of what the world now has, is unsettled. The so called reform movement is sadly chaotic—just as chaotic as the modern church and modern "science." So called reformers have endeavored for years past to unite factions and cliques but without success; divisions continue year after year, and the forces become more and more segregated. We know that somebody does not know how to remedy the world's evils; they say themselves that "charity" must be exercised. The whole force is inadequate. Every plan but one is fallacious!

An effective blow at the enemy must be at the vitals of defense. It is a waste of energy to bombard the smallest ports while the enemy thrives under the protection of powerful armaments. It would be foolish for small crafts to attack the world's greatest military forts. The combined effort of a nation is necessary to overthrow another; there must be unity of effort. There is no unity, and consequently no strength, in the modern so called reform movement. We ask the "reformer" to define accurately and exactly, just what will constitute the pivot of the coming revolution? What is the remedy for the world's social evils, and just how it will be applied? The reformer who cannot answer these questions is a social quack!

The Spanish mask of friendship is now torn off, and the world is observing the barbarous and villainous character of the Castilians. The first thing was to destroy the mask; the next thing is to demolish the face!

Dewey's fleet has been bombing around some dangerous places in the Philippines; but he had to do so in order to destroy some hard feelings harbored against him there!

What has become of the people who have advocated for so long that we live in an age of peace?

Spain is now cursing the day when Columbus discovered America.

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Query, Chat, and News Departments.

BY THE EDITOR.

Koreshanity the Only Rational System.

D. E. S., Santa Ana, Cal.—(1) There are no immortal beings in the world today. The immortal state is in the perfected humanity, to which state the most advanced in lines of evolution of life, will attain at the end of this dispensation. We think if you will study more carefully our reply to your former questions, you will find that we do not teach that all of the viduals who have ever lived will live on the earth again' as viduals; for they existed in a segregated state and in a mortal condition. In the resurrection, the progressive elements of billions of people who have lived in the past will be summed up and expressed in the 144,000 perfect, immortal beings now about to appear in the earth. (2) We are not employing the methods of teaching in vogue in the world; we do not propose to stuff our readers with matter to memorize. Our object is rather to induce thought by reference to fundamental principles and keys here and there. Treatment of subjects for memorizing is of no permanent benefit. We furnish clues to thousands of truths, which are utilized by those on the look-out for good points. Thousands are being educated in this way. And if you are patient and thoughtful enough, you will derive the same benefit from the study of the Koreshan literature. At the outset, however, you should know that in order to insure progress in the study of demonstrated truth, logic must be rigidly applied to known premises. This alone will bring absolutely satisfactory, unchangeable, and infallible conclusions. We are not on a mission of guesswork; our object is to destroy hypotheses.

The Location of Heaven and Hell.

- (1) Where is the place called hell, and what is it? (2) What were the devils that were cast out of Mary Magdalene? (3) Describe heaven and what it is. (4) Where is the one church? (5) What is the spirit of man—what part of him? (6) Also the soul of man—what part of him?—I. N. W., White City, Kansas.
- (1) In the most outward sense, hell is right here in the earth, manifest in the competitive system, and in the fallacies of the church and in modern so called science. The different hells of humanity are the different planes of ignorance, fallacy, and degradation. (2) Bands of spirit guides or groups of evil mental entities with which she was obscessed. (3) Heaven is the opposite of hell. In the most natural sense, it is the restoration of the divine kingdom among men right here in this world. It will be in America, in Cuba, and in other places. The New Jerusalem will be a ma-

terial city on the west coast of Florida. In the highest sense, it is the supreme mental consciousness of immortal man. This kind of heaven was in Jesus nineteen hundred years ago. (4) The one church is the channel of humanity through which the divine mind is transmitted through the ages. At the end of the Christian dispensation a new church is formed, which is the Koreshan Church Triumphant. (5) The spirit of man is the energy generated in the nervous system. (6) The soul of man is the energy generated in the vascular system; it is the spirit of the blood.

The Beast and the False Prophet.

- (1) I have carefully studied, but am not sure that I understand, the article in a recent Flaming Sword, entitled "The Beast and the False Prophet." Koresh seems to make very little distinction between the beast and the false prophet. Am I right in concluding that the point he wishes to make is that the love of money, the root of all evil, is the beast, and that the money power is the false prophet? (2) To what does the "abomination of desolation" mentioned by the prophet Daniel, have reference?—H. J. J., Hull, Iowa.
- (1) The article to which you refer has not yet been completed—you have studied Part 1. The conclusion of the subject may make the distinctions clearer to you. The perversions of the uses of commerce extend into the three domains-commerce on the secular plane, in the church, and in sex commerce. The beast, or the serpent referred to, is the perversion of commerce on the secular plane, while the false prophet is the perversion of the corresponding commerce in the church. (2) In each of the three domains mentioned above there is a setting up of false standards—the golden calf. The abomination of desolation is the result of the setting up of the false standards, or the desecration of the rights and uses on each plane. The three woes to come upon the secular world, upon the church, and upon those who pervert the commerce of sex energy, comprise the abomination of desolation.

The World's News.

Wednesday, April 27.—Thousands of Americans enlist in army of Cuban invasion.—Lieut. Rowan of U.S. war department, lands in Cuba to arrange concerted action with Gomez and Garcia.—Powder mill at Santa Cruz, Cal., blown up by Spaniards.—Spanish cruiser Panama captured by the Mangrove.—Great unrest at Porto Rico since Cuban blockade.—England declares neutrality.—Spain's blustering augurs defeat.—Famine threatens at Havana.—Cruiser Detroit captures Spanish ship Bolivar.—Wheat rises to \$1.25.

Thursday.—Matanzas forts bombarded by U.S. warships.—Cuban insurgents

attack garrison of Spanish fort at Cano.—Great excitement at Manila, Philippine islands; Dewey hourly expected in harbor with U. S. fleet; Spaniards fleeing to Hong Kong, and insurgents are preparing assault on Spanish forces.—Spanish armada on its way from Cape Verde islands to America.—Naval men predict easy victory for Dewey.

Friday.—Orders sent from war department for immediate movement of troops to Cuba.—Insurgents to concentrate 15,000 troops for siege of Havana.—Spanish mail from Cuba to Spain seized by U. S. authorities; important information gained for war department.—Franz. Joseph. King of Austria, gives \$100,000 to aid Spain.—2 valuable prizes captured by blockade vessels.

Saturday.—Arrest ordered by war department for treason revealed through captured mail to Spain; spies at work in various places.—Entire war forces of America ready to strike the death blow to Spain.—Dewey's Asiatic squadron now at the Philippines; naval battle imminent.—U. S. authorities propose to seize Porto Rico.—U. S. steamer Paris arrives safely in sight of New York.—Sampson's ships fire on Cabanas.—Gen. Parrado plans to capture Florida.—McKinley notifies powers that Cuban cities will be unsafe for foreigners after May 3.

Sunday.—Spain in default in interest on national debt; blow to Spanish credit.—Dewey captures 4 Spanish vessels at Philippines; Manila in a panic.—U. S. battleship Oregon reaches Rio Janeiro, Brazil; Spanish torpedo boats preparing to attack Oregon and Marietta.—Cuban insurgents take city of Manzanillo; 4,000 troops from South America join Cuban army.—U. Sgovernment orders last cable cut leading from Cuba; Blanco isolated from Spain.

Monday.—News received of tremendous naval battle at Manila; entire Spanish fleet of 18 ships wiped out; victory for Dewey.

Rejoicing all over America.—American ships fire at forts at Cienfuegos, Cuba.—Supplies and arms to be sent at once to Cuba.—Spanish ship Mascota captured at Matanzas.—Spanish spy executed at Key West.

Tuesday.—Governor-General of the Philippines at Manila, surrenders to Dewey; city now in possession of American forces.-Ft. Cavite, on point in Manila bay, completely destroyed .-Dewey cuts cable to Hong Kong.-Madrid declares a state of siege; riots on the streets; people crying for vengeance because of Spanish defeat; Spaniards in revolt against Sagasta government.-Generals Campos and Moret reported sinated at Madrid .- U. S. cruiser Nashville captures Spanish mail steamer Argonata at Cienfuegos; three blockade vessels attacked by nine Spanish gunboats sent from Cienfuegos harbor to rescue steamer; gunboats driven back under fire of superior guns.—10,000 American troops ordered to Philippines.—Portugal, Russia, and Japan declare neutrality.—Queen Regent telegraphs Pope that Spain has determined to fight to the bitter end .-Sagasta denounced and hissed in Spanish

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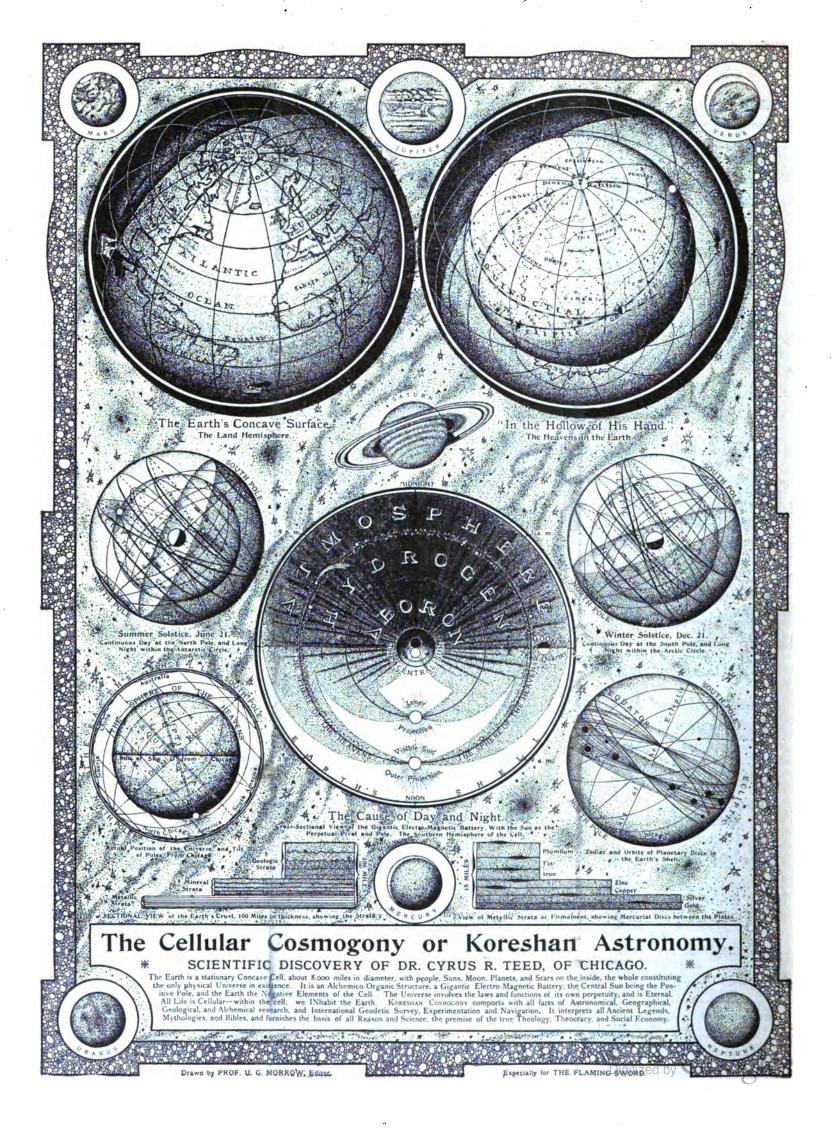
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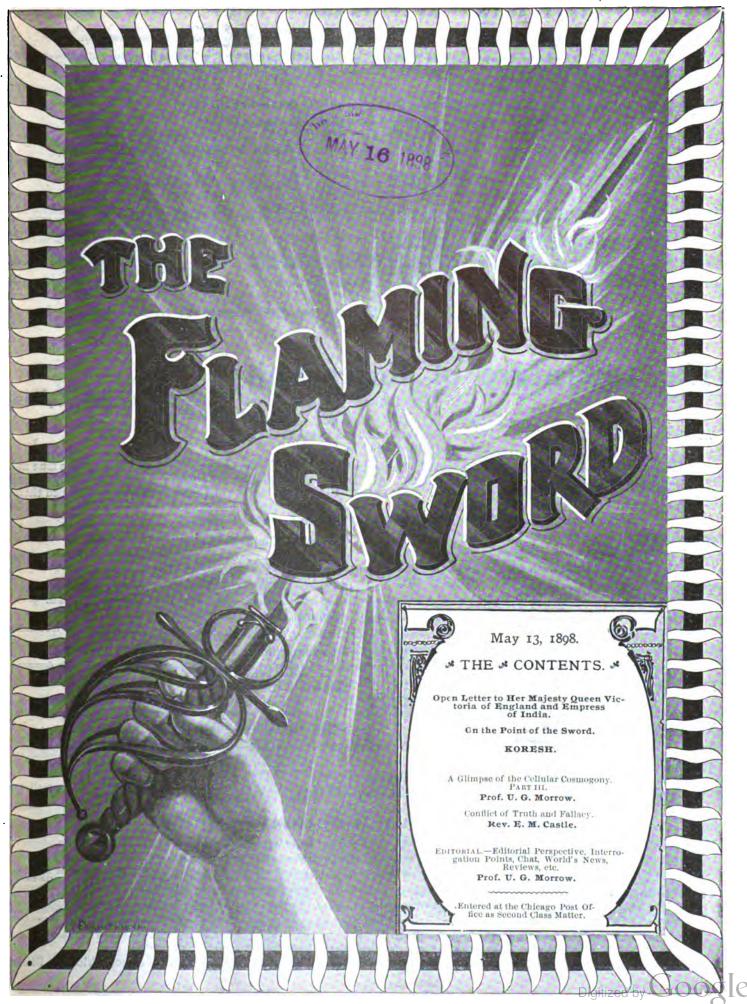
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CHICAGO, ILL., MAY 13, 1898. A. K. 59.

Whole No. 285

Open Letter to Her Majesty Victoria Queen of England and Empress of India.

IT IS persistently avowed by the advocates of the Anglo-Israelite theory, that the Anglo-Saxon race, as the representative people of the Germanic family, comprises the House of Israel, and that these people are the escaped of Israel. By these same advocates it is averred that England constitutes Ephraim, and the United States Manasseh.

The purpose of this paper is to correct, if possible, these great blunders of the false prophets of modern times, and to set forth conspicuously the true status of the case, from Biblical and ethnical premises. One phase of this Anglo-Israel hypothesis provides that in the restoration, Israel—the Germanic family, with Judah—the tribes of Judah, Benjamin, and the twelfth of Levi, now scattered as Jews throughout the world, will be gathered back to Palestine, and that the old Jerusalem will be restored as the Holy City. That these conclusions (mere vagaries) are the hallucinations of a benighted humanity, we shall herein proceed to show.

The Germanic family is the product of the infiltration of the ten tribes with Media, Persia, and Assyria. The laws governing this infiltration and metamorphosis of Israel to Gentile, are as herein presented. Israel absorbed Egypt, an accomplishment wrought through perfectly natural processes. Joseph married Asenath, which interpreted means she is Neith, or what is the same, Minerva. Asenath was the daughter of Potipherah, the High Priest of Heliopolis (On), the city of the sun. Poti-pherah was the High Priest of the sun, and his daughter Minerva ministered in the solar temple. The children of Joseph were therefore Hebrew and Egyptian, and as such their posterity would be especially attract-

ive to the Egyptians. The application of the ceremony of circumcision provided against the intermarrying of the Israelite with the Hebrew, but it did not prevent the intermarriage of Egyptian women with the Israelite males. The influence of circumcision upon the Hebrew race—while providing the hedge with which the Lord of the vineyard maintained the integrity and perpetuity of his chosen people, the garden wherein he planted his seed, thereby rendering them pre-eminently distinctive, -had the effect of inducing the necessity for the infiltration of an extrinsic ethnic force. Circumcision established the Hebrew characteristics as distinctively pronounced, because it provided for the appropriation of the foreign ethnic element, a necessity in view of the fact that it was in the divine purpose to provide—while enforcing an ethnic and consanguine exclusivenessagainst racial deterioration by the constant introduction of foreign blood. Israel absorbed Egypt by intermarriage, through which the tribes of Manasseh and Ephraim became a mixed people. It was for this reason that the younger son was named Ephraim, double or twin land, double people,—the significations involved in the name Ephraim.

In comparing the two special prophecies made by Jacob, included in the blessings upon Judah and Joseph, we discover the one pronounced upon Joseph to be the most essentially significant, in that it points definitely to the coming of the Lord at the end of the age as unmistakably in the line of Joseph's posterity. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands

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were made strong by the hands of the mighty God of Jacob; from thence (Joseph) is the "hepherd, the Stone of Israel." The foregoing is King James' version. The original more literally rendered is, Joseph is a prolific son, a prolific son upon the eye ["the eye is the light of the body." "Christ is the light that lighteth every man that cometh into the world," therefore he is the eye referred to in the verse quoted], whose daughters go upon the wall." The wall referred to comprises the foundations of the New Jerusalem, which foundations are the doctrines of the New Church, represented by the twelve apostles of the Lamb. The daughters referred to are those who, at the end of the age, as women shall be the first to accept and apply the gospel of purification annunciated by Elijah the prophet (God the Lord), who comes to purify the sons of Levi.

The Shepherd will come of the posterity of Joseph. This is not only a fact and according to the expressed declaration of Jacob's prediction, but, according to Scripture, when the Messiah comes he will be the resurrection, reincarnation, of Joseph, who is the White Stone alluded to in Revelation ii: 17, "which no man knoweth saving him that receiveth it." Involved in this White Stone will be the Lord Christ, because Jesus the Lord in descending into the race (into hell) after his resurrection from Joseph's tomb, entered by the Holy Spirit into Joseph's posterity; hence, when Joseph is reincarnated as the Lord at the end of the Christian age now closing, the Christ who descended is resurrected in him.

The channel through which the Stone of Israel becomes manifest, according to the blessing of Jacob, was to be the line of Ephraim's progeny. "I know it, my son. I know it: he also shall become a people, and he also shall be great; but his younger brother shall be greater than he, and his seed shall become the fulness of the Gentiles." Note especially the last clause of the above quotation, "fulness of the Gentiles." By no possible rendering of the clause, melo hagoyim, nor by any stretch of the imagination, can this be perverted to read "a multitude of nations." The great truth involved here is, that the posterity of Ephraim, through the divine purpose, was to be cut off from Judah, and through ethnic infiltration absorbed (through intermarriage) by the nations which the ten tribes, under the influence of Ephraim, should enter after their departure. By this they were to become "Lo Ammi," "not my people," the natural consequence of the violation of the covenant provided under the ceremonial of circumcision. When Israel ceased to circumcise, they were cut off from the people of God, and through their departure they became Gentile. By becoming Gentile they are no more Israel.

It was expressly declared by the prophet: "Ephraim [the ten-tribed House] shall go into Assyria. Ephraim shall be eaten up by the Assyrians." In view and in fulfilment of this declaration, the ten tribes were carried away and located in Media. If they had observed the only law by which they can be identified, namely, that of circumcision, their identity could not have been oblit-

erated or lost. They did not observe the law, hence they lost their identity as Jew, and by intermarriage they became infiltrated with the nationalities Media, Persia, and Assyria, and by this miscegeneration became the Germanic family, not the ten tribes, but the product of the ten tribes mixed with Assyria,—that is, with Media, Persia, and Assyria. Therefore they were the little leaven hidden in the three measures of meal. Hence this Scripture passage: "In that day [the end of the age] shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, blessed be Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance." Isaiah xix: 24,25.

A recapitulation before the further elucidation of this subject, will enable your Majesty to emphasize the salient points of the discussion. (1) The Stone of Israel, according to Jacob's blessing and prophetic declaration, will certainly come of Joseph's posterity; "From thence is the Shepherd, the Stone of Israel." This does not apply to the Lord Jesus, because he came of Judah, not Joseph.

- (2) Ephraim is the channel through which the Stone of Israel and the Gentile fulness mature at the end of the dispensation. "His seed shall become the fulness of the Gentiles." Mimminu wezaru ihayeh, melo hagoyim. Gen. xlviii. Ephraim signifies double, mixed, or twin people or land. Ephraim was Hebrew and Egyptian.
- (3) It was a law of God applied to the Hebrew race, that failure to observe the rite of circumcision constituted them a cut-off people, therefore "LoAmmi"—"not my people."
- (4) The ten tribes ceased to circumcise and were thus rendered Gentile by virtue of their departure from this ceremonial. Therefore they are not Israel.
- (5) The prophet declared that Ephraim, the tentribed House, the House of Israel, the House of Ephraim, should go away into Assyria, and that Ephraim should be eaten up by the Assyrians. The Lord Jesus Christ came by transmission through the tribe of Judah and the lineage of David. While it is a fact that He was born into the world, it is also true that he came down from heaven. "I came down from heaven," said he. The same law will be operative in the transmission of the Stone of Israel through Joseph's posterity, in the line of Ephraim; for any man who overcomes his sins and puts on immortality will be able to say with the same propriety, "I came down from heaven." It is the height of absurdity to imagine that the Lord who came into the world as the bread from heaven, to be eaten by the race into which he descended by the operation of the Holy Spirit, should come into the world but by the divinely prescribed method.
- (6) Jereboam, the son of Nebat, rebelled against Judah, and through a successful revolt instituted the ten-tribed House, the House of Israel. Jereboam belonged to the tribe of Ephraim. He was made King of Israel, the revolted ten tribes. Joseph and Asenath were his paternal and maternal progenitors. He was Egyptian both in ethnic determination and religious

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inheritance. He renounced for Israel the Jewish ritual, and substituted the Egyptian, setting up the golden calf. Israel was no longer Israel, for they had violated the very law that made them such. They had forfeited the right to the divine natural inheritance in the type. They were thus prepared to lose their identity by ethnic absorption and infiltration through intermarriage with the Gentile world. They thus became Gentile, fulfilling the Scripture declaration: "His seed shall become the fulness of the Gentiles,"—melo hagoyim.

The influence through which the ten tribes were induced to renounce the Hebrew religion and adopt that of the Gentile nations, was the inter-absorption of the femininity of Egypt as one source of ethnic infiltration. The constant marrying in of the Egyptian women, brought to the tribes of Joseph the woman principle But this was not the only source of ethnic adulteration. The Arabian Midianites, descendants of Abraham through two Egyptian channels, namely, Hagar and Keturah, were made to subserve the social and sexual demands of the tribes of Joseph. At one time, thirtytwo thousand Midianite maidens and children were captured for the children of Israel. The males were all killed, but the females were preserved for Israelitish appropriation. These two sources furnished the women by which Israel, the leavened (soured) lump, was taken and hidden in the three measures of meal-Media, Persia, and Assyria, until the whole was soured, vitiated, leavened. The Germanic race is this leavened three measures of meal, and (Israel Ephraim, the ten-tribed House) was the lump hidden therein.

The Germanic family does not comprise the lost ten tribes. The tribes lost their identity by violating their law. They are, however, the Gentile fuluess, product of the miscegeneration of the House of Ephraim with Media, Persia, and Assyria. The ten tribes did not escape from their captivity. If they did, then Ephraim was not eaten by the Assyrians, and the Biblical declarations are unreliable. If the ten tribes did escape as Israelites, then the statement that the posterity of Joseph through Ephraim should become the fulness of the Gentiles is not true, and the declarations of the Bible are absolutely useless and unreliable. The Germanic family is Hebrew, Egyptian, Arabic, Median, Persian, Assyrian, Aryan. They embrace Shem, Ham, and Japheth, and constitute the Gentile of which it was prophetically declared they should become the fulness. This racial conglomeration has largely found its way into England, but the mixture is not so complete as in the United States. England is not Ephraim. The fulness of the Gentile combination is not reached in England, but is complete in the United States. The Shepherd, the Stone of Israel, will appear in the United States. He will be the reincarnated Joseph. "In that day there shall be a root of Jesse [not the root of David], which shall stand for an ensign [Sign] of the people; to it shall the Gentiles seek: and his rest [Sabbath] shall be glorious." In what day? When "the Lord shall set his hand again the second time to recover the remnant of his people," namely, the fulness of the Gentiles.

The House of Judah (the Jews now scattered throughout the world, inclusive of Benjamin and one twelfth of Levi) will not be gathered into the old Jerusalem for the coming of the Lord, nor will the Germanic race, including the Anglo-Saxon, return to Palestine. Such a contingency could not fulfil the prediction pertaining to the restoration of Judah and Israel. We make this emphatic and positive declaration for two obvious reasons: (1) The Jews scattered by the destruction of Jerusalem seventy years after the birth of the Lord, are not Judah. (2) Because the Germanic family. of which the Anglo-Saxon is the representative stock, does not comprise Israel. The scattered Jews are not Judah, because the life of Judah was withdrawn from the Jews into the Lord and his little Jewish church that accepted his doctrine and received the Holy Spirit, which was the substance of his body.

The Lord was the promised seed. He comprised Judah, for he was the soul of that people. After the soul was withdrawn, it became a dead tree. The Holy Spirit proceeded from the Lord, who was both the Father and the Son, as he himself declared: "Show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that seeth me hath seen the Father." The reception of the Holy Ghost (Spirit) was the reception of the seed. The rejection of the Holy Ghost was the rejection of the seed, and was therefore the sin against the Holy Ghost. Those receiving the seed could be regenerated, becoming fruit at the end of the age. Those rejecting the Holy Ghost rejected the seed, and could not be regenerated so as to become fruit for this age. The sin against the Holy Ghost (its rejection) could not be forgiven in that world (kosmos), nor in the world (kosmos) to come. This does not mean in the material and spiritual world, but in the order which began with Abraham and ended with the destruction of Jerusalem, and which began with the Lord and ends with the end of the Christian age. Because the Jews at Jerusalem rejected the seed when it was sown at the beginning of the dispensation, they certainly cannot become fruit (the firstfruits of the resurrection) at the harvest time, now at the end of the age.

The Holy Spirit was the Lord. It was the product of the dissolution of the Lord's body, after his resurrection from the tomb of Joseph. It was the substance of his body, which positively entered the church when shed upon the world as the overshadowing of God. When the church was baptized by the Spirit, it ate (appropriated) the Lord's flesh and blood, the life of the Lord. Therefore the Lord Christ entered the church by absorption. This he demonstrated by the institution of the Lord's supper as a symbolic representation of the great truth of his descent into the race. The planting of the Lord was at the beginning of the age; the fruit will mature at the end of the age. The fruit is the new birth, the resurrection at the end of the age. The Lord, by the operation of the Holy Spirit, entered the church to regenerate it and to be regenerated in it.

The Lord's ascension into the heavens was not

an ascension into the natural but into the spiritual heavens. These heavens are not outside of humanity, but in the spiritual world within humanity. He planted himself in the race; he will come again in the resurrection, not from the physical graveyard, but from the dead humanity, which is the habitation of the dead. the one kernel of wheat is planted and brings forth first the blade, then the ear, then the full corn in the ear, so the Christ planted in the race will bring forth the blade, the ear, then the full corn in the ear, namely, the sons of God, the firstfruits of the resurrection, the 144,000 who will stand on Mount Zion, not the typical but the antitypical Zion, and sing the new song that no man can sing but the 144,000. These have his Father's name written in their foreheads. They sing the song of Moses and the Lamb. The song of Moses is the song of the comprehension of the law and its application. "Blessed are they that do his commandments [do them], that they may have right to the tree of life and may enter in through the gates into the city." These gates are like the original gate—the Christ who declared himself the door (or gate). He was the door, because he went into the spiritual world alive, after his resurrection from the tomb of Joseph. The city is the New Jerusalem, embracing the twelve tribes now gathered in the spiritual world ready to descend into the antitypical Palestine, the Gentile world about to be redeemed.

"Moreover, thou son of man, take thee one stick and write upon it, for Judah [this stick is the Lord Christ], and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions. And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes." Who are these sticks as two? and when do they become united as one stick?

Cyrus king of Persia, who was subsequently king of Babylon, was the royal descendant of the thrones of Media and Persia, but as the blood of both Egypt and Israel was absorbed into the royal houses of these nations, he was also the descendant of Joseph, and the partial reincarnation of Joseph and Ephraim. Under the influence of the Lord God of heaven, the spirit of the Lord stirred up the spirit of Cyrus to declare: "The Lord

* *

If a man owns a valuable farm, well cultivated and stocked, and on such basis is said to be worth \$100,000, he may write his promise to pay, not on gold or silver to the amount of ten, twenty, or fifty thousand dollars, but upon the cheapest thing at his command; namely,

God of heaven hath given me all the kingdoms of the earth." He did not come into his inheritance, nor would he until he was conjoined to the stick of Judah (the Lord) in the hand of Judah. The spirit of the Lord and his church, as it transmigrated through the generations, descended into Joseph's posterity. Cyrus king of Persia was moving along this line into the Germanic family, in the progress of the race through its Median determination, ultimately to become reincarnate in the Anglo-Saxon, not in England, but in America. Through this channel the two sticks become one, and this one is the Righteous Branch, who it is declared will grow up out of his place to build the temple of the Lord.

If the Germanic family comprises the lost ten tribes, where is their language? Not only are the Hebrew characteristics effaced from the Anglo-Saxon in the specific marks of their identity, but the very groundwork of their language is obliterated. Racial demarkations indicate the complex and aggregate infiltrament of diverse ethnical resource and conglomeration. mythical legends and traditions of the Germanic race are foreign to the specific denotations of the religious and secular life and history of the Hebrew; but more than all, definite traces of the verbal construction of the Hebrew would have remained to indicate the origin of the Germanic family. Were the Germanic family the lost ten tribes, its traditions would have abounded in the familiar notes of the vocalism of Abrahamic origin. All this is obliterated, and comparatively few of the Anglo-Saxon people, with their consanguine ties of the Germanic family, know anything of their Israelitish identity, origin, and destiny. Their ethnical absorption into the nationalities with which they blended and in which they were lost, erased from their memories that which in the House of Judah (equally scattered) has remained as an indelible impress upon the mind.

The House of Judah, composed of the tribes of Judah and Benjamin and the twelfth of Levi, for hundreds of years scattered and distributed throughout the nations of the earth, retains all the marks of the Hebrew character. Nothing can efface from their thought and tendency, their original characteristics and identity. The Germanic race may be traced back thousands of years, but not so far as to penetrate the mystery of its origin by Hebraic significations. No; they were eaten up by the Assyrians, and, through their miscegeneration, obliterated as Israelite and merged into the Gentiles, the fulness of which we are about to celebrate. The Anglo-Saxon is the product of the lost ten tribes. England and America—the great Anglo-Saxon people, are not merely Ephraim and Manasseh, but all of the tribes, together with the nations of the earth, melted in the crucible of ethnic unity and power.

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a piece of paper, which passes at par for the amount written. The government's promises to pay should be written on the same material, the general wealth and integrity of the country being made the basis of security, the true standard of value being the legal power of the government as fixed in the integrity of the same.

On the Point of the Sword.

NE OF our exchanges accuses us of having "gall." Gall is very essential to energetic and healthy digestion. This may account for the ease with which we grapple and digest the mental pabulum of our appropriation. We not only have an abundance of gall, but of pancreatic juice as well. The same exchange remarks that "Mr. Andrews spent a lifetime in the investigation of natural laws." We are sorry that he did not succeed in reducing his investigations to some practical discoveries. This exchange proceeds further to say: "This philosopher [Koresh] asks us to believe that the world is a hollow sphere, and that we are on the inside of it, on its concave surface, in place of being on the outside, upon its convex surface; to which we don't seriously object, only on the grounds that we would like to know where we are at." If the editor has been familiar with the Copernican system of astronomy for a lifetime without discovering where he is at, is it not about time that he try something of certainty?

The policy of the strategic board seems to be to profit by the blunders of Spain. This is not good generalship. Havana and Porto Rico should have been reduced at once, and would have been had Sampson been in full command of the navy. The strategic board

is Wall and Lombard streets. The people will ultimately open their eyes to this fact. In the meantime, when financial and commercial schemes are well in hand, and Congress has issued its \$500,000,000 of bonds, there may be a move. At any price, under the present circumstances, war is better than peace, especially in consideration of the fact that the dispensation is at its close, and its culmination is in a universal breaking up through military and naval destruction, for which the avarice of the great commercial serpent has long been preparing. The age will end in blood-shed and calamity.

The United States professes to have a standing army of 25,000 men. An army is useless if not ready to move at an hour's notice. A regular army of 20,000 landed in Cuba immediately upon the declaration of war, with the force in hand under Sampson and Schley, Cuba could have been ours in a week from the time notice was given to move. The strategic board has been labelled a council of squaws. It is too much credit. If there had been a council of squaws in Washington, they would have been on the war-path. It is a council of Shylocks; it is Wall and Lombard streets against the popular sentiment. The commercial interests will yield to war, but they will manipulate it to their supreme purpose.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

A Glimpse of the Cellular Cosmogony.

Explanation of the Sixteenth Page. Part III.

BY PROF. U. G. MORROW.

WE HAVE explained the three larger illustrations on the Sixteenth Page of The Sword, involving some of the principles which lie at the foundation of the entire Koreshan System Four other cuts remain to claim our attention. We do not desire to make the chapters of this series too long, and will therefore confine our descriptions in Part III to the smaller diagrams referring to the Summer and Winter Solstices. It is appropriate, after explaining the cause of day and night, to answer the mental inquiry of the student concerning the change of seasons. On the basis of the Koreshan Cosmogony, what is the cause of summer and winter, spring and fall, and the long and short days alternating every six months?

In the first views at the top of the page, we have pictured the shell with its concave surface and map; and the heavens appear suspended in the hollow. In the central illustration, the earth is cut in two, showing a cross-sectional view with the atmospheres and the solar and lunar systems. In the illustrations we now have.

under consideration, the earth is not hemisphered; the globe is complete, with the sphere of the heavens within. The whole is made to appear transparent—you see through the shell from side to side, and through the heavens, with the Central Sun with its light and dark hemispheres, exposed to view. The two diagrams appear to be the most complicated of any on the page, and some astronomical features in them may be hard to understand by those unfamiliar with the old astronomy. The astronomical principles involved in the Koreshan System are the exact reverse of those of the Copernican system; we therefore hold nothing in common with the system we antagonize.

In the popular system, the earth is tilted 23½° from the plane of the ecliptic. On June 21, the North Pole is supposed to be inclined 23½° toward the sun—a large luminous body which the astronomers have been pushing farther and farther out into space since they began conjecturing concerning the character of the universe, until now they have it about 92,000,000 miles away.

7

In our summer the sun shines 23½° beyond the North Pole; on the basis of the old astronomy, it would be the simple matter of a great light at a long distance illuminating one half of a revolving globe, with accompanying complexities and absurdities of pushing the earth all the way around the huge sun, simply to change the green spots from the north to the south and back again! In our winter, the South Pole is supposed to tilt 23\%° toward the sun, while in March and September the sun would shine squarely on the equator, and the light hemisphere would reach from pole to pole, on the convex surface; and in these months there would be equal day and night on the Copernican earth, much the same as actually occurs on the inside, provided the universe could exist an hour on the basis of absurdity. In order to account for the change of seasons, the Copernicans have the ponderous earth travel nearly 600,000,000 miles in 365 days, at the astonishing speed of about 65,000 miles per hour, or about 19 miles per second; when a little tilt of the poles would answer the same purpose!

In the diagrams before you, the poles, polar circles, tropics, equator, and ecliptic are designated by the lettering; the circles are complete, giving the appearance of transparency to the spheres. In the sphere of the heavens are corresponding lines, which should be thought of separately from those at the circumference, so as to avoid confusion. The cuts contain much more than will be explained at this time; our object is not to enter into details concerning all of the astronomical features involved, but to explain briefly the change of seasons. Further study will be necessary on the part of the student to master the science of all the relations here shown.

It will be noticed that the poles are not oblique to the perpendicular 23½°, as in the old system, but about 42°. The universe is here represented as related to the perpendicular and horizontal at Chicago. Turning to the north from the latitude of Chicago, the North Pole in the earth is at an angle of about 25°, while the South Pole rears up in the south at an altitude of about 75° instead of in the opposite direction from the horizontal, as would be the case from our latitude if the earth were convex. Various phenomena observed in the northern latitudes will be made clear to those who apply their minds to Koreshan Astronomy, with a knowledge of the relation the observer sustains to the position of the whole. The student will now be able to locate the actual position of the sun at midnight—he can now readily answer the question as to where the sun "goes to" at night!

The line connecting the poles in both diagrams, represents the axis of revolution of the heavens. The sun revolves with the heavens, and consequently, when the sun is at the northern solstice, directly in the zenith of the tropic of Cancer, its hemisphere of light extends 23½° beyond the North pole; or, as the diagram on the left stands, it is midnight at Chicago; the dividing line between daylight and darkness cuts the meridian at an angle of 23½°, so that the hemisphere of light lacks 23½°

of reaching the South Pole, while at the same time its area covers the Arctic regions entirely. With the heavens revolving always in the same plane on the same axis, one can readily see how we account for the long days and nights at the poles, and the corresponding differences in the length of day and night while the sun is in the northern hemisphere.

Now look at the corresponding diagram on the right, over "Winter Solstice." It pictures the position of the sun at the southern solstice, in the heavens on December 21; at that time the sun is in the zenith of the tropic of Capricorn in the earth. The earth is in the same position, and the heavens are revolving on the same axis. The sphere of the heavens has not changed, but the sun has changed in the heavens, having gradually crept eastward on the ecliptic about 1° per day. The greatest area of the hemisphere of light is now south of the equator. It is summer there, while it is winter here—then there are six months' day at the South Pole, with corresponding differences in the length of day and night, from the equator to poles throughout the earth. The reader will observe, according to the diagram, that the area of darkness during our winter is greater in the northern hemisphere, thus giving us our long nights and short days. When the sun is on the equator midway between the two extremes, illustrated in the two diagrams under consideration, the hemisphere of light would extend from pole to pole, and everywhere, in the world, day and night would be of equal length; 12 hours would intervene between sunset and sunrise, and between sunrise and sunset. This occurs twice in one year—on March 21 and September 22. On these dates the sun rises due east and sets due west of every point in the earth, from pole to pole. Accounting for the phenomena of day and night and the change of seasons in the Koreshan System, is simple, rational, and scientific, isn't it?

We have pictured the hemispheres of light and darkness in the two diagrams under consideration, as if viewed from the outside. The appearance of the concavity of the light and dark hemispheres is very striking, showing not only one side of the earth, as must be done in illustrating the cause of the alternations of day and night in the old system, but the complete, perfect globe. The remarkable features of these two diagrams are the apparent transparency, the complete sphere of the earth with its interior illumination, the sphere of the heavens within the earth with the effect of transparency,-giving the appearance of one glass globe within another, and vivid impression of the consequent concavity of the light and dark hemispheres, together with all of the astronomical principles involved. The wonder of the pictures—where the art is displayed, is in this combination of effects. Now take a good look at the picture; it represents the globe as transparent, to aid you in your study. If you can "see through" it, you have taken many steps in the path of progress in Truth, and will welcome our explanation of the two remaining diagrams further down the page, next week

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Conflict of Truth and Fallacy.

BY REV. E. M. CASTLE.

BEFORE the long-promised reign of peace may begin in earth, there is stern work to be done. The forces are gathering for the battle of Armageddon, the final struggle of Truth with Error, to demonstrate which has the power to guide the future. It is not enough that Truth be true; she must be brave and strong; she must dare to grapple with Error; and she shall come victorious through the great encounter.

This is no time to talk of peace; it is no time to dream of rest. Peace and rest are to be won only through strenuous effort. The imperative obligation resting upon those who see truth is to proclaim it, in the teeth of whatever opposition, regardless of whatever consequences. The exponents of ancient error sit on

the high place of power, and must be overthrown. What though we be few and of little value in the eyes of the enemy? What though they be many and firmly entrenched in their position? We look to our Leader, for

He knows the time and the word to say,

and at his signal we shall move with irresistible impetus against the forces of fallacy, and sweep them from the place of power forever. With no vain self-confidence do we dare this. We know the force that impels, and whence it comes; and though the world may declare that we attempt the impossible, victory shall vindicate the attempt.

The Gordons know what the Gordons dare When they hear the pipers playing.

In the Editorial Perspective.

BY THE EDITOR.

IN FULFILMENT of the declarations of Jesus the Christ nineteen hundred years ago, thousands of people are claiming to be the great I Am--not simply a product of the processes of creation, but God himself, in his perfection. Truth at the end of the dispensation not only has to meet fallacious teachings concerning the existence and character of the Creator of the universe, but the claims of those who pose as the Almighty himself! The climax of pretension is reached in the various forms of so called metaphysics and Christian Science in the world. Similiar claims are put forth by all those who claim that the "Christ principle," the "principle of divinity" resides in every man, and that to be redeemed is simply to come into a knowledge that you are not lost, but already possess all of the attributes and functions of the divine Being! In proof of this we quote as follows from an exchange—a statement of premise and conclusion: "God is; therefore I am. God is life; life is all there is. I am; therefore, I am life. There is no substance but the substance of life; therefore, eternal life is the substance of my spirit, soul, and body." It requires but little logic to perceive the blatant claim of the writer is that "I am God!" Another quotation from another journal may suffice; it consists of a question by a correspondent, and the editor's reply: "How can you treat a patient and at the same time attend to your writing, as you tell us." "Because I am God. God never sleeps, and never grows weary." We have not a particle of sympathy with the pseudogods of modern times, who know nothing about the form and function of the universe which the true God has created, nor anything about the physiology of the gods or the devils. We claim that an ignorant god is absolutely worthless!

It requires but a glance at the condition of the world to see that the modern church has wretchedly failed in what it claims to be its mission. The greatest cruelty, the greatest oppression, and the worst misrule exist in the nations which have been longest under the control and influence of the church. The eyes of the world are upon Spain—a nation now in the throes of destruction, reeking with the corruption of the priest and politician. A mighty retribution is coming upon her for her crimes against humanity. Spain is just what the church has made it;

it has been cursed by the blessings of the pope. Sum up the character of the influence exerted by the powers of the church, in accordance with what is manifest in the Spanish government and diplomacy, and the result is treachery and oppression. Spain has no righteous battles to fight; it has never fought any. The government has gained territory by conquering the defenceless, and has maintained her possessions by mere bombast. Treachery and piracy are always accompanied by cowardice; and this is the reason the fleets of her navy are lying in harbor or skimming about on high seas endeavoring to evade the battleships of the nation who has her punishment in hand. The pride of a haughty, barbarous, and bombastic people is being destroyed by the American nation. The modern church is suffering defeat through the destruction of the civil powers which have been her support; and the world's great nightmare of false religion and accompanying oppression will be removed with the mental awakening in the early morning of the New Era!

The New Dispensation cannot understand why a teacher of genuine science should have enemies. He does not know anything about the history of the development of any righteous cause of the past. The editor of the paper referred to makes the following statement: "Of all the end-of-the-world papers that come to me, THE FLAMING SWORD is the ablest and most profound;" but he has been disturbed by the vaporings of an enemy of Koreshanity, and says: "On the other hand, it seems almost incredible that a Society that could get out a paper of the ability and literary merit of THE FLAMING SWORD, should so far fall short of realizing its ideals, or should make the mistake of attracting unsuitable people as members, and stripping them of their property as described." We should say it is incredible! On the basis of this seeming contradiction, he asks us to explain. We do not explain that which is obviously true and self-evident; nor that which is palpably false. We affirm the truth of Koreshan Science and the right and ability of the Founder of Koreshanity to put forth the ablest literature in the world; and we denounce the rambling statements of the party referred to, as an incoherent mess of hallucinations of an abnormal mentality. If the New Dispensation cannot see this

9

plainly manifest in the mauuscript sent him, we would be willing to let him take a rest from investigation of Koreshan truths until he can!

The small sheet that admits that "The FLAMING SWORD is the ablest and most profound" journal that its editor receives, makes the curious complaint that "it is a little too profound," and says: "The symbolisms and literalisms are so mixed that the average reader cannot make head nor tail of them; and it is doubtful if the writers themselves can. The fault seems to be in its claims to infallibility. Dr. Teed's enemy is his egotism. He spoils a good man to make an abnormal Messiah!" Well, what kind of a man do you want for a teacher-a man who does not know, and cannot prove whether what he says is true There is just a little too much egotism in genuine truth to suit most people, and any claim to positive knowledge of the character of the universe and of the processes of creation and of the salvation of the human race, is met with the resistance of fools. This was the trouble Jesus the Christ had nineteen hundred years ago.

For those who deny that there ever existed such a man as Jesus the Christ, comes now the evidence that history has not lied concerning him, while telling the truth concerning other characters of the past to which the agnostics find no special objection! Prof. Bruesselbach has discovered in ruins at Jerusalem, pages of a journal or record of the Jerusalem gate-keeper, which contain the registry of the name of Jesus and the date he passed through the gate. Ancient relics have played a conspicuous part in the demonstration of the fact that humanity is older than is held by the church; consequently, the relics have been used as an argument against the authenticity and accuracy of the Bible. Here is a bona fide record of Jesus the Christ-the only bit of writing extant that was executed in the days of Jesus-that may effectually settle all the jabbering on the part of those who deny history and swallow modern vagaries with impunity!

Hundreds of people pressing upon the civil powers of Italy for food in what is known as "bread riots," have been shot down by police and troops. The events transpiring during the past week at Milan, Italy, under the shadow of the world's greatest cathedral, certainly should furnish the church something to think about-comfort, if possible, in its boasted success! The church is an organization of salvation—it has saved thousands of people from happier conditions, and has placed them in the bondage of superstition, ignorance, and despotism! Voltaire's cry a hundred years ago, against the church power in France was, "Down with the wretch!" Justice in executing dire vengeance and judgment upon the seat of corruption of the church, will repeat the words with a terrible meaning!

The editor of the New Dispensation does not like egotism, but claims to possess functions of the Messiah. Is he a Messiah who knows what he is talking about? If he is not, we fancy his egotism is of the most dangerous type! He "cannot get head nor tail" of the Koreshan System. In another paragraph, after giving a few misconceptions concerning the Christ, he says: "There is no mystery about this to the clairvoyant or seer; it is as clear as a sea of glass. If you cannot see it, it is because your mind is not clarified; you belong to the darkness and not to the light." His objection that the subject matter of THE FLAMING SWORD does not convey definite ideas to him, might be answered exactly with the words of the last of the above quotations!

Prohibitionists are endeavoring to show that the sale of intoxicants is unconstitutional. The Constitution is the basis of

government; whisky breaks down the constitution of the human system, and is therefore unconstutitional; and if the Constitution of the United States were founded according to the laws of organic unity as manifest in the human anatomy, the liquor traffic would be unconstitutional. But at present there is a wide difference, because the Constitution of the United States is unscien-

Modern Christianity, through its authorized priests, persists in sending the soldiers of the Maine, the reconcentradoes, and the Spaniards to the same place. How dare they do so? Don't they know there will be war in heaven when such enemies meet around the throne? Christianity has caused all the trouble in Europe and America for hundreds of years, and we affirm also that it has caused all the trouble there is in heaven!

There are people who, when they were youths in school, would have felt insulted if they were told that they did not have sense enough to study simple geography, who are now making the complaint that they cannot understand the first principles of Koreshan Astronomy! It's wonderful how minds will degenerate after they leave the school room!

It is said that political economy is the science of government. There can be no political economy while the competitive system exists, and consequently, no scientific government. Economy and waste are antithets. The competitive system is a system of waste. Political waste is the ignorance of government.

Huxley said that the "only medicine for suffering, crime, and all other woes of mankind is wisdom;" but even Huxley had sufferings and woes. The modern reformer, in the midst of his troubles, cries out, "Not in knowledge, not in wisdom, but in votes is involved the cure for the world's evils!"

The time has been when progressive humanity was in advance of poor systems; the time has now come when the perfect System of Universology is in advance of humanity, and purposes to lead it to genuine liberty.

The Baptist church ought to admit the entire Spanish fleet into the church now. Rev. Dewey, of the Pacific squadron, U. S. Navy, has baptized them all beneath the waters of Manila bay!

"If you are just and honest you need no other rule in life;" true, but you should not object to living under a government whose laws are made to apply to the other kind of fellows!

There are people who advocate anarchism and absolute personal liberty, because they are too stubborn and selfish to regard any restrictions imposed by order, system, or law.

God himself cannot be absolutely independent while there is any one dependent upon him, no more than a ball can be independent with another ball swinging to it!

Many people think that freedom of thought and discussion about everything in the universe except their own evil character and conduct, is a good thing!

The modern social reform movement is a mere drift-down the same stream with the competitive system, and will enter the same whirlpool of revolution.

Even people who are sensational and usually like exciting and startling things, shrink from investigation of the fundamentals of Koreshan Science.

Those who do not like science (knowledge) do not know anything; they are too full of guesses.

Evidently the so called millennium has not yet begun!

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Query, Chat, and News Departments.

BY THE EDITOR.

Symbols of Primitive Christianity.

(1) Will you kindly explain more fully your statement that baptism and the Lord's supper were intended only for the persons living at the time they were instituted, and are not applicable to us? I am undecided, and wait for further light. The Mormon elders here insist on birth of the water (baptism by immersion) as indispensable to salvation. Please give me the reason why they are not applicable at this time. (2) Is there to be a personal antichrist; and if so, who is to he be?—J. W. H., Charlotte, N. C.

(1) You would hardly think it rational to keep plowing up a field and sowing grain all during the time from seedsowing to harvest, would you? Nineteen centuries ago the Christian dispensation began. It was the time of sowing of seed of life in order that harvest of the age might come. That seed was planted in groups of people through the operation of the Holy Spirit; during the age that seed has passed through dissolution and germination in accordance with the laws of all propagation. The processes by which the sowing of the life of Christ the Lord were symbolized by a few simple things so simple that it seems a marvel that the church ever lost their significance. For instance, when Jesus gave his disciples bread to eat and wine to drink on the night of the passover, he did so to illustrate to them where he was going—he was going into them through their appropriation of his life, in fulfilment of his own declaration that they must eat his flesh and drink his blood. When the seed was planted and the appropriation was accomplished, then that which symbolized that appropriation was of no significance. Likewise, the application of water in illustration of the baptism of the Holy Spirit ceased to be of any significance when the baptism of the church was finished. That which symbolized the seed-sowing was of no significance after the seed was sown, to say nothing of its lack of significance at the time of the harvest. The new age begins with the introduction of a new religion, involving the doctrine and life of Jesus, just as the Lord Jesus involved the system put forth by Moses. The doctrines of the modern church are fallacious; Mormonism is a specific erversion of a very small part of the truth taught by Jesus. (2) There is not to be one person come as the antichrist. There are thousands of antichrists today, claiming to have the Holy Spirit, the "Christ principles," and other impossibles, who deny the very principles, the foundation of truth and life, that Jesus taught-the humanity and personality of Deity, as

specifically expressed in the person of Jesus the Christ.

The Spiritual World is Not in Space.

S. G. M., Westfield, N. Y.-We extend to you the courtesy of exchange of our literature and THE FLAMING SWORD for the matter you have kindly sent us. You may send us copies of pamphlets from time to time as you issue them. We note the contents of your recent letter. We shall be glad to have you study the Koreshan System further. The demonstrated Science of Alchemy will dissipate some ideas you now entertain concerning the spiritual world. Matter is the base of all energy. The two conditions of the substances of this one universe, are spirit and matter. Electricity, light, heat, and other energies are the result of the decomposition or combustion of matter. Mental substance is energy generated in the transmutation of the material substance of the physical, human system. There is no potency in spirit separate and apart from its unity with matter, and hence there is no spiritual world floating around in space or in ether. All human mind, all thought, all mental energy, is in the brain of humanity, where it is operative consistent with its expression in the forms in which it resides. One of the greatest fallacies of modern times is the Copernican system of astronomy, which has led millions of people to believe that open space for billions and billions of miles is filled with conscious, sentient substance which has been foolishly called intelligence. The space of the physical world is filled with the energies of the alchemico-organic substances of which the physical universe is composed. The anthropostic or organo-vital world, the universe of humanity, is the habitation of spirits; man himself contains the spiritual world.

Significance of Solar, Lunar, and Planetary Aspects.

B. J., San Diego, Cal.—The significance we attach to the occasional occurrence of two full moons in one month, is that the division of time as now employed in the world is incorrect. The true month is the lunar month; the ancients used only lunar time, and time prophecies are predicated upon the lunar cycles. (2) The occurrence of two full moons in one month is not the shortening of time referred to in Matthew; that is accomplished by the acceleration of energies of the physical and anthropostic worlds. (3) The conjunction of planets indicates a corresponding conjunction of mental spheres. The astro-biological sig-

nificance of the conjunction of the sun, moon, and planets can be understood only by study of the details of the relations existing between the physical cosmos and the world of humanity. The remarkable phenomena to which you refer-that of the sun and moon in conjunction with Jupiter in December, 1894, and the grouping of Mars, Jupiter, and Venus in Gemini in the following year, portend the conjunction of the mighty solar, lunar, and planetary spheres in humanity, preparatory to the establishment of the divine kingdom in the earth. It has not occurred before for ages, and is of striking significance.

Primary, Secondary, and Tertiary Planets.

Your second number of THE FLAMING SWORD at hand. With your 8,000-mile-indiameter-hollow-sphere, you seem to overlook or ignore the existence of many planets that swing in space between the orbits of Mars and Jupiter. I will not, however, enter into any controversy with you in regard to the concave or convex earth. But should you visit our city I would like to meet you, and therefore extend to you an invitation to call and see me. And if you do not object, I will call and visit with you the next time I am in Chicago. I send you a picture of my observatory.—J. A. G., Astronomer, Clinton, Iowa.

Thanks for your favor and courteous invitation; we shall be pleased to have you call on us when in the city. There are no astronomical facts that we overlook or ignore. We not only have place in the Koreshan System for the seven primary planets derived from the seven primary metals comprising the shell or firmament of the universe, but also for the asteroids or planetoids, or the secondary and tertiary planets, which are the product of and cross between the solar and planetary spheres; the Koreshan Cosmogony also defines the function of each in the perpetuity of the great alchemico-organic structure. We believe it would prove interesting to you to know something of the character of the Koreshan Astronomy, and recommend to you an investigation of the facts which demonstrate the System to be true.

The True Water Level.

Rev. W. B., Toronto, Ont.—We duly received your question concerning the water level, and later, your card referring to the same. We will shortly answer this question fully in our reply to the Earth (not-a-globe) Review, London. We desire to use some illustrations in connection with the matter to make the subject clear, and we think you will be pleased with our reply. Others have asked similar

questions, and we will sum up a general reply to those who have considered that the true water level is a flat surface. Please accept the roll of literature sent you recently as special from the Editor of The FLAMING SWORD; the pamphlet you asked for is among the lot we mailed to your address.

* * * The Flaming Sword Warmly Welcomed.

Received THE FLAMING SWORD all right; can not subscribe just now. There is a host of good things in it. I was never so interested in a theory before as I am in your hollow globe theory. I believe it, and am going to send for your literature soon. Please do not forget me when you come to make up your jewels. I sent you 25 cts. for the New Geodesy sometime ago. It will prove a jewel of the first water, I know. I saw an article of yours in the Chicago Tribune sometime ago, but did not know where to send for more literature until I saw your ad. in Freedom.—S. P., Quincy, Ill.

The Society has received from you the following gift to this Library: The Flaming Sword, January 2 to December 31, 1892, for which it tenders sincere thanks. Acknowledgment will also be made in the next Annual Report.—I. S. BRADLEY, Librarian, State Historical Society, Madison, Wis.

I like to read THE FLAMING SWORD; I like it on account of its originality and determination to get to the front. May you wield its blade so it will never rust nor canker, but always be bright, cutting to the line and carving out a road to its future destiny; and may that destiny be equal to your anticipations.—A. F. M., Milan, Mo.

*** Chat With Readers.

Here we are again! But we have not been idle, as you can judge by the appearance of THE SWORD for the past two weeks; we only wanted to give you a little vacation from the Chat column; so now you are ready to listen. We have some new features in preparation, and we mean to tell you in advance of some of them. Last week our readers noted our reply to Prof. T., concerning some astronomical phenomena. We have now something else from him, which will appear shortly with our reply. Also we announce that we have completed arrangements with Mr. Samuel Blodgett concerning his proposed overthrow of the Koreshan Cosmogony. We have sent to him particulars of our Geodetic Survey, which he proposes to show do not prove the cellular form of the universe. These lines of controversy in THE FLAMING SWORD will prove intensely interesting to all our readers, and the whole series should be studied. We have at last succeeded in inducing writers to attack the Koreshan System through THE FLAM-ING SWORD, and the efforts of our critics will no doubt be watched with considerable interest by others than our present readers.

An Open Letter to the Queen of England! A notable document by Koresh, involving a presentation of the science of ethnological fulfilment of prophetic declarations. England and America figure conspicuously in the destiny of the world. The infiltrated bloods of the world course in the veins of Anglo-America, and the gyrations of mental substances from the circumference of humanity reach their spiral apex in the climax of civilization. Do you desire to understand the Science of the Resurrection? Then you must study the natural channels through which the divine energies have been transmitted from century to century throughout the Christian dispensation. Study the Open Letter to Queen Victoria. You may wonder what will be her conclusions upon perusal of

We have for next issue an excellent article by Rev. Bertha S. Boomer, of The Flaming Sword Contributing Staff, concerning the use and necessity of warfare and revolution in the closing of cycles and dispensations. The writer points out the great vortex and consequent nucleus and center of order and reconstruction of the social world as well as the hells of humanity. When the article appears, contrast it with current articles anywhere outside of The Flaming Sword; and you will the better recognize the merit of Koreshan education in the interpretation of the great movements in humanity.

the document. What will be yours?

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Expect something new and surprising in The Sword shortly, concerning the New Geodesy—something you will like. Wait and see what it is. The New Geodesy is on the way. "Coming events cast their shadows before;" the surprise is the shadow of the New Geodesy—an X-ray impression of the work itself. Then comes the book!

The World's News.

Wednesday, May 4.—Spanish throne is in danger of overthrow; Don Carlos preparing to declare himself king; Weyler aspiring to power in Spain.—Nation in suspense regarding Dewey; no news; cable cut.—U.S. war department completes plans for concerted naval and land attack on Havana.—Messengers are conferring with Gomez, the insurgent leader.—Much speculation in naval quarters regarding location of Spanish Cape Verde fleet.—Turkey declares neutrality.

Thursday.—Talk of establishment of military dictatorship in Spain to save the throne; Queen Regent reported ready to step down.—Sampson's fleet sails from Key West under sealed orders.—Intercepted Spanish mail reveals many of Blanco's plans.—Hawaii makes new annexation propositions to U.S.—Bread riots in Italy growing more serious.—Rioting and disorder in Spain; martial law proclaimed in a number of cities.—Wheat market closed at \$1.25.

Friday.—Sampson's fleet hunting for enemy's ships in western Atlantic.—New autonomist congress opens in Havana with imposing ceremonies; Blanco bitterly assails America.—Thousands of American volunteers sworn in.—Spanish cavalry fires on tug Leyden off Cuban coast.—14 cannibal prisoners escape from Manamana, New Guinea, and kill and eat 18 men.—African savages raid and destroy town of Shongay, Sierra Leone.—French liner Lafayette captured in attempting to run Cuban blockade.—Great Britain refuses Spanish plea to intervene.—Wheat goes up to \$1.50.

Saturday.—Official news expected from Dewey.—Steamer Lafayette released at Key West by arrangement of French minister at Washington.—Sampson at Porto Rico ready for engagement with Spanish fleet.—Naval men tired of delay.—Denmark declares neutrality.—More bread riots at Pavia, Italy; troops called out.—Exciting discussions and denunciations of Sagasta in Spanish cortes.—News and telegrams from Dewey; destroyed eleven Spanish warships, kills 600 Spaniards, wounds 500.

Sunday.—U. S. Torpedo boats Dupont and Hornet exchange shots with Matanzas forts; Spaniards killed, and firing from forts ceases.—President decides upon aggressive war campaign; will crush Spain; 10,000 soldiers to hold Philippines, and 65,000 go to Cuba at once.—American schooner captured by Spaniards in Haytian waters.

Monday.—Dewey asks for troops to hold possession of Philippines.—Reports of presence of Spanish fleet at Porto Rico; Sampson ready for battle.—Spain treacherous in defeat; lowers flag then fires on Dewey's men.—Insurgents surrounding Manila; Spaniards in danger.—Disastrous fire in Duluth, Minn.; 50 buildings burn; 2,000 people homeless.—Two U. S. gunboats decoyed into Havana harbor and fired upon by Spanish guns; boats escape after damaging the forts.—Great bread riots at Milan, Italy; troops charge upon the hungry thousands; kill 300, and wound 1,000.

Tuesday.—Sampson unable to find Spanish fleet; report that Spain called them back to Cadiz; may be on the way to Manila to surprise Dewey.—U. S. army leaders ordered to throw irresistible force against the bulwarks of Cuba.—Wild scenes in Spanish congress; martial law declared in more cities; Spaniards crying out for vengeauce.—Spain in a reign of terror.—Spanish navy men charged with cowardice by Americans.—Wild panic at cowardice by Americans.—Wild panic at and defy Dewey, who has not enough men to control on land.—Troops hasten to Cuba, and exciting war news may be expected this week.

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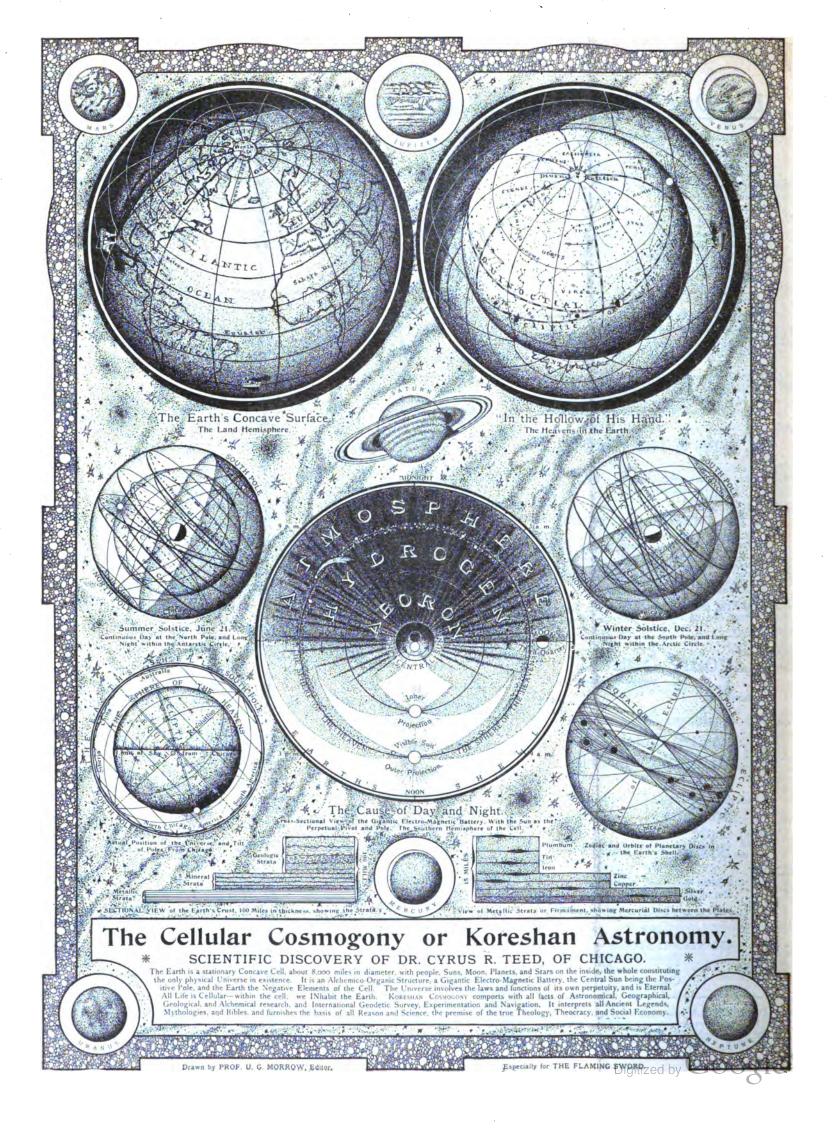
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 27.

CHICAGO, ILL., MAY 20, 1898. A. K. 59.

Whole No. 286

The Common Origin of All Religions.

Part IV. The Science of Astral Projection.

NE OF the most pronounced phenomena of the Lord's mission, in connection with his astral power, namely, that of the projection of his ulterior form, resided in the possibility of the alchemical resolution of his organic structure in one location and its sudden reappearance in another. In the specific differentiation of this phenomenon, we shall contrast it with what in Theosophy is denominated the astral projection. It is supposed to be a verified fact that a person, either during a trance state (a state of sleep) or possibly one of wakefulness, can project his psychic or subjective self consciously (conditions being favorable) in the presence of another person, at any distance from the one thus projecting the so called astral. It will be noticed in the recorded astral projections reported by Buddhists, Theosophists, and Spiritualists, that the material body remains at the place whence the projection proceeds, while the pneumic or psychic interior is sent upon its journey and mission. The body of the person does not change its location. In the case of the Lord, the entire physical being was transposed from point to point. This fact and phenomenon can only be comprehended through a knowledge of the laws of physico-spiritual correlation, the reciprocal relation of matter and energy. The Lord was an astral. "He is the bright and morning Star." (Astral means star.) He did not project his star, but himself; he constituting the star or astral body.

The truth being known, that every atom of matter entering into the constituency of the human organism is susceptible of transition to energy, by vibration and agitation, it is not difficult to comprehend the possibility of such a degree of mental supremacy as to overrule the powers of nature and subject them to the control of

the spiritual potency. The Lord could so control his spiritual and natural life as to dematerialize his body at will, and to again reform the spiritual to his organic and material tangibility. He attained the climax of astral power. The material and physical structure of the Lord came from the tomb of Joseph. This fact is attested by all the evidences of the phenomena attending his restoration from the grave. The record of his material transposition from place to place, involving the dematerialization of the structural organism and its rematerialization wheresoever the mind would transport the personality, cannot be denied, and the force of the phenomenon as a potential factor resides in its verification of the law of the eternal persistency in the relations of definite activities to their consequent phenomena.

The Lord's body, his material structure, dissolved that it might depart from natural existence to its spiritual reality. Herein is a single but pronounced record of a scientific fact, in illustration and fulfilment of the universal law of absorption, of which modern Theosophy has a vague and traditional conception. Theosophy teaches that man may reach a condition of absorption, but it does not present the law by which it is to be attained. We challenge the Buddhistic and Theosophic force of today for the presentation of one definite principle of science, as pertaining to practical life and tending to insure the acquisition of the state of absorption.

The Lord's body dissolved. The Holy Spirit was the electro-magnetic (pneumo-psychic) energy of his dissolution. Every material atom of that physical form became psycho-pneumic energy, hence in a state to be absorbed. The Lord taught his disciples not only the mere fact that such was a possibility, but that he

3

would pass away by the dissolution of his body, and they would appropriate (eat) it. He not only taught them the law of absorption, but accomplished the fact because he knew the law and applied its principles. The difference, then, between the law of absorption as taught by the Jews (also by the Lord Jesus who came to fulfil their law) and the Theosophists of today is, that in the first case it is a veritable fact, while in the other it is so much of a vagary that Theosophy itself fails to see the *rapprochement* of the two phases of thought and their common origin.

We know where the Lord's body went when it

passed away after his resurrection. We know that the application of the great alchemic law, as it pertains to the power of mental energies pivoted in that consummate pneumo-psychic polarity which dissolved and dissipated his organic structure, provided for the dissemination of the seminal Deific essence by which the church received its impregnation for the regeneration (re-production) of the sons of God. Elijah was absorbed into Elisha. The Lord Jesus was first and specifically absorbed by John, James, and Peter, and through them the baptism of the projected spiritual afflatus was disseminated to as many as could receive his substance.

The Abomination of Desolation is Prophetic.

THE LATIN RACE is about to pass off the stage of action. The great conflict of the near future is between Russia and Great Britain. One or the other, or both, of these powers will be annihilated. It is the purpose of Russia to conquer and rule the world. This purpose is predicated upon her interpretation of prophecy, which she believes to signify herself as the final triumphant kingdom.

There can be no greater incentive to aggression than the stimulus of religious conviction; this is thoroughly incorporated in the constitution of the Muscovite and Slavic life, as pertaining to the future of the Russian empire. The would-be prophets who are predicting the prosperity and triumph of either the British or the Russian empire, as such, know little of the divine purpose in the construction of the kingdom of God. All the kingdoms and republics of the world are to pass

away. The old heavens and the old earth will disintegrate. By this is meant, that the old church in its every form will give way to the new church to be inaugurated, and the governments of the world will be wiped out that the new and righteous kingdom may be substituted.

No government exists today on the face of the earth that has not prostituted the principles of justice and judgment; no church that has not profaned the sanctuary. They are all so principled in fallacy and evil as to render it impossible for repentance to avert the coming calamities. The church will not repent. It is too certain of its righteousness; the governments are too well bolstered in the false consciousness of divine appointment to know their iniquity, and the abomination of desolation is the only resource to quicken the understanding of the great body now awaiting its destruction. Divine predictions are sealed and delivered for their fulfilment. Their consummation cannot be averted.

The Equitable Distribution of Wealth a Factor in the Economy of Rest.

THE GREAT day of rest so long promised to the race, does not imply that there will ever come a time when useful activity shall cease. "The Sabbath was made for man, and not man for the Sabbath." Six days were made for God, that is, six days were to be devoted to the performance of use to the neighbor, the seventh day was to be appropriated to personal use. The system has been inverted through a misunderstanding of the laws of God; the six days have been devoted to selfish use, and the seventh day is prostituted to the support of a non-producing class having neither knowledge nor virtue.

In the six great days of the development of the coming man, the world has passed through social, political, and ecclesiastical controversy and conflict, in which are found a complete inversion and prostitution of truth and good. We are rapidly approaching the

eventful period, and are about to enter upon the great Sabbath of the world. Labor will be destroyed; wage slavery will no longer obtain. The curse of drudgery will be removed. In substitution thereof there will be ordained the adjustment of industry on principles of the equitable relation of producer to the products of industry. There will be an equitable distribution of wealth, wherein all the inhabitants of earth will come into the full enjoyment of human capacity. The rich even, will be so wrought upon by the power of truth as to be satisfied to see those who, by their labor, have produced the wealth of the world, enjoy the products of their toil. In that day, the poor will not rob the rich and despoil them as the rich have despoiled the poor, for the Spirit of the Most High will actuate rich and poor alike, and those who have accumulated the products of the toiler will embrace the principles of the Theocracy, and God himself will reign in the hearts of men.

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CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

War a Factor in Universal Economy.

BY REV. BERTHA S. BOOMER.

WAR is a dire factor in the divine economy of absolute justice, but it has its divine service, like every other function of the universe. Today, its reverberating thunders should be heeded with thanksgiving. Ominous as are the sounds, the omens are glorious regarded in the light of the science of prophecy. The great dispensational time marker, the sign Aries, announces the day and the hour of the resurrection of divine life. The voice of the day's Man utters, in the hearing of an awakening world, the truth in which is "the way and the life," The enunciation of truth is the enunciation of the doom of fallacy.

The God of battles manifests himself as the conquering hero whose Herculean blow has struck at the root of evil, and in being true to truth he has made himself supreme victor. The crowning day of such a hero comes at the culmination of the final struggle of all forces, spiritual and natural. Calm in the assurance of a rational faith, dominant by virtue of supreme love of that which is best, he rests benignant, the perfect work of patience, the product of inherent Divinity. Such an one becomes the Pole Star of the world's hope, the magnet of exaltation, the vortex center of universal revolution, the power of God unto salvation of all who are ripe for the perpetuity of Divinity, from aeon to aeon.

The meat for the household of faith, now due, is strong meat given for the upbuilding of men in Christ Jesus. It is no less than the science of universal law, Koreshan Science, which alone has power to make wise unto salvation. This science reveals the fact that there is no such thing as injustice in the divine economy.

War is not good, but it is essential to the progression and retrogression of races in the sphere of time. Its divine use is the overthrow of things intolerable to truth in its progress through perpetually rolling cycles, from sphere to sphere of glory. Revolutions are essential to the production of the leadership of progress. The spirit of earth's new day ascends from the slain in battles. Ascending, it infolds itself as the flery motor of the central mind, with eye single to the glory of God's humanity. So its increate light is perpetuated, to be again and again focalized as the desire of the universal heart to live, and having life, to give it.

For ages the agony of longing for final conflict, ultimate victory, and rest has wailed itself into breathings of prayer to very God of very God, to come forth conquering and to conquer every enemy to humanity's attainment of Divinity, and its right to control, for universal benefit, all the possibilities and powers of the universe. The prophetic spirit has scientifically foretold the time and indicated the signs of hope's fruition and

prayer's answer. Wars and rumors of wars fill the hour of darkness before the dawn of eternal day.

Every kingdom which fails to fulfil the righteousness of the law given amidst the thunderings of Sinai, is doomed in this hour to fall by the weight of its own corruptions, when touched by the rays of the burning diamond of true science. All present governments are hoary with the draperies of decay, and rank with the stagnant pools and weeds of dissolution. The kingdom of Spain is but one of many having no moral right to perpetuity. The record of each existing government is enough to produce shudders of horror, and yet Spain—contemplated by all the other powers—awakes the general sentiment that she should be annihilated as a nation. Let the government without sin condemn her and cast the first stone. There is such a government, and a stone to be cast at her and all partakers of her sins.

Truth, the White Stone of divine wisdom, is cast by Almighty Jove from the central throne of the divine Theocracy, at every stagnant, hell-born power. England, France, Germany, Russia, Italy, Spain, and their fulness, the United States, all so ready to stone each other with every missile devised by diabolic hate—are doomed to fall by the force of the White Stone. One deity has ruled them all for ages,—the iniquitous, antichristian money power. Truth will open their eyes when they eat the full fruition of their iniquities;—the oppressor of the nations will be dethroned and stoned by the one who slays to make alive.

Out of the chaos of the impending universal destruction of all that is represented by the old church and the old state, there will be constructed and vivified the visible Theocratic kingdom. In this the peace which passeth all present understanding, will be maintained for ages by virtue of obedience to that law of love, the science of which Koreshanity is giving to the world today. This peace will be spoken amidst the culminating storms of earth's woes, when the hearts of men are failing them for fear, because of the things coming upon the earth. When this peace is spoken, Cuba will become an isle of the blessed in the city of the great King. The United States will be a unit in allegiance to the truth which alone has power to free, and transform every enemy to a friend.

Today, let us have war, universal war. Let the war spirit rage and dash the nations in pieces as a potter's vessel. Let its cannon thunder, till of the great temple of Moloch which fills the world today, not one stone is left upon another. Let the cup of human iniquity fill to the brim, and the consuming fires of its poisons burn themselves out in the lusts of mortal corruptions, leav-

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ing but the ashes of wickedness under the soles of the saints' feet. Then will universal manhood, divine in God's image and likeness, walk the earth as kings and priests unto God.

The Theocratic kingdom, the kingdom of heaven in earth, unfolds itself from the foundation stone of divine righteousness, Petros, the science of the law. It is destined to fill the whole earth with glorias to God in the highest, and peace in earth, to men of good will. The little nucleus of the Koreshan System awaits the transforming power of the White Stone, from the hand of him to whom it has been given. The light of this Stone reveals every hidden iniquity, and the glory of every possibility and power when controlled by its divine righteousness. Its innermost ray illumines the universe from circumference to center, and maps the cosmic order indelibly , upon the mind. Transfigured manhood is seen to be its microcosmic center, bearing the Father's name. Beholding the King, patriotism reaches its fulness and can be satisfied only by the Father's inheritance of the universe, and the brotherhood of man in the divine image.

When war becomes universal; when in simultaneity nation shall rise against nation; when labor shall seek the overthrow of capital, and, blind Sampson that it is, destroys its own powers in the destruction of the social structure; when church and state shall be pitted against each other by the arch fiend, which is their present bond of union,—the money power; when woman shall become a penitent Magdalene at the feet of her Lord, and shall rise to obey his command, "Go and sin no more," and the sexes are at war, then let all in whom the living hope of the resurrection of the dead was begotten, together with the love of the appearing and the kingdom of our Lord, lift up their heads and rejoice, knowing with certainty that the Lord has come as a thief in the night to claim his own, and that the day of their redemption draweth nigh. Then the redeemed of the Lord-zealous of every good work, having added to their faith, virtue, and to virtue, knowledge—shall shine forth as the sun in the kingdom of their Father. Rise! take the liberty the accursed money power denies the world, ye downtrodden and oppressed of every sphere of thought and action, take it and use it in the service of truth and righteousness! Take it as your right! throw off the yoke of effete superstition, of wage slavery, of lust! Know that God is man and man is God, in the righteous service of his fellows obedient to the law of love! Rally round the standard of law's divine science! Fix your eyes upon the brazen serpent and live!

Royalty in Divine and Human Government.

BY LUCIE PAGE BORDEN.

A CCORDING to Koreshan principles, a complete inversion of truth obtains version of truth obtains at the present time in the natural world, where royalty entitles its possessor to sit in state upon a throne apart; to command every appliance of luxury with complete immunity from labor; to push tyrannical oppression to its utmost bounds; to be openly flattered and courted, tho' secretly of half One of the Chicago mankind the dread and hate. papers recently cited, apropos of the Spanish atrocities in Cuba and as marking a lesser degree of oppression than these modern instances, the conduct of Peter the Cruel of Spain, who made a great feast to which all the Grandees of the kingdom were invited. While the banquet was in progress and revelry at its height, the noblemen were called out, one by one, and decapitated by order of the sovereign. Such treachery linked to power has figured among the prerogatives of monarchy until the thrones of the world have crumbled under the weight of human woe, and the doctrine of the divine right of kings is withering in the scorching breath of popular execration.

Then, in a frenzy of revolt, men cried outfor freedom and turned for relief to Democracy. With frantic joy they kissed the feet of their new idol, shouting equality and proclaiming every man a king, by nature's right. Too late, alas! they find that nature's noblemen are few; that equality, either of mind or heart, has no inherence in the universal plan; that greed and avarice rule the nation, while wisdom and genius are banished from her councils and true worth languishes in obscurity and poverty.

The pages of history which record the failure of every form of segregate government,—patriarchal, imperial, regal, and democratic, afford little encouragement to the political scientist who may be imbued with fallacious belief that the universe had a timic beginning. The appeal to history is seen to be neither conclusive nor discouraging when a realization of the fact that the universe is a great self-mobilizing dynamo existent from all eternity, with spirit and matter for its positive and negative poles, recalls the fragmentary character of all known historical records.

If, as the Koreshan System teaches, the cycle or grand year just closing, defined by the precession of the equinoxes, began in social and political integralism, it will end in the same; for the circle is the symbol of being, and the end and the beginning are one. The perfect system of government must be founded upon a knowledge of Bio-astronomic law. To quote from the discoverer of this truth: "The substructure of Politico-Social Economy is the science of astronomy, the pediment or groundwork of which is the physical earth. The superstructure is the science of mind as agreeing with, and corresponding to the substructure, the science of astronomy. The comprehension of mind and its relation to body, with the corresponding compre-

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hension of astronomy and its relation to the earth, unitedly comprise the formulæ for the perfect social system."

It is evident that the foregoing statement is in line with the modern tendency to the unification of knowledge. Man is just awakening to the fact that this is a *universe*, and a law in one domain of life has its correspondent in every other domain. How simple and beautiful yet at the same time, how complex and wonderful is the truth involved in the fact that as a perfect correspondence exists between the brain and the cosmos so, in order to insure the perfection of human happiness, the social system must necessarily be structured in correspondence with both!

The coming natural government will be Imperio-Republico-Regal in form, and will externalize the interior principle of royalty. In the divine sphere, where truth never suffers inversion but exists in perpetuity, royalty inheres in the intellectual principle. "God has no throne but the intellectual principle, no altar but the will, where sacrifice is made of sensual desire." God is God by virtue of the completeness of his wisdom; but in the divine mind perfect wisdom is balanced by perfect love; so the royalty of intellect translated into ethics, expresses itself in conduct according to the words of the Lord Christ: "He that is greatest among you, let him be your servant."

In the past two thousand years the world has seen but one King by divine right, and he came "not to be ministered unto, but to minister." He was numbered among the transgressors, and the world scoffed at the truth he brought,-truth which today is wholly inverted, requiring another Interpreter ordained by the law of recurrent revelation. This redemptive or sacrificial principle by virtue of which the Lord of all becomes the servant of all, is the insignia of celestial roy-Any natural government to be successful and enduring, must incorporate this principle. In other words, only those rulers can command submission whose experience has been perfected through suffering; who have learned majesty through obedience, in recognition of the fact that it is sweeter to be out in the world where the press is thickest in order to minister to those who suffer, than to sit in solitary grandeur upon a throne apart.

"Thy will be done in earth as it is in heaven." Thus Christ taught us to pray. Why pray for that which offers no possibility of fulfilment? What is the will of God as done in heaven? "There were some," says Swedenborg, "who imagined that heavenly happiness consists in a life without occupation and in being waited on, while taking their ease, by others. The angelic life consists in performing uses. All the delights of heaven are conjoined with uses."

Protest Against Wall Street Bonds.

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

IN FREEING Cuba, the adding of \$600,000,000 to the already intolerable burden of bondage, in the interests of Wall street, seems to be foreshadowed as the wisdom of our would-be statesmen of this time. What the country needs at this crisis, is men possessing the patriotism and practical sense and independence of Lincoln and Chase. It is well to remember the prescient words of the former at the close of the war:

Yes, we may all congratulate ourselves that this cruel war is nearing a close. It has cost a vast amount of treasure and blood. The best blood of the *flower* of American youth has been freely offered upon our country's altar, that the nation might live. It has been a trying hour for the republic; but I see in the near future a crisis arising that unnerves me, and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until all wealth is aggregated in a few hands and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war. God grant that my suspicion may prove groundless.

Since then, there has not been a single act of the people's avaricious representatives on the subject of

finance or the rights of the poor citizen, that has not been directly or indirectly in favor of monopoly, or of the rich against the poor. Now is the favored time for more of this kind of treason to the rights and liberties of the citizen, and the patriot who dares to raise a warning voice must expect to meet the opprobrious charge of opposing free Cuba.

To help free Cuba, it is not necessary that we put Shylock's fetters on our own limbs; yet it is too much to expect that the party of resurrected Roman publicans should see, even with the history of the last French war or our own great rebellion before them, or if they saw it, be willing to pursue, any other method. They too, after administering righteous judgment to Spain, are destined to find that "Whom the gods would destroy they first make mad."

Under the benign sway of the kingdom of righteousness, soon to be established in this country, and ultimately in the world, through the Koreshan movement, the earth will enjoy its long-promised Sabbath of rest and release from the intolerable burden of the monopolist and usurer, when there will be nothing left to annoy or distress in all God's holy mountain.

* * * *

THE Word Hebrew in the third line, second column, first article of Sword, May 13 issue, should read Egyptian.

"The application of the ceremony of circumcision provided against the intermarrying of the Israelite with the Egyptian."

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In the Editorial Perspective.

BY THE EDITOR.

HERE ARE MILLIONS of people in the world who pretend to believe the Bible. They place an undefined confidence in the book whether they know what is in it or not: they are afflicted with credulity of the worst type. of them, however, are familiar with the contents of the Bible: very few understand the purpose of, it, but some things in it are unmistakable. It is not hard to conclude from the narratives that Moses established a government which he claimed was founded upon laws revealed to him. The pattern was shown him, and he was given detailed instructions as to how to carry out the plan of the Theocracy he inaugurated. First of all, he recognized the fact that there must be a system, and that that system must depend upon a central power. He instituted a system of government which opened to his people opportunities and privileges which led them to the zenith of national glory. What was the central principle of the Mosaic system? It was religion. His system was the unity of church, and that was the secret of his power. Every so called Biblical scholar recognizes the fact that the Mosaic system was instituted as a system of types; the apostles nineteen hundred years ago taught it. Are these types ever to be fulfilled in heaven or in earth? The indications are that they are to be fulfilled in the earth. It was the purpose of Jesus the Christ to establish a great kingdom in the earth; its seed was planted in the early church nineteen hundred years ago. If the germs of a kingdom were planted in a church, the inevitable product of that planting would be a religion that incorporated the system and laws of divine government in its outward and most external form. It has required an age for the development of the new kingdom, just as it requires a season for the development of the plant and fruit from the time of planting of the seed. The coming kingdon will be a universal empire, founded upon principles of absolute righteousness and upon universal laws, the pattern being the physical cosmos, the expression of the divine mind in the alchemico-organic structure. The true sociologic system must be the co-ordinate and correlate expression of the divine mind in the world of humanity in its economic affairs.

It is obviously inconsistent to presume to accept Jesus the Christ as the world's great Teacher, and reject his doctrines. The modern church is pretending to follow Jesus, and at the same time is repudiating a belief in the actual work he came to perform. In him was life—he was living, he was immortal. He said he came to destroy death, and to bring life and immortality to light. The modern pulpit is declaring that death is a blessing-the gateway to freedom from "this temple of clay." The church seeks to go out of the world through the grave, through the death that Jesus came to destroy. The rites of the church are conducted on this basis; the entire mortal avenues are blessed by the pope and priest from the cradle to the grave. Jesus came to perpetuate his own being and that of the world through the generation of the gods; the church has added to its sacraments, the processes of the generation of the devils! Koreshan Science has no use for the common corruptible dissolution as a process of salvation; it teaches that the way to eternal life is through the new and living way, the passing out of the world alive just as Jesus did nineteen hundred years ago. Koreshanity revives the doctrines of the Founder of the primitive Christian system, and repudiates all of the teachings and customs of apostate and degenerate Christianity.

Koreshanity is the revival of the primitive Christian system, with the added experience of 2,000 years' progress. We

are at the close of a great cycle; the new era is dawning—the result of the dissemination of the life and mind of Jesus the Christ nineteen hundred years ago. The science of all truth at the time of the revelation of all mystery, is as different in forms of expression from, and yet as essentially the same as the philosophy of Jesus at the time of the sealing of the mystery of godliness, as the primitive Christian system differed from the system of Moses. This is a scientific period of the world's history, and the religion of the new era must be suited to the genius of the age. The modern church has fallen away from the doctrines inculcated at the beginning of the dispensation; it repudiates the humanity of God as manifest in the personality of Jesus, and today treats as anarchism the restoration of the divine communism practised by the early church.

It is remarkable how easy it is at the close of the nineteenth century to originate theories of reform and governments for adoption by the people of the Golden Age! In the days of Moses it required the wisdom of the Almighty to direct the course of government; then it required a Theocracy to express the divine mind. Now any old idea will do; with the world generally, it does not matter if the reformer knows nothing about the laws of creation or of the universe, or of human physiology. The world is destitute of the wisdom and knowledge of the Almighty, and what does it matter if a scheme is devised to exclude him altogether, that modern "scientific sociologic reform" might have an opportunity to show what it can do?

Some people have crude ideas of what constitutes proof sufficient to overthrow the assertions of an editor. The amateur scribe is at the height of his glory when he can charge the editor with being afraid to publish the arguments of the amateur. The editor might lose all his subscribers, you know, if the people should decide that the amateur is right! We want to give our readers a little pointer here in regard to how we labor to protect them: We have to put a number of things we receive through the sieve. The editor of a paper must select and exclude; if we published everything that came to our office we would not have a reader in a month's time—except the amateur critics!

There has been a great deal of speculation about the relations of the money-lender to nations about war times. We have seen scores of intimations that Wall street did not want war, and that consequently McKinley remained inactive so long. Now the same papers are declaring that the money power conspired to precipitate the war between the United States and Spain. We would be glad if some war philosophers would be kind enough to indicate to us the *real* cause of the war, so that we may make definite note of it; we have a curiosity to know just how many days and hours it will be until their opinions are changed!

Yellow journalism is a good thing, if we may judge from the rapidity with which so called conservative dailies and reform papers are joining in the war cry against Spain! We told you sometime ago that the jingo movement was prophetic. Though scores of reform papers have been depicting the horrors of war, and protesting against incurring expenses of military and naval encounter with Spain, they are now hanging out flags on their front page, and are as merry over the victories of the American squadrons as the thousands of "young America" are over the fireworks on the Fourth of July!

Before the divine communism can be established, war will have to be declared, battles fought, and victories won over the pretended church powers. The modern church has its citadels

of corruption, which will have to be demolished as effectually as the Spanish ships in Manila bay, and the fleet now in the Caribbean sea. In comparison with the destruction of Babylon, the fall of San Juan and Havana is nothing! We laugh at the attempts of reformers to "bring about a peaceful revolution."

You need not object to the size of the universe being limited to 8,000 miles diameter. It is hard enough for people to grasp its first principles, small as it is; its principles are susceptible of being understood. If the universe were infinite it would be incomprehensible! It is easier to understand that which can be known, than that which is "beyond the power of the finite man"

It occurs to us that a Christian nation is a nation founded on the principles of the Christ. There are a number of so called Christian nations today, and each one differs from the other in government. Some are republics and some are kingdoms. All have warships to defend themselves against each other. This augurs peace and brotherhood!

Modern Christians believe that death is a good thing to take them from the earth to some happy hunting ground where there is nothing to do but to sing and to play upon golden harps, and fly about in ether. Yet they shrink from entering the catastrophe, and mourn the departure of friends into bliss!

People who have their faith pinned to democracy and modern conceptions of liberty as the do-as-you-please sort of license, are just the people to repudiate the doctrine of the establishment of the great Theocratic kingdom in the earth, in answer to the prayer, "Thy kingdom come"!

If we were asked to define the character, present condition, and future prospects of Blanco, we would simply cancel the last letter of his name; or take away blanc, and zero is left!

The American naval men have come to the conclusion that they cannot be sure of the exact location of the Spanish fleet until it reaches the bottom of the sea.

If Jesus went up into the physical heavens nineteen hundred years ago, will some one tell us where he went, and what he has been doing during his absence?

It is an insult to Liberty to stamp her image on a modern disc of gold; it causes men to labor for her picture, when they should realize Liberty herself.

If there is plenty of room in humanity for all the devils in the world, it is not difficult to conclude where God will be when the devils are converted.

If the Almighty has anything to do with the universe, he needs to rule it himself. It is going to destruction in the hands of the present powers.

Even peace-loving people are again forcibly reminded that the ultimate power of a modern Christian nation resides in the forces of war.

If the voice of the people is the voice of God, the Almighty must have things terribly mixed and confused in these modern times!

The American eagle screams! Screams for release from the power of money; it is helpless on the face of gold and silver dollars.

The church says that only *dead* people can go to heaven. No chance for those who live!

An hour's brooding over your misfortunes may hatch a million devils.

The real American eagle is a man; but it is not McKinley.

Query, Chat, and News Departments.

BY THE EDITOR.

The Personality of the Devil.

(1) Do you intend to publish soon a book or pamphlet setting forth the geodetic configuration of the earth and explanation of the Koreshan Astronomy? (2) While I am pleased with your frankness in proposing to answer all objections in a "rational and straightforward manner," my heart fails me of courage to commence the objections which I consider vitally destructive to the Koreshan doctrine of divinity, so which struck me so unfavorably is the second probation for man, and the non-existence of a personal devil. Are these concepts inseparably connected with the Koreshan Cosmogony? (3) You say that I will readily admit that the Zetetic system does not explain satisfactorily all phenomena, and that consequently there must be something wrong with it if it fails to explain any part or parts of the universe, to say nothing of the universe as a whole. I am of this opinion, that finite man will never fully search out infinity; while it remains his prerogative, duty, and pleasure, to search, he will always find something to search for. See Jer. xxxi:37; Job xi:7; Prov. xxv:2; Isa. xli:21-28.-Prof. A. G., Buffalo, N. Y.

(1) We have in preparation a work giving a synopsis of the Koreshan Cosmogony and account of the experiments con-

ducted during the past two years by the Koreshan Geodetic Staff. See advertisement on another page. (2) You seem to be laboring under a misapprehension concerning the doctrines of Koreshanity. The "second probation" fallacy is no part of the Koreshan System. The science of the resurrection demonstrates that those attaining to the state of immortality are resurrected in life,—not to a chance to obtain it. The Koreshan System involves the science of the propagation of life from cycle to cycle. "There is nothing new under the sun;"that which is now, is that which has been, and that which has been is that which will be. The resurrection at the beginning of the new dispensation is of the same order that occurred 24,000 years ago, when the sons of God were manifest. Just as there has been extension of the existence of humanity since the Age of Light in the past, so humanity will continue throughout and ever beyond the coming Golden Age. You also misconceive the teachings of Koreshanity

concerning the personal devil. There exist today exactly the same kinds of devils that existed nineteen hundred years ago. Then they were evil mental entities which were susceptible of being expelled from the mind. The people in whom the devils dwell are personal devils-devils incarnate. Judas was one of them. Jesus said, "Have I not chosen you twelve, and one of you is a devil?" God is in the generation of the righteous; Satan is in the generation of the unrighteous. Jesus was the personal God; and according to the law of antithesis, there is necessarily a personal devil. But he is not mythical, but right here in the world of tangible, material, and human existence; there is not only one but millions of personal devils. (3) We note the quotations above. While it is the glory of God to conceal a thing, it is also to his glory, at the proper time, to disclose not only himself, but the entire universe as well. Sometime, mystery is to be no more. That time is when Israel is cast off and the foundations of the uni-

verse searched out—when the wisdom of this world is made foolishness, and its fallacies overthrown.

Which is the American Nation?

As long as a paper says "England" instead of Britain, as one of the powers, and calls the U.S. Navy the American Navy, and the people of the U.S., the American people, there being no country in any of the geographies or on any map, or on the earth called America, there is a dull look up; for are the people of the U.S. ashamed of the name of their country? It looks like it. The people of the U.S. should be above arrogating to themselves an unmeaning name for the sake of appearing more than they are. The whole U.S. press is making a fool of itself in this respect. Will The FLAMING SWORD try to correct the error?—Anonymous postcard from Canada.

The use of the word England instead of Britain, and of the American nation instead of the United States, is not confined to the newspapers of America; it is a world-wide custom. England is a popular name applied to the entire English power with all its colonies. It is quite common to say the Queen of England, instead of Queen of Great Britain; the former is more euphonious. The United States is pre-eminently the American nation; it is the power of the western world. It is first in independence, in the estab-'lishment of a great republic, and the first in many lines of progress. At home and abroad it is known as the American nation. It is proper to speak of American literature, American inventions, and American interests. We see nothing wrong in the use of the terms referred to. Authors everywhere render to the United States this tribute, and even Chamberlain in his recent speech advising Anglo-American alliance, used the terms United States and America interchangeably. This worldwide tribute to the United States is prophetic; unconsciously the world exalts the American nation to that height of power which it has won and is now winning by the manifestation of its irresistible force in the east and in the west. We do not refer to the mere political power of the United States, but to the higher and more potent energies and factors which are preparing the western world to be the seat of power of the coming great Theocracy, the Divine Government in the earth.

Danes Represent the Tribe of Dan.

Will you be so kind as to answer in The Flaming Sword, if the Danes of Denmark sprung from the ancient Chaldeans of the Old Testament?—C. J., Emerald, Wis.

The Danes are of the Scandinavian branch of the Teutonic class of the Aryans or the Indo-Germanic race, from which sprang the Hindus, Persians, Medes, Greeks, Latins, Celts, and Anglo-Saxons. In the most outward sense, the Danes represent the tribe of Dan, from Abraham, of

Ur, in Chaldea. At this point contrast the Koreshan Science of Ethnology with the various theories of ethnologists, concerning the lost ten tribes. The ten tribes do not exist today as distinct peoples, as do the tribes of Judah and Benjamin, known as the Jews. The twelve tribes were carried away into captivity into Assyria, and the ten tribes never returned to Palestine. They were absorbed by intermarriage with the Medes, Persians, and Assyrians. The Germanic family is the product of this miscegeneration. These tribes had Egyptian blood in them to start with; so the Danes, as well as the entire product of the Israelitish infiltration, have the bloods of the Chaldeans, Medes, Persians, Assyrians, the Israelites, and the Egyptians. The progress of the Israelites to their destiny is not confined to mere racial lineage; there are transpositions of mental forces which make possible the more interior gathering of all the qualities of racial life; the twelve tribes of Israel are in this way being gathered in America. For a specific treatment of this question we refer to the "Open Letter to the Queen of England," by KORESH, in last week's issue, and also to the pamphlet issued by the Guiding Star Publishing House, the "Identification of Israel."

The Flaming Sword Warmly

Welcomed.

A friend has been sending me a few copies of THE SWORD, and I have become wonderfully interested in the teachings of At present I am not financially the same. prepared to subscribe for the same, and if you will send it to me for a year from date of receipt of this, I will be able to pay you before the expiration of the year. I think I can sell several copies of the New Grod-ESY, and obtain some subscriptions to THE SWORD. I believed the earth to be convex, and that we lived on the outside surface; but since I have studied THE SWORD and your logical explanations, my former ideas of the earth, heaven, and God seem so ridiculous that I can hardly believe that I ever held such ideas. My thoughts are almost the reverse of what I once believed to be facts. I feel as though I had served my sentence, and am now free to learn of God without being hampered by creed and dogmas. God speed the promulgation of Koreshan Truth, and may he speed the breaking up of creed-bound churches, that they may have the gospel taught them instead of teaching sectarianism and eternal condemnation.—E. W. M., Aleppo,

I happened to see a copy of THE FLAMING SWORD last week, and I was quite interested indeed. Enclosed you will find express order for \$1. Please send me the paper six months, and send me some literature with description of the earth. I shall never forget the first impressions I received when I first saw a large body of water. The wind was blowing toward me, and the water looked so much higher, in the distance, that I felt as though it was going to rush down over me; and I must say that I believe you are right about the

surface of the earth being concave. The only thing that I ever got hold of is a copy of the Chicago Journat, published October 17, 1836, which I have yet, and when I saw a copy of THE FLAMING SWORD I concluded to invest \$1 and see what you had to say.

—S. L. B., Princeton, Ill.

I see by THE SWORD that you give ten copies of the New GEODESY for \$1.50. I have sent you \$1.50 altogether, and I would like to have ten copies of the book when it is ready. I want to give away some and sell or loan others. I am becoming more and more convinced of the truths taught in THE FLAMING SWORD, as I understand them.—Mrs. J. C., Springfield, Mass.

Chat With Readers.

Every one who takes up a copy of THE FLAMING SWORD has to admit that it is unique in appearance. Thousands of people respect it for its make-up; the style, the tone, and general features appeal to the readers as being extraordinary and out of the usual line. It stands alone in respect to a score or more of features. We are not publishing THE SWORD to tickle a class of people who do not desire the truth; this journal has no strings to it. We do not live by flattering anybody, and certainly do not support THE FLAMING SWORD on the basis of taffy from others! People who admire backbone and determination to stand up against the tide of fallacy and fight the corruptions and evils of the age, will eagerly read THE FLAMING SWORD! Koreshan Science does not spare its friends: it tells them what they are. THE FLAMING SWORD is as full of offense to those who may be offended, as were the words and works of Jesus nineteen hundred years ago. This journal is for the purpose of cutting right and left, and it means to keep it up. If you like it, take it; if you do not, it is equally fair that you say so. Scores and scores of people have written to us commending THE SWORD, giving their reasons. If you object to it and to the Koreshan System, would you be kind enough to put your reasons on paper and submit them to us? Just to make THE Sword a little more unique, interesting, and sensational, we will publish every adverse criticism of this journal or our course of conduct of it, that does not exceed 300 words. We will give every one a chance to have his say! Welcome!

The Science of Astral Projection is discussed in this number, by the Founder of the Koreshan System. The truth of the real astral is in striking contrast with the vagaries of Theosophy concerning the astral or star body, and the processes of the projection and materialization of mental substance. The theories of Theosophy are the modern misconceptions of the teachings of Buddha. The only real projection of the Star body that has occurred for thousands of years was in the dissolution and resolution of the body of Jesus the Christ, the "Bright, and Morning

Star," nineteen hundred years ago. We need not go to Theosophy for a knowledge of the facts of practical overcoming of death and absorption into Nirvana. This was accomplished by Jesus himself; in these particulars Buddha failed.

We have before us a claim to the \$1,000 reward offered by us sometime ago. The arguments on which the claim is predicated will appear next week. The premise of the claimant is specifically stated, and the conclusions are logical; and were it not for the little word "if," we would have to write out the check and begin the promulgation of a new system! As it is we will keep the money. The claimant is perpetrating a trick, which will be palpably apparent on publication of his arguments!

Mr. Samuel Blodgett desires us to inform our readers that he does not hold to the Copernican system of astronomy. He has a concept of his own about the relations of the sun and the earth. We have a copy of his work, which we will kindly review in a future issue of THE SWORD. We are awaiting his series of arguments and criticisms with which he will endeavor to overthrow the Koreshan Cosmogony. We welcome his efforts. His first article is promised in a week or two.

The penalty for desertion from the ranks of our subscription list is the amount of the arrears of the deserter. There are also regulations which apply to those who are with us, and for the many new ones who enlist in The Flaming Sword warfare!

Next week will disclose something new concerning the new work on Astronomy. The book is nearing materialization, and it will come out like a flash of light for those who sit in darkness!

THE FLAMING SWORD is proving to be intensely interesting even in war times!

THE FLAMING SWORD is a weapon of war. Are you on the other side?

More about Prof. T., Salem, O., next week!

The World's News.

Wednesday, May 17... ain encouraged over securing big lo an folwar purposes.

Location of the Spanish made a mystery.—Plans on foot for invition of Cuba by Americantitude to American for fighting Cubat issues orders to com.—War department is besieging Milan.—Blanco throwing up is mense sand fort around Havana.—Atcord.

The briday.—Spain said to be fitting expedition to retake Manila; Dewey may be in danger.—Gen. Merritt to command American forces for Philippines.—Spanish torpedo boat explodes at Gibraltar.—Water famine threatening Key West.—Panic pre-

vails at Porto Rico; Sampson's fleet in sight of San Juan ready to meet Spanish Armada or to bombard forts.—Senate committee strikes out bond provision and favors issue of \$150,000,000 in greenbacks.—Dewey is made Rear Admiral by Senate resolution.

Friday.—Spanish guns at Cardenas fire on American boats; forts silenced; 5 Americans killed, others wounded.—Fall of San Juan; Sampson bombards city and forts; Porto Rico now in possession of U.S.—Spanish steamer Rita captured by the Yale cruiser.—Dewey sinks another Spanish warship near Philippines.—Spanish Armada at last located, at island of Martinique, West Indies.

Saturday.—Commodore Schley's squadron sails from Hampton Roads for Cuba.—British Colonial Secretary Chamberlain delivers speech advising Anglo-American alliance.—Gen. Miles stops invasion of Cuba until Sampson destroys Spanish armada.—San Juan surrenders to Sampson; U. S. warships secure thousands of tons of coal at San Juan.—France loans Spain money.—Polo ordered to leave Canada.—Spaniards entrap a few of Dewey's men and massacre them.—Philippine insurgents ungovernable.—A European diplomatist at Washington predicts universal war.—Battle off Cienfuegos between American warship and Spanish batteries; forts silenced; 400 Spaniards killed.—Gen. Garcia takes city of Bayamo, Cuba.

Sunday.—Scheme of European powers to drive Dewey out of Philippines frustrated by England.—American army officers enter complaints against Washington strategic board.—Brazil favors U. S.—Rebellion in Italy put down by troops.—Pierro Loti urges alliance of all Latin nations against England and America.

Monday.—Capt. Dorst fails to land American troops and arms in Cuba and returns to Key West.—Famine threatening in Manila.—Spanish cabinet resigns; Sagasta remains.—Spanish fleet at Curacao, Venezuela.—Alger orders 65,000 more volunteers to Chickamauga.—Spanish admiral Cervera commands the armada.—Spaniards take two newspaper men prisoners at Cabanas, Cuba.—New Spanish cabinet formed; adopts vigorous war policy.

Tuesday.—Two more Spanish fleets preparing to join armada in West Indies.—American gunboats destroy Spanish forts at Cardenas.—Aggravating delay in sending troops and supplies to Dewey; Gen. Merritt will not go to Manila with less than 18,000 troops.—McKinley dissolves the strategic board and gives commanders full sway.—Sampson awaiting at Hayti for the Spanish fleet; greatest battle of the world is imminent.—Naval department enjoin great secrecy concerning movements of warships.

In Reform Journals.

Source of National Authority.

Views of the Famous Historian, Guizot, Concerning the Foundation of Modern
Governments.

Certain powers become established in consequence of certain social expediencies, of certain relations with the state of society, with its customs or opinions. But it is impossible to close our eyes to the fact

that violence has sullied the birth of all the authorities in the world, whatever may have been their nature or their form. This origin, however, no one will acknowledge. All authorities, whatever their nature, disclaim it. None of them will allow themselves to be considered as the offspring of force. Governments are warned by an invincible instinct that force is no title- that might is not right-and that, while they rest upon no other foundation than violence, they are entirely destitute of right. Hence, if we go back to some distant period, in which the various systems, the various powers, are found struggling one against the other, we shall hear them each exclaiming: "I existed before you; my claim is the oldest; my claim rests upon other grounds than force; society belonged to me before this state of violence, before this strife in which you now find me. I was legitimate; I have been opposed, and my rights have been torn from me." . . This disa-vowal of violence made by every system, proclaims, as plainly as facts can speak, that there is another legitimacy, the true foundation of all the others, the legitimacy of reason, of justice, of right. It is to this origin that they seek to link themselves. As they feel scandalized at the very idea of being the offspring of force, they pretend to be invested, by virtue of their antiquity with a different title.—Gnizot's History of Civilization in Europe.

HUMBUG SCHOOLS.

Modern Education a Mere Travesty of Scientific Instruction.

We saw three school boys going home from school the other day. They were about twelve years old. The school books they carried were a burden to them. They were taking them home to study at a time when they should be playing or sleeping. That is what is called in these modern times "getting an education." That is what they do not get in the schools of to-day. From the methods in vogue in the school, one might as well bore a hole in the top of their craniums and stuff in a few rules or formulas. If a boy or girl gets an education today, they do it in spite of their teachers. As a rule, they are taught to memorize. They are crammed for examination day. The knowledge they are supposed to get, becomes no more a part of them than the stuffing in a baked fowl is a part of the fowl. Bye and bye they graduate, then go out and bore the world with their ignorance until experience gives them a little practical knowledge. Our schools, however, harmonize well with the system of which they are a They rest on a money basis. The would-be teachers cram their heads full to get a certificate. Then their chief business is to get a place and hold it, and draw a salary. School boards make positions a a salary. School boards make positions a matter of barter and sale, and there is a constant changing of books with the worst sort of jobbery. You think we have been harsh? Well, we haven't told half the worst.—New Charter, San Francisco, Calif.

The Warning Words of Lincoln.

It is not needed, nor fitting here, that a general argument should be made in favor of popular institutions; but there is one point with its connections, not so hackneyed as some others, to which I ask brief attention. It is the effort to place capital on an equal footing with, if not above labor, in the structure of government. It is assumed

Digitized by GOGIC

that labor is available only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by use of it, induces him to labor. This assumed, it is next considered whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them, and drive them to it without their consent. Having pro-ceeded so far, it is naturally concluded that all laborers are either hired laborers, or what we call slaves. And further, it is assumed that whosoever is once a hired laborer, is fixed in that condition for life.

Now, there is no such relation between capital and labor as assumed; nor is there any such thing as a free man being fixed for life in the condition of a hired laborer. Both these assumptions are false, and all

inferences are groundless.

Labor is prior to, and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration.

No men living are more worthy to be trusted than those who toil up from poverty-none less inclined to take or touch that which they have not honestly earned.

Let them be aware of surrendering a political power they already possess, and which, if surrendered, will surely be used to close the door to advancement against such as they, and fix new disabilities and burdens upon them, till all of liberty shall be lost.

The Battle of Gog and Magog.

The Bryan party demanded but little that true reform demands, but it was a step in the right direction, and the plutocrats fought it as hard as if it had demanded all. Bryan was defeated. Then the cry was, "Reform is dead." But prosperity has failed to "put in an appearance." The great army of toilers is on the "treadmill grinding away to produce plutocracy's interest toll." Crime and failure, want and woe, keep step to the plutocratic music of McHanna and Mark Kinley. On to the dance of death! Do kinley. On to the dance of death! Do you see it? I see the cloud. The storm is coming; 1900 will be 1860 repeated, I think. Gold is king now. King Gold says he is going to continue white slavery where it is and extend it everywhere. It is a battle now between King Gold and the King of kings and Lord of lords. It is he great battle of Gold Almighty the bat. the great battle of God Almighty, the battle of Armageddon, and this battle settles the fate of the human race.

When the smoke of this great battle clears away, there will be left no millionaires or troops, no usury givers or usury takers. Interest, rents, profits, landlords, and money lords will be things of the past. Every family on earth will have a home of its own from which no earthly power can evict it.—Rev. D. Oglesby, in Chicago Ex-

The Workingman Divorced from his Products.

But bear in mind that during all these centuries, while government after government has successively risen and fallen, private property in the means of production has been persistently upheld. The tools of production have been greatly multiplied and improved, so that the labor force expended in producing the necessaries and luxuries of life has been greatly lessened. But at the same time, by reason of being dependent on the propertied class through divorcement from the means of

production, the laborer is but little if any better off today in respect to the necessa-ries of life than the laborer of centuries ago. In one respect the laborer of today is in a better condition than formerly that is, he is better educated by reason of the improved and cheapened means of gaining knowledge. And in this fact, and this alone, I see the hope of a grander, a more sublime, a more just and equitable, and a more scientific form of government being erected on the ruins of the present unscientific, barbaric, and unholy systems of government.—Spectator, Santa Cruz, Cal.

MY SOUL'S ANSWER.

I looked from out the grating Of my spirit's dungeon cell. And I saw the life tide rolling With a sullen, angry swell; And the battleships were riding. Like leviathans in pride, And the cannon shots were raining On the stormy human tide; Then my soul looked up to God With a woe-beclouded eye-Said the world, "This comes from heaven: Said my soul, "It is a lie!"

I looked from out the grating . Of my spirit's dungeon cell, And a sound of mortal moaning On my reeling senses fell; And I heard the fall of lashes. And the clank of iron chains, And I saw where men were driven Like dumb cattle o'er the plains; Then my soul in anguish wept, Sending forth a wailing cry— Said the world, "This comes from ... heaven; Said my soul, "It is a lie!"

I looked from out the grating Of my spirit's dungeon cell, And I heard the solemn tolling Of a malefactor's knell: And I saw a frowning gallows, Reared aloft in awful gloom, And a thousand eyes were staring At a felon's horrid doom: And a sound of cruel mirth On the wind was rushing by-Said the world, "This comes from heaven; Said my soul, "It is a lie!"

I looked from out the grating Of my spirit's dungeon cell, Where the harvest wealth was

blooming

Over smiling plain and dell; And I saw a million paupers, With their faces in the dust: And I saw a million workers Slay each other for a crust. Then I cried, "O God above! Must Thy people always die?" Said the world, "This comes from heaven;" Said my soul, "It is a lie." Augustine J. H. Duganne.

Opinions From John Ruskin

There is also a confused notion in the minds of many persons that the gathering of the property of the poor into the hands of the rich does no ultimate harm; since, in whosesoever hands it may be, it must be spent at last, and thus they think, return to the poor again. This fallacy has been again and again exposed; but grant the plea true, and the same apology may, of course, be made for blackmail, or any other form of robbery.

Nothing in history has ever been so disgraceful to human intellect as the acceptance among us of the common doctrines of political economy as a science.

Profit, or material gain, is attainable only by construction or by discovery; not by exchange. Whenever material gain follows exchange, for every PLUS there is precisely equal MINUS.

The Rich have hitherto only counted their gain; but the day is coming when the poor will also count their loss—with political results hitherto unparalleled.

Wipe out Name and Nation.

Spain, With its history of 500 years of Murders Barbarities, Tyrannies, Cruelties, Treacheries: Its cruel conquest of Peru: Its murderous subjugation of Mexico; Its horrors of the Inquisition; Its heartless tortures of inoffensive American Indians; Its inhuman policy in South American

countries:

Its damnable Moorish atrocities:

Its tyranny and oppression of its present colonial territories;

Its starvation and murder of a quarter of a million Cubans;

And lastly, its treacherous destruction of the Maine and the cold-blooded murder of American sailors,

Should be wiped off the face of the earth both name and nation!—The Farmer's Sentinel, Chicago, Ill.

The Corrupt Church.

There is no divinity in stones, and no sanctity in colored sunshine;

The height of a church steeple does not raise the morality of those beneath it;

The revelations of God are not to be found in sleepy sermons or frenzied exhortations:

The sacred vigor of live men has nothing in common with the sepulchral stillness of churchly cloisters;

The living God of daily life is not to be met in the dwelling place of the dead;

The new path of human duty winds not among the tombstones of the cemetery;

The true religion is not taught in organ voluntaries, or learned with closed eyes;

The machinery of divine providence is not moved by a paid prayer;

The worth of a church's moral influence does not depend upon its bank account;

The happy entrance into the next life is not attained by a disregard of this one;

The religion of life has no relation to a place of death .- Ex.

Lab at and the Church.

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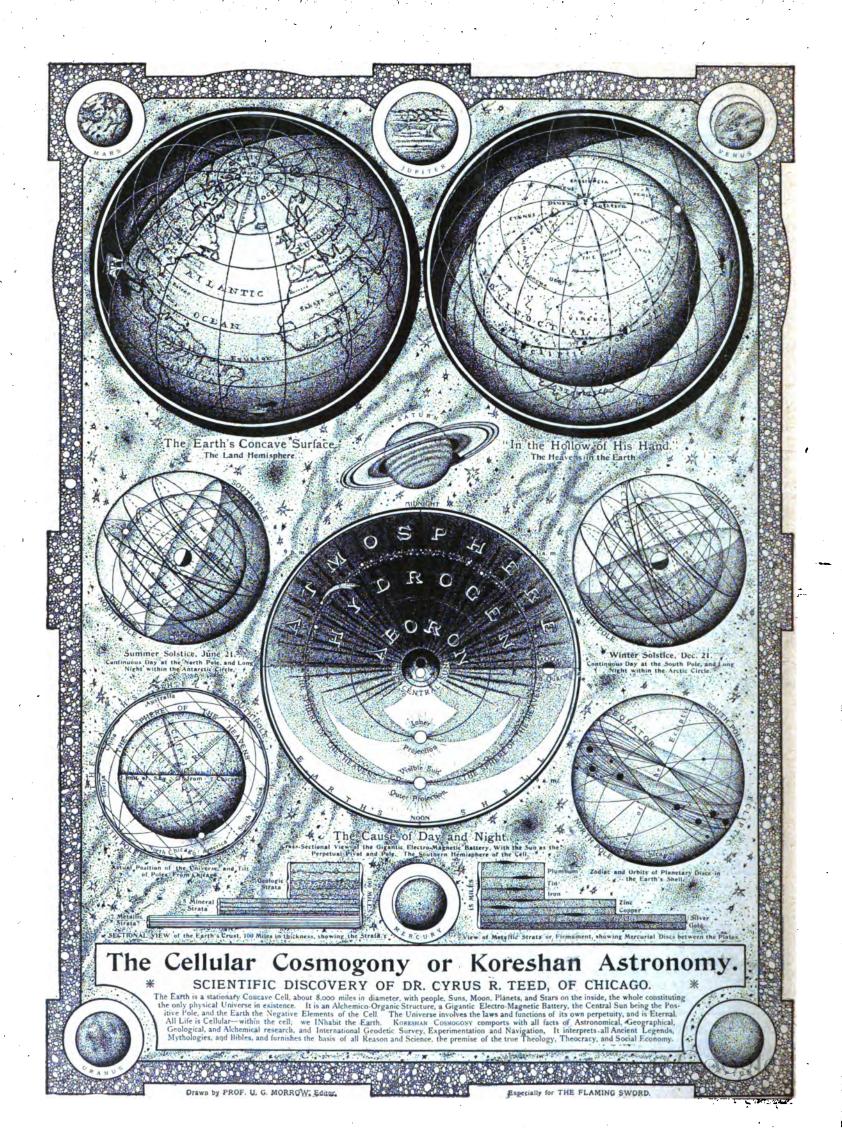
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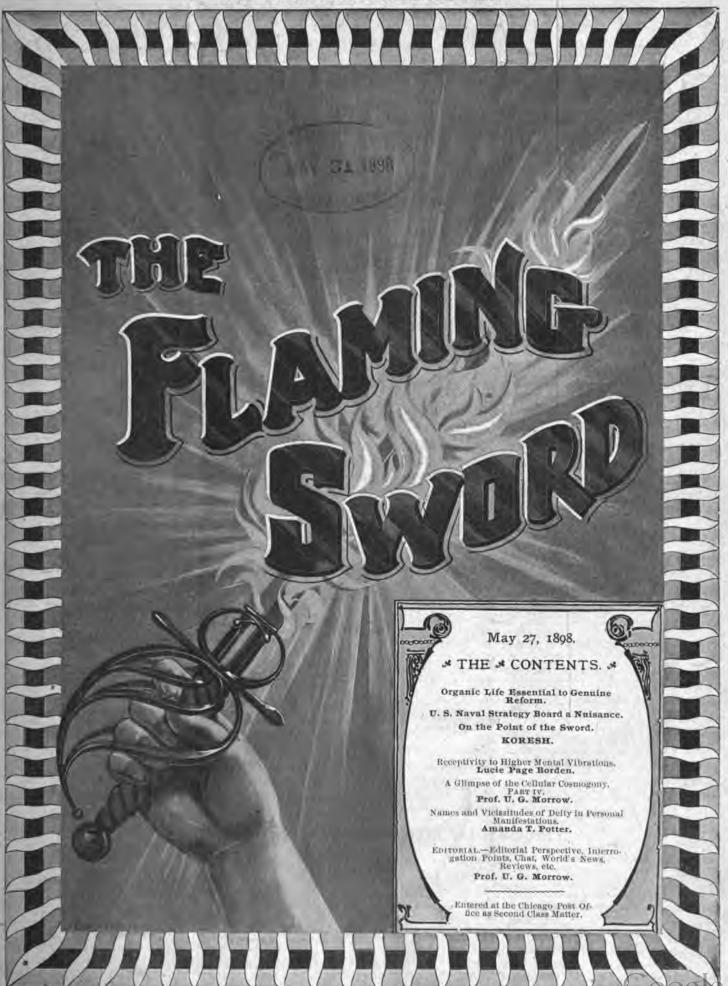
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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Organic Life Essential to Genuine Reform.

MR. BELLAMY is given the reputation of projecting a new system of socialism or nationalism, a claim which cannot be substantiated by testimony regarded as of any special force. His work has aided in the general disruption now in progress in the preparatory disintegration of a social monstrosity. He has been a pronounced factor in urging forward the condition of chaos which inevitably precedes the organic unity about to mature into fruitage. There is to come an absolute disintegration of the secular and ecclesiastical governments of the world. He has contributed his mite toward its accomplishment. It will not result through processes of quiet dissolution. Organic unity will be the product of unfoldment from the nucleus of organic life involved in the Son of God, the archetypical germ, who was planted for the development of the kingdom

There is no sign of organic life in the vague theories put forth in fiction, by the deceased author. The natural Theocratic kingdom will possess a distinctive form, and will be endowed with commensurate functions. Its form will be that of the Grand Man, the macrocosmic theo-anthropos, humanity arranged in the structured organism of a universal empire, the head of which will be the inherent Godhood. There will be planted a central city, to be the wonder city of the world, the material glory of which will surpass any other metropolis of the world's history. From it will emanate the laws of secular and ecclesiastical supremacy, for the world is

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The object of all truth is to demonstrate the processes of life. All truth points to the one central and final truth,—the Philosopher's Stone, which is the great truth and law of immortality.

not to be deprived of government. All the nations and kingdoms of the world shall bend the knee to the supreme potentiality of its majesty. It will unfold in the natural order, from the descent of the New Jerusalem already structured in the invisible but substantial world.

The twelve tribes are already aggregated into what is now the invisible Head of the new Order, to descend in the application of life in obedience to the ten principles of the Decalogue, the science of which is the absolute science of immortality. As the germ of a tree contains the form and function of the unfolded tree, so the Lord Christ was the germ of the coming kingdom, and as such, contained that kingdom in its least or microcosmic form. It is not a question of argument, but of fact. We annunciate the fact dogmatically, of what is to come, because we know. We say as positively what will not be, as we enunciate the character of what God has purposed in the inevitable consequences of the operation of the laws of organic life and order.

God will create and command a new natural kingdom, and he will set it up through the instrumentality of a man, that man being none other than Elijah the prophet, of whom it is prophetically declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." That day is here; already the forces are in operation through which the abomination of desolation will accrue. These are the warning notes, and the instrument is The Flaming Sword.

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Evolution and involution are co-ordinate and cooperative factors of being, and every involved germ in the universe reaches "its fulness, its sanctity, and its power in ultimates" or last things.

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U. S. Naval Strategy Board a Nuisance.

THE CONDUCT of the war against Spain has thus far been a disgrace to the nation. One of the supreme factors in great military achievement, is in celerity of action. The great Napoleon thought quickly, devised his plans, and acted with extreme rapidity. Delay on the part of an aggressive force gives courage to the enemy and dissipates the enthusiasm of the army of offence.

The United States claimed a regular army of at least 25,000 men. This army should have been dispatched with the American navy to Havana, and within two weeks of the declaration of war, Havana should have been in the control of the United States. One man with brains could have directed such a movement successfully. If it be contended that the regular army was not prepared to move, so much the worse for the men in control of our national affairs. Every available man in the regular service should have been sent to the front, and the militia called into immediate service to afford any internal and coast protection necessary.

The "peace policy" in time of war is anything but

creditable to a people conducting such a double and conflicting program. The strategy board that has the honor of conducting the Spanish fleet safely into the harbor of Santiago de Cuba, has at present acquired all the glory that the American people can well afford to confer upon that body. We write this May 20. Something may occur before our next issue to modify our opinion, but judging from the past few weeks, there is no promise of any decisive activity so long as our navy and army operations are directed by the "peace-at-any-price" civilians at Washington.

The handicap of our army and navy by the bond brokers of the world is a lamentable circumstance; and the only consolation we have, is that whatsoever catastrophe befalls the nation through the international complications growing out of this present crisis, is merely in the order of those events conspiring to hasten the universal crash which must inevitably come before the kingdom of peace can be inaugurated. The great battle of the great day is at hand, and the United States as well as the other nations of the world will fall in the crash!

On the Point of the Sword.

"There Was War in Heaven."

"ICHAEL and his angels fought against the dragon; and the dragon fought, and his angels." The conflict ends in the discomfiture of the dragon. John saw this conflict, looking down through the age, for he saw things which were to come to pass. The dragon was cast out of heaven. When he was cast out of heaven he came down to earth and engendered a corresponding conflict in the earth. The first conflict is spiritual; the later conflict is material. War is coming. The skirmish line only is thrown forward. The Latin race is in its death grapple; it will die hard. We are at the beginning of the end. Out of this struggle will arise the Theocracy. Kingdoms and republics will totter and crumble, but the kingdom of righteousness will succeed. Communism and co-operation will take the place of the present competitive system. God will inaugurate the great day of rest, and the inhabitants of the world will enjoy the fruits for which the Lord Christ gave himself in the beginning of the dispensation. The Lord was the seed, the archetype, of the kingdom to be established. The fruit of that planting, coming at the end of the age, will be the amplification of that

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We are not in favor of the masses as against the classes. The wage system is a curse equally upon the wage earner and the wage robber, and the punishment

one Son of God into the many sons who shall arise as the firstfruits of the resurrection,—the Head of the coming government.

Koreshanity is the outcome of Christianity. It is the product of the planting which took place in the beginning of the age. The seed, the personal Lord, was planted through the operation of the Holy Spirit, in the church, where it died. "Thou fool, that which thou sowest is not quickened except it die." The Holy Ghost died, precisely as wheat dies when planted to bring forth the blade, the ear, and the full corn in the ear. After the death of the Holy Spirit in the primitive church, the church declined into a paganistic system, departing from the communism of the early church; then proceeded the dark ages, during which time the seed sown is passing through the stages of regeneration (re-production), to mature at the end of the world (kosmos), which is the termination of the age or dispensation, in the firstfruits of the resurrection. The resurrection of the sons of God out of the grave of human darkness and chaos, will inaugurate The descending spirit of the Head of the new church. the Lord was planted to die, otherwise the Christ could not arise in the resurrection as the sons of God.

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for this crime of the ages will fall with equal weight upon both, when the cataclysm is urged to its culmination.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Receptivity to Higher Mental Vibrations.

BY LUCIE PAGE BORDEN.

IT IS often queried why the Koreshan System gains ground so slowly when it is the expression of absolute truth, exclusive of fallacy; when it is so grandly comprehensive as to include every department of knowledge, its establishment implying a revolution in every line of thought,-in sociology, in psychology, in theology, and in science, since it is the only system whose social order is predicated upon a radical change in the hearts of men through a divine baptism, to occur in the present age; whose psychology is grounded in a scientific exposition of the nature and location of the spiritual world and the character of the soul; whose theology reconciles religion and science, giving a logical interpretation of the Scriptures; and whose Cellular Cosmogony presents to all investigators, two distinct lines of proof, the one natural, the other spiritual, corresponding to the two opposite poles of being which are spirit and matter; the first method appeals to the senses, pointing to a demonstrated geometrical premise as the basis of argument; the second proof is the proof from analogy, and appeals to pure reason in the proposition: All life develops in an egg or cell; we cannot, therefore, reasonably suppose ourselves upon the outside of one. Why should not such a system, elaborated in all its parts, instead of gaining slow credence, rather burst upon the gaze of an astonished and delighted world, like the sun at midnight?

In this case, the appeal to history constitutes the best method of reply to such questionings. Nineteen hundred years ago, a man appeared whose advent changed the calendar of the world. Every time the date 1898 is written or printed, it bears witness to the force of his personality. Every church spire that points skyward mutely testifies to the new religious life infused by him. It is commonly agreed that he supplanted pagan beliefs by purer ideals and a nobler system of ethics. Those who reject the Divinity of Jesus, pay him a tribute of homage as the greatest teacher that the world has seen,—greater than Socrates or Buddha or Confucius. Why did not the benighted pagan world welcome with joyful acclamations the light of truth manifest in the philosophy of Christ?

There are certain vibrations of light and sound too fine and subtile to be appreciable to the ordinary organs of sense. By observation, mechanical experimentation, and deduction, scientists predicate the existence of such vibrations. Persons lacking the intellectuality requisite to scientific discovery, naturally deny the possibility of these finer currents and the truth of these deductions, unless they have reached a plane of mental comprehension that enables them to respect the researches of science and put faith in its con-

clusions. We are not here considering the fallacies of modern science, but simply using this particular point, in which it happens to be correct, as an illustration. The scientist, then, acts as a mediator between nature and the people. Just so far as his deductions are correct, he figures as nature's priest, the interpreter of her hidden mysteries.

Light and heat in the natural world correspond to intellect and love in the mental domain, and analogically, there are, in this realm, thought-vibrations too delicate and spiritual to meet the ordinary apprehension. Is it strange that the subtile energies of supreme, spiritual truth should require a pure crystalline lens or medium? Jesus was such a lens or mediator, and the rays of his divine philosophy—now lost by inversion -were imperceptible to minds accustomed to the gross darkness of paganism. There is a deep spiritual significance in the fact that the natural eye in passing from deep gloom to a brilliantly lighted apartment, requires time to refocalize. There were only twelve men in the world, with spiritual perceptions fine enough to enable them to recognize, in a slight degree—so slight that in the hour of trial they all forsook him-the transcendent superiority of the philosophy of Christ. Not until they were baptized by the impartation of fresh spiritual life, could they figure worthily as media for the transmission of his doctrines. Nor did these doctrines in their pristine purity and loveliness appeal to great numbers. It is rather as the church has declined that the world has accepted views but nominally Christian. A general and widely extended baptism is in order only at the end of great cycles, when a radical change may be expected, permeating and uplifting all classes of society.

History always repeats itself; this is a truism. Periodical recurrence is the order of the cosmos. Surely it requires no clairvoyant vision to discern the need of the world. Every system of astronomy has recognized a cycle of time defined by the precession of the equinoxes. Is it not reasonable to conclude the close of such a cycle will be marked by extraordinary events? Is it not just the epoch when an integral system would be likely to appear?

"I can understand Koreshan ideas so much better through a third person. I cannot follow Koresh," remarked an investigator recently, after expressing her appreciation of every department of the system, so far as explained to her in detail. This is a common experience with investigators who too often arrogantly conclude that there is nothing in Koreshanity. If, like the lady in question, they possessed sufficient patience and humility to submit their difficulties to minds nearer their own intellectual range, they might come to per-

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ceive the sequential logic of the Founder of Koreshanity, and understand that while he compliments his auditors by an assumption of their ability to bridge the gulf from one epigrammatic statement to another, minds focalized in error are rarely able at first, to respond to his stimulating method. It requires careful and persistent study of all the literature of Koresh, together with concentrative energy and logical continuity of thought, to arrive at any true conception of a system as complex as this infinite universe. Reference has already been made to the fact, whose application is obvious, that in passing suddenly from darkness to light, vision is blurred; no outlines are distinguishable. From the basis of this momentary experience, an impatient and bewildered subject might exclaim: "There is nothing in this place! I saw better outside"!

There are two requisites to the intellectual reception of higher truth, and their combination is rare. First, the child-like mental attitude, which, conscious of its

own limitations and the vanity of all human wisdom, still trusts a Guiding God willing and able at the appointed time, to gratify that hunger for truth, implanted as His own image and likeness within the soul of man. Second, keen logical ability to discriminate by the force of pure reason between genuine, scientific truth and the thousand and one vagaries emanating like the hallucinations of an opium smoker from a diseased imagination. Should our position as Koreshans be thought egotistical, in claiming the honor of perceiving higher thought-vibrations, we frankly quote as applicable to us the declaration that "God hath chosen the weak things of the world, and the things that are despised." There is no quality but is balanced by a certain defect. The twelve disciples were neither great, nor mighty, nor esteemed. There was strife among them who should be greatest; one of them denied the Lord with an oath; one of them was a devil; nevertheless they were chosen instruments in the divine economy, as all Christendom now acknowledges.

A Glimpse of the Cellular Cosmogony.

Explanation of the Sixteenth Page. Part IV.

BY PROF. U. G. MORROW. .

HEMISPHERED on the great circle extending through Chicago and Calcutta, India, and the Poles, known as the Solstitial Colure, we have the earth represented in the diagram showing the "Actual position of the universe and tilt of the Poles from Chicago." The cut shows the eastern hemisphere, with the heavens as a sphere, not hemisphered, but complete for the purpose of illustrating the rotation of the star-strewn globe. The diagram, which is not a transparency like the last two explained, is a miniature of the larger right-hand cut at the top of the page, but in a different position.

Considered from the standpoint of the horizontal at any given point in the earth, that point in its relation to every other point on the surface of the cell would be the lowest point. Chicago, then, is at the bottom for any observer at that point, with the great arc of the concave sphere gradually sloping up on all sides. The diagram gives the actual position of the continents considered from the standpoint of their angular position from Chicago. To the south extends the continent of South America, away out on the great arc of the earth -away under the great sphere of the heavens. Facing the north, North America stretches almost to the pole, while beyond the pole are Siberia and China, and almost directly overhead, as it were, is the continent of Australia, instead of being almost directly beneath our feet, as in the old system. For any other latitude than Chicago, turn the cut so as to place the point at the bottom, and the actual position of the poles and continents, as well as the position of the heavens, will at once become apparent to the eye.

We may profitably entertain you with a paragraph

or two concerning the physical heavens, as shown in the diagram we are considering. The heavens are by no means solid, but on account of refraction, the large sphere is comparatively opaque. The sphere of the heavens is the outermost limit of spheres of energy in which the stars and planets are strewn; generally speaking, the sphere of the heavens is at the bottom of the sea of hydrogen, from 900 to 1,000 miles from the earth's concave surface. The heavens revolve once in 24 hours; the axis of revolution extends from pole to pole. Every eye in the northern latitudes has observed in the north, one star which is comparatively stationary, about which hundreds of stars seem to revolve; and in the general revolution, thousands of stars rise in the east and southeast, and set in the west and southwest, while others rise up in the south a few degrees, and soon disappear at the terminus of a short arc. There is the appearance of the great vault above us, strewn with brilliant gems twinkling in their glory. Directly above us is the zenith; there are 90° of arc from the zenith to the horizon all around. A great scope of 180° of the great sphere above us is exposed to view at any given time. Look at the diagram: the line, the "Limit of Sky from Chicago," shows the distance vision reaches, north and south, in the heavens from the latitude of Chicago. We see 42° beyond the North Star. and the South Pole is consequently 42° beyond the southern horizon. Perspective vanishes the space between the heavens and the earth, making the heavens appear to curve downwards. Now if you have a little mechanical ingenuity and vivid imagination you can understand the phenomenon of the circumpolar motion of the stars within 42° radius from the North Star,

night after night. An ingenious school-boy would make a model, and soon become able to explain it, and thereby become an amateur astronomer.

A number of our readers who have seen frequent references to the planetary or mecurial disci in the earth's shell, may not have been able to locate their paths; and for that reason we have endeavored to map out their courses in the diagram now remaining to be explained, showing the Zodiac and Orbits of the Planetary Disci in the Earth's Shell. The equator, it will be seen, lies midway betweeen the poles, while the ecliptic cuts the equator at an angle of 23½°. The line of the ecliptic extends farthest north and south on the solstitial colure; north of the equator its highest point is Calcutta, India, while at about 20° off the west coast of South America, 23% south of the equator, it extends farthest south. With reference to Chicago, the diagram shows the ecliptic in its proper and actual position.

The ecliptic is the middle line of a belt 16° wide, known as the Zodiac in the earth; there is a corresponding Zodiac in the constellations in the physical heavens. The earth's shell is thicker in this belt, forming a sort of ridge on the outside like a great vein. In this great belt between the plates, the mercurial disci are moving in their orbits or paths beneath us. The interstices between the plates are filled with mercury, and the contraction and expansion of the plates force the disci of mercury around in their channels. Notice in the diagram, there are seven larger disci, representing the seven planets; there are smaller disci representing the secondary planets or satellites, and tertiary disci or planetoids. Over 300 planetoids have been discovered in the physical heavens, but only a few of their basic disci are represented in the picture. A few of the planetoids are extra-zodiacal,-their orbits extending outside the zodiacal belt.

The path of every planet crosses the ecliptic; the crossing point is called the node. These disci are the real and material planets. The planets in the physical

heavens are reflections from these disci or mirrors, of specific energies generated in the plates between which a particular or given disc passes. The explanation, or rather the demonstration of the energies which move the planets in their orbits, is simple and rational, in the Koreshan System. The material planets or disci belong to the great system of the alimentary canal of the universe; the "bowels of the earth" perform functions exactly corresponding to the functions of the alimentary canal of the human system. track of the Zodiac beneath is the belt of the greatest activity of the great battery, and determines the limit of the solar gyrations north and south alternately, every six months. In the cut before you, the great shell alone is pictured; the circumference is presented to the eye as a transparency, and as viewed from the out-The paths of the planets in the physical heavens by means of this diagram of the orbit of the disci in the shell, can be traced.

The Koreshan System being the exact reverse of the popular system of astronomy, explains every phenomenon from the reverse standpoint. Students of the old system can arrive at Koreshan conclusions by applying the principle of inversion. This principle is applicable even down to the last analysis of any subject which has been darkened by the fallacies of modern times! With this Sixteenth Page and the facts of observation in the field of astronomy-in all the departments of astronomical, geologic, and geodetic research, the student can study Koreshan Cosmogony, explain all the usual astronomical phenomena, calculate eclipses, demonstrate circumnavigation, measure the distance to the sun, moon, planets, and stars, and solve a thousand other things. The world will soon awake to a recognition of the truth of Koreshan Universology, and will begin the study of nature in a natural and rational manner, from rational and demonstrated premises; and then once more the mind of the world will become enlightened, and the mental darkness of the nineteenth century will be no more!

Names and Vicissitudes of Deity in Personal Manifestations.

BY AMANDA T. POTTER.

THE CLOUD and the sea possess a recognized interdependence; the God and the man sustain an unrecognized analogous interdependence.

Divinity undergoes recurrent changes, occurring at recurrent epochs in conformity to and established by law; such mutations being correlatives of changing humanity: "God looked down from heaven upon the children of men. * * * Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one" (Ps. liii:2, 3). From a state of perfection, man is here shown to be changed as much as is God's manifestation as between his hiding and his visibility; as between his status as a dweller in the mor-

tal Saul, and his status as a dweller in the Lord Jesus, the Immortal.

God in his invisible and eternal throne is changeless. He is eternally pure Love and Wisdom; but since he is dependent upon human forms of varying degrees of perfection for his instruments of revelation, or his personality, when man reaches the lowest ebb in the retrogressive scale, God is unable to manifest, but in such persons he is in hiding: "Verily thou art a God that hidest thyself, O God of Israel, the Savior." Job, in chapter xiii: 8, proves himself conscious that during this hiding, man establishes within himself the belief that God is without person, so Job demands: "Will

you accept his person?" and in the tenth verse he warns that the person be not secretly accepted; that is, speak out; be not ashamed.

Psalms lxxviii: 65, announces that "the Lord God awaked as one out of sleep;" while Psalms lxviii: 4 bids to "extol Him that rideth upon the heavens by his name Jah." Exodus vi: 3 declares: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." This trio not only bespeaks vicissitude, but he who reads from knowledge, herein comprehends that the Supreme ever bears a name in consonance with the time and the principle of his manifestation. From the time of Adam, the "Son of God," God did not appear as Jehovah outwardly, until his revelation in the Lord Jesus.

Our Lord, in his unity with the Father, was the "true Vine," "the resurrection and the life." Where abides the life of the vegetable or of the beast? In the form of vegetable or of beast, or out of it? The life of man, "the true Vine," dwells in man. "And the Word [God, who is Spirit] was made flesh:" then God's personality was God-flesh, pure, undying (immortal). The Father was the "true Vine." "Believe that the Father is in me, and I in him." In the Lord Jesus the Vine was fully rooted from the spiritual down into the divine natural flesh. "I and my Father are one," is the terse definition of a perfect conjunctive unity. The degree of perfection of the human tabernacle decides the depth or shallowness of the rooting down of the Vine the quality of conjunction and the sequent quality of manifestation.

John the Baptist was a revelation of God the Lord before the Christ was the full revelation of the Lord God. The Christ is on record as teaching his disciples that Elias (Elijah—Eli, God; Jah, the Lord—God the Lord) had already come (Matt. xvii: 12): "Then the disciples understood that He spake unto them of John the Baptist," who had proclaimed that "He must increase, but I must decrease." When the Spirit (Elijah the prophet, God the Lord) passed from John to the Christ, John ceased to be Elijah or God the Lord.

Isaiah ix:6 says: "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." The angel said: "Thou shalt call his name Jesus," and this it was until there came upon him the name mentioned in Isaiah, which was accomplished at the baptism of John, when the Father passed into him and possessed every corpuscle of his flesh ("The Father that dwelleth in me, he doeth the works"). The personality—the tangible flesh, is God's name. The Lord Jesus became God's name when he became God's flesh.

In 1 Samuel xvi: 13, 14, David is anointed, and upon him "the Spirit of the Lord came;" "but the Spirit departed from Saul" when it went to David, and Saul ceased to be God's personality; and in 1 Samuel xx: 12, we find Jonathan addressing David as "Lord God of Israel."

"My flesh also shall rest in hope. * * * Thou wilt

not "Suffer thine Holy One to see corruption" (Ps xvi: 9, 10). David aspired to the flesh which is alone possessed by the perfect personality-incorruptible, immortal. His promotion from the sheep cote to even a mortal personality of God, was a mighty step, but David knew his advancement was not to cease until he reached the apex of progress, the throne of the Eternal, for in Psalms lxxxix: 27, God says: "I will make him [David] my first-born." Colossians i: 15 announces the promise redeemed in the words: "The image of the invisible God, the first-born"—the Lord Jesus Christ. The psalmist had become the "Holy One" whose flesh did not see corruption. Coupling Psalms xxii: 18 with Matthew xxvii: 35, discovers the prophecy and fulfilment of David's crucifixion on Calvary. "They part my garments among them, and cast lots upon my vesture." "They crucified him, and parted his garments, casting lots." And again: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." "They gave him vinegar to drink mingled with gall" (Ps. lxix: 21; Matt. xxvii: 34).

"How amiable are thy tabernacles, O Lord" (Ps. lxxxiv:1). "I have not dwelt in a house since the day that I brought up Israel [from Egypt] unto this day; but have gone from tent to tent, and from one tabernacle to another" (1 Chron. xvii:5). As relating to the humanity or personality of God, tents and tabernacles were men of the orders prophet and priest. Moses was the house of God at the time He rescued the children of Israel from Egyptian bondage. A house was a man who could be brought to such state of perfection as to admit of translation. Moses was translated. Exodus vi: 3, in its mention of Deific names, is introductory to the sixth verse of the same chapter, in which Moses is required to announce that the Lord has taken the name Moses: "Say unto the children of Israel, I [Moses] am the Lord.'

Anent of Moses as Biblical proof that God is man, reminds us of the ignorance and skepticism of a prominent student and teacher of Holy Writ. For sixteen years she had served as instructor in the classes of the evangelist Moody, and for many additional years her life's devotion has extended to a present and parallel line of Scriptural exposition (?). Our assertion that Moses had declared himself to be the Lord God, startled the lady-she is a lady, sweet and courteous-into an unmodified contradiction: "He never said it!" quoth she. We ventured to cite Deuteronomy xxix 2-6 as authority. To it she turned to read: "And Moses called unto all Israel, and said unto them, * * * Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I am the Lord your God." She closed the book and remarked in a the-subject is-concluded style: "That will do to think about."

We hope she is thinking about it, and that she will not be required to meet a repetition of the discipline required to bring the Jew to the consciousness that his God tabernacled in Moses. That the Jew became cognizant, is evidenced in Numbers xx:11, reinforced by Psalms lxxviii:19, 20: "And Moses lifted up

his hand and smote the rock twice; and the water came out abundantly." "Yea, they spoke against God; they said, can God furnish a table in the wilderness? Behold, he [Moses—God] smote the rock, that the waters gushed out."

"Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi:21). "Behold, I will send you Elijah [God the Lord] the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv:5). Elijah the prophet will manifest in and through a human form, in which will be involved all personalities, names, and vicissitudes that have gone before.

"Him that overcometh will I make a pillar. * * * I will write upon him my new name. To him that overcometh will I grant to sit with me in my throne, even as I also overcame [became able to keep the law] and am set down with my Father in his throne" (Rev.iii:12,21). He who overcomes shall be a unit with the One who was two, and all the names of Deity shall be his, and also a "New Name."

In the Editorial Perspective.

BY THE EDITOR.

NIVERSAL WAR will close the present dispensation. The old cycle is nearing its end, and the light of the morning of the New Era will break upon the world when the storms of revolution are over. The nations are restless for fear of what is coming upon them. International complications are increasing; the equipments of war have never been so formidable as at the present time. The war has already begun, and the guns of all nations are being charged and pointed at a dangerous angle. Every power under the sun is being organized for the greatest conflict known to man! It will not be confined merely to conflict of nations, but will involve the battle of the classes and the masses. Men of all trades and vocations are forming unions and alliances, arraying themselves against the money power. The great battle of Gog and Magog will engage all the forces of the nniverse in one stupendous work of destruction. The old order must be wiped out by the forces of its own disintegration; the old church and state must pass away and chaos prevail. Out of the chaos will arise the New Order, the great Theocratic Kingdom of the Golden Age. There can be no peaceful adjustment of the millions of inharmonious elements of the old cycle. The world must be reformed; reformation is re-formation, and the re-formation of the world is the recreation of all things. It is a fact susceptible of alchemical demonstration, that there can be no formation of a new substance or a new material without the complete destruction of the old elements which are desired to be united to form the new. This is in accordance with the declarations of Scripture: "Behold, I make all things new."

Mr. Edward Bellamy, the man who has been engaged in "Looking Backward" for the pastten or twelve years, has passed into the invisible. His book has perhaps had as large if not larger circulation than any other published in modern times. It has become popular in some circles, and thousands are familiar with his chimerical social scheme. Mr. Bellamy has done some good in awakening the public mind to the evils of the competitive system, but nothing to cure these same evils, for his theory, which was intended to bring happiness to the world, did not bring happiness to him. He was unable to apply the principles which he advocated, to himself, or to others; for some of them were absurd and unscientific. It is impossible to establish a system on the basis of "equality," for there is no equality in the universe. Hundreds of men in the so called field of reform are engaged in breaking up the old system, but they will contribute nothing to the construction of the new order; for the coming government will be a Theocratic Kingdom, the antithet of social democracy. The visible kingdom of the Almighty here in the world will not fit Utopian schemes which

ignore the very heart of all true social life, the religion of communism.

The church looks with horror upon the ancient doctrine (now patched up by some modern Buddhistic factions) of the transmigration of souls-the idea that the souls of evil men descend in the scale of being until they enter the animal kingdom. Well, some men do dislike to face the facts of their own destiny! It is a scientific fact that life ascends from kingdom to kingdom; mineral substances enter the vegetable; vegetable life ascends by appropriation, into the animal, and the animal is appropriated by man; and men are finally converted to Gods. The perpetuity of the universe depends upon the descent as well as the ascent of the energies of the life of the universe. In the order of existence, the wastes of one kingdom is appropriated by the next lower kingdom until the lowest is reached. The existence of the mineral and vegetable kingdoms is just as necessary to the perpetuity of humanity as the existence of the Almighty is. The church has forgotten the doctrines of Jesus the Christ. He not only taught transmigration of soul, but actually demonstrated it in the instance of the expulsion of evil mental entities, which were immediately attracted by a herd of two thousand swine.

It is no use to deny that the churches are inspired from above; we are not questioning that. Every church has a god of its own that keeps up the supply of just the qualities of mental force that is required to perpetuate the body; each sect receives its energies just in proportion to the devotion of its people to the cause to which they adhere. Each church has a source of enthusiasm, with which its members are inspired. Every church has a heaven of its own-an organization in the spiritual world for the purpose of taking care of the souls of those of its members who are granted leave of absence from the visible world. The nucleus of each religious body in the spiritual world is the source of its power; the central ego of that nucleus is the god of the denomination. There are as many of this kind of gods as there are churches. The spiritual world of a church is in the visible organization of the church itself. This is the scientific solution of the phenomena of church superstition. It is obvious that one god does not teach, guide, and answer the prayers of all the religious bodies under the sun.

It is the general impression the world over, that schools are the lighthouses of nations. So much has been said about western civilization and its institutions of learning, that it is believed by millions that a few hundred years ago the people were grossly ignorant, indolent, and barbarous. There is nothing in modern education except a mere semblance of progress. The methods are fallacious, and what is taught in the schools is a mess of useless and impracticable stuff to be memorized. Colleges starch the mind for society, as laundries starch shirt fronts for the drawing room! Modern universities are now being attacked by men of ability; practical men of the world are beginning to ask for the benefits of the academic stuffing. Who are the authors of today? Who are the artists? Who are the men who make their mark in the world, and manifest intellect in statesmanship, invention, and discovery? Are they men whose powers were developed in the schoolroom? Never!

It, requires but little thought to reach the conclusion that America has had such a rapid growth it must have a remarkable destiny. During the past four hundred years, the primitive population of North and South America has almost wholly disappeared, and the entire character of the western world has been changed by the westward march of civilization. The progress of America has been unparalleled; nothing like it can be found in the history of the world. In the territory of the United States alone, are people from every nation in the earth. Does this portend anything? The world itself has focalized in America; the pivot of progress is located here; and when the climax is reached America will return to the world, through the evolution of life, all that has been contributed to it, touched with the wisdom of the gods who are preparing America for the blessing of all nations.

The spirit of communism was manifested nineteen hundred years ago in the practice of its principles by the early church. Then communism was connected with the church, and remained a part of its economy until the church apostatized. The modern church repudiates that which was the natural result and expression of the spirit of Jesus the Christ; therefore, the church has not the spirit of the Christ. A church conducted upon competitive principles is no better and no worse than a so called system of communism promulgated independently of that which necessarily constituted the bond of unity nineteen hundred years ago—the true religion of communism.

The possibility of metempsychosis, the transmission of soul, is denied by the modern church, although there are a number of instances of it recorded in the Bible—practical demonstrations of the passing of the soul from body to body. Elijah, when he was transmuted in the chariot of fire, entered Elisha the prophet; Jesus, when he was transfigured in the presence of his disciples, manifested both Moses and Elijah, and finally Jesus "poured out his soul unto death"—he went into the mortal bodies of his disciples; he not only transmitted his soul, but all of the substances of himself, spirit, soul and body, which comprised what is called the Holy Spirit.

We not only denounce modern educational methods, but also that which is taught in the so called great institutions of the world. The virus of fallacy inoculates the blood of millions, and renders them incapable of progress. America is the land of schools; India is supposed to be a heathen nation, where missionaries are sent to teach morals. Of all the nations of the earth, the United States has the greatest number of criminals, and India the least!

With the Christians of America praying for the victory of the United States, and the Christians in Spain praying for the destruction of America, the Almighty must have a perplexing time of it—that is, if he owns the people of these belligerent nations as his children at all.

We think that the naval board of strategy has board (bored) the American people long enough with its blunders. Let the Admirals meet the emergencies; by the time they ask the Board and get returns, the opportunities are gone!

The present war, though sensational and exciting, and causing increased activity in many circles, is giving the people a rest—from harangues on the money question.

The Cubans will be free only during the period of time elapsing between the surrender of Spain and the bonding of the new Cuban government; it may be but a few days of freedom!

To save himself from obscurity during the war sensation, Bryan becomes captain of a Nebraska regiment in the Americo-Spanish war.

Query, Chat, and News Departments.

BY THE EDITOR.

The Astronomer's Reply.

Admits that he Cannot Explain the Difficulties Urged Against the Copernican System.

TO EDITOR OF THE FLAMING SWORD:-Thanking you for your courteous reply to my queries in your issue of May 6, I beg leave to discuss the matter a little further. (1) You confine your illustration to the sun. while my query included also the moon and the planets; but that is immaterial except so far as your explanation depended on the irradiation of bright objects causing them appear larger than they would if less bright. But the astronomer (globular) is never deceived by irradiation. My study of the sun has been through a telescope, with sun diagonal and shade glass, by means of which his brightness is reduced to less than that of the moon equally magnified, under which conditions (2) irradiation cuts no figure. It is a very familiar optical illusion susceptible of easy opti-

"The laws of perspective" apply just as

well and accurately to luminous as to nonluminous bodies, (3) provided that in the former case we use a shade glass to cut off the excess of light. (4) The filament of an incandescent light looks to be over one sixteenth of an inch in diameter to the naked eye, though not the same to all observers, for different eyes differ in sensitiveness; but interpose a shade glass of sufficient density to make it look feeble, and its hairlike dimensions are at once apparent. If you will get such a glass (a smoked glass will answer), and look through it down that "long avenue," at the lamps, you will find that they at once (5) assume their proper relative perspective dimensions. "Its all in the eye."

(6) You say: "Considering the subject from the standpoint of the old system, our astronomical friend assumes that the diameter of the sun should be less at setting than at noon." You have got it wrong end foremost. (7) Under your system such a phenomenon should and would appear. Under the Copernican system, sun, moon, and planets should all appear just as they

do, exactly the same size at all points in their passage. And this is no mere "assumption."

(8) As to the alleged magnifying effect of the greater amount of atmosphere through which the setting sun must be seen, that may be much more properly called an "assumption;" for no such effect can be detected experimentally. If it is sufficient to magnify a heavenly body just exactly enough, and no more, to counteract the diminishing effect of distance, some slight effect of it should be noticeable in case of objects whose size and distances are known; but so far, the law that the projected dimensions of objects are inversely as their distances or areas, inversely as the square of the distance, holds good exactly.

In respect to your counter questions, let me here plant myself squarely on what I consider correct ground in such cases. (9) My inability, or that of any one else, to answer any question places us under no obligation, moral or logical, to accept any one's else answer or explanation unless it answers and explains rationally and intel-

legibly, and to our satisfaction. There are hundreds of unanswerable questions presenting themselves to astronomers and other scientists, but that fact in no way or degree impairs their right to explain whatever they can, satisfactorily. The phenomena presented by comets, of bodies composed partly of matter attracted by the sun, and partly of matter repelled by it, yet both parts strongly attracted to each other, is a mystery to the ablest scientist, that may never be explained; but let them have an opportunity to make three different observations of its position, and they can tell whether its orbit is elliptical or parabolic, and map out its future path among the stars for weeks to come. by the way, (10) where in your little shell can you find room for the many comets that have appeared and disappeared in the centuries past, some of them proven to

return periodically?
But I must notice in passing, the assumption that I accept unqualifiedly the formula "that an object disappears at a distance from the eye (whose eye doesn't matter), equal to about 3,000 times its diameter." I never heard the proposition before, but I presume that a dark balloon projected on a bright sky might disappear to many observers approxi-mately, according to the rule. If I had not known it before, I would have learned from your article, that irradiation from the surrounding sky would close in onto it and obliterate it at a moderate distance, though a telescope would bring it into view again. (11) But let a bright or luminous object be projected on a dark sky, and then how far could it be seen? The answer to that depends in no degree on the diameter of the object, but on the amount of light emitted. A strong are light emanating from a point of scarcely any dimension, might be seen farther at night than a ten-foot balloon in the daytime.

- (12) In conclusion; if, as appears, the explanation sought hinges on the alleged but absolutely unproved theory of the exactly balancing atmospheric magnification, I am constrained to say with all due deference to your evident abilities, that my questions are still unanswered.—Prof. J. W. T., Salem, O.
- (1) The principles to which we referred in our previous article, are applicable to the moon and planets as well as to the sun; we took the sun for simple illustra-
- (2) In the case of the sun, we had no reference to the glare to the naked eye as being irradiation. The sun's disc measured by means of a very dark glass will appear to be of the same diameter as when viewed through one not so dark. The irradiation to which we referred and illustrated does make a difference, whether the dark glass is used or not. This may be clearly seen in the case of the moon when it is about 45° after new moon, moving to the eastward, when it presents a crescent, in contrast with the paler disc of the moon; the crescented segment appears larger than it would if it were a dark instead of a brilliant crescent. The difficulty in measuring the exact parallax of Venus at time of transit, is due to the fact that the dark body on the bright disc appears smaller

than the apparent size of Venus when it shines as the evening or morning star. This difficulty is appreciated by all astronomers; and the dark glass will *not* correct the optical illusion.

- (3) The dark glass will not reduce the apparent size it would appear to possess if the sun were a dark body; for cannot you see that through the dark glass the relation of the luminous disc to the dark sky would be exactly the same? Through the dark glass the sun would appear less bright, but the surrounding sky would also be made proportionably darker! There is all the difference in the world in cutting off the excess of light from the sun with a dark glass, and viewing a dark body at the same distance.
- (4) The phenomena of luminous objects in a medium to which our sense of vision is accustomed, cannot apply in the same way to luminous bodies in other media.
- (5) The apparent size of the gas-lights will not be reduced in the same ratio as the space or width of the street between the rows of lights; for the flame 2 inches in diameter is seen at the vanishing point of 50 feet of space.
- (6) We were correct in the statement referred to; Prof. T's conclusions concerning the phenomena of the sun in the Koreshan Cosmogony are reached from his standpoint, not ours.
- (7) We claim that the earth is a concave sphere, and that in the earth that actually exists, the sun does actually appear as it is, the same dimension all day long.
- (8) We mentioned the 5,000 miles of intervening atmosphere as merely one factor. Many factors conspire, and slight change in atmospheric conditions would not cause measurable difference. In this connection, we would call attention to the fact that the sun is not within the atmosphere of oxygen and nitrogen which we breathe, but in the atmosphere of the one element-nitrogen, about 1,000 miles from the earth's surface. An element of refraction obtains here, the character of which is different from refraction in the medium with which we are acquainted. Our statements can be proven experimentally; before closing, we will point out the pivot upon which our demonstrations depend.
- (9) You are right; one unsatisfactory hypothesis is no better than another. There are no rational conclusions from hypotheses, because the processes of ratiocination necessitate the application of logic to known premises. The reason the astronomers of the old school cannot satisfactorily explain the character of the universe, its energies, its origin, and perpe-

tuity, is because it is founded upon hypotheses. We thank you for the admission.

- (10) Comets move in spirals, and originate in the interior atmospheres. The track in which a comet is visible is only a segment of its last evolutory gyration, before plunging into the sun, to be destroyed: the resultant energies—the energies generated in the combustion-produce another, sometimes similar and sometimes very dissimilar to the comet destroyed. Every comet has a cycle of its own. There are no periodic comets; what appear to be such, are successive comets of the same order. The fact that leaves return on the tree is no proof that they are the same leaves that appeared the year before. Visible comets are lenticular reflections and refractions of solar energies. The real comet is a crystallic lens, or lens of crystallic energy moving in a spiral orbit about the central sun.
- (11) We made this point emphatic in our article of May 6, for associated with it is the phenomenon of irradiation. If the distance at which an object can be seen depends upon the amount of light emitted, and not upon its diameter, it follows that the sun's apparent diameter would remain the same regardless of distance.
- of May 6, as the summing up of our reply to Prof. T.'s first letter; he has mistaken our point, and magnified a minor factor. Our point made was this: "If perspective apparently diminishes the size of objects where there is no luminosity, it would follow that if there were no perspective, the size of the sun would appear to increase proportionably as the distance to the sun increased. The two factors of irradiation and perspective are operative at the same time in the case of observation of the sun, and irradiation very nearly compensates for the diminishing effect of perspective."

In the above paragraphs, we have taken up the points one by one and have briefly replied to the same. We would suggest that the conclusions of the Koreshan Astronomy can never be made satisfactory to any mind where its conclusions are considered from the standpoint that the earth is convex. Unless our premises are considered, an understanding of our conclusions can never be reached, even by an astronomer. Prof. T. knows very well what mental pictures he forms in his mind when he undertakes to consider the relations of the earth and the sun. The hypothesis of the system to which he holds, necessitates the mental picture of one standing on the outside of a sphere and looking out into space millions of miles, with orbits of the sun, moon, and stars surrounding the earth. There are long

lines of conclusions connected with the primary supposition that the earth is convex. None of them will fit the Koreshan System, and it is a waste of time to endeavor to make them do so.

When our friend considers the Koreshan Astronomy, he does so from the standpoint of many conclusions he already entertains, predicated upon premises which we deny. In order that Koreshan conclusions be made satisfactory, or even comprehended, a process of reason must be involved—logic must be applied to the facts of the premise; then and only then will the conclusions be understood to be correct and in harmony with the proven premise. There are no true conclusions that do not depend upon absolute facts.

The form of the earth can never be proven by considering objects in the physical heavens without reference to the earth itself. We might discuss with astronomers for years about the sun, exclusive of facts as to the character of the surface of the earth, with no definite or beneficial results. Conclusions concerning the character of the sun, its size, its distance, etc., must be referable to some tangible evidence. We are not in the heavens, and we cannot take an astronomer up into space to show him that what we have to say about the sun, moon, and stars is correct; but we can show him tangible facts right here upon the earth's surface! The Koreshan System pivots upon a single point, as the last, ultimate, and most external form of evidence. It is the fact that the earth's surface is concave. That surface is tangible and can be tested, as it has been tested in nearly a hundred specific experiments by our Scientific Staff during the past two years. The fact of the earth's concavity is the pivot of all the conclusions of the entire System, and if that pivot could be overthrown, the whole system would be demolished; on the other hand, acceptance of all the conclusions which depend upon that premise necessarily follows recognition of the truth of the premise itself. We have demonstrated our premise, and can demonstrate it again. The only way in which the Koreshan System can be made absolutely satisfactory to the astronomer, is to prove to him absolutely that the earth's surface curvates concavely at the ratio of about 8 inches to the mile. What does Prof. T. say to investigating, not merely the conclusions of Koreshan Astronomy, but the facts of its premise, which are written on the tangible surface?

We are always glad to answer questions for our friends, and have taken pleasure in discussing a few points with Prof. T., hoping that he may come again, with any scientific points he may wish to discuss or question.

* * * The \$1,000 Reward Claimed!

Providing Claimant Can Prove His Premise and Propagate Sunlight in Straight Lines.

EDITOR OF THE SWORD:—The \$1,000 reward is soon mine! It is well known (?) that light travels in straight lines. Upon this premise alone I am able to overthrow the entire Cellular Cosmogony. I have seen the sun shining against the ceiling of my house both morning and evening. Now I would like for any one to tell me how this can obtain on any but a convex surface, if the rays proceed from that luminary in straight lines.

But before I am ready to claim the \$1,000, there is just one little difficulty regarding my premise, which must be removed in order to make it clear to your mind. Here at 40° north latitude the sun is now shining in my north windows in the evening; it does the same in the morning this time of year, when really old Sol is away down in the tropics. Now, I am afraid you will say that if it is able to shine in the north windows when the sun is so far to the south of the house, it might just as easily contrive to reach the ceiling when it is high above the roof. As soon as I can get this light question straightened out I shall claim the reward. Yours truly.—M. G. W., Terre Hill, Pa.

P. S.—You can send one half of the \$1,000 to Mr. Blodgett; I think he has really done as much toward this refutation as I have.

The above points are well taken, because we know the purpose of them! Before we go any further, we will say at once that if light were propagated from the sun in absolutely straight lines, so far as phenomena now observed are concerned, there would be an end of the Koreshan System; but as it is, from the standpoint of demonstration, this is only the beginning of it! The premise referred to above is a fair sample of the very best that any one can do toward refuting the Koreshan System: it involves assumption just the same as the foundation of the old system, and illustrates how absurd it is to undertake to combat the Koreshan premise with conclusions reached from hypotheses. The above premise is a conclusion from a false premise, and is therefore a false premise offered in refutation of our System.

If the writer of the above claim gets rays of sunlight straightened out from orb to earth, we will turn over the \$1,000-\$500 to him, and \$500 to Mr. Blodgett. To demonstrate that rays of light are straight for 1,000, 6,000 or 92,000,000 miles, an air-line would have to be extended to the sun. This would be a little difficult to do; if any one has such a line in view, we would invite the prospective demonstrator of photorectilineation to begin a little practice here in the earth, in the survey of a chord of arc upon the earth's concave surface, to settle the question of the direction and rapidity of light propagation. It would be a repetition of what we have already accomplished in demonstration of the Cellular Cosmogony. Next!

Too Dazzling for Weak Eyes.

Please do not send your paper to my address again. I have received three or four copies of it, and I don't ever want to see it again.—Wm. M. B., Natick, Mass.

A strong light will invariably hurt weak eyes. Truth angers where it convinces but does not convert; it involves more principles than some can apply, and more evidences of its truth than can be overthrown. It is a good thing for those who do not want the truth to refuse to receive THE FLAMING SWORD. THE SWORD is published because the people need it more than it needs them!

The Flaming Sword Warmly Welcomed.

Please send me one copy of the New Geodesy, as advertised in The Flaming Sword; enclose 25 cents. Send it as soon as possible, as I wish to use it in a debate, and as I know nothing of its principles as yet, or very little, I desire to get posted as much as possible.—Rev. W. A. B., Forest River, N. Dak.

The Society has received from you the following gift to its library: THE FLAMING SWORD, vols 5, 6, 7, 8 and 9, for which it tenders its sincere thanks. Acknowledgment will also be made in the next Annual Report.—I. S. Bradley, Librarian Historical Society, Madison, Wis.

I am so thankful to get even one to investigate this most glorious truth; I am so pleased to do a little to help in the great cause. I wish I might send you a dozen names instead of one. I am hoping for more next time.—Mrs. O. A. L., Atlantic City, N. J.

*** Chat With Readers.

You will now desire to obtain a few glimpses of the New Geodesy; you will soon see the work itself. We are pushing the work right out. The entire work is now in the hands of the printers; the cuts are completed, and the paper in our establishment, and now nothing hinders its rapid progress toward mailing day. When the work comes to you it will have a new name, as per advertisement in this issue. The first part, by Koresh, is alone worth a thousand times the price of the work, because it presents so clearly that for which the world has searched for thousands of years—the key to the relation that exists between man and the physical kosmos. It reveals just how man, the Man, is the creator of the world. Have you not wondered at it? The world is a cell, and man lives on the inside; there is a relation between the kingdoms of the world and the physical kosmos. Just what that relation is, many of you will be glad to know. If thought is the progenitor of all things, how do the energies

reach the orbs above us and move them in their cycles? The new work, the Cellu-LAR COSMOGONY, or the EARTH A CONCAVE SPHERE, answers the question explicitly.

This week finishes the series of Glimpses of the Koreshan Cosmogony, the explanations of the sixteenth page of THE FLAMING SWORD. We trust that you have been profitably entertained by our pointing out to you the meaning of some of the intricacies which the page involves. There are hundreds of things in it yet which we will leave for your study, as your opportunities and experience may from time to time bring to your notice. You should no more expect to grasp the entire Koreshan System of Astronomy through a few illustrations, though they involve much, than one could expect to understand the old school astronomy from reading a single text-book. In this week's issue we suggest a method of study on points not yet touched upon in our literature-that of taking the conclusions of the old system, and arriving at the Koreshan conclusions by application of the principles of inversion. If you would understand the Koreshan System you must study-we cannot do that for you; we do our part when we publish its principles, and from time to time illustrate and explain its various features.

We are pleased to announce that we have received the first article of Mr. Blodgett, attempting to show that the Koreshan Geodetic Survey on the Florida west coast does not prove that the earth is concave. This article will appear next week with our reply. Of course you will be interested to know what his points of attack are, and how far he succeeds in failing! He has begun the battle, and cannot well back out. We trust the controversy will interest you, and prove to be of profit to Mr. Blodgett. This controversy is the shadow of the New Geodesy; the shadow comes first, and then the book! We desire all of you to study his article carefully in contrast with the general character, tone, and force of the long line of arguments and proofs that have appeared in THE FLAM-ING SWORD in the past.

Do you wonder why, if the Koreshan System be true, it does not carry the world by storm, as it were? It appears to some that everyone should be ready to accept the truth when it is proclaimed, and this sometimes leads to great disappointment for those who possess more zeal and impatience than knowledge. Study Lucie Page Borden's article in this issue, and contemplate the world's faculty of "Receptivity to Higher Mental Vibrations." History repeats itself. The name of Jesus, on the lips of millions today, was despised at the time he personally announced his truth.

We have on file the names of all those who have written to us regarding agency for the new Astronomical and Geodetic work, THE CELLULAR COSMOGONY, OR THE

EARTH A CONCAVE SPHERE; and as soon as the work is ready for mailing we will send you an abundance of circulars and other matter to fit you out for work. You can canvass with your own copy, and take orders payable on delivery of the book, or you can sell them outright if you stock up. Get ready for a little extra work; the book is coming!

The new work, THE CELLULAR COSMOG-ONY, is the greatest and most remarkable scientific work ever issued. If your order is not in, send it at once. How many copies can you use?

The World's News.

Wednesday, May 18.—Admiral Sampson's fleet still in search of Spanish Armada; now off coast of Jamaica .- Schley's flying squadron en route to Havana: naval authorities expecting reports of great battle soon.-Revenue Cutter Gresham, on the way to join Sampson, sunk in St. Lawrence -Dewey reports inharmony in ranks of Philippine insurgents.-Gen. Merritt criticised for talking too freely to reporters. -W. J. Bryan will organize a Nebraska regiment and take charge of it as captain. Attleboro, Mass., burning; entire city in danger .- Gladstone very low .- Row at the Methodist conference in Baltimore.-Wheat going down.

Thursday.—Board of Strategy changes naval plans again; new flying squadron forming.—Spain preparing to send 11,000 troops from Cadiz to the Philippines.—Oregon safe; may join Sampson's fleet.—Illinois volunteers moving south and west.—Charleston starts with aid for Dewey.—Gladstone dies at Hawarden Castle at 5 a.m.—Cyclone passes through Iowa, Kansas, Illinois, and Wisconsin; great destruction of life and property.

Friday.—Spanish squadron arrives at Santiago de Cuba; causes great enthusiasm in Spain; Queen Regent cables congratulations to Cervera.—Schley and Sampson may be nearing Spanish fleet.—More warships preparing to leave Cadiz.—American navy may be reorganized, with swiftest ships in pursuit of the enemy.—The Montgomery chased two gunboats near Neuvitas, on her way from Porto Rico.—Cruiser Charleston, with troops for Dewey, returns to Mare's island, California, for slight repairs.—Insurgents preparing to besiege Santiago de Cuba.—Prince Albert of Belgium visits America.—Shameful treatment of an insane soldier at Camp Mobile.

Saturday.—News of great naval battle hourly expected; Cervera's fleet leaves Santiago de Cuba; it is expected that he encounters Sampson.—New Spanish Cabinet favors vigorous war.—Sagasta may be negotiating with the powers for help.—Polo ordered out of Canada.—Explosion in dynamite works at Carthagena, Spain, kills a number of Spaniards.—Austria finally declares neutrality.

Sunday.—Spanish fleet reported destroyed by Sampson in Windward passage, off coast of Hayti: 12 vessels sunk; no damage to American fleet; great excitement all over the country.—Terrific cannonading heard since Thursday.—No news given out

by officials at Washington.—More bread riots in Italy.—Anglo-French trouble regarding Hinterland, settled.—Blanco sends false report to Spain that some American vessels enter Cuban waters under Spanish colors.—France friendly to America.

Monday.—Further reports concerning Sampson's battle; officials in Washington confident that Sampson has destroyed the enemy's fleet.—Bombardment of Havana expected soon.—Spanish reserve fleet preparing to reinforce armada in the West Indies.—Vessels sail at last for Dewey's aid.—Spanish strategy may order enemy's guns to bombard U. S. coast cities.—Nineteen vessels at Tampa to carry troops to Cuba.

Tuesday.—Continued persistent reports that enemy's squadron is destroyed; met by Sampson in Windward passage; Cervera in a trap and unable to escape, and met his doom.—Spain now threatens to begin privateering at once.— McKinley decides to call for more volunteers; war growing to enormous proportions far in excess of expectations; orders 20,000 troops to Cuba this week.—News received at London that Sampson wiped out the armada.—All cables now cut at Santiago de Cuba. M angrove reported captured by the Spaniards.

In Reform Journals.

The People's Mock Battlefield.

Every city bristles like a porcupine with church spires, yet in the shadow of those spires men struggle and scheme and strive to capture money from their fellow-Christians. Our cities are not built to live in, but to fight in. Every street is a battlefield; every office and store is a fort; every newspaper is a war bulletin. Every storekeeper sets his trap in his window and baits it with cheap and flashy goods; every banker lies in ambush behind his wire screen and pulls the trigger of a mortgage. The people on our streets hurry and scramble along as if they were a defeated army, fleeing in terror from a pursuing And yet there is not now, and never has been, any need to rush, or worry, or snatch, in this fertile country. There has been no famine, no war, no earthquake, no plague, no drouth—nothing but stupidity and cowardice.—H. N. Casson.

The Millionaire's Prayer.

My Father who art in heaven, hallowed be thy name; my kingdom has come on earth; thy will be done—in heaven; my will be done here. Give me this day all the income I want. Give me my debts in violence against humanity, in foreclosures against my debtors. Deliver us this day from all the isms that destroy our power to enslave humanity. Mine is the kingdom and the power, and thine be the glory forever. Amen.—Ex.

Some men are too small and mean to let the world progress unless they alone can reap the benefit. These are the men who want large pay for what they do and great profit for themselves; they are the same men who are unwilling to pay others any profit whatever, and want those who work for them to do so at starvation rates. If every man were considerate enough to treat his fellow men fairly, the world would make greater progress. Selfishness is the great retarding brake.—The Socialist.

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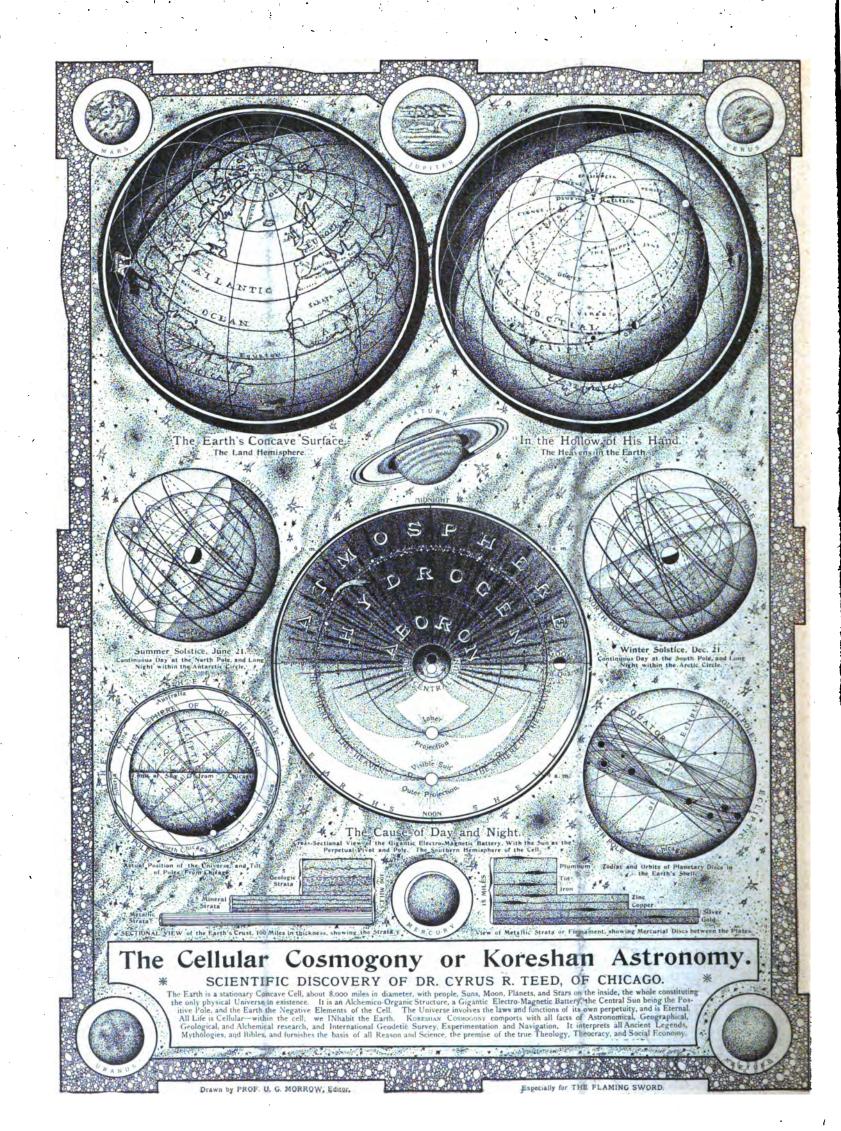
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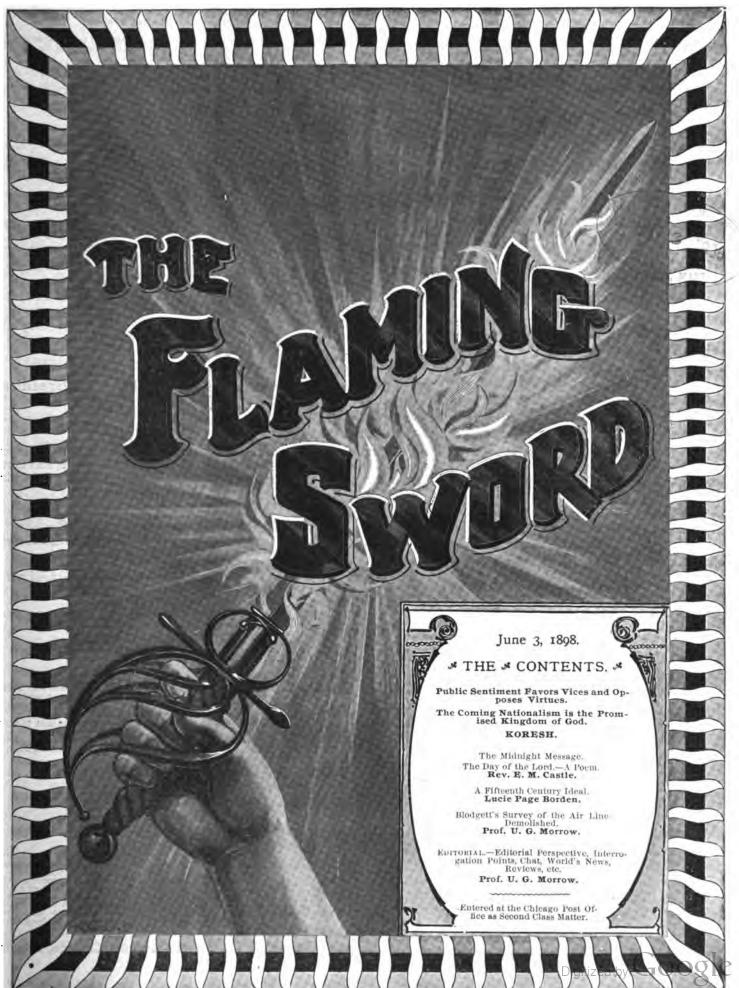
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 29.

CHICAGO, ILL., JUNE 3, 1898. A. K. 59.

Whole No. 288

Public Sentiment Favors Vices and Opposes Virtues.

HERE ARE some pronounced and flagrantly criminal pursuits on the lines of commerce, resting securely fortified under the eye of the Chicago Christian populace. Among these public enterprises public because they are a source of revenue to the public treasuries, and encouraged as such, by the right honorable Christian community whose votes foster them-we will name the rum traffic, the prostitution traffic, and the tobacco traffic. The dens of corruption on every street corner in many parts of the great city of Chicago, -where the liquor is sold upon which is placed the revenue that constitutes a principal resource of the public treasury,—are carelessly passed by or wholly ignored by the very righteous citizens of this exquisitely righteous community. Nothing can be more infernal than this terrible calamity to the world, yet it is winked at by the Chicago saints. The saints of Chicago are no exception to the sanctimonious of other great and lesser cities. We mention Chicago, because of our particular experiences with these Chicago angels, many of whom are at the head of the daily press of this same great city.

The prostitution traffic is not confined to the so called houses of ill-fame; but we refer to this especially, as a commercial activity under the enduring walls of a public obtuseness, the indifference of which is appalling. A more subtle evil, and possibly more dangerous than either, is the tobacco habit, the pernicious influence of which is reaching the matrices of gestation, the inoculation of the hellish and abominable nicotine entering the very primary cellule of infantile life. The nations are being saturated with the narcotism of this hell-born traffic and practice. Do we ever hear a warning voice from the public press or from the pulpit concerning this abomination of desolation? These are crying evils among the many we could enumerate, fostered by public sentiment or public indifference; but they are sufficient for the contrast we would institute, in our esti-

mate of the analysis of the honesty of those who assume the sponsorship of public morals.

We have enunciated the doctrines of purity essential to the higher mental, moral, and social attainment. We have attempted in plain language, to show the primary causes of premature decay and the universal degeneracy of the race. These causes we have shown to reside in the functions of sex and their abuses, and with the forbearance of the reader we herewith reiterate some of the propositions regarded by the conservators of public morals as so radically objectionable as to place us under the ban of public sentiment, while the flagrant prostitutions of the principles of social order in the community are fostered and encouraged. There is a direct relationship between the voluntary wastes of the organism through sensual (sex) pleasure, and the brain cells where the force is necessarily generated, constituting the resource of expended potency. The sex function is for the special purpose of propagation as a primary use, and as a secondary purpose, mental appropriation. Wasted sex energy is a direct drain upon the brain cells, and results finally in collapse of cell and fibre. The unrestrained sex desire is one of the most disastrous encroachments upon the precincts of organic life, but to enunciate this truth is enough to bring down upon one's head the anathemas of a populace steeped in a pago-christian sensual corruption.

The sex function under the restraint and direction of a disciplined and exalted wisdom, holds within it the resource of immortal life; but allowed the unrestrained license of a prevalent social debauchery, it is the origin of death. Hence it is declared: "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." The arcanum of perfect health resides in an absolute knowledge of and power to control the sex functions; even the mystery of immortality and the resurrection from the present effete humanity, resides in

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the power to utilize, divinely, the potencies of the propagative energies. The doctrine of purification is too much for the present rotten Christianity to endure, even as it was too much for the Jewish church to tolerate in the time of the Lord Christ. Sensualism is more rampant now than then, and the prostitutions of the

uses of organic life are a thousand-fold accentuated. Society can gracefully endure and generously foster the corruptions of the age, but truth is an innovation it will not brook with impunity; hence, if we desire a social standing, we must avoid the public introduction of the principles of purity.

The Coming Nationalism is the Promised Kingdom of God.

WE FIND IT especially important to radically differentiate between our own System of United Life—which involves communism and co-operation, or, in a broad sense, the system of Nationalism to succeed the present forms of government under the competitive system—and that other and spurious nationalism of which Mr. Edward Bellamy was a representative.

Our readers will understand that there can be no organic unity in which the economization of industry, production, and distribution obtains, without a radical change in the character of human love. We agree with the advocates of the coming revolution, that the present system of competism is to be overthrown, and that united life with its equitable distribution, will be substituted. The government to come will so regulate the affairs of life, controlling the industrial system and equitable distribution, as to provide for every man, woman, and child within the province of the national dominion. Absolute and universal ownership will be indispensable to national integrity. This involves the most radical transformation in the construction of government.

National ownership and control of railroads, telegraphs, telephones, cliannels of commerce of every description, land, agricultural products, mines and mining enterprises, construction of every description and character, all these will be included in the coming organic establishment. In fact, the ripening Nationalism will constitute a corporation in which the monopoly will be absolute and all-pervading, all mankind

* *

Communism cannot be maintained as an orderly consummation of the divine purpose, only as the animal propensities in their degraded manifestations, are expunged from the catalogue of human practice. The question is asked, "Would not the race run out, were your doctrines to find general belief and application?" Our reply is: If the principle of celibacy were not instituted and maintained as a counterbalancing principle to the gross sensualism into which the world and church have degenerated, no flesh could be saved. The principle of virginal purity brought forth the immaculate Son of God, and his power to overcome the lusts of the flesh made it possible for him, through the Holy Spirit which he generated from limself, to impregnate the humanity capable of receiving him, with his own

being included in the monopoly, every individual being an equitable share-holder in the United Order. These results cannot obtain with the present form of government. The revolution will be radical, thorough, and complete. There will not be left even a vestige of the former kingdoms and republics of the world. As in the destruction of Jerusalem there was not left one stone upon another, so in the preparation for the coming universal Empire there will not remain a fragment of imperial or republican greatness as a mausoleum, to mark the character of the crumbled ruins of governmental prostitution. The besom of destruction will sweep the nations from the earth. The old church and the old state will disappear, and upon their ruins will spring forth the glorious kingdom of righteousness, under the baptism of fire about to conflagrate the race.

The so called nationalism of an anti-christian, futile effort, is but the spurious antithetical offshoot of the divine kingdom proceeding as the fruitage of that communism planted by the Lord Christ 1900 years ago. The Lord Jesus was the promised Seed. He was the archetypical germ planted in the race. From that embodiment will spring the coming Empire. The Lord was the fulness of the Godhead bodily, in the least form of the kingdom,—its germinal form;—the kingdom to come will be the fulness of the Godhead bodily in its greatest form, namely, in the form and function of the Grand Man, not of the grand old man, but the Grand New Man—the kingdom in which God himself shall dwell and reign.

* *

pure flesh and blood, through which the children of the resurrection are brought to life.

Humanity would degenerate, through the common tendency of sensualism, into the lowest kind of degradation did there not appear, in given periods of the world's history and march of human events, the counterbalancing principle of life. It was said of old: "Except those days should be shortened, there should no flesh be saved."

The whole mass of modern Christianity today is in the state of vitiation as pronounced in the parable by the Lord.

With the destruction of the money power will come the destruction of the wage system.

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The Midnight Message.

BY REV. E. M. CASTLE.

WHO does not know the story of Paul Revere's ride on the eve of Lexington? Who could read without a responsive thrill, Longfellow's stirring poem, "The fate of a nation was riding that night"?

Whoever has sufficiently escaped the carking, withering blight of the present's selfish, purblind materialism, to sense the rhythmic pulse of events, already begins to perceive, albeit dimly perhaps, the transcendent glory of history's repetition, in the relation of type to antitype. The forces that gather about the cradle of a nation are the same forces that, developed, rule in the supreme hour of that nation's career. When the grand count of the ages is made and the final balance cast, man will review the history of man and at last realize that there are no accidents,—that a law beyond man's control has operated, to the frustration often, of his imperfect plans—because they were imperfect; that man has been the thrall of destiny because thus and thus only could be learn control; that the purposes of God are certain, and that the forces which have baffled man's puny efforts have so operated for his enlightenment, and urged to broader, grander effort. When man's enterprise dares the supreme accomplishment, all the powers of the universe will contribute to its success. Again and again forces gather and break, gather and break, until the final combination is effected-when lo! from the crucible the pure gold!

The past is a guide for the present. Today is big with the events of tomorrow. And whoever with clear vision studies the page of History, in the type can read the antitype. It was *Paul Revere*—nor was he thus named by mere *accident*—who rode with the midnight message. Till dawn did he ride with his warning. In the morning, at Concord,

"the embattled farmers stood and fired the shot heard round the world."

But the liberty of which that shot seemed the signal, has not been realized. And now again the Messenger rides, in the dark hour before the dawn, warning the nation and the world, of the purposes of the great adversary to steal a march on mankind, and rivet the chains of old despotism on the limbs that are ready for freedom, while with weapons as destructive as the ingenuity of man can construct, the old order is making final preparation for the death-struggle.

"We see dimly in the present what is small and what is great; Slow of faith how weak an arm may turn the iron helm of fate."

When, after a hundred years of war, the Roman Republic went out at the battle of Actium, and he after whom the month August is named centered in himself all the Roman offices of trust, becoming at once imper-

ator, consul, censor, tribune, and high priest, what was the supremely significant fact for the world? That Rome turned her thoughts to literature and the arts?that a city of brick was transformed into one of marble?—that the eagles of Rome were flying in undisturbed triumph from the Danube and the Rhine to the deserts of Africa and from the Euphrates to the Atlantic? Rather was it that in an obscure city of a despised province of that great empire, was born a man who could change the time-reckoning of the world, whose birth was the birth of an era, whose influence was to extend to the present, a man whose power-even by those who would deny it—is unconsciously confessed every time the number of the current year of our Lord is written! And today what is the fact of supreme significance? Is it that the end of Spanish power—once glorious with the cruel vainglory of man-has come? Is it that the terrible Muscovite, who lay so long dormant in his northern snows to wake at Pultowa, seems about to tremendously exert the strength he has been gathering for the last two centuries? Is it that Germany has an Emperor endowed with the restlessness of genius and therefore a menace? Is it that the spirit of French democracy that woke to self-confidence at Valmy when the rabble of France repulsed the veteran columns of Brunswick, and has since been a perpetual disturbance to the world with its successive convulsions, seems ready to perpetrate its final madness? Is it that America is moving in her young strength to battle for humanity? Is it that the great English empire, the wonder and the admiration and the shame of all History, is apparently ready to crave the aid of her young kinswoman in the bitter struggle she sees before her? All these things are significant, but the crowning fact is that the long-promised Sign of the great and dreadful day of the Lord is here—the testimony of Jesus, the Spirit of Prophecy! He is the Rider on the Horse whom John saw! the Messenger whom Malachi declared! His is the voice in the darkness telling that the morning cometh-and concord! In the type read the antitype. Well did Longfellow write, with the prescience of the true poet:

> A voice in the darkness, a kncck at the door. And a word that shall echo forevermore! For, borne on the night-wind of the past, Through all our history, to the last, In the hour of darkness, and peril, and need, The people will waken and listen to hear The hurrying hoof-beats of that steed, And the midnight-message of Paul Revereed by

A Fifteenth Century Ideal.

BY LUCIE PAGE BORDEN.

In THE fifteenth century, the English language was enriched by a new adjective, and ever since the publication of Sir Thomas More's remarkable little treatise, any ideal scheme for the conduct of life, necessarily impracticable hitherto, because incompatible with the world's status of social progress, has been termed "Utopian."

Thomas More was the son of a Baronet, but according to the custom of those days, acted as servitor in the household of the Lord Chancellor, Archbishop of Canterbury. The boy's ready wit delighted his patron who predicted, "Whoever shall live to try it, shall see this child here waiting at table, prove a notable and rare man."

In those days, the influence of Italy was predominant over English letters, and in Italy originated the movement known as the Classic Renaissance, by virtue of which Greek studies were transplanted from the Italian universities to be incorporated into the curriculum of Cambridge and Oxford. Among the first to show an appreciation of Greek philosophy was this noble youth, who, on quitting Oxford, applied himself to the study of law. Possessed of the ascetic temperament, the young student supplemented the severity of legal pursuits by various methods of self-discipline, such as wearing a hair shirt, sleeping with a log for a pillow, fastings and castigations. Notwithstanding its tendency to excessive rigor, the ascetic is, after all, the ascending or aspiring temperament, demonstrating the superiority of mind over matter as opposed to the laxity of self-indulgence.

In his profession, Thomas More rose to great eminence and made an honorable record by refusing to plead unjust causes or to accept fees from widows, orphans, or the poor. His *Utopia* (ωίτοπος—or *Nusquama*, as he called it sometimes—"Nowhere") was first published in Flanders in 1516, under the editorship of the learned Erasmus, but did not appear in England during the author's lifetime. A few extracts will show the character of the work and demonstrate how far it anticipates the later ideas of Bellamy and Howells, as developed in "Looking Backward" and "Altruria."

The government of Utopia is an ideal communism where money as the standard of value is unknown.

Every city is divided into four equal parts, and in the mid-What is brought thither dle of each there is a market place. and manufactured by the several families, is carried thence to houses appointed for that purpose, in which all things of a sort are laid by themselves; and thither every father goes and takes whatsoever he or his family stand in need of, without either paying for it or leaving anything in exchange. There is no reason for giving a denial to any person, since there is such plenty of everything among them; and there is no danger of a man's asking for more than he needs; they have no inducements to do this, since they are sure they shall always be supplied: it is the fear of want that makes any of the whole race of animals either greedy or ravenous; but, besides fear, there is in man a pride that makes him fancy it a particular glory to excel others in pomp and excess; but by the laws of the Utopians, there is no

Among the Utopians, iron is preferred to gold and

silver, which are devoted to base uses, being especially employed about the persons of slaves who, as a badge of infamy, wear chains, coronets, or earrings of these metals. Diamonds and precious stones are esteemed only as baubles for children, who on reaching years of discretion, despise these playthings. It is related that upon the entry of a foreign ambassador splendidly decked out in gold and jewels, the children would cry in contempt: "See that great fool that wears pearls and gems as if he were yet a child!" Rich habits are equally despised, and only the plainest clothing desired. Pleasures are noble and elevating, the improvement of the mind and the attainment of knowledge ranking first. Hunting with hounds, the favorite English pastime, the Utopians look upon as one of the basest parts of a butcher's work, as they esteem the desire of bloodshed, even of beasts, as a mark of a mind already corrupted with cruelty.

Perhaps, the most remarkable example of the author's perspicacity, is shown in his appreciation of the fact that by an equitable distribution of the products of industry, the hours of labor might be reduced to six. He says:

If all those who labor about useless things were set to more profitable employments, and if all they that languish out their lives in sloth and idleness (every one of whom consumes as much as any two of the men that are at work) were forced to labor, you may easily imagine that a small proportion of the time would serve for doing all that is either necessary, profitable, or pleasant to mankind, especially when pleasure is kept within its due bounds.

The statement that all existing governments are a conspiracy of the rich who on pretense of managing the public, only pursue their private ends and engage the poor to toil and labor for them at as low rates as possible, together with the following passage, seem too pertinent to the present situation, to be three hundred years old. It is not surprising that, like most men who see so far beyond their times, Sir Thomas More forfeited his life for nonconformity to the behests of a tyrannical sovereign.

Consider any year that has been so unfruitful that many thousands have died of hunger; and yet, if, at the end of that year, a survey was made of the granaries of all the rich men that have hoarded up the corn, it would be found that there was enough among them to have prevented all that consumption of men that perished in misery; so easy a thing would it be to supply all the necessities of life, if that blessed thing called money, which is pretended to be invented for procuring them, was not really the only thing that obstructed their being procured.

Those who label the Koreshan Communistic scheme, wild, visionary, and impracticable, may be surprised to find many of its provisions, especially the abolition of money, already advanced at so remote a period. It argues favorably for our System that the superiority of many fundamental points which it advocates, was perceived by one of the most brilliant and enlightened intellects of England, a man of solid learning and unquestioned integrity.

The fact that for three hundred years, no percep-

tible advance has been made toward the establishment of such an ideal commonwealth, proves, also, that Koreshanity is right in maintaining that there has been a general declension of thought during that period, instead of the constant and steady intellectual and social progress claimed by evolutionists. While it is a fact that man's highest conception of ideal conditions is capable of realization in the fulness of time, it is equally true that human nature can never attain to social perfection by natural means. On this point, the learned author of "Utopia" shares in the universal ignorance. In one of the passages above quoted, the writer says: "But, besides fear, there is in man a pride that makes him fancy it a particular glory to excel others in pomp and excess; but by the laws of the Utopians, there is no room for this." Although discerning enough to recognize in the inherent weakness of human nature, the great obstacle to an amelioration of social conditions, Sir Thomas More did not and could not see the utter futility of hoping to reform it by external means such as legal statutes. Neither laws, preaching, nor philosophy can cope with the lower nature of man,—that pride which thinks its own happiness shines brighter by comparing it with the misfortunes of others. "This is that infernal serpent that creeps into the breasts of mortals and possesses them too much to be easily drawn out." Sir Thomas himself, notwithstanding his great qualities, was weak and inconsistent enough at one time, to take part in the persecution of heretics, although he strongly advocates religious tolerance in his writings.

Where every other reformatory system fails, Koreshanity comes to the rescue and not only pictures the ideal to be attained, but proclaims the manner of its attainment, specifically declaring that at stated intervals, man's nature is transformed by an influx of divine life through the office of a mediator who imparts and lives the truth. Before the competitive system can be destroyed, the hearts of men must be changed by a spiritual baptism emanating from the Messianic center of this age. Thus Koreshanity differentiates its communistic hopes from those of every similar project, past or present.

The Day of the Lord.

BY REV. E. M. CASTLE.

Hearts of men with fear are failing-

Adonai! Adonai!

In this day of terror quailing -

Adonai! Adonai!

'Tis the day so long foretold:

Day of Doom to all that's old,

Just before the Age of Gold!

Adonai! Adonai!

Just before the Age of Gold!

Adonai!

In this day of fierce temptations,

Adonai! Adonai!

There is trembling in the nations;

Adonai! Adonai!

And the fearful world divines

That a mighty purpose shines

Thro' the wonders and the signs!

Adonai! Adonai!

Thro' the wonders and the signs!

Adonai!

Bitter, bitter is our wailing;

Adonai! Adonai!

Fear and grief our faces paling;

Adonai! Adonai!

Grieving sore beneath the sun

For the race that we have run,

And the deeds that we have done!

Adonai! Adonai!

And the deeds that we have done!

Adonai!

As night's shadow melts to morning,

Adonai! Adonai!

So our hearts to God are turning;

Adonai! Adonai!

For His Sign to us appears—

Come to drive away our fears,

And to wipe away our tears!

Adonai! Adonai!

And to wipe away our tears!

Adonai

* * * *

Immortality cannot be insured except through equilibration of the desire and the conviction. The desire must be in accord with facts as inhering in inexorable law. This is obvious from the fact that the laws of being are not the arbitrary creations or productions of a voluntary energy, but obtain as inherent properties of life itself. Laws exist because of being itself. God himself could not, either by voluntary or involuntary act, annul or violate them.

We enter energetically upon the active processes o enforcing the conflagration which shall baptize, with the fires of dissolution and recreative potency, those who dare merge into the crucible of transformation.

Koreshanity has come to shorten the days, put an end to sensualism, and gather from the *debris* of crumbling Christianity, the material for the resurrection of the dead.

The curse of our modern state is, that there is no bond of obligation between morals and business.

Commerce is piratical when deviating from its only legitimate use—equitable exchange of the control of the cont

Blodgett's Survey of the Air Line Demolished.

BY PROF. U. G. MORROW.

THE FLORIDA GEODETIC SURVEY.

Should the World Consider It a Conclusive Test that We are Living on a Concave Surface?

I am pleased that the editor of The Flaming Sword has consented to open the columns of that paper and agreed to publish my criticism of that survey. I shall be better pleased when I get through, if I find that he actually does it without abbreviation or mutilation. I wish to do the subject reasonable justice, but I will try and not be very prolix. Please remember that in this writing I am not trying to show what the contour of the earth is; I am simply trying to show that the Koreshan Unity has not given evidence to the world on this subject that should be regarded as conclusive. I intend to show that that pretended demonstration is no demonstration at all, and that they have presented no evidence from any other source that does not leave plenty of room for honest doubt.

I am willing to concede their paper indicates decided ability; it possesses a large store of mental acumen and magnetic power; but no man has ever lived free from errors, and no person is great enough so his wrong thinking and wrong teaching should be respected by common people. And when one becomes selfconceited and arrogant enough to claim to know everything, there is a particular reason for scrutinizing his position. No better evidence can be adduced that he is deluded himself or is trying to deceive others. One wrote me a letter the other day, and wanted, in the goodness of his heart to teach me for nothing, and he appeared to really believe he had solved all mysteries. When I was living in Colo. I had the pleasure of talking with a man who was traveling around through the country, claiming to be Jesus Christ, but I did not notice anything about him worth worshipping, and I have come to the conclusion that it bodes no good to ordinary people to become inflated with such monstrosities.

The first question that confronts me is concerning the character of that pretended demonstration. What evidence have we that it was made in good faith as represented? On this point I confess I have grave doubts. Who composes this "surveying staff?" There is not another solitary name appears as having been associated with Prof. Morrow during that survey, from the beginning to the end, and who vouches for its fairness and accuracy. It would appear from the record that this "staff" consisted of Prof. Morrow, a walking stick, and a palmetto cabbage-head; Prof. Morrow being spokesman for the trio. Besides this, the shore of Lake Michigan affords just as good an opportunity for such a test as the shore of the Gulf of Mexico, and why should he take himself away from scientific scrutiny, and hide in the wilds of that far off region if he did not desire to make his test away from the eyes of intelligent critics? I have read in an old rusty book why "men love darkness rather than light."

Then again, this demonstration that they have claimed would be apparent to every one who would make the experiment, they finally concluded would not be tangible to a disinterested party when I offered to meet them on that plan. It was decided it would not go except with the right man after they had taught him how to run a straight line. I say, away with demonstrations that cannot be made to demonstrate to unprejudiced, disinterested parties. And this leads me to remark that the only evidence we have in the matter is not only interested, but very much interested to make out that the world is a shell, and we are living on the inside. The theory was adopted years before, and they say the experiment was not instituted as an investigation for themselves, but to prove to the world what they already knew was so, but found it very slow work to convince other people by any arguments they could adduce. their reputation as scientists at stake if they admitted their enterprise a failure, and they also had a business that in such a case would all go to smash.

I do not know but Mr. Morrow has manhood and moral endowment sufficient to have faced the mortification and loss by owning beat if the survey did not turn out as anticipated; but in that case the temptation to falsify the facts would be very great. There are so few men who would stand such a test, I would suspect any one that I was not intimately aquainted

with, and knew to be a moral giant. And it does not lessen my suspicion when I notice one takes pains to put himself in a position that a misrepresentation on his part would be hard to detect. I do not charge unfairness in that survey, but I do say the circumstances are such as to warrant suspicion. The evidence of fairness is not so good as the founder of Mormonism presented that the angel directed him to the hidden plates, containing a new religious revelation; for there were several parties besides Smith who testified to having seen the plates. The great personal interest that Dr. Teed & Co. had in making the experiment appear a success, and the utter absence of corroborative testimony ought to be enough to cause us to scrutinize every item of the report carefully. Here is the first break. "Not until about 400 feet had been passed over was there manifest any deviation from the level at the starting point."

A Yankee would ask, "What was the reason? Was his rectilineator too inaccurate to note the difference? Did the operator think at that point it was time to begin to have a show and "get a move on himself"? Now let me ask in all seriousness, what can we expect of such an apparatus, or of any instrument that you have to adjust 1064 times to get three miles with, and that there is no possible way of verifying except visually, and his first claim is that our vision is so imperfect that it cannot be taken as conclusive evidence on any thing? A very slight variation all one way as a Koreshan would look at it, would get astonishingly out of the way in that distance. But at any rate, he got a hustle on himself and got down to the surface from a ten foot altitude at the beginning, and used the visual method as is commonly employed for nearly half of the way -for one and three fourths miles; a method that he claims gives a curvature upward of some 13 inches to the mile. And by the way, such curvature, or any curvature of the vision, is pure assumption on their part, they never having presented any evidence of the fact. But notwithstanding this, it is right to use their assumptions against them when they can be used to show up an absurd pretension.

There is another question comes in here. If the extension of the visual line can be employed successfully for half the distance, why could it not have been made equally effective for the whole distance? Every one ought to see that it could have been, if the line had been an extension of a right angle from the perpendicular at the starting point. He evidently saw that he had then got the line so far removed from the direction of the initial that the visual method would bring him there about at the point pre-determined on. There is one more point that I wish to call attention to. There is no earthly reason why, when he found it necessary to finish his survey with a telescopic view, he had not adjusted his instrument near the end of his rectilineator survey, instead of going back three fourths of a mile, and so avoided the imperfections of a visual line for that distance, except that he had got the down grade at the stakes he used to suit him, and those at the end of the line he had already gone over would not suit his purpose so well. Are not these suspicions well taken?

Again, while he succeeded, by the aid of his befuddling rectilineator, in getting to the surface at or near the place appointed, I wish to show that he did not appoint the right place. We agree that the curvature of the earth is about eight inches to the mile. Eight inches to the mile for four miles is 32 inches. Thirty-two inches is not ten feet, even in Florida. Supposing the earth to have a concave curvature of 8 inches to the mile, a true line at right angles with the perpendicular, starting ten feet from the surface, would not reach the surface for about 15 miles. "Hold on, hold on," I hear Koresh and his about 15 miles. cohorts shriek; "here is this authority and that authority, that say the first mile would be 8 inches, and the second would show 32 inches, the third 72 inches and so on." I will hold on long enough to say we are not hunting for authority in this matter; we are calling for actual demonstration. Two straight lines converging to a point will approach each other in an equal gradation. At half the distance they are half as far apart, and at three fourths the distance they will be one fourth as far apart. If one of the lines is curved and the other straight, the ratio will be in proportion to the curve and the nearness of the lines to each other at the initial point. The rule given would not

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apply to a survey like that, except on a globe very small as compared with the earth. With so slight a curvature as 8 inches to the mile, and a survey line starting so near the surface, in practice it would be almost like the convergence of two straight lines. See figure 1. This is not presented as a true,

perfect illustration. I have not the facilities for drawing one; but I will say it would give a curvature so slight that it could not be detected from a perfectly straight line in going clear across a page of The Flaming Sword. It would look, even under a powerful magnifying glass, precisely like the convergence of two straight lines. I give the best illustration I can draw with a compass spanning a two foot circle, and I think if it is properly inserted in The Flaming Sword, it will set all who have any mental balance left to thinking in the right direction.

Supposing the earth to curvate concavely 8 inches to the mile, and the survey had been accurate, the approach to the surface would have been somewhat less than eight inches to the mile for the first few miles, and somewhat greater than 8 inches to the mile for the last few miles; making an average of about 8 inches to the mile till the surface was reached, and taking about 15 miles to get there. If they will publish a correct drawing of that survey as they say it was made, stating the scale on which it is drawn so the readers can take measurements, which, by the way, you can bet your bottom dollar against a pin they will never do, that drawing will show that the line of survey must have curved down to meet the surface much faster than the surface could possibly curve up to meet the line, and that if we admit the concave theory, that survey that they blow so much about was the greatest farce of modern times.

I have not attempted to show in this paper what is the form of the surface on which we dwell, whether flat, concave, or convex; what I have shown is that the Koreshan Unity has not presented good evidence as to what the form of the earth is. If this is published according to contract, and I receive an invitation to make remarks concerning other experiments they have made, I will do so, and I will also tell of a simple, inexpensive way that each party can use in determining this matter for himself.—Samuel Blodgett.

WE PUBLISH the above attempt to overthrow the premise of the Koreshan Cosmogony—Mr. Blodgett's best effort, weak as it is. We do so, not because there is any merit or truth in his arguments, but simply to satisfy the minds of a number of our readers concerning the character of the opposition we receive from those who pose as scientists. The writer of the above claims to be a scientist, and has written what he terms the greatest scientific work of the age. A careful reading of his article will disclose seven principal features involved in his attack, which are as follows:

- (1) Doubts that the Florida Survey was made in good faith.
- (2) Insinuates inaccuracy and deceit.
- (3) Denies our calculated ratio of the earth's curvature.
- (4) Attempts to show that the extension of such a line is impossible.
- (5) Challenges us to publish a scale or drawing so that measurements may be made by any one.
- (6) Professes ability to criticise our other experiments.
- (7) Promises specifications of an experiment by which each one can settle the question for himself.

We will notice these points, and demolish the whole business for him! Doubts never prove anything one way or another; for they represent the condition of vacillation between two points—a state of indecision. In his state of indecision as to whether the Geodetic Survey demonstrates the earth's concavity or not, he decides to give our readers the benefit of his doubts, and you have them for your consideration! He devotes

over one half of his article to the expression of doubt and insinuations, and we suppose he is blind enough to consider them scientific arguments. We notice one very striking feature about his stricture, and that is, while he begins with insinuations of doubt, he grows emphatic, and presumes to suggest points that we are particularly anxious to overlook! It is remarkable how a man 2,000 miles from the Operating Station can sit in his office and criticise a work of which he has only a few items of information. He knows but little about the modus operandi of the Geodetic Survey-no more at least than our readers; for in our articles we only gave results, not details. One point of his ignorance may be clearly seen in his assertion that "there was no possible way of verifying except visually," the work of the apparatus. It needed no verification; it verified itself by its own right angle adjustments. Did we use our vision at the end of the first 400 feet when there was manifest a deviation from the original horizontal at the beginning of the survey? Yes; we had to look at the bubbles in our leveling instruments applied to the apparatusitself. The apparatus is not an optical instrument. These criticisms are very consistent (?), coming as they do from a man who makes no claims to having conducted a single scientific experiment. What evidence can he offer to overthrow the premise we have demonstrated? Absolutely none!

Why did we not run the line the full four miles with the apparatus? Because at the end of the 2½ miles the lower cross-arms were within 7 inches of the ground, and because directly in front of us at this point, were the waters of Gordon's Pass, 30 feet deep, and we could not cross it with the plan pursued on land. Was the survey conducted at all? Sworn testimony says it was. Who composed the Staff?

PROF. MORROW, GEO. T. ORDWAY, GEO. W. HUNT, P. W. CAMPBELL, ALLEN H. ANDREWS, J. J. WILLIAMSON,

whose signatures are attached to the daily reports in the books of the Staff. Besides, we have the testimony of the seven witnesses who were not members of our Staff, who were present at the operations at the end of the line. The reason Mr. Blodgett has not seen this testimony, is because he has not visited our establishment in Chicago, and we do not make a business of sending our records around over the country; we have them nevertheless.

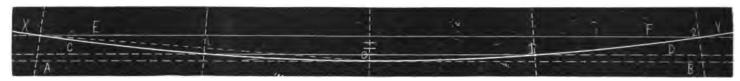
Why did we go to Florida to do the work? It was our intention to conduct the work on Lake Michigan, but the instrument maker, Mr. Van de Roovart, of Fernwood, Ill., could not complete the apparatus until November, 1896, and the parties at whose request the work was undertaken, and who paid for the apparatus, would not wait until the next summer. The plans of our work were published in every daily paper in Chicago weeks before the Expedition started South in December, 1896. The experiments were conducted at a winter resort owned by Col. Haldeman, proprietor of the Louisville Courier-Journal, in full view of every man, woman, and child in the town. Why did we not have some sci-

entists there? Because they would not go. We made our appeal to the Chicago University, to the U.S. Geodetic Department at Washington, and many othersmen of more means and greater ability and calibre than Mr. Blodgett, just as Galileo appealed to men in his day, and Harvey when he desired to demonstrate the circulation of the blood to those who denied it; but men of influence in the world refused to become parties to the experiments. Up to this date, we have not been able to get a single scientist to agree to accompany us to test the surface of standing water. So you see, we are forced to perform our own experiments, and give to the world our own testimony. The strength of our testimony will become appreciable upon repetition of the experiments whenever a scientist will champion the other side upon the open field of contest, if by any means-by challenges or offers of reward, we can induce any man to commit himself to an agreement. These are the circumstances which have led to suspicion—to our suspicion that the so called scientific world does not want to know the facts involved in the question of the form and function of the physical universe.

We point out a few inconsistencies in the above criticisms: It is admitted that we have an extraordinary amount of force and ability, and yet we are fools; he does not "charge unfairness in the survey," but insinu-

posed experiments that you assume toward our Staff in the conduct of *our* experiments. If we have reasons for performing experiments to demonstrate the Koreshan System, we have all the more incentive to be truthful in our testimony that the System might be maintained in the future.

The most astonishing thing about this bundle of inconsistent criticisms is the "new geometry" set forth. We confess that we have never before, in all our experience, met such a display of ignorance concerning the simplest principles of the mathematical and geometrical functions of a circle. We had expected a little better of the man who has assumed so much, but he has lowered himself in the scale of our estimation. We make a diagram for him to illustrate his article, just as he drew it, and go even better than that, presenting one running "clear across the page of The Flaming Sword," in order to "set all who have any mental balance left to thinking in the right direction"-that Mr. Blodgett does not know what he is talking about! If authority is not looked for, and demonstration is asked, we refer to the geometrical principles which demonstrate our figures. If he does not understand geometry, and the display of his ignorance proves that he does not, we have demonstrated the ratio of curvature on the west coast of Florida. Finally, we present the matter plainly in a dia-



ates inaccuracy and deceit; thinks perhaps the experiment was not made at all, yet proceeds to argue against that which was accomplished. He concludes that it is impossible to run such a line, and yet our readers remember that a short while ago he "blowed" so much about refuting the Koreshan System, finally proposing to use our methods! His article is full of blunders. He thinks 1,064 times 12 feet make 3 miles, when it would make only a little over 2% miles. He says we do not desire to leave the testimony of our demonstrations to disinerested parties, and cries "Away with such demonstrations!" that cannot be made in the presence of any class of minds.

Once more he alludes to his propositions which have been published in The Sword, to have a committee appointed composed of men already convinced that the earth is convex. Notice this point particularly: We made no such objection; our point was, that we would not enter into an agreement to have such a committee decide for us concerning the experiments which he proposed to make. Quite a difference, you see! He was afraid to leave it to a committee of scientists from the two sides. Do not wonder that we have our eyes open, and do not trust implicitly very many that we do not "know to be moral giants." Look at your proposition, Mr. Blodgett, from your own standpoint of argument against us now, and see how inconsistent you are! We could assume the same attitude toward the testimony of your committee concerning your program before his eyes. Want any other demonstration? If he does, he will have to get another head!

Our critic has a wonderfully large earth in his system; it curves only 32 inches in 4 miles, which would make it nearly 200,000 miles in circumference, and yet for the first mile the curve is about 8 inches, according to his own admission. Now, if he has not scientific sense enough to see that if it curves 8 inches from a tangent in one direction, and 8 inches in the other direction at the same time, we will illustrate it for him in the diagram across the page. XY is the arc of the earth's curvature. AB, the external tangent; 1,2, the miles from the starting point. CD is the secant, cutting off the segment two miles long, with 8 inches concavity; while EF is the second secant, cutting off segment 4 miles long, the cosine of which is 2 miles, the second mile of curvature under consideration. Now if the distance from CD to AB is 8 inches, it requires only a glance to convince any one having any "mental balance left," that the distance from EF to AB is just 4 times the distance from the external tangent to the first secant, or 32 inches, the amount the second mile has curved from the external tangent, and has covered the rise of 32 inches, in accordance with our figures. If the earth curved only 32 inches in 4 miles, the ratio The invariable rule, would be 2 inches per mile. applied to all circles of all dimensions is, that the amount of curvature from a tangent, is as to the

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square of the distance, and not in accordance with the divergence of two straight lines. Draw a diagram, Mr. Blodgett, and step it off again and again, until the idea strikes you like a thunderbolt, and brings you to your senses! If one diagram does not answer the purpose, keep making more,—as large ones as you can conceive, and save yourself from the blunders you are making!

We are challenged to publish a scale on which the survey was made; some of our readers lost the opportunity of staking a pin against his dollar arguments. We cannot print it for the simple reason that our type forms are not large enough, but it can be drawn; but we do better than that, we give the scale which can be verified by any one who knows anything about geometry or mathematics:

SCALE: 1 to 586.667; 9 ft. - 1 mile; 36 ft.-4 miles.

The scale is projected on the basis of a circle of 42.5 miles circumference; 13.5 miles diam., with 6.75 miles radius.

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.204 in. represent 10 ft. .0136 in. represent 8 in. .0204 in. " 1 ft. .2176 in. " 103 ft .0017 in. " 1 in.
```

Length of sine of arc, representing 4-mile line of survey, 36 ft.

Curvation of arc in 36 feet, from external tangent, .2176 in.

In the opposite direction, if the drawing be extended to complete the chord (making diagram 72 feet long), curvature would be the same.

.2176+ in.: 36 ft.::1:1980.

Diagram consists of two principal lines, each 36 feet in length, beginning parallel to each other, .2176 in., or more than one-fifth of an inch, apart; upper line straight, the other being the arc of the circle of 6.75 miles radius, curvating concavely in the direction of the sine of arc at the ratio given below, converging with the sine at the distance of 36 ft.

Curvature per mile on the scale;

First mile, .0136 in. | Third mile, .1224 in. | Second mile, .0544 in. | Fourth mile, .2176 in. |
On scale of 1 to 586.667,

.0136 in. represents 8 in. | .1224 in. represents 72 in. .0544 in. " 32 in. | .2176 in. " 103 ft.

The distance from the external tangent to the point on the arc at end of measure of 2 miles, is just 4 times the distance between the point on the arc at end of first mile. This is demonstrated to be so on drawing true to scale as above. Now if the man wants a little common-sense mixed up with his conclusions, he will cease to guess at his figures and ratios, and get some competent draughtsman to make a drawing on this scale,

and then he can have the demonstration so complete that even a child can see it!

The trouble with Mr. Blodgett at this time is, that he has met the wrong parties to bulldose. Our statements are definite, and give the reader something to work on; our demonstrations are definite, for the reason that we do not guess at our premises or conclusions. We do not often attack a man's arguments so mercilessly as we have this time; we do so in this case, because he has made such a blow for the past three months about what he was going to do, and we think it a good plan to give him such a terrific jolt with the demonstrated facts of geometry and mathematics, as will awaken him from the spell of his fallacy. If we were discussing a question concerning which the premise were unknown and the facts uncertain, we could afford to be less positive; but in a case of this kind, where the objector is so full of insinuations that are not pertinent to the question, we make short work of the arguments with the force and ability that he recognizes in The FLAMING SWORD!

We shall be glad to have his further criticisms of our other experiments if he will confine his articles to 500 words each, get down to facts, and leave out impertinent insinuations; and we shall be pleased to publish them for the profit and interest of all concerned. We are especially desirous of receiving the details of the "simple, inexpensive way that each can use in determining this matter for himself." thought we had found it, but we are living in a fast age, and it might be thought that even we might be surpassed! If we can do so without his knowledge, we might sell the specifications of his experiment to "scientists." who are anxious to discover some absolutely conclusive evidence that the earth is convex; they have heretofore considered that the evidences were "cumulative and circumstantial." If the author of The "Scientific Skeleton" has found a simple proof that the earth is convex, he is on the highway to fame and wealth; because, in the first place, he gets our \$1,000, providing he proves his point, and he would be looked up to as the greatest discoverer of all the multitude of so called scientific men. We welcome his efforts!

In the Editorial Perspective.

BY THE EDITOR.

THE PRESENT WAR affords the public ample oppportunity to test the veracity of the newspaper fraternity. It is not to be supposed that the character of the daily press has suddenly changed; no one would think of such an assertion. Its character has been the same all along. Every reader of the war news today, knows that there have been deliberate falsehoods published morning and evening; and all have learned that there is no confidence to be placed in some of the most positive assertions of the war correspondents. They are the same correspondents who have been in the reporting business for years; they have lied about other things than the movements of the Spanish and American fleets. During the past two weeks, there has been manifest the most notable activity in the invention of war fabrications, and if the reports published were accepted without

question, the fleet of the Spanish Admiral Cervera has been in fifteen different places at the same time—all over the Gulf of Mexico, the Caribbean sea, at Cadiz, and to the Philippines, on the other side of the earth! The reason the character of the press has not been so apparent to the public before, is because in times of peace there is not such competition among the news gatherers; the news monopolies had things all their own way, but now it is different. The newspaper business is a gigantic evil; the fraternity is conscienceless, and will lie to suit its ends. We have known this all the while, and have said so emphatically for years. With few exceptions, the newspaper reporters and correspondents have maliciously slandered the Founder of the Koreshan System every time they have had opportunity to mention his name or System.

Gladstone, ex-Premier of England, is dead. The popular chord which has vibrated tributes of honor in the past years, is now resounding the tone of mourning. His name is known throughout the world; he was looked upon as the champion of the people. He was one of the few men the world has produced, upon whom favor has been bestowed by a thoughtless people, without his having achieved anything great. He was the ideal of the church, full of its fallacies; he was an ideal statesman, full of the policies which enabled him to oppose a movement when it was new, and to champion it when it became popular. He was a man who could stand a great deal of opposition when he found himself entrenched in public sympathy, but he could not stand alone in the promulgation of a single progressive idea. He was not a man of independent thought—he was not seeking anything that was new. He was the great ideal of the old order of the world; he contributed nothing toward the advancement of the new. He had the misfortune to die at the time war excitement prevailed, after a lingering illness, and his death was no surprise, and did not create the intense feeling that sometimes attends the tragic death of a great man. He was orthodox through and through; he was whatever that is, for he did not rise above it.

There is a great difference in the character of the Koreshan System, which demonstrates that the earth is a cell, and the "proofs" of the earth's convexity, which require all the hypotheses of the Copernican system to make plausible. You may watch the "proofs" of Mr. Blodgett for instance, when he begins the task of proving that we live on the outside of the earth. We ask our readers to notice one thing: He is quite skeptical regarding the Koreshan System of Optics and Physics, which proves the incurvation of light and vision, because he says it has never been proved to be true; while at the same time, any optical experiments that he may insist upon as being the thing to settle the question of the earth's contour, will involve as its main factor, the supposition on his part that the line of sight is straight. Has any one ever proved it to be so? How is it possible to determine that it is rectilinear without referring it to some tangible surface? The contour of that surface must first be known, which furnishes the absolute basis for the measurement and survey of a ray of light in simple engineering. Blodgett can't take a step without an assumption; we go all the way on a proven premise—we assume nothing!

The Koreshan System is simple in its principles; these principles are susceptible of comprehension by the rational mind. The System is complex in its application; thousands of factors are to be considered, when it comes to entering into its many departments and ramifications. There is just one little trouble encountered by many investigators, and that is, they are not satisfied to begin with a premise and reach logical conclusions. They want to jump from the premise to a score of conclusions, asking, "What do you think of this," and "How is that," etc., without bridging the stream scientifically by means of the rational process. Do not undertake to investigate Koreshan Science as one would begin a story, and then hastily thumb the last pages to see how it will turn out! You could not study mathematics, geometry, nor even the old school astronomy in such a manner.

The very latest "scientific" conclusions concerning the planet Mars, are that the planet is analogous to the moon, and has no atmosphere, no clouds, no canals, and therefore, no human life. M. Antionadi, of the observatory of Juvisy, Paris, after a long study of Mars under Flammarion, undertakes to deny Schiaparelli's theory of the parallel canals on Mars. The French astronomer attributes the appearance of canals to optical

illusion. When it is found that the planet Mars is analogous to the moon, is it evidence of the truth of the Koreshan System, which demonstrates that the planets belong to the lunar system, instead of the solar? When it is concluded by recognized authority that the Martian canals are optical illusions, is it to the credit of Koresh that he reached such conclusions 30 years ago?

The thrones of the world are tottering, and kings are feeling insecure. Why should they? There are more battleships today than ever before; the armaments are complete, manned with a great soldiery—what should they fear? The forces are not solely those of powder and dynamite. To defend a nation means more than to protect its forts and palaces; there are mental forces more subtile than the forces of war, that will visit a swifter destruction to old institutions than armies could ever hope to accomplish. Revolution begins in the mental domain. The vortex is nearing, and no man can stop it. The whirlpool is merciless and mighty to destroy; it will sweep before it everything that is not worthy to become factors in the life and institutions of the new order of the Golden Age.

The life of the wheat that is sown, is the life that is resurrected in the natural order of propagation of that life. The wheat grain is the savior of the life of the wheat. The modern church sings about its salvation, the salvation of sinners, etc., while Koreshan Science demonstrates the necessity of the salvation of the Almighty—we "Stand still and see the salvation of God." It has never occurred to the modern church that the Almighty needs to be saved, in order to perpetuate his own existence and that of the universe.

There is only one way to know absolutely what is wrong, and that is to know absolutely what is right. There is positively no means of knowing anything except by contrast—not even in the mind of the Creator. It is a mistake for people to undertake to say what is fallacy without knowing what is truth. Thousands of people are ready to denounce Koreshanity as false, while they admit their inability to know what is true. Some men are blind as bats, but claim to see as clearly as Gods.

It is the prevailing idea in the world that God never sleeps; but there is also a great pent-up feeling of fear that he will never wake up! He has been asleep for nearly two thousand years; at the end of this dispensation there is a mighty awakening, an Almighty awakening, not of the world to create its own light, but the awakening of God himself. The awakening of the Almighty is the resurrection of himself, the resurrection of the dead.

Many modern church people strenuously object to any idea that the devils will be saved. In the meantime, we are reminded by Jesus that there are but two general classes of humanity—one class from above, and the other from beneath. Nineteen hundred years ago every last offspring of humanity except Himself, was from their father, the devil! Pray for the conversion of the devil, for herein lies the hope of your own escape from the visible and tangible hell, right here in the earth!

To even things up, the astronomer undertakes to arrange the universe so that it has no bounds—eternal in extent in all directions, while the church limits the sphere of existence by asserting that man has only one lifetime on earth. The opposite is true; the universe is limited in size to the dimension of 8,000 miles in diameter, while the propagation of human life through re-embodiment and reincarnation is an eternal process.

Millions of people are certain that the universe needed to be

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created, for otherwise how could it be? You can cut short the logic of the modern churchman by asking him, Who created God? Try it! God experiences creation and recreation. The processes of his creation began nineteen hundred years ago—Jesus was "the beginning of the creation of God," just as wheat sown is the beginning of the creation of the crop for the harvest.

If procrastination is the thief of time, we are sure that the hour-glass is getting demolished in the U. S. war department. There are a few cowards in the United States, but they are not on the battleships of the American squadrons; they are the members of the peace party at Washington who are endeavoring to conduct war with humane and peaceful policies; they are afraid to act contrary to the dictates of Wall street.

Query, Chat, and News Departments.

BY THE EDITOR.

Chat With Readers.

For the obvious reason that much of our space is taken up this week with reply to the Blodgett attack of the premise of the Koreshan System, we omit our Query Department. As this is an important and interesting feature of THE SWORD, only extraordinary matter in other departments can crowd it out. We have a number of questions on hand, which we will consider in coming numbers. We are kindly disposed toward all our correspond-. ents, and enjoy taking the questions received and replying as fully as space permits. We have received numerous expressions of gratitude because of the cheerful disposition we manifest toward investigators and friends; we have come into close touch with a number of inquirers, and in many ways we have repaid you for your support and kind words. We have also kindly considered and published many criticisms and objections to the Koreshan System and THE SWORD, and shall continue to do so. We are glad to hear from all. We are free, open, candid, frank, and considerate. Write us often: you are welcome!

We are in position to appreciate kind words from our friends; we are also quick to perceive unkind insinuations. In a few instances, critics have crossed the bounds of respect for our endeavors to benefit them, and have used insinuations and caustic terminology instead of argument. We resent impolite criticisms, and where you see a brief reply in THE SWORD that shows a little earnest belligerent force, you may safely conclude that the cause of it is a letter just a little too unkind to publish. We receive some letters that are intended to be insulting-of course inconsiderate people write them, and they should be demolished before mailing; but in some instances, it is necessary to do the work after we receive them. We are fair to critics always. We will kindly meet objections with facts-that is our work in the world. We welcome inquiry, and are pleased to see the candid mind cautious and capable of suggesting difficulties met with in the study of the System. But for those who are insultingly personal in their remarks, we must temper our steel to sait the occasion. This is fair. We

deem it advisable to consider each critic in the spirit in which he approaches us.

Our readers are welcome to all of the force of the Blodgett arguments that is left in his article in contrast with our reply. He presents no facts, is too indefinite to be conclusive, and too much lacking in knowledge of the fundamentals of geometry to make a single point against the results of our Florida Survey. We still challenge contradiction!

THE FLAMING SWORD is a terror to fallacy. As there can be no fallacy floating around in the air, our thrusts at fallacy necessarily strike somebody that contains it. This is why we have enemies.

In last week's Sword, page 11, middle column, paragraph 8, in clause, "but in the atmosphere of the one element—nitrogen," read oxygen instead of nitrogen, which was used by mistake.

There is always a great calm after a destructive cyclone. Calmness will gently hover over the field of demolished arguments for a few days after this issue!

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The World's News.

Wednesday, May 25.—Spanish Armada located at last, bottled up in bay at Santiago de Cuba, by Commodore Schley.—Affairs at Manila remain unchanged; Dewey maintaining blockade; German ship endeavors to land food, and is driven back.—Battleship Oregon arrives safely at Key West.—Hawaiian Senate objects to annexation; will not declare neutrality; will furnish supplies to U. S. government.—Russia, Greece, Netherlands, and Venezuela declare neutrality.—Spanish reserve fleet soon to leave Cadiz.—Grievous famine threatens Havana.—War movement slow.

Thursday.—War department promises early invasion of Cuba and Porto Rico.—McKinley calls for 75,000 additional volunteers.—Lieut. Sobral, former attache of De Lome, arrested as Spanish spy on Steamer Panama.—2,500 men leave San Francisco for the Philippines.—French papers suddenly assume friendly attitude toward U. S. government.

Friday.—Public sentiment compels Washington war council to undertake vigorous campaign against Spain.—Cloud of revolution darkens in Spain.—Dearth of definite and truthful war or any other news.—21 captured prizes condemned by federal Judge, and ordered sold.—Queen Regent urged to leave Madrid to escape danger.—Cuban colony at Key West goes to join Gen. Gomez.—Fall in stocks and grain.

Saturday.—10,000 U. S. troops said to have successfully landed and joined insurgents.—Uncertainty as to location of Spanish fleet.—McKinley reviews Camp Alger, at Falls Church, Va.—United Presbyterian general assembly in session at Omaha.—Cyclone strikes St. Louis, Mo.—Directors of Omaha Exposition decide to keep open doors on Sundays.

Sunday.—Newspapers allow escape of Spanish Armada from Santiago, but Schley is maintaining blockade.—Daily press loses ends of war skein, and resorts to other yarns.—Officials at Washington confident Cervera is in a trap at Santiago, and prepare for land and naval attack on forts, city, and fleet.—Bishop Fallows denounces the peace party at Washington as traitors.—Dewey cuts cable from Manila to Iloilo.—Wildest rumors that Manila is retaken by Spaniards, give false encouragement to Spain.—Gladstone entombed at Westminster, England.—Entire Italian cabinet resigns.

Monday.—Definite reports at Washington indicate that Spanish fleet is in Santiago bay: Schley ready for attack upon forts and fleet.—War department plans triple attack on enemy's forces in eastern Cuba.—Sampson waiting for orders to bombard Havana.—Cruiser Columbia acidentally collides with and sinks British steamer.—Knights of labor denounce Leiter for bulling wheat market.

Tuesday.—War department gives orders for immediate Cuban invasion; armies to co-operate with Sampson and Schley.—Blanco has 128,000 soldiers to be met by American troops.—Reported bombardment of Santiago forts by Schley, and attack of armada.—British steamer captured while endeavoring to enter Santiago harbor with coal for enemy's fleet.

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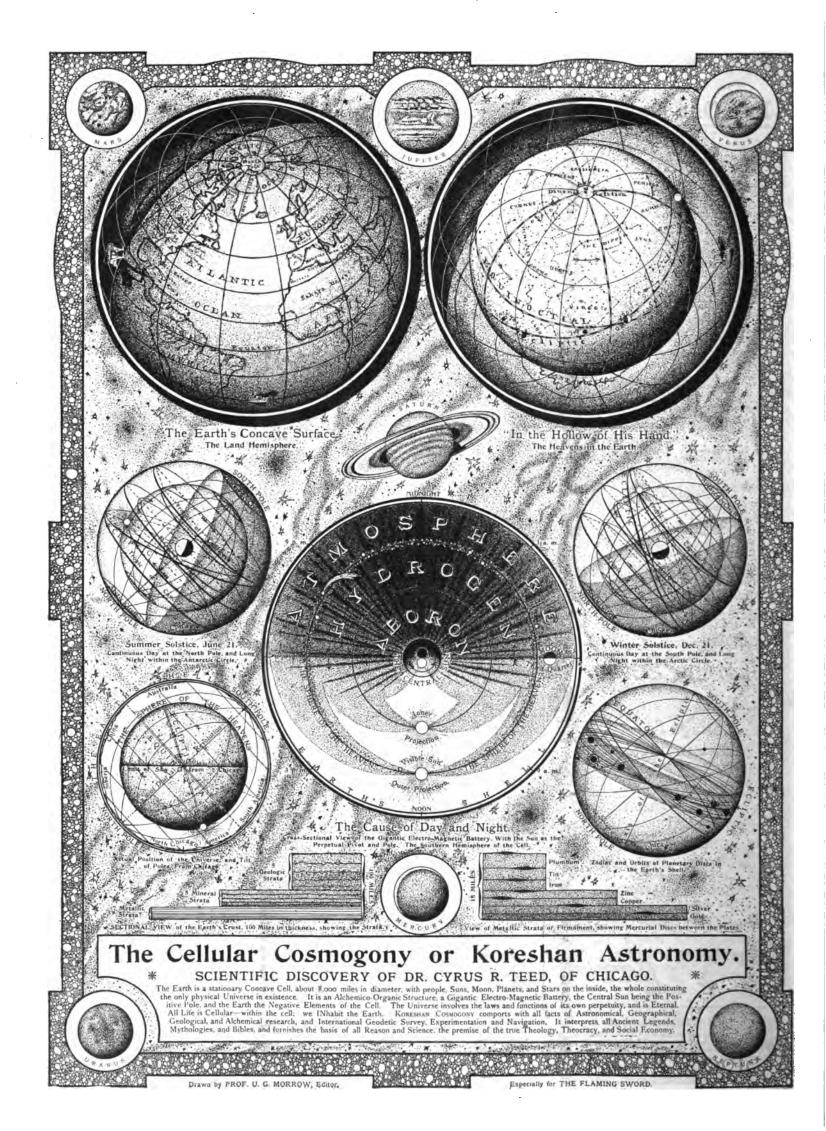
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 30.

CHICAGO, ILL., JUNE 10, 1898. A. K. 59.

Whole No. 289

Woes in Which the Age Culminates.

ITHOUT entering into the detail of the closing events of the Christian age through which will be ushered in the Theocratic kingdom, we herewith present in general terms some of the laws through which the culmination matures. "The love of money is the root of all evil." According to prophecy, the age will terminate in three general woes, which, when analyzed, are found to pertain to the state in general, to the church in general, and to the principles governing the propagative function. In previous publications we have defined money to be "The Guard and Criterion of Commercial Uses." This includes commerce in every domain of commercial activity, even in the domain of sex. Embracing as we do, all spheres of activity in our analysis and definition, ascribing to the term this broader field of relationship and application, it may be readily perceived that "the love of money is the root of all evil," for it involves the social as well as every other phase of commerce.

There is a true and a false money, hence there is a true and a false love appertaining to it. In the declaration, that "the love of money is the root of all evil," is included the love of false or fictitious use, which is merely the perversion of the true. Money in the secular sense is the regulation and adjustment of the products of use, legitimate only when the producer is so protected in his creation of products as to insure to him the full results of his application. Money does not mean gold, silver, paper, or any other substance employed as a medium of exchange. It is primarily a mental consciousness of what is right between man and man. The commercial world today is a perversion and a prostitution of the money principle and its use, and the love of money has become so narrow, sordid, and circumvironed as to constitute it the absolute center and object of worship. True worship is the love of God; its manifestation is the performance of use to the neighbor, and whatsoever so regulates this use as to effect a conspiration of all things toward universal rest and peace, conduces to that final consummation denominated immortal and eternal life.

The activities of the seculo-commercial world have culminated in a consummate prostitution. Accumulative greed constitutes the only motive and incentive to energy. The love of money is the religion of the age, and for the acquisition of money, individual, corporate, and national honor and virtue are sacrificed; and because of this, the dire vengeance of a just potentiality is about to fall upon the world. The inventive ingenuity of man (and in modern times, the Christian (?) man) is strained and taxed to the utmost to develop the most destructive processes of killing other Christian men. It is said (and we admit it) that all this is being accomplished in the interests of peace. This will be the remote result, but it is not prompted by any peaceful motive, nor will it result in peace until after the forces of destruction combine in their final diabolic purpose. There can be but one termination to that inordinate greed of men which will grind the face of the poor and oppress the hireling in his wages, that individual, corporate, and national pirates and thieves may prosper while tens of thousands are robbed and degraded.

The United States has been the most peacefully inclined of all the nations, and the least prepared for war. It has looked with equanimity upon struggling Cuba, while the island was being decimated through the fiendish avarice of the most diabolical of oppressive powers. It would have been regarded the last to plunge into a national conflict with a foreign foe, with possible international complications, but, while pretending to com-

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miserate the starving Cubans, it was aroused to conflict when its commercial interests and its pride were menaced. The battle cry is, "Remember the Maine."

If the very heart of that from which the peaceful solutions of the world's problems are expected, arises to destructive conflict when the world exclaims, "Peace! Peace!" what may not be expected when comes the final grapple for commercial supremacy?

We know whereof we speak when we declare that the final judgment is at hand,—the destruction of the old system, for which the nations of earth are now almost fully prepared,—and that the kingdom of righteousness, the Theocracy ordained of God, is about to be substituted for the churches and kingdoms of the world. The vortex is full, and the vial of the wrath of the avenger is about to be precipitated. Some will hear the warning voice, as did the Christians of Jerusalem when they saw the city encompassed with the Roman armies, —the sign of the fulfilment of the Lord's prediction. The modern Jerusalem—the adulterated Christian world, has encompassed itself with armies to fulfil in antitype the prediction of the end of the age.

Formidable Guns Cannot Enforce Genuine Peace.

WE ARE in possession of another conspicuous illustration of "The Fatherhood of God and the brotherhood of man." Behold how these modern Christian brethern love one another. Somebody has invented another high-power gun, just to show the world how unnecessary it is to shoot, and to accentuate the fact that we are "bound over to keep the peace." This is what one of the Chicago dailies says about it:

A New Device to Make War Go Out of Fashion.

New York, June 6.—Since the discovery of high explosives the military and scientific experts of two continents have been cudgeling their brains to perfect a shell to throw them, says the New York *Press*. An officer in the United States army has practically completed a device which, perhaps, will perform this hitherto impossible task. The invention is a detonating fuse for a shell to fire high explosives. Such a fuse, it is believed, will advance to years the day which it is predicted some time will come when war will no more be waged because of its very destructiveness. The minute an American rifle hurls a shell of this kind successfully at an enemy, all other shells will be as antiquated as rifles without magazines. The day that witnesses the perfection of such a shell will relegate to a position of secondary importance, billions of dollars' worth of ammunition stored in the arsenals of Europe.—Chicago *Journal*.

Our impression all along has been that when the era of peace on earth, good will to men, is inaugurated, it will be the result of radical changes in the human soul; and that the maintenance of peace will issue from the fellowship of interests guarded by the actuation of love and not through menace of superior shooting qualities. Recent events, as illustrated in the heroism of the men who sank the Merrimac in Santiago harbor, would seem to indicate that military and naval heroes would prefer to face danger where triumph is to be achieved and honors won, than to participate in bloodless and unexciting victories. Peace on earth will never be attained but by virtue of the pervasion of the human heart with the spirit of divine love, and this will come through regeneration from the Son of God.

The Lord declared: "I came forth from my Father; ye are of your father the devil." There is nothing more clearly taught by the Christ of God, and exemplified in earth, than the doctrine of the divine and satanic origin of men. The Lord who was absolutely righteous, was of God; the common unregenerate humanity is of the devil. Regeneration will transform devils and make of them sons of God. This will be accomplished through regeneration in the fruition of human life. The sons of God will comprise a common brotherhood, whose Father is the Lord God of heaven. Until the resurrection is manifest, now at the end of the age, men are not the children of God; they are not a brotherhood, and there is no established peace.

On the Point of the Sword.

THE Lord said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The facts certainly support the prediction. The Christian (?) world has gone forward "conquering and to conquer." If any nation or people on the face of the earth can represent Christian principles, the most progressive, the most liberal, the most enlightened should do so. This nation representing Christianity, appears to be striving to fulfil the Lord's militant declaration.

Judas Iscariot was as much an essential element in the world's progress as Christ the Lord. Without the betrayal and crucifixion of Christ, there was no redemption for man. All things that are, exist by virtue of necessity and within the province of law. War is as essential as peace; without it there could be no peace. War is righteous when waged in a righteous cause, and for righteous purposes. God in war is ever on the righteous side, and we are on the Lord's side.

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CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Renunciation a Factor in the Attainment of Immortality.

BY LUCIE PAGE BORDEN.

It is only with Renunciation (entsagen) that Life, properly speaking, can be said to begin.—Carlyle from Goethe.

ESUS enunciated philosophical truths of universal application. "Whosoever will save his life shall lose it," is the statement of a definite principle extending to every domain of existence, and constituting the law of progression from lower to higher forms and conditions.

At the foot of the physical creation lies the mineral. If it save its forces for this plane, it will remain forever at the foot, the representative of a combination involving the smallest proportion of spirit with the largest proportion of matter, hence the lowest degree of consciousness in the universe. But if it yield up its very life substance freely, joyfully, for the sustenance of a higher type, the vegetable, it becomes incorporated into a more complex, more beautiful and fully developed stage of life. Its ascent in the scale of being begins with obedience to the altruistic impulse, very faint, almost indistinguishable here, but waxing stronger and stronger with the assurance of the upward tendency, until the vegetable becomes the animal, the animal the human, and man stands forth, the highest expression of consciousness, involving all lower forms within his own organism.

But man in his segregated condition is not the finished product. He is not satisfied on the plane of material and earthly existence. He feels "immortal longings" stirring at his breast, urging him to mount higher and aspire to the central consciousness of wisdom and power, the very throne and altar of Deity. The same inexorable law confronts him here: "Whosoever will save his life, must lose it." Before he can enter the gates of gold, every downward impulse must be checked, every root of desire that reaches down to the soil of death must be eradicated, and the whole personality, spirit, soul, and body, be presented a living sacrifice, holy and acceptable unto God,—a reasonable service, for it is only through the exercise and function of reason that an application of truth to life can be made.

According to the Science of Immortal Life underlying the philosophical declarations of Jesus, and now disclosed in the age of science, when man has renounced every material and sensual gratification pertaining to the lower life, his higher nature, those aspirations born of Faith and Love, by their own free determinings, will rise, meet food for the replenishment of the celestial life of Gods.

May we, as Koreshans be incorporated into and become integral with that same holy, beautiful, and divine spirit which, on the day of Pentecost, inspired the wills and fired the hearts of the expectant band, planting in them the seeds of life immortal, destined to spring up and bear fruit an hundred fold now in the harvest at the end of the age.

Criticism of the Sixteenth Page Answered.

BY PROF. U. G. MORROW.

I am of the opinion that you have not given careful attention to everything on this Sixteenth Page. It does not represent the facts as proven by observation. Some 16 months ago I pointed out some errors which Prof. Morrow had overlooked, and you corrected them-at least the cut never re-appeared on the page again. On this 16th page Prof. Morrow has done better than I could do artistically, but there are two or three things that surely need changing. I understand your Cellular Astronomy is soon to be issued, and if so, these cuts are quite certain to illustrate its pages. The central and the solstitial cuts need to illustrate its pages. The central and the solstitial cuts need changing, I think. I think I understand your philosophy and science as well as any one outside of yourself, hence I can see where these cuts conflict with facts, while your science of astronomy does not conflict with anything but fallacy.

In a late issue of THE SWORD I read the following: "The sun is on the upper limits of our atmosphere, in the plane of union between our atmosphere and the hydrogen above us." This is hardly true, because all of the planets and all the stellar world or sphere are seen beyond the sun's orbit, and none of them are seen this side of the sun's orbit. We see planets and stars beyond the sun, hence vision extends beyond the sun's I think the above quotation needs correction or clearer orbit. explanation.

In the central cut, Prof. Morrow shows that nearly one half of the stars are this side of the sun's orbit, and hence transit the sun. This is not true. Observation shows that all the star belt

is not only inside the sun's orbit, but it is beyond that of all the planets. This cut indicates that many stars, as well as Venus, Mercury, and probably Vulcan, transit the sun. This is not true. It will not do to go before the world with that cut. I've excepted [expected?—ED.] he would be called down on these points long ago, but no one has done so, at least there has been no publication of any such letter. I do not presume my letter will appear in The Sword. The central cut, while good in many respects, does not present the true relative position of the sun, planets, and stars. No stars transit Jupiter, nor even Neptune; nor do these planets transit the sun. The cut does not show that these planets transit the sun, but it does show that many stars transit both the sun and these planets.

In the solstitial cuts, he has made the moon with nearly twice the diameter of the sun. This is wrong and misleading. He cannot adjust himself to any such possible observation. When the sun is in the horizon and the moon is in the zenith, they are the nearest and greatest distance visible from the observer, and no eye can detect any difference in sun and moon. This moon should be quite the same size as the sun. They

appear so in any position of their orbit.

Will you give some reason for stating that there are 5 mineral strata? This makes 17 instead of 12 strata. It is easily understood why there should be one stratum of—[We suppose he meant to add mineral, but there is a break after of.—Ed.] 4 geologic, and 7 metallic. But to indicate there are 5 mineral is not clear to me, and as I see no use for them, I ask if you will explain? If I am wrong as to my comments on page 16, you will kindly show me wherein I am wrong. I think some corrections are necessary.—R. O. S., Monroe, Wis.

 \mathbf{W}^{E} HAVE before us the above letter, which we desire to puncture to see if there is anything in it. It came addressed to the Founder of the Koreshan System, but it has been left for the consideration of the Editor of The Sword, inasmuch as he is responsible for the illustrations on the Sixteenth Page. We will notice "two or three things which need changing," as well as some mistakes. The writer of the above has presumed to split some hairs of ours, and in turn we desire to do the same to a number of his! He may be surprised to find his letter published, inasmuch as he seems to think that perhaps a number of other similar letters have not found their way into The Sword columns, all because the avenues have been too closely guarded. There are just two things we do with criticisms: Accept them for our profit, or demolish them. We have never been afraid to meet them.

The illustrations on the Sixteenth Page are as we desired to have them; whatever inaccuracies there may be in them are due to exaggerations of the size of the objects for other purposes than to suit the scale. Look at the central cut, for instance: The space of 31/4 inches is made to represent the dimensions of 8,000 miles diameter. The finest line or dot in the cut is at least ten miles in width; the line which describes the sphere of the heavens, only .02 inch wide, represents at least 30 miles space. The planets appear about 100 miles in diameter, while the diameter of the projected sun appears to be 324. miles. To show the moon a little this side of the sun's orbit, the moon is dropped a little from the line, and its upper limb appears to be 180 miles below the surface of the atmosphere; and as it is 324 miles in diameter in the cut, the lower limb appears to be 496 miles from the earth's surface, while in fact these objects, as viewed in the natural heavens, are but little larger than they appear to be.

So you see we had to contend with the scale, and violate the principles of order in order to make the objects appear striking in the cut. With the size as shown in the cut, if we attempted to place them in their order of emplacement, the critic would object that some were too high and some too low; if we undertook to represent them true to scale, the objects would be so small in the cut that even a microscope could not detect what they are. No astronomical cut on a small scale can even approximate accuracy; where one point is gained another is lost—there must be exaggeration somewhere. The object of the cut in question is simply to illustrate general features of the Koreshan Astronomical System, and the criticisms are unjust, and do not amount to anything, except to suggest that Prof. Morrow does not know what he is about; and of course, that remains to be seen. The first cut referred to on the back of The Sword in January and February 1897, was a newspaper cut, published in the Chicago Journal, and was used in The Sword because no other was then available.

In the above letter, a blunder is made with reference to the solstitial cuts. We wondered for some time what was meant by the *moon* in these cuts, as we did not intend any moon in a cut illustrating the change of seasons. Finally it dawned on us that he had mistaken the Central Sun, three times the diameter of the projected sun, to be the moon. This sun appears to be exactly in the center of the sphere, and we did not think it possible that such a mistake could be made. We are fearful now that if the critic will refer to page 70 of the work on astronomy which he published some years ago, he will so far forget himself as to conclude that the visible sun is projected from the *moon*, appearing there as it does several times larger than the projected sun. Look it up and try the experiment.

The central cut referred to is practically correct, as we purpose to show by astronomical facts in contrast with the assertions in the published criticism, the writer of which asserts that none of the planets are this side of the sun, and that none of them are as far away as the stars. We can determine by lunar, solar, and planetary parallax, just where these objects are with reference to the stellar sphere. The stars have no parallax, because they are at the limit of vision; with the exception of fifteen or twenty, no parallax has been detected. It is with reference to the stars, that parallax of all the other objects in the physical heavens is determined. The parallax of the sun is 8".85. From the concave surface, which reverses the results obtained from the hypothesis that the earth is convex, the sun is computed to be within a very few miles of the stellar sphere, and consequently a little this side of the actual junction of the atmospheres; speaking in general terms, we may say that all of the objects seen in the physical heavens are at the junction of the atmospheres. The parallax of the moon is 57' 3", which would place it about 25 miles outside of the sun's orbit.

Three of the planets have each a greater parallax than the sun, and are consequently this side of the sun's orbit. The parallax of Venus at inferior conjunction, is about 33", nearly four times that of the sun; Mercury, a little less than that of Venus; Mars, 24".6, nearly three times that of the sun. Two of these planets transit the sun. We are astonished that the author of the above criticisms has never heard of the transits of Venus and Mercury! And as to Mars, even in the old system it is held that in its opposition to the sun, it is nearer the earth than the sun, by one half the sun's distance. The parallax of Jupiter is 1".84; Saturn, about .75", while that of Uranus and Neptune is too slight to be measured, because they are at or in the star belt. Even their arcs of retrogradation are very short. Are there stars this side of the sun? M. du Muller has observed stars crossing the moon's disc: Astronomer Hoppman reported to the British Astronomical Society that he had observed stars as large as the spot Tycho on the moon, crossing the moon's disc; also a number of stars crossing the disc of the sun. Concerning the emplacement of the heavenly bodies, our critic might refer to his own work on astronomy

for corroboration of some of the above statements that the sun, moon, planets, and stars are near the junction of the atmospheres,—if he considers himself authority on the subject. In all his illustrations, the sun is located just as it is located on the Sixteenth Page, and just as we generally describe its position. Notice in the following, first, the location of the sun, and then of the moon, planets, and stars, with reference to the sun:

"* * Which focalize on our atmosphere, and produce what is called the projected sun. That which we see in the heavens is not the real sun, but the projected sun; in other words, the reflection of the sun, which is in the center of the earth, upon the outer atmosphere."—Page 67.

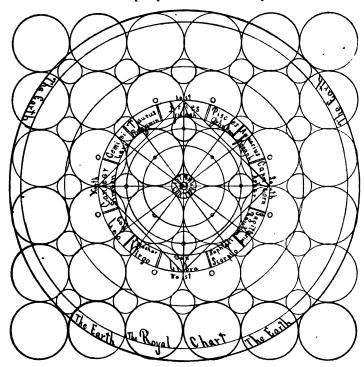
"The projected sun which we see in the physical heavens gives light and heat to the physical world. The atmosphere is about 1,000 miles high. In it are to be seen all the worlds, so called.—Page 68.

"A star could not be seen until its light is created and

focalized in our atmosphere."—Page 74.

"And this star reflects its light on our atmosphere, and we see it as a star." "Each rim or plane has a focal point which is reflected on the air, and is seen as a star." "It [the moon] is within the atmosphere." "Meet the concave spheres or planes at right angles; thence pass straight through them and focalize on our atmosphere."—Page 74.

It will serve our purpose also to reproduce here a



PROF. R. O. S.'S DIAGRAM IN "TEMPLE OF LOVE."

cut taken from a later work of his, showing the earth's environ, the astral center, and the constellations in the physical heavens, which he places at about the height of 2,000 miles, away up in the second atmosphere, near the conjunction of the middle and inner atmospheres. In the circle of the Zodiac, he has the order of the constellations the exact reverse of their real order. The same error was made in his work on astronomy before

* * * *

How can a brotherhood be expected to obtain among men who confess no allegiance to the center whom Christians (?) profess to love?

referred to, where different cuts were used. He has never yet published a correct drawing of the Zodiac, of the order of the signs, or of the constellations. reproduce the cut here by the etching process, and consequently it is an exact fac simile of the original. We are surprised that he did not conclude that "it would not do to go before the world with that cut!" In view of the published criticisms, we ask the reader to contrast the cut above with the central one on the Sixteenth Page. The greater part of his cut is of no use. The Zodiac should be the signs in the earth, and the circle squared should be the earth's shell. The circles lying outside of this have no geometrical relation whatever to the inner circles. Concerning this diagram the author makes the following remarks, with some of which we beg to differ; whatever principles of squaring the circle are involved in this cut, he received from the Founder of the Koreshan System;-it would have been a good place to acknowledge the fact:

"This matchless method of the operations of order and use is represented in a marvelous degree in this masterful chart, the like of which has not been constructed before; but the beauty, harmony and perfection of which appeal to every one." Page 9. "In no book on geometry can this cut or figure be found, and no ancient or modern mathematician has been able to square the circle. It will require a clear-headed thinker to reproduce the figure from this chart, which demonstrates the geometrical proposition of squaring the circle."—Page 12.

Concerning his assertion, that "I think I understand your philosophy as well as any one outside of yourself, and hence I can see where these cuts conflict with facts," we remark, that it might be objected to on general and specific principles. His writings in the past might be profitably contrasted with what has appeared in The Sword for several years; besides, we take it that possession of truth cannot well be separated from its service. We might also refer to the mistakes and blunders in the above letter, contrary to facts of astronomy. We might take his remarks concerning the strata of the earth's shell. On what ground is it so easily understood that there should be one mineral stratum? For the same reason the five primary minerals are in the earth's shell, and seven and five make twelve. The geologic strata are not properly called strata, because they are not stratified; they are chaotic, representing all of the elements contained in the twelve strata beneath. Five primary stars at the center of the earth are derived from the five primary mineral strata, as the seven planets are derived from the seven metallic planes. No doubt further study will assist all students of the Koreshan System; we commend to our critic further investigation of its principles, with the kind suggestion that the fundamental factor of the recognition of truth and its source is necessary to the comprehension of the whole Truth can neither be obtained or retained without it.

We are just now emerging from the darkest period of the most benighted of all the ages, and are about to enter again the Golden Age.

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Short Marks and Remarks.

BY W. H. PAVITT.

GIVE England the Philippine islands, as we have given her everything else she has asked for, but don't nauseate us with maudlin sentimentality about her friendship at a time when America needs sympathy. It is true that the Americans repelled her by arms when she tried to invade the country with armies, but they opened their doors to her usurers and sacrificed their liberty, manhood, and womanhood upon the altars of British gold. Yes, Americans need sympathy for their imbecility; so let England be appointed as their guardian angel!

Coming down out of the clouds of fulsome flattery to a dispassionate view of the situation, the friendly attitude of England toward the U.S. loses some of its gilding of unselfishness when it is remembered that it takes about all of the surplus products of this country to pay our annual usury charges to her. Of course, England can afford to be sympathetic when the United States pays her \$400,000,000 per year for the privilege of calling itself a nation.

It would be in consonance with the eternal fitness of things, for the English-speaking Christian usurers and usurpers to unite for destructive warfare against the Christian nations which speak in foreign tongues. They are all guilty of crimes which can no longer be tolerated, and a bloody war of extermination would be about the only holy cause in which they could engage for the atonement of their past misdeeds.

Here is a bit of logic from the pen of a celebrated

writer, which expresses the clear conception of the modern mind in the school of sociology: "While the individual man is an insoluble puzzle, in the aggregate, he becomes a mathematical certainty." This reminds us that there is nothing so uncertain as a sure thing, and may account for the lovely condition of affairs which prevails in every country in the globe!

The war with Cuba has obliterated the Mason and Dixon line, and cemented the North and South in one indissoluble union; so the patriotic orators and writers of the press, tell us. This means that the hatchet has been buried and the bloody shirt burned. This being the case, it is impossible to surmise what the republican party will do for arguments during its next campaign!

If—as the mental scientists, occultists, and various other cults teach—God is in humanity as a whole, and every person is the abode of Deity, then, judging from practical, every-day experience in contact with the traveling cesspools of tobacco, profanity, fusel-oil, and other filth and bestiality, the sooner God goes into the scavenger business the better it will be for his credit.

Anxiety should have no place in the life of Koreshans. It dissipates force and is an evidence of a lack of filial trust. We can imagine Christ as being tired, hungry, thirsty, and in pain, but never anxious or fretful.

"Seek ye first the kingdom of God and his righteousness." This does not mean "the flesh-pots of Egypt."

In the Editorial Perspective.

BY THE EDITOR.

AMOUS ELECTRICIANS are now proposing to make an artificial sun that will shine from an altitude sufficient to illumine hundreds of square miles of territory. When first produced electric lights were so expensive as to render them almost impracticable; this in part has been overcome, but it would be out of the question for dynamos run by engines of thousands of horse power, to produce anything like the volume of light necessary to cover any considerable area of the earth's surface. Tesla has announced many startling things during the past year; Nickum has discovered the perpetual light, fashioned after the form of the cellular universe, with the vortex in the center; and now comes Wilberforce, of Chicago, proposing to utilize the electric currents of the atmosphere in connection with magnetic currents of the earth, to produce a gigantic sun having an altitude of ten miles. If this is accomplished, it will be a miniature star—an imitation of the real ones in the physical heavens, points of combustion caused by the meeting of the descending and the ascending forces, causing vortices of energies with partial materialization of substances flowing into the eddies of involving forces. Another brilliant demonstration of the Koreshan Cosmogony will shine above the benighted "scientific world!" Fnergy is substance—a truth not thought of by the

so called scientists until they had opportunity to know of the conclusions of Koreshan Alchemy. Not until after the possibility of such gigantic lights was suggested by Koresh in his descriptions of the sun, planets, and stars, did the electricians conceive the idea of focalizing the natural forces of the world to produce a center of light or power. A few years ago, he published the suggestion that in the future he would move the machinery of the greatest city of the world by electric currents from the atmosphere, and the daily press laughed at the idea as an utter impossibility!

A Detroit man has originated a new concept of the science of creation; he has been sounding the unknown, and concludes that men and all species are embodied sounds or modes of motion. He begins with atoms of matter, infinitesimally small, the evolution of which is due not to their bulk, but to their volume of force—that is, susceptibility to rapid oscillation or vibration. This vibration is what he terms spirit, which moves the atoms toward the nuclear protoplasmic mass, the consequence of which is the cell. These cells contain "life stuff;" they evolve into higher forms by absorption of more vibratory energy. This is not describing what he supposes takes place

8

now, but at the beginning—before there was anything but atoms; he describes what the first atom did to marry the second. No doubt the name of the first atom was Adam. Were it not for a few theories of vibration it is a puzzle to us to what some minds would resort in order to generate a little mental energy for pastime!

After shying off until England's attitude toward the United States could be ascertained, Russia concludes to sympathize with Spain, and to join with the powers in the endeavor to have the United States relinquish possession of the Philippines. With the United States breaking over old policies and entering on a campaign of conquest, some new complications with European powers are likely to result. Anglo-American alliance is both possible and probable; with these two powers united, the more rapidly decaying powers of the world could be defied. England will unite with America for a purpose; there are interests on the American continent that the English capitalists must not lose; besides, there is a conspiration of forces which will cause kindred bloods to reach the same destiny. Universal war will centralize the forces of every distinct sphere of humanity; the vibrations which will culminate in the vortex have already begun!

You have heard expressions about the "queerness of the times." Why are the times queer? Is it because they are different from what they have been? Is winter queer because it is different from summer? Queer feelings are sensations that you do not understand; they are strange—suggestive of ill. The times are not queer to those who can read their signs. Millions do not know what is coming; they look with wonder upon the rapidity with which the world moves along the course of events. What does it portend? The end is soon—a great catastrophe, a universal cataclysm, in both the anthropostic and physical worlds. It is coming to blot out the old civilization and to level the walls which fortify every damnable power in the universe. The enemy must be vanquished before universal peace can be obtained. That enemy is not a myth, but is here in the tangible world; and the methods employed to vanquish him must be rational and scientific!

This is called an age of progress, but we fail to see it! There are no really great things being accomplished now in the political world; there can be none, for the forces are being disintegrated. The present war is mere child's play compared with what has been; today's heroes and military commanders are insignificant compared with some mighty men of the past. The feats of Napoleon have proportions which eclipse the military exploits of the close of the nineteenth century. He had ambition, and his powers were not hedged about by the spirit of lethargy, indolence, and sycophancy such as afflicts Wall street like a cancer. During the past nineteen hundred years, war has caused the death of over 5,000,000,000 people; during the past century, the death rate from war has fallen far below that of the periods of the world's great wars of the past.

By means of the photomicroscope, the blood in circulation can be seen. Of course, it has resolved itself into an instrument of diagnosis of disease, in connection with a new hypothesis, and some medical men are venturing into the unknown without guide or compass. It has been observed that the blood corpuscles of fever patients are flying through the arteries recklessly without regard to group or order, while in a normal condition, the flow is regular and the corpuscles pass along in associations; different diseases are thought to result in different groupings of the little red discs; and without any knowledge of

what the blood is, where the corpuscles originate, or what their destination is, a system of fallacious diagnosis clusters about this one series of observations. What a travesty of the genuine science of cure!

The American people boast of progress, of superior education and ability to lead the world in science and in morals. We may sound all popular claims to the bottom and find nothing that is true. The so called science of the world is a bundle of fallacies; the disintegrated so called religions are humbugs, and society is an empty farce. There is no such thing as true ethical culture in the world; there has never been a time in the world's history when there was so little regard for individual conduct as at the present time. The spirit of selfishness, the degrading influence of the competitive system, and the vices of the world have compelled every man to look out for himself. The finer ethical senses are lacking, and there is no regard for the neighbor.

Leiter, the Chicago wheat man, has been cursed by more than one class of men, for cornering the wheat market and holding millions of bushels of wheat in his elevators. Of course, it has raised the price of flour. Pound loaves of bread have been selling for years for 5 cents a loaf. Recently, the Baker's Association endeavored to play a little trick on the public, entrenched behind Leiter's wheat prices; it was to introduce the 6-cent rate for bread. The scheme was to put the price up while there was an excuse for it, and to keep it up after wheat had fallen again. Since the new rate, bakers have been having a hot time in their ovens; the scheme would not work,—they had to return to the 5-cent rate, and their cake is dough!

A little spurt of popular charity is soon to occur in Chicago; 25,000 waifs are to be fed once or twice in Washington Park. Somebody cares more for these children on that particular holiday than at any other time; 364 days of the year they are neglected, while the would-be philanthropists are stealing millions from the parents of these children. Great system! With a thoughtless people, one day's charity covers the philanthropist's sins for a whole year. The children of every city should have just such a picnic every day. Millions of people wish it were so, but will not turn a hand over in the interests of the Cause that will produce the effect!

Sentiment said that the war was for the purpose of rescuing the starving reconcentradoes in Cuba. At Havana the war has been a time of peace; Wall street has been merciful to Blanco. Not a single regiment of American soldiers has been landed on the soil of Cuba, and Blanco has been unharmed; while the reconcentradoes have escaped by way of the tomb, beyond all recovery.

If the actual and tangible form of any religion is desired to be observed, make a little study of the organizations which bear the names; men and women in nuclei will be discovered. Study the character and life of an organization and you have just what the "religion" is,—no more nor less.

The world will come to an end when it is proved that we live on the outside of the earth; the people would die from sheer fright of hanging head down in empty, infinite space! The worst work Blodgett could do for the world would be to prove his point.

The close of the great 24,000-year cycle, the culmination of all cycles, witnesses the advent of hundreds of thousands of wheels; wheels are all the "go" now. At the time when the lines of the two great cycles bisect each other, we have the bi-cycle.

The board of strategy at Washing Town continues to send

newly laundered fronts for Sampson's warships, much to the detriment of the war movement against Spain. The board of strategy is running the laundry, and is "in the suds."

THE FLAMING SWORD is the fiery blade that strikes at every evil under the sun! The Founder of Koreshanity has discovered the root of all evil, the principle of human existence from which the energies of evil proceed.

The great question of the hour in colleges and universities is, 'What's the score?' Modern education has degenerated to the ridiculous stratum of a form of pugilism, the hazardous, barbarous and base foot-ball.

It is as impossible to reduce anything to nothing as it is to make something out of nothing; therefore, the physical universe never had a beginning, and it can never have an ending.

Dewey established the precedent, but did not establish the policy of the president and board of strategy. It would never do for the wiseacres of war to copy after a commodore!

With Bellamy in the spiritual world and Debs left on this side, there may now be a dispute as to where the great communistic scheme is to be established.

The social problems that are perplexing to so called reformers today, might just as well be left to the United States naval board of strategy! Modern civilization is not conducive to contentment and happiness; it fills the world with pretension, and this leads to distrust and discontent.

During the exciting war times, the so called reformers might remodel their schemes for capturing the world with their ideas!

When Spain sues to have the war stopped, she will have to enter suit in the court of the American justice of the peace.

Death is the avenue to spiritual spheres as corrupt as the natural spheres which death invades.

If the modern astronomers were scientists, they could tell the world all about everything!

One man can be a whole university in himself, provided he has the faculty to teach the world.

If a man's "religion" is worth anything, it can be seen in what he does.

Koreshanity is the only System in the world that is truly iconoclastic.

Some "brave" people are easily scared by Koreshan conclusions.

The money power taxes the strength of the workingman.

Abolish the millionaire!

Query, Chat, and News Departments.

BY THE EDITOR

Koreshan Science is Comprehensible.

A few weeks ago Mrs. C. introduced me to Koreshanity by loaning me a few pamphlets. I at once found myself in harmony with the astronomical department, (1) but must admit other branches depressed me. I feel a loss of the force I must and do obtain with my affirmations in mental science. (2) I should like to ask you if, although Jesus was the reincarnation of Abraham, has not Abraham an individual spirit somewhere? And is there not an individual Jesus aside from the 144,000? (3) Would you object to telling me the proof Koresh gave you of his illumination, assuring you that he is the Prophet? (4) Can you tell me if my present life closes my incarnations? (5) And could I comprehend the law of immortality? (6) When is the time for the battle of Armageddon? I shall appreciate your kindness in answering the above questions—Mrs. J. W. R., Springfield, Mass.

There is a difference between the forces of truth and the forces of fallacy; we must relinquish the latter to obtain the former. If you are receptive to entities of truth as they come to you through Koreshan avenues, there is necessarily a cessation of influx from the field of fallacy, more or less. This is by no means detrimental to you. When you have found the truth, you will make rational affirmations from known premises; they are a thousandfold more effective than the energies of fallacy which result from affirmations of that which is not true. Never say you are well, or strong, or in possession of the light, when you are not. The rational

method would be to get well, to get strong, to get the light, and then you could affirm the truth. (2) The "individual spirit" or central ego of Jesus the Christ was the ego of Abraham, perfected to the state of the Godhood, through experiences in the Jewish race for hundreds of years. When the 144,000 sons of God are produced in the earth, there will be no individual spirit or person of Jesus apart from the 144,000, for he sowed himself in the race that he might be multiplied. (3) See May, 1896, FLAMING SWORD, department of the SALVATOR AND SCIENTIST, which we send you. Articles in this department will answer your question. (4) The degree to which you have progressed through re-embodiments can be determined only by your comprehension of the truth and your consequent obedience to the laws of life. (5) We see no reason why you should not understand the Koreshan System, if you apply yourself to the study of it in the proper way. The means of practical application of the principles of the System are reached as we progress in its study. Many are rejoicing in the hope which such a knowledge inspires, and we have no doubt you could come to an understanding of the science of immortality by study and the necessary obedience to the laws and conditions imposed. (6) At the close of the present dispensation; it is now going on in the battle of

Truth with fallacy, and will end when fallacy is overthrown.

Man Analogous to the Universal Form.

W. H. C., Belden, O.-We have both your letter and article, and we note their contents, and your interest in the subjects treated in the columns of THE Sword. We should be glad to publish what you have to say if your article were not so prolix and your arguments so abstruse. We are familiar with the doctrines of Herbert Spencer, from whence you seem to have derived many of your arguments and conclusions. Your conception of matter is fallacious; matter is not inert. The world of matter and the world of spirit are not two distinct realms, but are specifically correlated. Matter and spirit are the two general conditions of the universe, matter being the basis of all energy. Matter is not simply acted upon by forces extraneous to itself, but it is the pediment of energy, spirit or life. Without matter spirit could not exist; any kind of matter is just as much alive as its correlate quality of energy. The misconceptions of Spencer grew out of his ignorance of the form and function of the universe, and of the laws of alchemy; and his conclusions do not refute the Koreshan System. Man is analogous to the universe in form and function, because man is the involved form of the universe. The seed is the in-

volved form of the plant; the outside of the plant is inside the seed, and vice versa. The outside surface of the man is analogous to the inside surface of the universe. For instance, the alimentary canal in the human system is internal. while in the universal form it is in the external environ. These facts will not permit your conclusion that because man sustains relation to things external to himself-that because he is surrounded by atmosphere, that the earth itself must possess a circumambient environ, and consequently is convex. The universe breathes from within, man from without. When man breathes he expands externally: when the universe breathes it expands toward the center, just as the brain must expand when it respires. Man discharges externally, the universe internally. We do not leave the investigator to rest upon analogy alone, concerning the form of the universe. We have demonstrated that the earth's surface is concave—we get right down to the tangible surface with indisputable factors, and determine, geometrically and mechanically, not only the contour of the earth, but also its ratio of concavity. We call your attention to these demonstrations, the facts of which we are publishing to the world. Your analogies are somewhat mixed, and before you reach the truth you will have to abandon a number of fallacious premises upon which you predicate your conclusions. We shall be glad to assist you in any way we can.

Publication of the New Geodesy.

Sometime ago I sent you a postoffice money order for the New Geodesy, and and other pamphlets. I received all but the New Geodesy, which has not yet put in its appearance. Please look the matter up, and send the book.—Geo. J.K., Orlando, Okl.

Orders for the new book have not yet been filled because it has not yet been issued. We are pushing the work as rapidly as possible, and hope to have it ready for mailing at an early date. The pages are now being electrotyped, the cuts are completed, and it will soon go on the press, then to the bindery, and then to the people. Since first advertised the work has been enlarged from about 75 pages to about 200-for the same price, illustrated by about five times as many cuts as the small work proposed. We trust that the increase in size will more than make up for the delay in getting it to our friends. The name of the work has been changed to THE CELLULAR COSMOGONY, OR THE EARTH A CONCAVE CELL, issued in two parts, Part 2 being the New Geodesy. We ask the exercise of patience on the part of our readers who have been expecting the book. We are doing the best we can, and we believe the book will surprise you when it is ready.

The City of the Sun.

I wish to call your attention to Isa. xix: 18. One of the five "cities" of the United States is to be called the City of Koresh. It reads in our version, "the city of destruction," margin, "Heres, city of the sun.' The Hebrew word is very expressive. The letters, cheth, resh, samech constitute the name Koresh. There is no authority for the English translation, destruction.—J. W. H., Charlotte, N. C.

The translation of the word heres as given in the old version, is correct. The meaning of the word heres is involved in the word Koresh, because the sun is a place of transmutation, the destruction of atoms; but Koresh implies more. In this limited sense, heres means the sun. If you will refer to Isa. xliv: 28 you will find the correct Hebrew word for Koresh, the letters being kaph, resh, schin. The word Koresh means the sun in the sense of all its functions.

Must Control Circumstances.

C. C. C., Phillipsburg, N. J.—We thank you for your kind letter; we trust that as you continue your investigation of the the Koreshan System you may be able to comprehend more of that for which you are looking-Truth. We perceive in your letter a little of the spirit of discouragement, which may be removed by a knowledge of the laws of life. The Koreshan System is instituted for the purpose of controlling circumstances and overcoming the competitive system with all it involves. In order to overcome evil in ultimates, the Almighty must meet the enemy in the external world. At such a time the enemy usurps the power of the universe. Elijah has dared to show his face in these perilous times, and will conquer, else the condition of the world is hopeless.

M. J., San Francisco, Cal.—Missing numbers of SWORD are sent you by this mail. Bound volumes are now being prepared in our bindery, and will be sent as soon as ready.

* * *

The Flaming Sword Warmly Welcomed.

Sword is New and Unique.

THE FLAMING SWORD interests me more and more. It is new and unique. While I do not accept the Cellular Theory, I am glad to read all you have to say regarding it. But your ideas on social, political, and religious questions generally are in line with my views. I try to read all sides. I am looking for the light, and I care not from whence it comes; I will acknowledge and follow it when I see it. It seems to me that all new schools of thought along social, political, and religious lines are

more closely connected than appears on the surface. The basic ideas are the same. There is a golden thread running through Their points of difference to me are non-essential. They concern questions of which we can know little at best. Their points of resemblance concern this life —a broader humanity, more equitable conditions, the abolition of the old, and the inauguration of the new. These are the essentials; at least so it seems to me. I think I have no creed, except that I love humanity. I try to be tolerant of all creeds whose object is to help humanity. I hope that all reform schools may, in time, overlook their points of difference ana mdy all unite on the great fundamental idea of making this world better to live in, here and now. That seems to me the practical end in view. All the rest is more or less theory. The men who have helped their fellows most are those who have dared to think along new lines. I welcome all such! Fraternally yours,—J. A. E., Bureau of Labor and Industrial Statistics, Lincoln, Nebr.

The Sword and the Preachers.

FLAMING SWORD:—I enclose \$1, for which send The SWORD to Mr. J.A., Exchange, Pa. Please continue sending me a few extra copies. It is a pleasure to work for Truth's ordained Journal. I am doing my best to introduce The Sword, especially among the educated, and it is not an easy task. One man told me that he could never believe your doctrine until it was all fulfilled; I kindly reminded him that any fool could believe it then! I enclose postal from a preacher to whom I tried to introduce The Sword. I sent him a reply, suggesting that if he could prove Koreshanity false there would be money and honor in it for him, but I have received no further reply from him as yet. This is what he wrote:

Turbotville, Pa., May 2 1898, Mr. W.A.—Your postal is at hand. In reply, I must decline to accept or read THE FLAMING SWORD. The publisher has succeeded in proving beyond a doubt, that he is a consummate fool. Unless he ceases to condemn Xt's church and his people, he will go to a place much warmer than Cuba.—REV. E. H. EBERTS.

I believe in giving praise and honor to whom they are due. I can't help praising such a worthy journal as THE FLAMING SWORD. The excellent part of it is, that it is entirely original; it does not imitate a single thing found in other journals. Koreshanity has not its equal. The Lord always reserves his best gifts for the last, and only those who are worthy will receive the best gifts. Koreshanity is the key to the mysteries of the kingdom of heaven. The transformation of the Sixteenth Page proves the Bible science of heaven and earth to be true. THE FLAMING SWORD is the newest thing out. It teaches the pure truth, boldly, clearly, and fearlessly, without respect to persons.—W. A., Turbotville, Pa.

I am so pleased with THE FLAMING SWORD that I want to send some encouragement in the way of money to keep it going. I enclose one dollar, for which you may give me credit on your books; do not extend my subscription, but let it go toward paying the cost of some extra copies I am receiving. The article on the Science of "Astral Projection" a short while ago is the best on that subject ever written. The following one, "Abomination of Desolation" is well worth reading; "Protest Against Wall Street Bonds" is just and correct. "In the Editorial Perspective,"—that department is, every week, unsurpassed, and Query, Chat, and News Departments are ably conducted. The doctrine

of the Cellular Cosmogony is transcendent. Success to you all!—Maj. O. W., Denver, Colo.

EDITOR FLAMING SWORD: Enclosed find stamps for one or two copies of The Sword. I have not had one for over a year. My subscription expired, and I did not renew. They report around here that the Koreshan Unity has "busted up;" I tell them I do not believe it. Send me a late FLAMING Sword, and that will satisfy me about the matter.—E. G. D., Ashmont, O.

I have been a subscriber to THE FLAMING SWORD for about two years, but of late I have been unable to raise the subscription price. I have sorely missed the paper since last November. I would be overjoyed if you would kindly send me the paper again until I am able to pay you. Hoping for a favorable reply, I am,—G. B. S., Baltimore, Md.

Enclosed please find \$1, for which please send me all the books and pamphlets listed in The Flaming Sword, and credit me for three months' subscription to The Sword. I have seen only a few copies of your paper but if Koreshanity is true I want to know it.—W. W. M., Mingo, Miss.

Through one of my friends I have just read a copy of your unique paper, and am much interested in the astronomical section of it, especially. I enclose 5 ct. stampfor some tracts telling about the earth's surface.—F. D. B., Terre Haute, Ind.

I enclose 25 cents in stamps; send me a copy of THE CELLULAR COSMOGONY, also circulars and agent's outfit for canvassing. I will take this section and do my very best. I have not the money this time, or I would send for a hundred copies.—Dr. W. J. G., New Castle, Pa.

Enclosed please find \$13; \$12 for all the bound volumes in best binding, as per advertisement, and \$1 for subscription from where bound volumes end. Please inform me how far that will carry me.—M. J., San Francisco, Cal.

I enclose draft for books and papers. I got the information regarding your paper from J. H. M., this city, who passed me a few copies. I therefore desire to learn more of the Koreshan System.—I. C. A., New Orleans, La.

I am glad that you continued sending me THE SWORD, although I have not had a dollar to spare until now. I send \$1.25; please send me a copy of the New Geodesy when it is ready.—A. P. W., Cadillac, Mich.

LATER.—Please find enclosed \$1 for The SWORD. I find upon receiving it again that it is advocating the same cause that it was two years ago, and it is the paper for me!—E. G. D.

*** Chat With Readers.

If we may judge from expressions of our readers, The Flaming Sword is received with a warm and hearty welcome. Its pages, fresh from the pen and press, cheer the hearts of thousands who are interested in the great battle for humanity, and it is evident that with such The Sword is an absolute necessity. It is genuinely scientific and profoundly religious, without a shadow of superstition. It contains that which is reasonable and logical; its style is forceful and vigorous. The Sword is the publication for all those who are tired

of the fallacies of modern times; it supplies them with proofs and arguments against the old institutions; but unlike would-be iconoclasts, it builds while it demolishes. The principles of the Koreshan System are first discovered and demonstrated: then the fallacies of the hour can be attacked with assurance of victory. The difficulty with "reformers" is, they undertake to demolish the present order before they know what they will do when the walls fall. Is that forethought? Is it generalship? Do you want to follow a destructive guerrilla reform element, whose object is plunder? No! You want the science of construction; you want to know what is to be done in the founding of the New Order, and how to do it. THE SWORD champions your cause. You need it more than we need you, but success is found in mutual endeavor. We have worked for years and years in the promulgation of the most advanced literature of the age, and you have admired our pluck. Will you seek to merit words of commendation from us? You have done well; you can do better.

You find a copy of THE SWORD in the car seat, in the reading room; or a friend hands you one, or you request a sample copy. It matters not what you are, the appearance of THE SWORD appeals to you. So unusual in name—and there is a feeling that it is appropriate. Its features stand out at once: Typography and presswork the best; headlines that are just strong enough and large enough to impress the importance of the lines below; the several departments, up-to-date in every respect; the subjects touched upon, with obvious radical stand for Truth, impressing you that "if that paper hasn't the truth it ought to have it, for it is worthy to be its champion." The language used is the best, and the expressions clear; there are the several vigorous writers, through whose pens you seem to trace an extraordinary ground or premise. What is it?some new discovery or key? You find its friendly chats and perspective panorama of the world, and the cheerful and patient replies to the many questions. You are at once attracted to this journal of extraordinary and universal interest. Don't search for its peer, for it HASN'T ANY! Write a kind word about it; it will increase your interest in us, and do us good too.

If for no other reason than to satisfy the curiosity, THE FLAMING SWORD should be carefully perused. It teaches the exact reverse of the theories of the world; must there not be something very striking in the character of our conclusions? If the conclusions of modern astronomy seem to fit the facts, is it not remarkable to reach opposite conclusions from consideration of common facts? It's the same in chemistry, in theology, and in all other branches. The Koreshan System is unique. The startling feature about it is, that it involves the science of all departments of existence, of life, and activity. There is no other system like it, for all others are only fragments; they do not claim to be more.

Do not think it a burden to us to answer your questions; we delight to do it. We are making the Query Department an important department of The Sword. From it you can pick up hundreds of points as the issues come to you. Condense as much of your curiosity, or desire for truth, into as little compass as you can, and then we can quote your question, which helps others to more readily grasp the points in our reply. In writing us you will be helped along yourself, and other readers as well; it's communism.

We have not time to personally reply to all letters, but we enjoy what you have to say, and you have something from us each week—one carefully prepared and studied letter every seven days to each subscriber. You can appreciate THE SWORD in more senses than one. It is not a newspaper; there goes with it a volume of mental energy which you can feel. You get new ideas; if they are ours, they come from us.

You can come into closer sympathetic touch with THE FLAMING SWORD if you will sit down and write us,—of your difficulties in comprehending the System, of your appreciation of its contents, or of your determination to help us push the work. It is a worthy paper, advocating the principles of the world's reform; when you help our work you help yourselves first, and finally the world.

The correspondence column is full of encouragement. Brief extracts from a score of letters from friends. We thank each of you for kind words; they are always welcome. Come again.

THE FLAMING SWORD is a weapon of war. Silently, it is discharging the mental bombs and torpedoes which will wreckold institutions and systems of the world.

Ours is a genuine case of "Truth against the world!"

THE SWORD is the journal you want—it's the one you need.

The World's News.

Wednesday, June r.—Great run on the Bank of Spain; fear of collapse and financial panic.—Admiral Schley bombards forts at Santiago.—Newspapers fix up a big naval battle, which was not fought.—Spanish vessel Marie Dolores, captured near Porto Rico.—British steamer Belvidere stranded on Cape Maysi, Cuba.—Italy has a new cabinet.—Omaha Exposition opens.—Wheat at \$1.25.

Thursday.—70,000 American soldiers ready to start for Cuba.—Castelar attacks Queen Regent of Spain; he is advocating a Spanish republic.—34 persons drowned by sinking of schooner Jane Gray-off Cape Flattery, U. S. west coast.—Australian steamer Maitland and Merksworth sink in storm off New South Wales.—Illinois prohibitionists in convention at Peoria, select state candidates.

Friday.—Newspapers alarmed over Spanisn finances.-More transports chartered to carry troops to Cuba .- Insurgents closing in on Santiago.—45 Spanish prisoners from captured vessels, released at Key West.— Oregon joins Sampson's fleet.—Big storms in Minnesota.—Bicknell, Ind., almost destroyed by fire.

Saturday.—Sampson given full power to destroy Spanish fleet and to capture Santiago. Collier Merrimac sunk in mouth of Santiago bay to cork up Cervera's fleet; daring deed of Lieut. Hobson and seven marines; captured by Cervera.—Capt. Sigsbee, on St. Paul, is at New York.— Negro burned at stake at Doyline, La.— Insurrection begins in republic of San Domingo; battle reported.—Elephant Prince, with Wallace's circus, kills his keeper, at Racine, Wis.—America is cheered in English banquet.

Sunday.—Lieut. Hobson, of sunken Merrimac, the hero of the hour .- Spanish spy secret service discovered at Montreal, and documents taken by detectives.-Newspapers fix up another naval battle off Haytian coast; was not fought-some reporter's nightmare. - Spain's reserve fleet at Porto Rico, Martinique, and Cadiz, Spain, at same time.—Last cable at Santiago cut; Cuba now has no cable service.—President Heureaux, of San Domingo, reported to be assassinated.

Monday.-Capt. Gridley, commander of Dewey's flagship, dies from injuries in battle of Manila.-Another fake newspaper naval battle off Cuban coast.—Spanish spies ordered to leave Canada.—War revenue bill passes Senate.

Tuesday.-46 transports carry 26,000 men on way to Santiago .- Battle between Spanish troops and Philippine insurgents at Manila; Spaniards defeated; fight hand to hand with knives, for 74 hours; 1,000 killed; 1,800 taken prisoners by insurgents.-Bombardment of forts at Santiago resumed; 3,000 Americans join Garcia's troops in Cu--Spanish torpedo boat Furor sunk by shots from battleships New York, New Orleans, and Massachusetts.—Rioting at Belfast, Ireland.

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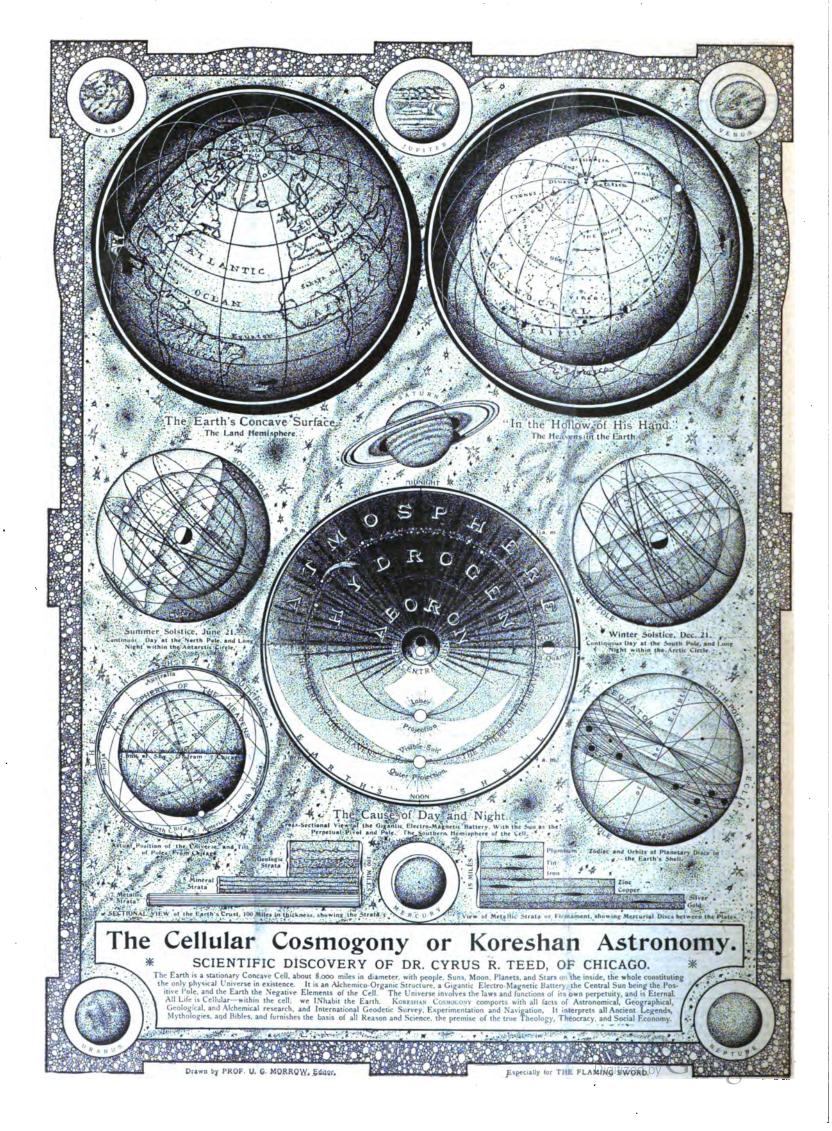
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Explanation of a Part Necessitates Knowledge of the Whole.

'T HAS been declared that the vidual (individual) man is an epitome of the universe. This is not true. An epitome is an abridgment. Man, when perfect, is the universe in its least form, without any abridgment. The present man (the so called individual—undivided) is not the individual, but the vidual, the divided man. The Lord Jesus was biune,—two in one,—having the two principles combined in himself. It was this that constituted him the Son of God. "He who hath the bride is the bridegroom." The Lord had the bride in him, for he was the archetypical man, "the express image of God's person," like Adam before the woman was separated and produced from him. The sons of God (which we are to become when the processes of regeneration are complete) are also biune. It is this biunity which insures immortality, and through it, eternal life.

The cause of immortality resides in the possibility of the integrity of the circle of life in the biune form, in contradistinction with mortality, the result of the tendency of the existing form to put forth its life from itself, in the production of other forms. A thorough knowledge of the anatomical structure of the individual (undivided, unwidowed) man, through the law of correspondence, enables one to know of the anatomical structure of the universe as a whole, for the universe is in the form of man. By the man, we mean the male man, including the female man; the two conjoined in the biunity (not the duality) and constituting the man.

The universe as a whole is in the form of the egg or cell. It is, however, in the form of the man, but the unincubated man. In this form it is the woman with the male incubed, but not evoluted. There will come a time when the universe itself will, in a measure, change its form to its own evolved anatomical structure. Some of

these changes have been noted in previous issues of The Sword and other publications. The universe, the alchemico-organic kosmos, has an anatomy, the details of the form of which can be only known through a complete knowledge of comparative anatomy. It also has a corresponding and inherent physiological function. It is through the correspondential relationship of the individual that we know of the form and laws of the universal.

We are induced to smile sometimes at the bombastic ignorance of those who assume to call in question our knowledge of the structure of the universe and its functions. We are teaching what we know. Our assertative methods, originating in our absolute knowledge of the things we teach, give us the appearance of egotists in the eyes of those who, because ignorant themselves, imagine no one else can be wise. We often hear the assertion, "No man can know it all." We assert that no man can know, accurately, a part, who does not know its relation to the whole; and no man can know the relation of a part to all the other parts, without a knowledge of all the parts in their integralism. A knowledge of the anatomical structure of the individual, with a corresponding knowledge of the functions of the same, insures to one a knowledge of the universe as a whole, for it is an integral thing.

"Scientific" men are mere guessers; what they guessed at fifty years ago, they renounce today, and tomorrow they will guess again. This is called science;—it is farce, quackery, empiricism. Our work is to teach those who desire to be taught. The fools who know it all, are not worthy. Agnosticism is good enough for such as enjoy ignorance. Koreshanity is the only school of knowledge; its principles are the only truths, its triumph is inevitable.

3

Latest Conclusions from Government Geodetic Survey.

HERE we are again! The following headlines are quoted from the Boston Evening Transcript:

THE EARTH NO GLOBE.—MODERN SCIENCE MODIFIES A POPULAR BELIEF.—A Tetrahedron the Shape Accepted as Correct by the Best Scientific Minds.—How the Earth's Dimensions Are Figured.

A tetrahedron is a body enclosed in four triangles, and is the shape of the earth! This conclusion is reached through fifty years' extensive work in geodetic surveying, and is "the shape accepted as correct by the best scientific minds." Navigators must have some sharp corners to turn in their tetrahedral navigation, for, according to "the best scientific minds," we can no longer circumnavigate the globe!

How happy the world will be when it can learn something to keep. The article in the *Evening Transcript* ends by saying:

The shrinking of the earth is a geological rather than a geodetic question, but I believe it is scientifically admitted that such a process is going on. But our coast survey service is primarily for the making of maps, AND IT IS ONE OF OUR FIRST

DUTIES TO DETERMINE THE SIZE AND SHAPE OF THE EARTH, UPON WHICH ALL ELSE DEPENDS, and hence the great and painstaking experiments which the government is conducting in conjunction with the other governments of the world.

The governments of the world are trying to ascertain the size and shape of the earth! It is an absolute fact that triangulation, on either a concave or a convex surface, conducted ever so carefully, would result in the same conclusions. The present experiments will not determine whether the earth is concave or convex, therefore they cannot conclude as to its shape.. The water surfaces of the earth are concave, but the surface is not necessarily uniform, as the cell is not absolutely spherical; but this is the general shape. The mechanical means employed to determine this is simple enough to convince the most skeptical investigator, if he be honest. However, the mechanical survey is of very small importance as proof, as compared with the system of correspondential analogy and the applied principles of optics, a knowledge of which is so essential to any correct conception of the form of the earth.

On the Point of the Sword.

The Universal Empire is the Coming Theocracy.

YE WISH to keep constantly before our readers the central truth that the coming Theocratic and Imperial Kingdom, to govern the world through the Golden Age of six thousand years, is the evolution (unfolding) of the Lord Christ. Jesus was the germinal beginning, the archetype of the kingdom to come. The kingdom was in the Lord in its least form. This was the form, embodying the function of the man. The Lord was natural and material. The seed, Christ the Lord, was planted in the race through his theocrasis, a dissolution of his body, resolving it to the Holy Spirit. This spirit constituted the seminal essence of Deity, by which the church received its impregnation, for the purposes of regeneration (re-production), a process which completes itself at the end of the Christian age, in the production of the sons of God. The firstfruits of the resurrection are the sons of God, a definite number unfolded from the Lord. These are the multiplication of the Lord, and comprise the first Order and Head of the coming Empire. These sons of God will be astral beings,—natural, material, visible, and tangible.

Preparatory to the emergence of the celestio-material Empire, there will be a great cyclone of destruction, for which the nations of the earth are almost fully prepared. The biologic storm center of the world is the nucleus for the establishment and location of the new point of birth. Modern Socialism, in its every form, is diametrically opposed to the genuine Imperio-Socialism of the divine Kingdom, unfolding from the planting of the Lord at the beginning of the Christian dispensation.

The human body in the least form of the man, is an organic unity because it has a centralized government, with a central governor. The kingdom to come will be in the greatest form of the man, and will be an organic unity because it is a centralized government and will have a central governor. Do not be deceived; democratic socialism, from which God and Christ are expunged, will come to naught. "The coming of Christ" is the inauguration of the perfect Empire, over and in which the Creator will reign supreme.

* *

God is man's origin and destiny, and the more completely man matures into his perfection as man, the more thoroughly does he bear the image (truth) and the likeness (good) of his divine progenitor, who is very God and very man. The perfected and integral

man is the form and personality of truth and good, and the physical universe is the expression of that form in its physical magnitude or greatest material aggregate.

* *

The physical universe, in both generals and particulars, is but the expressed manifestation of thought. In other words, the substance of thought, which is spiritual and essential, is mutated to the substance of elemental and formulated matter.

The radical difficulty attending human efforts at reform, is in the attempts to patch up and perpetuate the old system.

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CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Through the Iron Gates of War.

BY REV. E. M. CASTLE

HAS HISTORY no lessons for those who, even in the face of world-wide preparation for the great clash of arms, talk of the possibility at this time of peaceful progress? As logical as those scientific authorities, who, despite earth-evidences of great cataclysms, and the constant recurrence about us of the saddest of all catastrophes—death, maintain a belief in a slow and progressive evolution without catastrophe, is the position of those who, disregarding all the record of the past, today insist on the possibility of peaceful progress. What radical change has taken place in human nature to justify such an expectation? In what essential does this generation differ from the last? That there has been an acceleration of enterprise is evident, but does that enterprise spring from a different root? Is there less of selfish competition in the progress of today than in that of yesterday? In what do our passions differ from those of our forebears?

Although the time is indeed at hand when peaceful orderly progress shall be an existent verity, that time may come only after injustice and its concomitant chaos have gone out through "the iron gates of war." Before the white angels of peace may pour blessings on earth, the angels of wrath must empty their vials of destruction, for

"There are wrongs to wash away; There are memories to destroy."

There can be no true and lasting peace that is not rooted in justice, and there could be no justice in bestowing blessings on the undeserving, or in perpetuating the monuments of man's cruel pride. Ere the glorious hope of the future may become the living joy of the present, the sins of the past must be obliterated. And sounding through all the warfare of the ages, whispered in the fears of the present hour, is the irrevocable edict of Justice—No remission of sin without the shedding of blood! The ancient regime of France expiated its characteristic sins when the streets of Paris were made to run blood by that democracy whose own frantic sins shall be expiated in a more copious flow. The shame of black slavery in America could be washed away only in the blood of the flower of her youth. And the worldwide sins of gold idolatry, and wage slavery, and race hatred and oppression, and national covetousness, and woman's degradation, and all other sins under which humanity groans, will be remitted in the final bloody oblation about to be poured on the altar of vengeance. As it has been in the past, so must it be until the past with its sins and its groans and its tears shall be no more the heritage of the present-until that bitter heritage is swept to final destruction, and all things are made new.

Since that far-away day that "broke forever the spell of Persian invincibility" and secured the growth of European dominance, how often have those dread gates, ever ajar, swung open for the exit of one destructive power, for the entrance of another! How often, even, since that year in the nearer past when fearful Europe held her breath to watch the outcome of Spain's great attempt on England, have they opened!—the year that saw the crippling of that majestic Armada, and but for the stinginess of England's queen would have seen its destruction,—that demonstrated the Anglo-Saxon supremacy on the sea, and marked the visible beginning of Spanish decadence. In truth, the real greatness of Spain began and ended with Isabella of Castile, the best that can be said of him who shared her glory being that sometimes he appeared to understand her and did not always frustrate her intentions. However, when Philip II ascended her throne in the middle of the sixteenth century, Spain was considered the most powerful monarchy in Christendom, being at the height of her material glory. The year 1588-barely three centuries ago -showed that the rot was there, and the decline inevitable. During these three centuries, how incessant has been the swing of the iron gates and how rapid the appearance of new champions in the arena! How wide they swung at Blenheim for the Bourbon to recede, for the Guelph to advance! Again at Pultowa!—and the Swede went out, as through them sprang the grizzly !! Muscovite, menacing Europe. How fiercely was their !! repose disturbed by him who began as the "Little" Brandenburger" and ended as "Frederick the Great"!and thenceforth a new power was to be coped with, in Between their leaves, at Saratoga, America snapped the leading strings at which she tugged, and calling to her side aid to ward off her "ancient parent and recent enemy," speedily began her independent career. Against their noisy hinges, at Valmy, the raw Carmagnole levies of France stood and faced the cannon thundering on them from the heights of La Lune, and repulsing the veteran legions of Prussia and Austria, and the flower of French chivalry, rushed through them as a devastating scourge to Europe, letting loose those lawless elements that have honeycombed the old nations and prepared them for final quick destruction. And through those gates, at Waterloo, went out the renascent hope of Latin supremacy.

Who talks of peaceful progress? For when they shall say, "Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Open wide, dread gates!—a world-wide sweep this time, for the Old to go out forever! And as ye clang—shut indeed, at last—behind the receding Past, the golden gates will open and the

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Golden Age will enter.

The Civil War of the Dual Nature.

BY LUCIE PAGE BORDEN.

A CCORDING to the doctrine of mental spheres which constitutes one of the fundamentals of Koreshan Psychology, every human being is an aggregation of countless cells, each one of which generates a different quality of energy. So far, it is coincident with modern science, but at this point, the new Psychology differentiates itself, by declaring that this emanation of energy from the activity of the cell, whether in brain or body, is a conscious entity—in other words, a personality who has formerly existed in material and objective form, being now conscious of life in a specific sphere, according to its own quality.

The three environing membranes of the brain, the pia mater, arachnoid, and dura mater, are foundations each of a distinct mental degree, viz., the celestial, spiritual, and natural. The inmost, celestial or solar realm is the abode of the Gods, the Lord's sphere of divine love, and it flows out from the brain of the Central Man who constitutes his Divine Humanity, like radiations from the central sun, into the celestial degree of every other mind in the universe. There is no man so depraved or so vicious as to be deprived of the heavenly light, but at the time of renewing, he may shut the windows of his soul against it, by closing his will to the influx of divine energy. In the brain of such persons, the inmost degree which might be the seat of angelic influence, becomes, so to speak, a vacuum filled by inversion with all manner of fallacy, the inrushing life from the lowest These are retrogressive spirits, principled in evil, with many cycles of experience before them.

The arachnoid membrane in the brain of the Illuminator or Messiah of this age, is the basis of the intermediate sphere of just men made perfect, waiting for the putting on of the Sonship or that final conjunctive unity with the Lord, which occurs only once in a grand cycle, when in the seventh baptism all the spheres unite, the six previous baptisms being only a conjunction of intermediate, interior spheres, not involving either the inmost or outmost.

The spiritual degree in ordinary humanity is the seat of various grades of spirit life, whence emanate all the deceptive manifestations of modern spiritualism. In the Central Man, the external or natural mind, founded upon the dura mater, may or may not be in perfect unity with the interior spheres. The degree of unity depends on the office and function of the Messiah in reference to the age. The natural mind in circumferential humanity, is enmity against God.

Two thousand years ago, in the translation (transfero, to bear across, i. e. from one sphere to another) of Jesus, spiritual entities from the Lord, or real personalities belonging to the angelic spheres, entered into conjunction with the interior mind of the disciples. St. Paul expressed a scientific fact, in declaring "We have the mind of Christ." But although spiritually regenerated, a conflict ensued, because the early Christians found the natural or exterior mind, the mind of the flesh, which

cannot receive the things of God, still unchanged. "I delight in the law of God, after the inward man: But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of siu."

The natural mind, which is the will of the flesh, cannot be transformed without a final baptism now at the end of the age. In their progress, through various incarnations, toward the period of time now reached, the disciples lost all consciousness of regeneration, the higher spiritual entities in their descending degrees, being gradually changed to sensual thought, that is, the interiors of their minds became closed toward the Lord through self-love.

Scientifically speaking, a wonderful psychological phenomenon takes place in all those who accept the Koreshan doctrine. New sets of brain cells, involving interior mental spheres, begin to open, receptive to the divine love and wisdom. The angelic consciousness awakes with fresh and holy aspirations. Every heavenward impulse is quickened and strengthened a thousand fold.

But, alas, the power of evil, that self-love centering in the natural mind, begins at the same time to rally its forces, striving by every fiendish art to conquer and subdue the higher life. Long and flerce the conflict rages and deep is the suffering engendered, soul and body almost parting in the agony. Such a struggle in the retrogressive spheres where the subject is principled in evil, ultimately dominant, Stevenson has portrayed in "Dr. Jekyll and Mr. Hyde." Bulwer Lytton depicts the same in his "Strange Story." The Cosmopolitan for November, 1896, contains an interesting study by Theron C. Crawford. The writer presents a subject whose whole life has been devoted to the acquisition of wealth, with no motive but ruthless and cruel avarice. The subconsciousness of this man is suddenly revived and the altruistic principle called into activity, but the shock of counter forces is so strong, the dominance of evil, confirmed by lifelong possession so mighty, that death ensues. This imaginary conception illustrates a possibility that might occur in connection with the sudden presentation of Koreshan truth, even where the subject is principled in good.

The subjection of the natural mind means nothing less than bringing into captivity every thought; its accomplishment depends upon the constant substitution of nobler, purer, more exalted aspirations,—in other words, upon a daily baptism or soul renewal by the transference of spiritual entities of love and truth from the Central Mind to the minds of all those who now await in earnest expectation, the full revelation of the Heavenly Vision, through conjunctive unity with the Lord.

This doctrine of mental spheres is especially conducive to the tenderest love and broadest charity between all members of the new faith, None, are exempt from

the struggle entailed by the civil war of the dual nature. At the present time, each one is probably striving to the full extent of his capacity, to externalize the new spiritual life, to bring the interior angel out of the rough, unsightly block. If you feel in advance of some one, remember that he has but reached today, the hill Difficulty where you toiled yesterday.

"Therefore, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." Here, a definite scientific principle is stated. So long as man is the agent of judgment, he continues to be its recipient. Any force directed to a given point, impinging upon a resisting medium, tends to return whence it started. Failure in the accordance of deepest sympathy and love to this struggling, suffering brother or sister

at your side, perishing, it may be, for the kindly word, the appreciative smile that you withhold, reacts by law immutable upon yourself, ready when your hour of trial comes, as come it will, to meet you in the form of censure. The same thought has been expressed by the poet in his song—and the song of Life begins with the union of love and science, which is poetry:

"We receive but what we give; and from the soul itself
Must issue forth a light, a glory, a fair luminous cloud
Enveloping the earth."

Thoughts are spiritual entities, winged angels, or demons of malice and destruction. As the receptacle and location of the spiritual world, man acts as arbiter of the destiny of departed spirits, transmitting them at will to higher or lower mental spheres, a responsibility how tremendous!

Give Me the Light.

BY J. A. EDGERTON.

The world is full of new and startling thought;
Is full of isms and creeds, from East to West;
And unto all of them my soul goes out,
To new and old, with never-ending quest.
For Truth and Peace I seek, but find no rest.
There are so many paths lead to and fro
That I fall back and sob, "I do not know."
I only pray, "O Lord God Infinite!
Give me the light!"

One says, "The spirits of the dead are here."
And one, "We cycle on from life to life."
One says that "Faith will free the soul from fear,
The body from disease, the world from strife."
Another says, "The earth's a hollow sphere."
Another, that "The Universe is rife
With a continuous entity, and we
Are merely links to one Infinity."
There are so many paths lead to and fro

I only fall and sob, "I do not know."
I only pray, "O Lord God Infinite!
Give me the light!"

My soul goes out to all who seek to find
New Truth—which is the old but stated o'er;—
To all who struggle in this march of mind
In new and trackless regions to explore;
Who strive to reach new depths and mysteries,
New mountain-tops of thought and unknown seas.
I know the world has risen by such as these.
Unto each new explorer I cry, "Hail!"
And "Brother;" but my spirits sometimes quail
With such a labyrinth and such a maze
Of theories, new and old, before my gaze.
I stand confused and know not where to go;
There are so many paths lead to and fro,
That I fall down and sob, "I do not know."
I only pray, "O Lord God Infinite!
Give me the light!"

The Robbers Dividing the Spoils.

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

HE WORD capitalization, if not altogether a new one, is coming to have a new application. In the development of the power of plutocracy, a combination of bankers and speculators living in all nations, but practically belonging to none, are parceling out the earth and capitalizing its divisions, much as they do railroads and mines. When once they have their bonds fastened onto a people, they manage to keep them from being paid, and make them heavier by increasing their quantity, or what amounts to the same thing, increasing the value of money, which they absolutely control. What are known as the governments of the world, are merely their fiscal agents to collect their rents, interest, and dividends. If one of them becomes too feeble and decrepit to do this promptly and efficiently, as in the case of China, its dominions are par-

celed out among the more vigorous and energetic.

England's money lords loaned large sums of money to one of the miserable petty tyrants who misrule Egypt, (with which to fit out his seraglio with \$1,000-carpets,) and her standing army has collected the rents and dividends at heavy expense of blood and treasure. A traveler in riding through that country on the cars, saw a band of fellahs supposed to be free workmen, going out, under an overseer, to make repairs on the government canals, and to his question as to whether those men dared to refuse such work, for which they received no pay, the answer was, "Yes;— and to lose their heads." Such is the condition of a country where capitalization has produced its legitimate fruit. Shall the whole world be reduced to this dead sea level? is the question that now, as never before confronts us. Shy-

lock has his fetters all ready for the limbs of half-dead Cuba when Uncle Sam has driven out the terrible Spaniard, and in taking his pound of flesh he will be ittle less careful about drawing the heart's blood than has been his bloodthirsty predecessor.

"There is no flesh in man's obdurate heart; It does not feel for man."

Dark indeed would be the prospect for all the future, if God had wholly given over the government of this world to men; but, thank God, he has not. When the throne of Mammon's universal empire is apparently firmly established over all nations, its downfall will come suddenly. The terrible enginery of war, with which his revenues were collected, will engage in the last great universal war, and then be relegated to the

world's heap of old iron to be melted over for the benign uses of the coming genuine Christian (Koreshan) civilization. Such is prophecy. According to Scripture,

It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

The great clock of the universe will soon strike the hour of its fulfilment!

Searchlight Flashes for Dark Corners.

BY W. H. PAVITT

A BOUT the most amusing experience that ever came to us, came in the person of a missionary of the socialistic labor party propaganda, who informed us that we did not understand the socialistic movement;-"our not being a class conscious socialist was prima facie evidence that we were ignorant of the teachings of socialism." Coming from the source it did, it was a remarkably bright argument, and deserves consideration. No one ever accused the various groups of socialistic effort of understanding the equation of labor, or how the equitable distribution of wealth will attain through the adjustment of a now, prostituted commerce in all domains of activity. The very name, "class conscious," precludes the possibility of their grasping the true significance of commercial equilibrium. shall arise against class, nation against nation, brother against brother, and there shall be war in heaven and in earth. These people know how to disintegrate, but are totally ignorant of construction. Their mission is to help destroy old institutions, not to build the new and perfect one.

How the manipulators of the scheme to speculate on the war, which is being so cautiously and humanely prosecuted at a daily expense of hundreds of thousands of dollars, must chuckle in flendish delight at the prospect of an issue by this Government, of a billion dollars' worth of bonds, which daily assumes more of the appearance of a possibility—nay, a necessity; for there is no other way under heaven known to financiers to raise money, except by bondage. That bonds are cancers that eat the vitals out of nations, is a matter of small moment to great financiers, and of as little importance to the common people, who are the victims of bondage, as the idea that money is an utterly worthless commodity and that they are victims of their own gross superstitions.

A certain editor says: "The greenback is a robber,

and advises the issue of bonds of small denomination at a low rate of interest to be sold to people of small means." We are inclined to agree with him about the greenback, but fail to see the necessity of adopting something worse. If we must have superstitions and legal fictions in financial matters, the greenbacks are probably the least harmful form which they can assume under the competitive system. But if some wise Solomon of financial idiocy will point out a practical method of attaining that end, he will confer a favor on a multitude of mortgage-ridden, debt-cursed slaves to the superstition, who think they cannot exist without more money.

The puny standard of righteousness (right uses) under the system of hate for the neighbor, which the competitive system breeds,—so long as we are actuated from that sphere of activity,—prevents us from comprehending the true religious principle of love to God in the performance of use to the neighbor; and still less do we desire to bring the principles down to an every-day application and live them.

On account of the unity which exists between them, there are two classes of people that make the life of the reformer a hard one. One class is willing to perform all the work, and the other class is perfectly willing that it should be so.

People who are satisfied with present conditions, or who would rather die than investigate and adopt a system in harmony with reason and the laws of life, can have all they desire of the laws of death. It is a free choice.

The hardest man to answer in an argument, is the one who lacks sense enough to know when a point is made against him!

We hear on every side the caus of liberty, which suggest the idea of sounding brass.

In the Editorial Perspective.

BY THE EDITOR.

WHEN an organization begins to fall to pieces, it evinces the fact that the elements of harmony and unity are lacking. The Social Democracy of America has experienced a revolt of over one half its members, who have withdrawn from the original scheme with a view to forming a new one, Debs himself is the leading insurgent. A looser affair is desired, where no definite aim is expressed, and where success is impossible. Even in democracy it will not do to carry the democratic idea too far. The Debs movement started out as a reform party; the character of revolts that will attend such a movement will depend entirely upon the ability of would-be leaders to find opportunity to ride a hobby-horse out of the camp of his fellows. A social structure that is not built on the same plan as that on which the universe is constructed, and united in accordance with the same laws of indissoluble unity by which the great cell maintains its perpetuity, is not worth serious attention, because it will end in failure and prove a delusion. There is unity in the plant because there is unity in the seed. The plant can produce fruit because it possesses all the requisite functions. The social organization that lives through the coming revolution; that resolves itself into the universal government; that gives to the world that which is necessary for universal happiness, equity, and brotherhood, must involve in its inception, the knowledges of all the principles of human government, human life, and human origin. Such a stupendous economic movement must have in unity, all that pertains to life and thought; it must involve the science of religion and ethics, as well as social economy. There is but one system in the world today that pretends to embrace the knowledge of all departments of being and existence, and that system is Koreshanity, of which the social democracy is the poorest excuse for an imitation!

There is a multiplicity of "ocracies" in the world today, and some of them are necessarily useless. A form of democracy has swept the western world clean of kings and queens, and has established a plutocracy instead. The plutocracy, bondocracy, and the aristocracy constitute the trinity of the modern gold godhead. On the other hand, we have the little social democr acy with its two wings fluttering in two different directions, the patriocracy, advocating the unity of all the inharmonious and contradictory doctrines, elements, and energies of the entire reform world; and lastly, the new "sociocracy" of the New Time. These new "ocracies" do not present a solid phalanx confronting the formidable adversary with money, organization, and strength, but they are a bundle of chaotic ideas that might as well have no name. We presume many of them are Christian, ostensibly holding to the teaching of Jesus the Christ. He taught that He would come to rule the world; that He would establish a THEOCRACY in the world; but millions of his so called followers now do not believe it! Koreshanity is teaching the original idea of the divine government in the earth—its early establishment among men. Each one of the above reformocracies has a crotchet-a mere semblance of truth, from which is suspended a bundle of fallacies. The Theocratic government involves all of the principles of government. Every present form of government in the world has descended from the universal government of thousands of years ago, they have evolved from it; and the coming Theocracy will involve the life and true spirit of all forms of government and unite them into one harmonious, universal empire.

Leiter, the young wheat king, is dethroned; he has followed in the wake of his predecessor, who had a peaceful reign in Chicago, but likewise met with financial disaster. Four weeks ago the price of wheat was \$1.85 per bushel, and the avaricious speculator endeavored to raise the price to \$2. His scheme was to bull the market with nothing but greedy determination, without adding anything to the value of the wheat, and thus actually and literally steal millions of dollars from the people; but the crash came, and today wheat is down to 85 cents, and Leiter has lost his original \$1,000,000 capital, and is \$4,000,000 worse than penniless. Just retribution! We are glad of it; let it come to others—it will finally come to all engaged in the nefarious competitive business, when the world's greatest financial crisis is reached and judgment falls upon the money gods!

It is a fact that gold is made in the great laboratory of nature; gold is posited in the earth's geologic strata where the specific vibrations which result from alchemical combustions, take place. These processes have been going on for billions of years; so the making of gold is nothing new—it is as old as the universe. Koreshanity involves the science of all such alchemations, the principles of which were discovered twenty-eight years ago. Of late years, two or three experimenters have made accidental discoveries of the fact that gold can be manufactured, just as Goodyear discovered that hard rubber could be made, when he dropped a piece of rubber on a hot stove. Is it to the credit of a few modern scientists, after the song of science has been sung for nearly thirty years, that they should try to join in the chorus at this late date?

Even the Social Democrats recognize the fact that their movement cannot exist without a visible head. Though the principal doctrine seems to be that of equality and brotherhood, the originator of the movement would fight for his position as leader—as king of that particular sphere, as zealously as any monarch would for his throne. While this is a time when everything is ostensibly conducted on republican or democratic principles, every institution of boasted liberality and freedom of thought, naturally takes on some form of circumference subordinate to a center which is regarded as authority. No matter what the doctrine regarding democracy might be, all practical conduct in the same denies its outward policy.

Purity is the opposite of sensualism; one cannot be pure and sensual at the same time. One cannot be pure and follow the course of mortality in all the relations of sex, business, license, ignorance, and chaos; the opposite course must be pursued. In order to overcome sensualism, mortality, and death, man must conserve all his energies; he must get out of the competitive business; must come into a positive and definite knowledge of the laws of life, and place himself under all the restraints which those laws impose. In short, man must control himself, and sever every tie that binds him to the hells of the old order.

The National Triune wants to unite all of the reform movements into one. Upon what premise? That journal is endeavoring to find out. In the meanwhile, the paper is devoted to a score of theories, in as many departments conducted by different editors. Did you ever hear sixteen hand-organs going at the same time? Well, that is the way it seems when all the conflicting reform theories are jumbled together in one paper!

There can be no unity where conflict of authority occurs. The mind of man can never be at rest so long as the authorities of church and state are from different sources. The incentives to obey the laws of the church and of the state must be one and the same; the coming church and state must be in unity, express-

ing the same spirit and the same mind on different planes or in departments of the world's government.

There is not an evil under the sun, from the house of illfame to the robbing of the poor by the millionaire, that members of the modern church do not sustain, support, or sanction by vote or actual engagement in the pursuits themselves. These conditions in a so called Christian nation, are palpable evidences of what are the actual desires of the false claimants to divine favor!

There must be something peculiarly attractive in stone, brick, mortar, cushioned seats, bright chandeliers, and great pipe organ and fashionable dress show, that the Almighty should be there rather than in the human heart. Does anybody really believe that God dwells in temples made with hands?

The Protestant world has been educated to repudiate the doctrine of unity of church and state. If misery and misrule resulted from the marriage of the false church and state, is it not a necessary conclusion that the unity of the true church and and state would produce the opposite results?

No power can truly govern the universe of humanity except the power that created it. This necessitates the Theocracy, or the government of the Gods. In the New Era, the Gods will rule as tangible kings among men.

The Salvationists, with shout and drum, and religious garb, are the howling dervishes of America. They do as much good and as much harm as their brothers in the orient under different names.

It is cheaper to build heaven here in earth, than it would be to transport to some place beyond the stars all who want to go there, with all the trumpery they want to take with them. Man's desire to live and the constant expectation that he will die, are in conflict. He cannot progress toward life until his expectations are in harmony with his desires.

The great puzzle of the universe can be made to fit together but one way; when the key is discovered the laws of emplacement of all its parts at once become apparent.

There is such a tangle in the various reforms of today, that the so called leaders cannot tell what they intend to do, nor how they are going to do it.

The modern church is baptized by the sensual and unholy ghosts which their mental vibrations attract.

The blackest darkness is not in the physical elements, but in the mind of the modern church.

Justice is too terrible to the unjust, and too exacting to suit those who love fallacy.

The modern conception of freedom, is liberty to do as you please—not to do right.

A visible and tangible devil is more dangerous and subtle than the ghost of one.

Some of the New Testament doctrines are simply a-Paul-ing to the higher critic.

It stands to reason that every one is in ignorance who does not know the truth.

You cannot put a bad idea next to a good one, and reach a true conclusion.

There is one thing that is great about the modern church—its great failure!

If you love your neighbor as yourself, you should act as if you do.

Query, Chat, and News Departments.

BY THE EDITOR

Koreshan Science vs. Occult Theosophy.

EDITOR FLAMING SWORD:-I have for several years been a subscriber to your aper, and find much of interest therein. I herewith renew my subscription for the coming year. I also enclose a paper you may find to be of interest as showing human nature." I am a Theosophist, and the teaching of this "wisdom-religion" is the only explanation of life that appeals my reason and the higher faculties within. In many ways, the teachings of THE FLAMING SWORD correspond to those of my beloved Theosophy. Some time ago, fraud crept into our society; a halt and an explanation were called, but the American section, wherein the fraud originated, decided to secede from the parent society and claim the prestige for itself, and followed out this program. The paper which I enclose being the result of that first departure from the path of rectitude. In less than a year after the secession occurred, the head of the new society died and the leadership fell into the hands of his most trusted adviser, who now rules the society through a secret body called the esoteric school, which has in its autocrat, Mrs. K. A. Tingley,—a ruler more despotic than priest or pope ever dared to be. I have been in her secret society, and only recently have my eyes been opened to the methods in use. Under cover of holy sounding words, the mind has been compressed into the narrowest and most personal channels, and hypnotism and glamour have taken the place of reason and discrimination, until the victims can only see what the leader and official head permits; thousands under the influence believe they are doing God service. But the genuine Theosophical society lives and will live, under the direction of a few individuals of inflexible integrity and true devotion to the holy cause.—Miss S. P. C., Roxbury, Mass.

We are glad that THE FLAMING SWORD continues to interest you, and trust that you will discover, through the application of logic to whatever you think is true in the Koreshan System, that all other conclusions of the System are in harmony. If you will consider the subject from the standpoint of fundamentals, you will find that knowledge is that which reveals mystery-reason is that which discloses that which has been hidden; and that whatever can be scientifically understood is no longer occult. The progress of life and doctrine during the past 2,000 years has brought into the natural that which has been within; so that now those who

are looking for something rational must come to a premise upon which the reason can be exercised; there can be no rational conclusion in the occult, for the reason that no absolute conclusions concerning the universe can be reached until the conclusion of the cycle, when that which has been occult is ready to express itself, not only in doctrine, but in the external life of man. The Koreshan System is founded upon a scientific premise; it is a system of knowledge, and consequently is out of harmony with any so called system of occultism. While the Theosophists talk about some problems which we explainabout reincarnation, Nirvana, the astral body, development in cycles, etc., they do not refer to any practical instances of reincarnation, absorption into Nirvana, nor of the projection of any genuine astral body. We point to the personality of Jesus the Christ, whose philosophy was superior to that of Buddha or of the so called "mahatmas" of the present time. He could project his own astral body-all

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there was of him, not a phantasm; he was the reincarnation, the biune man, the perfect microcosm; he overcame death and was absorbed into the church, the science of which is not taught in Theosophy, but in Koreshan Science alone. Theosophy is constantly appealing to so called science and modern astronomy for corroboration of its teachings. We know that modern astronomy is a fallacy; we have proven it to be false by actual demonstration. We think that it is a poor science that cannot reveal the origin of the universe nor the means of its perpetuity; this modern science does not do. It is equally strange that Theosophy does not undertake to reveal something definite concerning the physical cosmos; this it does not do. indict both modern so called science and Theosophy as being imperfect and inadequate-incapable of meeting the exigencies of the hour, because the modern scientists ignore any particular religion, and Theosophists have to call in the fallacious conclusions of the astronomer to help them out. We should think that your experience with your "beloved Theosophy," and especially with those in the highest positions in the esoteric or secret orders, would enable you to reach the conclusion that in doctrine as in the life of those to whom you refer as its chief promulgators, it is false.

Variations in Lunar Time.

(1) Your idea of the heavens inside of the universe is certainly as good as the old idea, so long as neither of them is posiitively proven; yet will you kindly explain in accordance with your conclusions, (2) why it is that the moon sometimes goes slow and sometimes fast?—E. H. W., Salem, Mass.

(1) The Koreshan System is the absolute antithesis of the popular theory. Between the two systems there are no points of comparison; there are points of contrast all the way through. The Copernican system has gone to the extreme of fallacy, and the opposite of it is the Truth. If it be admitted that the old system is without proof, the laws of antithesis and of logic force the conclusion that the antithetical System is supported by facts. We have demonstrated the Koreshan System by actual Geodetic Survey. A straight line crossing a perpendicular at any given point on the earth's surface and extended in the two directions, is convergent to the earth's surface at points whose distance from the prime vertical is proportionate to the altitude of the line, instead of being tangent as upon a convex surface. (2) The sphere of the heavens has a diurnal rotation, instead of the earth; the axis of rotation is coincidental with the earth's astronomical axis. The heavens consist of a when it materializes in the seance, it must

great system of forces, and the movements are not mechanical. The lunar sphere is a sphere of energy lying just outside of the sea of hydrogen; the light pole of this sphere is the moon we see. The lunar sphere rotates as viewed from the earth, from east to west, but as related to the constellations of the Zodiac, it moves among the stars from west to east, about 13° per day, completing its sideral revolution in about 271/3 days. If the rotation of the lunar sphere were parallel with the equator, and the visible moon's orbit were perfectly circular, and all of the energies were constant in their volume and quality, there would be no variation of lunar time. During the period of one lunation the moon mounts to its northern declination, and recedes to the extreme southern limit of its belt, and consequently gains time at its northern and southern points of declination, and loses at the nodes always, because at the nodes the orbit is oblique to the equator. At these nodes, the moon has to pass over more than 1° of its orbit to make one degree of celestial longitude; and the variation of the delay in moonrise is due to crossing the equator-going north or south—at the time of rising. The most marked difference is in September, when the moon is full, and when the sun is in Aries. The ecliptic at such time is more nearly perpendicular to the horizon, and the 13° of movement toward the east cuts off about 30 minutes of time of difference between usual time of moonrise, and we then have the "harvest moon." Six months later, the opposite conditions obtain, and the moon is delayed about 77 minutes. The average delay is about 50 minutes.

Communications from the Spiritual World.

When I attend a spiritualistic seance, who or what is it that comes to me and gives evidence of identity as being my father, mother, or brother?—T. P., Monroe, Wis.

The spiritual world is in man-there is no spiritual world separate from the mind of man. There are the outward, middle, and most internal degrees of consciousness. the inner spheres being the spirit world or realm, which is not in direct communication with the outer mental sphere, except through mediumship. The messages which come to the medium are mental impressions; these mental impressions are thoughts generated through the descent into the natural mind of the medium, of the offal or waste of the spiritual world: that waste the medium attracts, and becomes the conduit or channel of its downflow. When it enters the mental world it takes on the form of thought concerning the entities of which it has been a part;

express in form that which would otherwise be expressed in thoughts or words, and consequently appears in the only way it could appear,—in the form of a human being-and necessarily an impersonation of the one from whom a message is desired in the seance. Whether such entities come by message or materialization, they are false; they fulfil their mission by impersonation, because they are the waste -not the real. These descending entities are to the spiritual world what the energies of decaying bodies in the cemetery are to the natural world. The energies generated in the decompositions convey certain impressions of human life to the alchemico-organic world; so likewise, the decompositions in the spiritual world make their impressions upon the natural mind of the medium which is receptive to the corruptions of the other world. Such phenomena are not evidences of immortality; rather are they conclusive evidences of mortality. Not only do the channels through which they come prove it, but also the conditions that are absolutely necessary to such manifestations, prove death in the spiritual world.

H. de J., Southshields, Eng.—We thank you for your kind words on behalf of our work and of THE FLAMING SWORD, Your orders have attention; the new work on astronomy will be sent when ready, which we hope will be soon, as we are pushing the work as rapidly as possible. We do not handle books and papers we advertise. Particulars concerning the books to which you refer can be had by addressing Associated Fanciers, 400 N. Third st., Philadelphia, Pa., U. S. A. Always glad to hear from you. Your several letters to Koresh during the past months were greatly appreciated. Accept THE FLAMING SWORD in lieu of personal replies to your letters. Glad to know of your progression in the study and recognition of the truth of Koreshan Science.

The Flaming Sword Warmly Welcomed.

Accepts the Entire Koreshan System.

DEAR BROTHER:-I think of you nearly every day, and also the of great work in which you are engaged. I have thought so much and read THE SWORD so much the past two or three years, that I am conrinced that THE SWORD is right in everything, and that the Founder of the Koreshan System of Science is just exactly right, and that KORESH is all that he claims to be While I do not yet thoroughly understand all of the teachings of KORESH, yet I believe they are all true. I was very much gratified to see in The Sword of May 20th a very earnest letter from E. W. M., of Aleppo., Pa., as that is where a few of the extra copies of THE SWORD went, which you have been sending me. Our sister-inlaw also, of W. Va., was greatly interested for a while, but I have not heard much from her lately. I find myself earnestly talking Koreshanity wherever oppor-tunity offers the least chance for me to say something in its favor, or to try in my weak way to explain it. Would you have weak way to explain it. thought this two years ago, after my determined effort to withstand its onward stride? I now say that any sane person who puts aside blind prejudice, and investigates honestly, can hardly help becoming a Koreshan! THE SWORD is surely the best piece of printed matter that comes to our home, and we look for it anxiously every week. It's the keen, sharp, and flaming truth! * * We are much amused sometimes at the vain efforts of Blodgett and others to get that \$1,000 prize. If they only knew what is best, they would go to work and thoroughly study the whole Koreshan System and then they would honestly have a greater prize than money could buy! We are watching for the New GEODESY, or the CELLULAR COSMOGONY; we have several promised to friends .- C. L. J., Floyd, Pa.

I see you have the CELLULAR COSMOGONY nearly ready. I hope you will put my name on the list of those who desire to sell the work. I will do all I can. I have a hard fight here to create an interest in the Koreshan System. I believe it in toto, and preach it everywhere I go. I have found a few who gladly receive the truth. The Sword is my delight, and always fills the mind with wholesome food, and each one whets my appetite for more. I wish to do all I can to encourage the grand work in which you are engaged. May God be with you and in you, and may we all live to see the great ignorance in which the world is now moving, pass away like a dense fog before the penetrating beams of the sun.—R. H. L., Malta Bend, Mo.

There is nothing in The Flaming Sword that I do not read with deep interest; and I read it also with a fuller comprehension of its meaning. There are some questions which I mean to make a list of and send to The Sword partly for my own clearer enlightenment, and partly for the benefit of others who are inquiring. When the New Geodesy comes out, shall manage in some way to get a group interested enough to contribute sufficient to obtain one copy each for ourselves, and another to present to our town library.—E. C., Natick, Mass.

I am taking advantage of your offer to help increase the circulation of your splendid magazine, by sending ten names and \$1.00, which you will find enclosed. Since it has come out in its new dress, it is a most readable and enjoyable paper, and its articles are of intrinsic merit and of universal interest. I do not know personally all the persons whose names I send, but they are readers, and that may get you some subscribers.—G. R., Auckland, New Zealand.

I want to say in THE FLAMING SWORD that if people would only consider and fight for God and his prosperity instead of for Satan at home and in Cuba, what genuine prosperity and happiness they could have. But trusting in Satan's prosperity and not God's, they will soon or later come to "hog titles."—C. A. D., Horanif, Kan.

I received sample copies of your paper; accept thanks for the same. I have read them very carefully, and will say that they are the best I ever read. If you will send me your paper I will pay you before the year is out, and will do all I can to help increase its circulation in this county.— E. N. C., Farmington, Texas.

I have become interested in the development of the Koreshan System, because of a copy of THE GUIDING STAR that fell into my hands in a peculiar way. I do not know if it is published yet; if it is, please send me a copy, and other Koreshan literature which may be interesting and progressive.—E. Y., Rock Creek, Minn.

I have been delaying the renewal of my subscription until I could see a copy of the New Geodesy; but I am about convinced that I shall not regret investing in eight copies of the work. If I find that I can sell the work, I will order it in quantities; eight copies are all I can afford now to give away.—D. E. S., Santa Ana, Cal.

I saw a copy of your paper about six years ago, and have been curious to know more of your theory ever since, but did not know your address until I saw it recently in a copy of the Altruist. Please send me a sample copy; it may be what I have been seeking for years.—G. O., New Palestine, Mo.

I feel an interest in your new theory of doctrine. I have read one of your pamphlets, and I thought I would like to know more about your religion, which is new to me; so I send for the books, as advertised in the pamphlet I have.—Mrs. A. L., Tacoma, Wash.

Your paper, THE FLAMING SWORD, has been represented to me as a publication that I would enjoy reading and perhaps become a subscriber to; with this end in view, I would ask of you the kindness to send me a recent sample copy.—F. L. W., Hermann, Mo.

*** Chat With Readers.

Look forward with expectation to next week's FLAMING SWORD; we have a number of interesting things. Our astronomical friend, Prof. T., of Salem, O., has again submitted an interesting paper for publication, containing a number of pertinent questions concerning the phenomena of the heavens, to which we will kindly reply, using some illustrations in demonstration of our points. The Professor thinks that he has found an insurmountable difficulty and indisputable argument that the Koreshan System is not adequate to explain what we daily and nightly observe in the heavens above us; and that therefore the Copernican system must be correct. We have also something that may prove to be a surprise to some,-from Blodgett. We are pleased with the gentlemanly attitude and courteous language of the Salem astronomer; in this respect he pursues a different course from Attorney Blodgett, of the western frontier.

We are often met with expressions of surprise concerning the character and force of the arguments used in The Flaming Sword. That the articles manifest extraordinary mental acumen is even admitted by those who oppose us. Many people who have only heard from unreliable sources concerning the Koreshan System, and have received the impression that it is some foolish, absurd theory, have come to realize the strength of its premise and conclusions. The writers for The Sword write from a

correct standpoint; it is from a demonstrated premise, and everything viewed from that position is from the center of circumspection, and the subjects and their solution arrange themselves properly in their perspective relations. There is a profundity about their conclusions that strikes home to the rational faculties of the candid reader. The key-notes are strewn all over every page. People who have become tired of the superficial treatment of theological, scientific, and economic subjects by the reform press, and even by the Arena, the Forum, the New Time, and a score of other magazines, welcome with gratitude the unique FLAM-ING SWORD! Appreciate THE SWORD by way of contrast; look up a few publications and make a few comparisons; one good idea is worth a thousand bad ones. A grain of truth stumbled onto by a reform editor, is not worth anything unless the man knows where to put it and what to do with it. If you want a correct education, and desire to get started right, study that which emanates from the Guiding Star Publishing House, the only literature that is true.

It is impossible for the mind to comprehend the value of a fraction so long as it is in ignorance of the value of the integer. One cannot understand the function of the eye without a knowledge of its relation to the brain and the objects perceived. It is impossible to understand man without knowing his origin and his destiny. It is equally impossible to comprehend some phenomena of the universe without a comprehension of the whole. "Explanation of a Part Necessitates Knowledge of the Whole," is the subject of a short but profound article by Koresh in this number. Read it and study it; it expresses what you must know to be true in all the experiences of your life, and it cannot be refuted. The scientific plumb-line is suspended, and soon or later all so called teachers and claimants to divine wisdom must submit to the test.!

THE FLAMING SWORD is not stuffed with clippings, nor made up from stereotype plates. It's orginal; we edit the matter here. We can't use much matter found in other papers,—besides we know you want something that's not stale. We are not only up to date, but away ahead, and defy anybody to catch up with us! If you find a paper that seems to reach further than we do, wire us at once, and we will test the matter without delay.

A very interesting article on psychology appears this week from the pen of Lucie Page Borden, presenting some fundamentals of the science of psychic phenomena; it suggests the principles of the cross, the war of the spiritual and sensual spheres during the past age, as a result of the descent of the spirit of Christ into the hells of human degradation and experience. Digitized by

We are pushing the work on the new Cellular Cosmogony as rapidly as possible; in the meantime, THE SWORD comes out weekly, and it requires much work. We are doing the best we can, and given time, will produce a work of which both you and we will be proud.

"Through the Iron Gates of War" is a stirring revolutionary article by Rev. E. M. Castle, pointing out the inevitable conflict of powers at the close of the dispensation, the culmination of the great cycle.

The World's News.

Wednesday, June 8.—Santiago forts get a three-hour's bombardment from American warships.—Insurgents attacking suburbs of Santiago.-American squadron is to be sent to Spain to destroy Camara's fleet .-1,300 Spanish soldiers captured by insurgents at Manila; 1,000 surrender to Dewey. -Gen. Aguinaldo, insurgent leader, declares himself dictator of the Philippines. Brazil officially sympathizes with the U. S.—Illinois railway men convene in Chicago; also Deb's social democracy con-

Thursday. - Five American warships bombard Caimanera forts near Santiago, Cuba; unsuccessful attempt to land U.S. troops.—Spanish garrison at Manila said to have yielded to Dewey to escape massacre by insurgents.-1,000 Cubans repulse 2,000 Spaniards in Santiago province.—Spanish torpedo boat Furor reported sunk by Sampson's guns.

Friday .- Gen. Gomez closing in on Havana.-Sampson finds big iron pier for landing troops near Santiago.—Carranza and Du Bosc, Spanish spies, expelled from Canada.—Queen Regent of Spain appeals to pope to stop war without Spanish surrender .- U. S. to seize the Ladrones and Caroline islands from Spain.

Saturday.—Sampson's and Schley's guns bombard Baiquiri, near Santiago.-Alarm on Virginia coast at false report that a Spanish fleet was approaching.—Blanco is assured that 100 French artillerymen are coming to help Spain.—Newspapers start 27,000 troops to Cuba, the third time now; failed to go.—War tax bill passes.—Dr. Murphy, of Chicago, announces discovery of cure for consumption.—Social Democracy of America splits in two; Debs leads branch of seceders.

Sunday.—Newspapers start 27,000 troops from Tampa again; did not go .- American flag unfurled by Sampson's marines, at Guantanamo, Cuba.—Weyler wants to fight Dewey.—Spain likely to prolong the war.—Gen. Merritt favors conquest as a war policy.

Monday .- First engagement on land between Spanish and American forces; Sampson's marines defeat Spanish soldiers at Guantanamo, Cuba.—Newspapers start 27,-000 troops again from Tampa; land 8,000 at Santiago, 6 days too early.—Robert Beach goes over Niagara Falls in a barrel.

Tuesday.-Shafter's 15,000 troops on the way to Santiago.—Hawaiian annexation defeated in Congress; McKinley proposes to use islands for military purposes. -Jo-

seph Leiter fails, and loses \$5,000,000; transfers wheat to secure creditors; greatest deal, and greatest failure known in history.-Three Spanish warships from Madagascar, arrive at Manila, and are confronted by Dewey's blockade.

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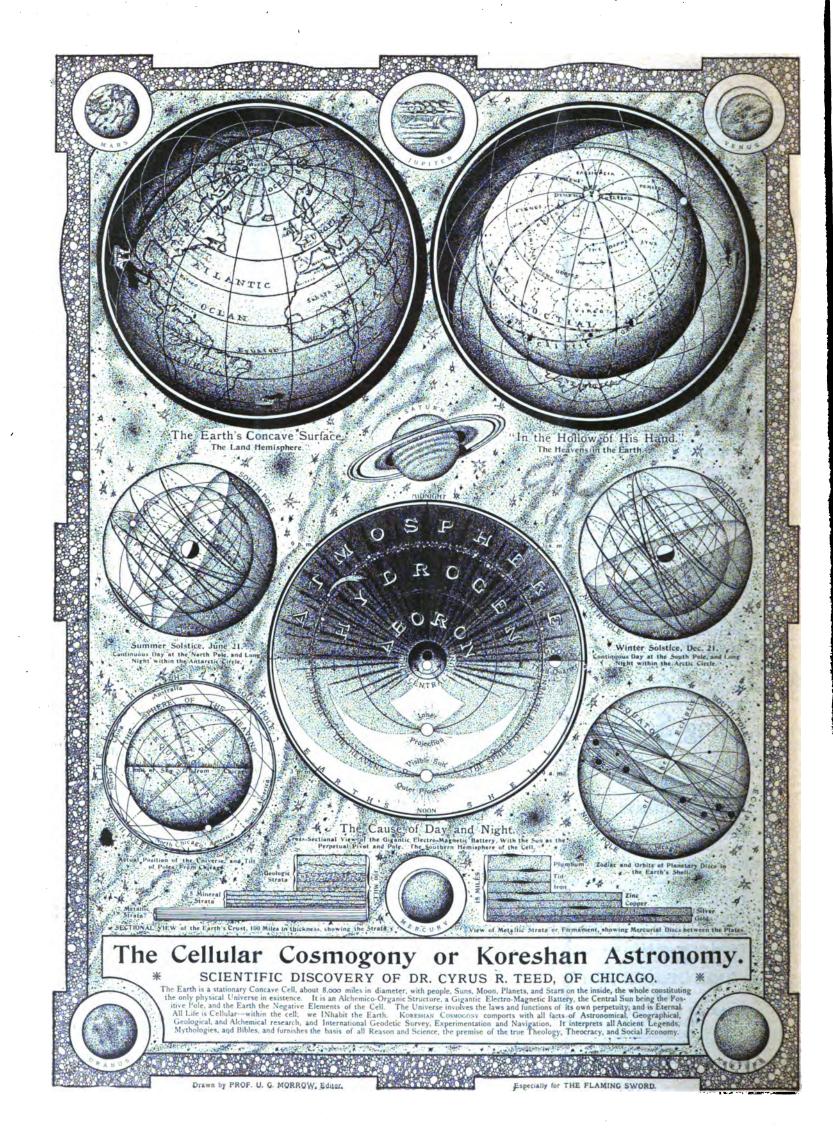
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Vol. xii, No. 32.

CHICAGO, ILL., JUNE 24, 1898. A. K. 59.

Whole No. 291

Personal Experiences of the Founder of Koreshanity in the Promulgation of the Principles of Purity.

OUR READERS will be interested to know something of the experiences through which we have passed during thirty years of effort to promulgate the truth and inaugurate a system of united life, embracing communism and co-operation as specific factors of an integralism which must obtain in practical life as well as in theory. Our constant desire and effort during thirty years of continuous activity has been to give to the world the principles upon which must rest, and in which reside the possibility of so perfecting all human relations as to provide for the happiness of all. To this end we have devoted, and upon this alter we have unselfishly sacrificed, our energies.

We will but incidentally allude to the persecutions to which we were subject during the early years of our devotion to the great cause of humanity. The loss of friends, of social reputation, and of business because we dared declare the truth, were among the sacrifices we endured for truth's sake; but it remained for the last ten or twelve years to disclose to us the utter depravity of the human heart; the soullessness of that phase of pretense which in modern times caricatures the life of Christ the Lord; the hollowness of the boasted virtue embraced in the pretended medium of reform, progress, and virtue,—the daily press, and to fill up the cup of bitterness we have been compelled to drink.

We came to Chicago in the year 1886, and in the very heart of this great cesspool of religious, social, and political vice and most degenerate corruption, attempted to unfold the laws of immortal life, and to urge the purification of mind and body through the renunciation of vice and the incorporation of virtue, as a scientific means

to the given end of overcoming death in the body. We decried that commercial tendency and demand which made socially respectable the manufacture and sale of the causes of debauchery; we denounced unsparingly that great sin of prostitution which licensed sex corruption under the guise of marital relationship, setting forth in unmistakable terms, the fact that sex indulgence for the mere purpose of gratification was as much a prostitution of the principles of life as the same physiological violations under any other guise; andthat the mere fact of the application of a man-made law, solemnized by a bloated justice of the peace, had no effect whatsoever, either for good or evil, upon a physiological or a pathological exercise.

Sex waste is the same when indulged in for the gratification of passion, with or without legal sanction. The gratification of the sex propensity for mere pleasure, is in direct violation of the laws of propagation and the laws of life and health. The basis upon which we founded the Koreshan Unity is of a two-fold order—the Virginal and the Marital. The Virginal order is the present highest point of attainment. To enter this order, there must obtain with the initiate a renunciation of the marital life, if entered upon, and the abrogation of the purpose and desire to marry, if yet free from these obligations. When the disciples of the Lord declared their intentions to accept the truth and obey the Master, they left all and followed him,-if we may accept the record of their own assertions: "Behold, we have forsaken all [not some things], and followed thee; what shall we have therefor? * * * * Everyone that hath forsaken houses, or brethren, or sisters, or father, or

3

mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold and shall inherit everlasting life."

The above statement of the disciple and the Lord's reply, constitute a sufficient assurance of the fact that one of the essential elements of the early Christian faith was an utter renunciation of every phase of sensuality. Immortality does not exist in man, but may be attained through the renunciation of sensual life and the application of the principles of the Messianic law. Man dies because he is mortal. He will live when he learns and applies the laws of immortality.

The Marital order of the Koreshan System is monogamic and subject to the laws of the land, as they exist. There is no violation of any law, nor is such violation permissible in the Koreshan Unity; but in that order we endeavor by moral suasion to enforce the higher law as pertaining to that order.

There should never be any indulgence of the propagative organs and functions except for the purpose of their legitimate and natural use; any violation of this principle is destructive to, and causes the collapse of the cell and fibre of the brain. The purpose for which these two orders are established, is to provide for these two distinct, essential conditions of society. The Christian dispensation terminates in various qualities of fruit, the highest of which is the order of Melchizedek, or the sons of God. These sing a new song (song means confession) that no man can sing but the hundred forty and four thousand. These are the firstfruits, and are to be redeemed from among men. This fruit is the product of an absolute metamorphosis of those human conditions, the concomitants of sensuality now prevailing.

We gathered from various parts of the country, from Maine to California, a little colony of people who expressed the determination to sacrifice for life. We located our central organization in Chicago, but from the moment of the institution of our work, the reporters of the daily press opened up a fusillade, the power of the opposition against us being stimulated by fusel oil, nicotine, and sensuality, until we came to be regarded as the vilest aggregation of human beings on the top of the soil.

Numerous legal prosecutions have been instituted against us, with great flourish of the trumpet of the newspaper fraternity, all of which, up to date, have been decided in our favor. Whensoever, through malicious persecution, a suit has been instituted, the press of Chicago and the country has heralded it far and wide, with the assumption that a suit would not be brought against an innocent party. We have been viciously assailed by nearly every daily in Chicago, and with comparatively few exceptions they have never attempted any correction of their unjust abuse. All this futile opposition is as a blank compared to the unsavory influence of many we have tried to benefit. We have taken people from social hells, where their lives were inconsolable burdens, extended the charity of consociative possibilities, and they have turned upon us like dogs, without provocation, to arouse the persecutions of the outside world. We prosper despite it all.

There are persons on the war path against us, who make the claim of having brought into the order thousands of dollars, who not only did not bring a cent into the Unity, but who upon entering, became a burden and an expense, refusing even to assist in the various lines of industry. One party, after living in the Unity for years without ever performing a service, left because she was required to conform to the common rules of the body. Many months after leaving the institution, she placed herself on the court records of Pittsburg, Penn., in the most favorable terms toward us, emphasizing the virtues both of the Founder of the Koreshan System and the people of the Koreshan Unity. After being with us for years, and after having been entirely out of the Society for more than a year, she testified under oath that she never saw anything wrong in the community; yet now, nothing is too vicious for her to promulgate against us. We suppose this is done to curry favor with the Roman church, with which she has reunited. She may have other reasons; this to us is the most apparent.

Another party came to us, declaring that for years she had lived in the most abominable hell with an abusive husband. She brought into the Society a very little of this world's goods; and becoming disgruntled, through her own machinations to subvert the interests and purposes of the order, she found the Society, under the circumstances, too warm for comfort and passed from us, vowing vengeance. While she has been vigorous in her efforts to injure us, her attempts are futile. We pursue the even tenor of our way, and the progress of Koreshanity is marked with brighter and brightening prospects.

Our experience with persecutors and persecutions is only preparatory to our greater work. Our Society is not an experiment. We have had ten years of united life, of discipline, and of progress in communistic relation. Have we been confirmed in our judgment of the righteousness of united life during these years of effort and devotion? By no means; we did not need confirmation in God's truth. We had the satisfaction of knowing before we began the work, that in this line of obligation we would be discharging our duty both to God and man; and in it, fulfilling the law of righteousness.

We have referred to the Celibate order of our Society as the higher of the two relations; namely, the Virginal and the Marital orders. The Celibate order of the Koreshan Unity is not, however, the acme of purpose, desire, and possibility. It is not the highest condition, nor is it the fruitage of the dispensation. It is the stepping-stone merely, to the final harvest of the fruits of the resurrection. The restraints placed upon the propagative function are for the purpose of conserving the elements and energies of reproduction, that through the Messianic law they may be appropriated to the uses of the higher life. The great electro-magnetic conflagration about to consume thousands of people, is

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the result of the restraints placed upon the functions of sex. This energy conserved and directed, becomes polarized through the recognition of the Messianic office and through Messianic appointment and direction, emerges from the present dual existence to the projection of the biune forms that will comprise the individualism (undividedness) of the biune life. This condition will constitute attained immortality.

It will be seen, then, by the foregoing, that the supreme order of the Koreshan System is not attained until after the theocrasis of the central group, and the succeeding conflagration (theocrasis, translation) of the thousands who will, in the biune conjunction, comprise the hundred forty and four thousand sons of God. Precisely as a kernel of wheat when planted, multiplies

at the head of the stalk, the wheat bringing forth first the blade, then the ear, until the full corn in the ear matures, so the Lord Christ planted in his church will become multiplied through the process of regeneration (reproduction, production again), bringing forth himself in the manifest children of the resurrection. These sons of God—the increase of Christ the Lord—constitute "the coming of the Christ" in what is termed the "second coming of Christ;" the first coming being the Sign, who is none other than Elijah (God the Lord) the prophet, of whom it is declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." His office is not merely to foretell the day of the Lord at hand, but to inaugurate the process of ushering in the kingdom of righteousness.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Interpretation of Astronomical Phenomena.

BY PROF. U. G. MOBROW

EDITOR FLAMING SWORD:—As space will permit only the most condensed arguments of limited scope, there are many points that must be passed over; but for all that, I must dissent from the statement in your heading that I admit inability to "explain the difficulties urged against the Copernican system." That statement should have been postponed until such difficulties had been presented and I had failed to solve them. I was only referring to observed phenomena which had no bearing against the Copernican system. If there are observed phenomena that militate against it, I will be very glad to consider them, particularly if they make for your system, and can be best solved from that standpoint.

I will now, as above foreshadowed, pass over many minor points to reach the following statement near your conclusion: "There are long lines of conclusions connected with the primary supposition that the earth is convex. None of them will fit the Koreshan System." Now in this discussion I have endeavored, and I think with some success, to avoid all conclusions that were not amply warranted by observed and indisputable facts. From the fact that the dimensions of the sun, moon, and planets did not change during their passage over us, I conclude that their distance from us does not vary enough to cause perceptible change of size. If they were all in the "sphere of the heavens," as shown in your central diagram, their distance from the observer would be four or five-fold during passage, and your attempts to account for the constancy of their dimensions not being at all satisfactory, I still rest on the conclusion that the Copernican system furnishes the true explanation.

But another indisputable fact, patent to all, and which bears against your scheme with what appears to me to be overwhelming force, is the fixity of the stars, in their relative positions and distances. If the stars were all spread over the aforesaid "sphere of the heavens," all groups or constellations would be more or less perspectively distorted and foreshortened except when vertical over the observer. In fact, such foreshortening would reach entire obliteration of shape at the horizon, where they would be seen edgewise, if it were possible to separate their members from the maze of stars consequent on the tangential line of sight. I don't forget the assumed curvature of the line of sight; but that only apparently lowers the horizon. The laws of perspective would still hold.

Now, I hold that the fixity of the stars—called fixed because long observed to be so—cannot possibly be explained from your standpoint, but can be readily understood from that of the Copernican system. You speak vaguely of "demonstrations" of the earth's concavity, a hundred times repeated; but I defer comment on such demonstrations until I know how and with what instrumentality they are achieved.—Prof. J. W. T., Salem, O.

HE DIFFERENCES of interpretation of astronomical phenomena that exist between the Copernican and the Koreshan systems of astronomy, can never be settled in the mind of the investigator through consideration of the apparent movements of the sun, moon, and stars. Recourse must be had to some tangible evidence, where optical illusions are not factors of conclusion. Astronomical conclusions must be made referable to some basis; known and demonstrable premises must constitute the groundwork of all conclusions, in a correct system of interpretation of the phenomena of the heavens. We are here upon the earth's surface; it is tangible, and susceptible of measurement and test. We cannot scientifically consider what is in the heavens, until we know something definitely concerning the shape of the earth.

The Koreshan System of astronomy is revolutionary, and is the opposite of the Copernican system at every point; it is the absolute antithesis; consequently our methods are revolutionary. The two systems are differently constructed, founded upon premises that are exactly opposite in character. The old system is founded upon hypotheses, originated to explain a number of optical illusions; the so called proofs are appear-The Koreshan System is not founded upon appearances, and consequently its conclusions seem out of harmony with apparent evidences in the sky. Now this is where our explanations are not satisfactory to the mind long educated to believe that the human eye is capable of seeing trillions of millions of miles in every direction into space. The endeavor to treat the Koreshan "sphere of the heavens" in the same way, leads to the discrepancy, which is usually urged as an objection to the Koreshan System.

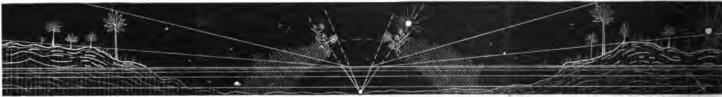
It must be admitted that if the earth is concave, the phenomena that we observe do actually-occur within

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the earth, and that the convex heavens appear concave above us, and that the stars do move from east to west in the apparent dome, without perspective distortion, about 15° per hour. As neither the heavens nor the earth change shape to suit the many theories about their form, they have always been the same! If we determine that the earth is concave, that eternally remains a fact, just as it has always been; and as no actual fact in the universe contradicts any other fact, the conclusion is inevitable that the correct interpretation of the phenomena of the heavens must be in harmony with the basic premise that the earth is concave. As to how such heavens would appear, there is no question; because that is patent to all, and visible nightly; for there cannot be two shaped universes in one! If it can be shown that the premise of the Koreshan System is absolutely true, then the conclusion is inevitable that all of the conceptions of the science of the day are fallacious, inclusive of optics and physics. It would be useless to undertake to interpret phenomena in the concave earth by fallacious conceptions of the propagation of light and theories of optics, which form a part of the astronomical system which has so far missed the mark as to teach the exact opposite to that which is true. The phenomena of the universe as a cell must be interpreted from our standpoint, in accordance with the sys-

—not merely to our record of them on paper, but to the observations themselves, which can be repeated in his presence or in the presence of ten thousand witnesses, with the same results.

The problem before us concerning the apparent regular movement of the stars in the "dome" above us, is specifically one of optics. We hold that the apparent position of an object does not depend entirely upon the actual position of the object itself, but upon the eye and the media through which the substances of light and vision are transmitted. In proof of this, we diagram results of observation made under the surface of water by the writer. On either side of the stream were trees, with shrubbery; in the west, the sun was near the land horizon. Viewed from beneath the water, they presented quite a different aspect. Instead of the circle of the horizon being as we generally see it under normal conditions, almost on a level with the eye, it appeared to be a small circle, puckered in the zenith, as shown in the dotted arc equidistant from the eye at the bottom of the stream; the banks, with the trees, were closed in around what appeared to be the mouth of a wide well. and only a short distance from the eye. The sun itself, in the horizon, appeared almost in the zenith. Suppose, instead of living in the atmosphere, man inhabited, the water, and undertook to study astronomy from the



Optical Illusion Resulting from View Beneath the Surface of Water.

tem of optics which must be true if Koreshan Cosmography is sustained by facts. Our conclusions must be tested by our premises, not by the assumptions of a fallacious system. This is the only proper course to pursue. If our groundwork is false, there is nothing gained by considering any of our conclusions. We cannot fight our battles in the heavens; we parade our scientific facts on terra firma; then are we able to change the mind of the investigator concerning the heavens!

We cannot reproduce in this article the facts of observation which not only "bear against the Copernican system," but utterly overthrow it; that not only "make for our system," but actually demonstrate it. We refer specifically to the observations on the water's surface, made by our Geodetic Staff during the past two years; and the survey of an air line, not tangent to a convex arc, but convergent as the chord of the concave curvature. These facts we have published, and are now publishing in the CELLULAR COSMOGONY, our new work on the demonstrations of the earth's form. We place these facts over against all hypotheses in existence, and we challenge the world to test their truth by actual observation and measurements. We have made no vague references to our demonstrations; our evidences are specific. We refer our esteemed friend to these facts

basis of the apparent movements of the sun, moon, and stars in the circumscribed horizon above. How absurd would be his hypotheses, and how fallacious his conclusions! No less absurd are the conclusions of the old school astronomer, if his bases are comprised of illusions and not facts. The phenomena of the heavens are optical illusions!

The eye is an optical instrument, receptive to impressions of objects in the external world; the retina is concave. A finely attenuated visual energy mentally connects man with his surroundings; radiations of visual energy pass into the atmosphere, touch the objects, and the lines conduct vibrations back to the eye. These radiations are from the center of vision; their limit of extension is the circumference of vision; which is concave to the eye. The eye is adapted to perception of objects at ordinary distances upon the earth's surface; it is a very small organ, and lacks the power of accurate perception of objects at a distance of only a few miles, to say nothing of looking trillions of miles into space! There is a certain faculty of adjustment of the eye, and the range of that adjustment depends upon our experience in the perception of objects remote in the horizon. We adjust the eyepiece of the telescope to suit the distance of the objects; there is the telescopic focus, primarily near the eye, and secondarily, in the range of

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landscape of any particular adjustment of the eyepiece. There is a limit to the telescopic adjustment, beyond which all objects, no matter how far away they may be, appear to be exactly the same distance, because in the same focus. There is a limit to visual adjustment, beyond which all objects will appear to be in the same arc, no matter what might be their location within the range of the visual energy. Such objects are not themselves arranged in a circle, but they appear to be so, because of the rapid foreshortening which the one focus imposes. The limit of adjustment of the eye, that is, the distance at which the eye loses the sense of location of the objects, is not very far from the eye. It forms an arc; this arc in the lateral extense is the horizon, and overhead it is the "dome" of the sky. Instead of being a broad expanse, it is a very limited one.

We have endeavored to represent this in the accompanying diagram: A is the observer; XY the earth's surface; PQ, the arc of the heavens; BC, the arc of focal limit of vision, the foreshortened arrangement of all objects above, within the range of the visual radiations. We may illustrate this by referring to the water horizon; the apparent horizon is not as large as the real one. A vessel 100 feet in length in the horizon may be foreshort-



Resland Apparent Positions of the Sun in 12 Hours.—Foreshortened Sky and Limited Visual Focal Radii.

ened to apparently one foot in length. The circle has 360° in its circumference; and every other 100 foot of space in that circle is foreshortened to one foot of space; and necessarily the entire circle has foreshortened, and apparently has been drawn toward the eye, and the amount of the lateral foreshortening is inversely as to the square of the distance of the actual horizon point. Likewise, every part of the arc of the sky is foreshortened,-the more rapidly when the greater distance obtains; every part, whether in the zenith or perceived at the horizon, is necessarily foreshortened as to angular space; and as the foreshortening is the more rapid in the direction of the horizontal, in conjunction with the geolinear foreshortening, it remains that the more distant parts of the convex arc of the heavens, what our friend takes to exhibit the "edgewise" aspect at the tangential point of the visual line, are drawn not only rap-



The true union of a pure church and state is not only legitimate, but essential to the further progress of the world toward the kingdom of righteousness to be established finally in the earth.

idly downward, but also toward the eye at an accelerated ratio, and appear at right angles to the lines of vision. The sky at the horizon appears about the same distance as in the zenith; the constellations present nearly their normal shape at time of setting, although there is a little difference, being jammed together a little as they near the horizon; the circle of perpetual apparition is not exactly round, being flattened at the bottom like a large hoop slightly inclined. It requires a longer time for a star to pass over 1° of space near the horizon, than when in the zenith.

The apparent position of an object in this circumscribed visual compass of adjustment, depends upon the angle at which the impressions from that object enter the eye, and that angle depends upon the media that have conducted the rays from the object, as well as upon the position of the object. The scientific method, opposed to the empirical and the hypothetical, is after ascertaining the character of the earth's surface, the relation of the arc of the heavens to that surface, to determine the various angles of direction of light during the night, as compared with the real position of the star. and deduce the indices of refraction on a large scale; to ascertain the index of refraction in the atmosphere of varying density, and then there would be a mathematical basis remaining for ascertaining the refractions of gravity and levity, and how much each has contributed to the optical illusions that have played havoc in the past with accurate astronomical delineation of the heavens as they really are!

In proof of the fact that the eye loses its faculty of perception of the distance of objects, or rather, the fact that there is a limit beyond which it is impossible to judge of the distance of an object, we would refer to a view of the clouds overhead, from 2 to 10 miles distant: they seem to be almost as far away as the sun, moon, and stars. Everything beyond the focus appears to be equally foreshortened and drawn toward the eye, until they arrange themselves into an apparent dome: the limit of the visual focus is not over 100 miles distant, so that whether the sun is directly overhead or setting in the horizon, it appears to be the same size; and the stars in their arrangement in constellations, appear to sustain about the same relation, whether directly overhead or inclining toward the meeting point of earth and sky. We perceive 180° of the arc of the convex heavens in one horizon; there are also 180° in the concave arc of the visual focal radii; and as the impressions in the arc of perception correspond to the arc of the heavens, and as the constellations in the real convex arc are fixed in the sphere, it remains that as the constellations pass over 180° arc, nearly equal distances in equal times throughout the night, they do the same in the foreshortened reflex—their circle of impression.

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Cause cannot be greater nor less than final sequence. Cause cannot put forth what it does not contain.

There can be no righteous exchange that is not equitable.

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The Universe a Living, Self-Perpetuating Integralism.

RY PROP. II. G. MORROW

WE HAVE received a list of interesting and pertinent questions from an investigator of Koreshan Universology; concerning a number of properties of matter and faculties of mind. Though the replies are brief and concise, the new reader will be able to perceive that Koreshan Science reaches the fundamentals of being and existence, and uncovers the mysteries concerning the great world in which we live. The System is the science of creation and perpetuity of the universe, the origin and destiny of humanity, and demonstrates not only the existence of Deity, but also the laws of his existence and his relation to his creation. God is the climax of progression, the seed of the universe, the involution of all, from which all things, by process of correlate evolution, are expressed; he is the universe in its least form. Koreshanity is the Light of coming ages; the evolution of the primitive Christian system, founded by Jesus, just as the Christian system was the evolution of Judaism, expressed by Abraham and Moses. Concerning the object of the following questions, the author of them says:

As we cannot follow all your measurements, your ascertained facts, your subtile reasoning, and your inductive scientific method, perhaps we could understand Koreshanity better from the deductive, philosophical, or metaphysical method; and this is my excuse for taking the liberty of addressing you these questions.—J. N., Mankato, Minn.

In your issue of June 3, in the "Editorial Perspective," you say: "Millions of people are certain that the universe needed to be created, for otherwise how could it be?" Assuming that the entire universe is our cell-globe, was it created, or is it self-existent? If created, by whom? If self-existent, when did it become self-existent?

The universe is self-perpetuative and is eternal. There never was a time when it was not, and it will never cease to be.

By what principle or power is it self-existent?

The universe perpetuates its existence through its functions of propagation. All life is perpetuated through its seed. There are five kingdoms of universal existence and life—the mineral, vegetable, animal, human, and humano-divine. Each kingdom is perpetuated through functions of propagation. The seed of the alchemicoorganic universe is the central sun. The seed of all kingdoms, the climax of being and existence, is the God-man, of the highest kingdom, as was Jesus the Christ. Every seed is a creator; the ultimate seed is the creator or perpetuator of all.

How would you define self-existence?

Self-existence is the attribute of self-perpetuation or power to propagate all of self. The universe is integral, and therefore is self-perpetuative; such is the meaning of the word universe, from *unus*, one, and *vertere*, to turn; it turns in itself by processes of its volutions or turnings, evolution and involution, infolding and unfolding in itself.

Is there more than one substance in the universe? If only

one, what is it? Is it conscious and intelligent in itself? Can it be comprehended or defined in thought?

There are two general conditions of substance of the universe—spirit and matter. There are just as many different kinds of matter as there are different forms and conditions of matter. As energy (spirit) and matter are correlate, there are just as many different kinds or qualities of energy as there are kinds of matter. All matter has sensation, and therefore consciousness,—simple or complex in proportion to its experience, which determines its plane of existence. If matter were dead and inert, no alchemical transmutations nor vibrations would be possible. The laws of vibration, sensation, and consciousness of all matter are susceptible of easy comprehension and absolutely scientific definition.

How do we know for *certain* that anything exists? what self evident fact or proposition, if any, proves it?

The fact that the objective world exists, is proven through the human senses, receptive to objective impressions; proved by the fact of constant sensations derived from the external world, and the variety of experiences which the objective affords; by the self-evident truth that there is no sensation without motion, and no motion without substance. Spirit or energy alone can produce no sensation; there can be no sensation except through alchemical changes in matter, resulting from the unity of spirit and matter, and consequent transmission of force. These are objective reasons. There are also inherent, subjective evidences. We have loves or desires; if there is in the human heart a single momentum, it is evidence that that momentum will produce its result, and find realization in the objective. Every pole has its opposite pole; the subjective is one pole of being, and the other is in the objective, or the expression of the subjective. There can be no impression without a corresponding expression.

What do we really see when we look at the sky, the landscape, the moon, the house, the tree?

We see the sky, landscape, moon, etc. A finely attenuated visual substance, generated in the cells of the brain which preside over the function of vision, is emitted from the eye and comes in contact with the external world, and we perceive form, color, etc. Koreshan physics and optics are just the reverse of those of the old school, which necessitates the conclusion that we see nothing but the image on the retina of the eye.

How does sensation become consciousness? Is consciousness in existence first, becoming consciousness in the man, like the seed planted becoming again the tree?

Consciousness is from con, together, and scire, to know; consciousness is knowing together,—the summing up of experience. It is the ultimate of all sensation in any organism or form, the climax of experience. The highest possible sensations resulting from alchemical transmutations in any given form constitute the consciousness of that form, whether in the mineral, veg-

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etable or the man. When atoms of hydrogen and oxygen unite sensation obtains; this is the simplest form of mind or consciousness. In the human organism the process is exactly the same; man is more complex, and consequently the consciousness is more complex.

Do we see things as they really are? Do all persons see alike, the same things? If not, why not?

Only the perfect man can see objects in the external world as they really are; we only partially perceive them. The object perceived is touched by radiations of visual energy; we can perceive only so much of the surface of objects as the specific quality of visual energy generated will permit; and as no two persons can generate exactly the same quality of visual energy, it follows that different persons see the same things differently. There are also slight variations as to form, size, color, etc., in proportion as the eye is myopic or hyperopic. We perceive the effect of light upon objects; thousands of other degrees of vibrations which make up the actual exterior and interior conditions of the existence of objects, we do not perceive; some of these are revealed through the ultra-penetrable ray.

Can we think of a time when nothing existed? Can we think of a time when nothing will exist?

Yes; now—nothing is on the outside of the universe. But we cannot conceive of a time when the universe was not, nor when it will not be, because it can never get into a state of nothingness, any more than it could come from nothing.

Can we limit, in thought, the extension of substance (existence)? If so, by what means?

Certainly. Whatever is in existence has form; limitation is a factor of form. The universe has existence, and hence has form and limitation. The universe is composed of substance, and hence beyond its limit there is no substance. Its environ is the limit. It is impossible for the mind to conceive of the extension of substance throughout an infinity of so called space; one cannot conceive of the universe except in limited form.

· Do time and space really exist independently of our sensation and conception? If not, what is the real, ultimate, absolute thing existing?

Time and space belong to the objective world, not to the subjective; there is neither time nor space in the spiritual world. There is no time nor space apart from the universe. Time is the measure of existence as to succession of changes or experiences, while space is the measure of existence as to form. Time in the human world corresponds to space in the alchemicoorganic world. The ultimate is not absolute; the seed is the ultimate of the plant; God is the ultimate of existence; science, the ultimate of truth. The absolute of space is at the interior termination of all perpendiculars. The absolute of time is the point between the culmination and the beginning of certain cycles of uni-

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Religious systems founded upon false interpretations of Scripture may rise and fall, but the truths of the Bible are eternal. versal experience. Every part of the universe being related to every other part, God to man, the sun to circumference, etc., there is no absolute thing in the universe. Considered an integrality, the universe itself is absolute.

You say there is nothing beyond the golden circumference of the earth. How would you define nothing?

The definition of the word nothing is that it is the opposite of that which exists; it is nihility, non-existence. It is the utter absence of entity, quality, extension, property, attribute, or measure of anything. It is not susceptible of being described, defined, or conceived, and cannot be thought of. It is not vacancy, It is not a blank; it's nothing. See article in October, 1896, Sword, "What is on the outside?"

What is the ultimate destiny and purpose of humanity, according to Koreshan philosophy?

The ultimate destiny of all effect is cause; man evolves, and must again involve. The ultimate destiny of man is to return to the state of perfection,—the Godhood. The purpose of all the mutations and experiences of humanity is the perpetuation of the universe; it is to exist, to be. It is one great system of life, being, and existence, a gigantic system of co-operation and mutual relation of every part with every other part, for the fulfilment of desire, the satisfaction of all inspiration, with constant change, the realization of new experiences, the effects of attraction and repulsion, death and resurrection, the obliteration and recurrence of memory, etc.

What will be the true configuration of man and woman twenty millions of millions of years hence?

The same as it was twenty millions of millions of years ago. In cycles of 24,000 years, man progresses to perfection, and retrogresses to imperfection and mortality. He was perfect 24,000 years ago, when the sons of God were in manifestation, as the biune or immortal men. Man rises and falls, reaches heaven and descends to hell; but the human species is fixed; man will always possess the same general form that he possesses today.

What will be the appearance and condition of the earth, inside and outside, in that remote age? Will it be frozen, or perhaps a cinder? Will "the stars fade away, the sun himself grow dim with age, and nature sink in years?" Or will it be more and more illuminated and spiritualized?

The changes in the universe are concurrent with the changes in humanity. The universe is now imperfect; in the Golden Age it will reach perfection, and there will be no night in the physical cosmos. After thousands of years, it will again relapse into its present condition. However perfect it becomes, it is none the less a material and physical cosmos than now. The universe will never change in its general characteristics, but will continue forever to perpetuate its form through its present functions, as it has eternally in the past. Twenty millions of millions of years from now, it will be as it was twenty millions of millions of years ago.

* *

The universe, as an alchemico-organic dynamo, is a perpetual, self-reconstructing, and self-sustaining form and order.

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In the Editorial Perspective.

BY THE EDITOR.

HE TRANS-MISSISSIPPI Exposition at Omaha has two unique features for a show of that kind: Hell, with subterranean dungeons, fires, bake-ovens, with the devil, imps, and ghosts, is represented; and above the surface in some towers, up the golden stairs, are beautiful palaces, where choicest viands are served by angelic attendants. This reminds us of the peculiar situation the world is in. The people have experienced so much of the real, genuine hell for several thousand years past, that they have forgotten they are in the infernal regions! Man does not know where he is today; it is one of the blessed protections of nature to alleviate suffering-not in mitigating the pain, but in deceiving as to the purpose of it. We are right down at the bottom of hell now, and every last man we see, from the President down to the lowest and worst villain in the city slums, is an inhabitant of the "hot place" the preachers talk so much about. The coming great struggle is for the purpose of remodeling hell to make it fit for the residence of a remodeled humanity. Hell is simply heaven perverted. The human mind cannot imagine a hell's hallucinations, tortures, anxieties, wretchedness, illusions, deceptions, devilishness, fraud, corruption, death, sensuality, and greed to be any more real and terrible than they exist right here in the tangible hell of human experience.

Light is the opposite of darkness; heat is the opposite of cold. As related to temperature, there can be but the two extremes—there can be no more than two. The light of the mind is the illumined intellect; the darkness of the mind is ignorance. The mind that is not illumined by the truth is in darkness, and cannot see anything in the universe in its proper relation to the whole. Koreshan Science is the exact opposite of all popular conclusions; there is no exception to this statement—the System is not in harmony with the old schools of so called science, religion, or economics, in any particular. The peculiar situation which forces itself upon the thoughtful mind is, that the world is either full of light, that the majority possess the truth, and that Koreshanity is the rankest fallacy and grossest ignorance in the universe; or else the world is full of darkness, and mental and commercial chaos, and the Koreshan System is the absolute truth. Which is it? If the modern so called scientific systems are true, they should disclose to the world its mysteries. They have failed; Koreshanity succeeds.

Neither the modern church nor the modern reformers cry out against the gigantic and corrupting evils of the hour. They say nothing about the reckless, wholesale, and universal dissipation of sex energy through the various forms of prostitution, sensualism, and social vice; the poisoning of the system by nostrums; the use of narcotics and stimulants in the endeavor to compensate for the depleted nerve energies; the wastes necessitated in the conduct of business under the competitive system; selfishness in the pulpit and pew; the general greed for money; the accumulation of millions by the millionaire, and the consequent physical and mental suffering of all those who are enslaved to the grinding monotony of the business of the aristocrats of the church itself! The great system of hypocrisy and corruption will fall during the impending revolution; for the vengeance of Justice will fall where it belongs, and its blow means death to oppression!

"If the devil is a fallen angel, might not all the angels, and even God fall? The whole story is an old superstition." Is the whole story superstition because it involves the conclusion that

the Almighty must fall? Is the story of the plant superstitious, because the withered flowers suggest that the seed also must die? The seed is the creative pivot on any plane of life that produces it; it can reach its fatherhood only by falling into the ground and experiencing death and corruption. Jesus was the seed of humanity—a scientific conclusion, a universal necessity, and a demonstrable fact. He was the Almighty, and fell into humanity through the dissolution of his personality while he was yet alive, that he might perpetuate his own life and that of humanity. The science of the existence of the Almighty is rational, without any spooks, or ghosts, or any modern so called religious or scientific superstition.

A number of so called mental scientists or metaphysicians conclude that they are going to live right on without dying, because they have reached the conclusion that there is no use in dying, and some are asserting that they are already immortal—already resurrected; that even though they are still sick, they assert that they are well. We do not desire that kind of health nor that sort of immortality. The attainment of immortality is a rational undertaking; it means the application of the laws of life; it can never be reached without reversing the present order of existence. Men are mortal because of dissipation of the energies of life; they can become immortal by conserving and properly directing the sex energies they now waste. Perhaps this is a little harder to do than to imagine one is never going to die, regardless of what to do.

An exchange starts out with a little assumption as a premise of conclusion, and see where it leads: "The fact that there is no logical proof of a future life, is good proof that there is none." Some people even deny that there is no present life, and we cannot reason with them; but the above seems to involve the admission that at the present time, we are. We would like to know what there is in the universe or out of it that will stop life and existence, and cause the universe to cease to be, in the near or distant future. The fact that there is a present life is proof that there will be future life of some kind,—the life that we now have or that which is susceptible of being evolved from it. The editor of the paper quoted advocates a future life when he promises his next edition.

There can be no such thing as the reform of society without the reform of the viduals who compose it. As long as man is corrupt to the core, society will be rotten through and through. All the modern reforms take it for granted that man is morally and religiously sound, and that restoration of equity consists simply in adjustment of political and economic affairs. It goes further than that; no matter how perfect an external system might be, it would be worthless unless the religious, moral, and mental faculties of man are in harmony with the system. The more perfect the system of government, the more restraints would fall upon the lawless. True reform begins in the mind of man.

It would do you no good in your present condition to know what you have been in the past embodiments, for three reasons: First, if you are just the same as you were, it would prove that you have not progressed; secondly, if you have been something great in the past, you are not that now, and you would be doomed to disappointment; and thirdly, after progressing a few thousand years, judging from your present condition, the shades of hell and hideous memories of the infernal regions would be near enough to frighten you into paroxysms! Don't live in the past, nor in the future; you can only attend to the present.

The Messianic idea is becoming quite unpopular—especially among those who think they are so close to perfection that they do not need a Messiah. There are thousands of minds that conclude that they already have all that is necessary to reach the higher spheres of human consciousness and thought—that they can obtain the truth without any assistance from any other mind; at the same time they run to mediums, from week to week, because they cannot pierce even the lowest and most accessible spiritual spheres! Strange, isn't it?

Owing to the manner in which images are implanted on the retina of the eye, the so called scientists are not sure if the things we see are not upside down. Of course what they see is inverted. For instance, they suppose that the habitable surface of the earth is outside the shell; and that men's heads are pointing in the opposite direction from where they really are. Their sense of perception is perverted, and their every conclusion is as far from the truth.

Too enthusiastic reformers meet inevitable disappointment because of the slow work at reforming people who have to be shaken out of sleep and warned of their danger. Best way is to work the field as you find it; people who are awake and searching for escape are the only kind meriting attention; the others deserve to suffer the consequences of indifference to truth; it could do them no good.

If you think you are just right in your methods of living, and that all that is lacking is for truth to come along and fit you snugly, you are as badly illusioned as any inmate of the insane asylum. Anything claiming to be truth that does not impel imperfect humanity to do a few things that they do not want to do, is not truth!

It is a universal impression that honesty and business under the present competitive system, cannot go hand in hand. Dishonest tricks in trade are not compatible with moral progress. The hellish competitive system compels the merchant to cheat and defraud his neighbor, in order to obtain sufficient margin to pay his bills.

Many people are content with the present conditions of the world, just as were the southern slaves previous to their emancipation; they were content to obey their masters. Now, as then, such contentment comes from ignorance of the existence of their enslaved condition.

A system that is not capable of changing the mind, the conceptions, beliefs, and desires of a man—that cannot change every fibre of his being and mold him into a new form right here in the earth, is not the system that is capable of leading man to immortality.

No nation can exist on the strength of what it has been; the future depends upon the present. Spain is a back number; it lives in the chivalry of feudalism, and has passed into decay.

The stretchers connected with modern war engagements, are not the proper kind to bear away the wounded; they are newspaper stretchers—they lie about the battlefield.

Men who suppose that God is nothing but ether, pervading all space as the divine intelligence—thinking ether, have been breathing too much of the devil's laughing gas!

Only those who through desire are putting the necessary ingredients into the mental crucible, will be able to coin true conceptions of the truth.

The real place where reformation is applicable is in yourself. If you cannot stand it there, you would rebel against the actual reformation in society.

We advocate the single standard; that standard is not gold, silver, nor paper, but the value of labor, the performance of uses to the neighbor.

The great insurance companies of the world are founded upon a false money system; they insure a man's death.

The Spanish-American trouble has resulted in the greatest newspaper war on record!

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Query, Chat, and News Departments.

BY THE EDITOR.

The Mosaic Theocracy was a Type.

Will you please explain the following queries: (1) If Theocracy is the only true and satisfactory form of government, and the true pattern was given Moses, why was his government not a lasting success? (2) If under Moses it was not successful, what reason is there for believing it would be under any leader today? (3) In a recent number of THE SWORD, you advocated the blowing of Spain out of American waters. On what grounds do you base your teaching—that of Jesus, of Moses, or both, or what? (5) Why did Jesus reverse many things given forth by Moses? Please explain Matt. v: 38-46; xxvi: 52; 2 Cor.x: 4 and Eph. vi: 10-18; as related to the question of war. (5) If translation (theocrasis) is your teaching, and that absolute demonstration is the ground upon which all systems are to be tested by those in quest of truth, then where or to what does Koreshanity point those who are thus seeking to know?

(1) Because Moses was a typical man, and his government was only a foreshadowing of the great Theocratic government

to come at the culmination of a 24,000 yearcycle. Moses was the visible God of the Jews, and only partially expressed the divine mind; his government was only a partial expression of the perfect system; the Mosaic Theocracy was adapted to the genius of the Jews, and not to the whole world. (2) The evidences that the antitype is always greater than the type. The unmatured fruit is evidence of the coming of the time of ripening. Concerning the coming and the success of the Theocracy about to be established, we have the evidences of the signs of the times, the prophetic delineations, and the legends of all peoples: the science of organic unity, as expressed in the form and function of the universe, corroborated by the entire Bible. The time is ripe; at a proper time a thing can be a success, which, tried a century before, might have been a failure. (3) Koreshanity is founded upon the facts and laws of

the universe, and not upon the teachings of the past; that is, we do not appeal to anything that has been said in the past, in demonstration of any point of doctrine or conclusion. We speak from the standpoint of the knowledge of the destiny of nations, and where the vengeance of justice will fall. America is to be the seat of the world's future government, and the forces of destiny are paving to its establishment. The Jews were the channel through which the mind of Deity progressed from Abraham to Jesus; the Almighty was in them, and war and bloodshed were righteous for his protection. Whatever means justice employs to punish corrupt nations and institutions, is righteous. We do not advocate war and revolution; we simply recognize the inevitable. The Almighty in the past has not only directed warfare, but has actually engaged in it; there has even been war in heaven. In times of the Golden Age, when

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humanity enters upon a new experience, war would not only be wrong, but entirely out of place; now it is a necessity. (4,5) The typical law of Moses was for the Jews in the typical dispensation. With the pouring out of the life of Jesus into the church, there began an age of mercy. The teachings of Jesus to which you refer were addressed to the apostles of the early church, and were applicable to them, for the simple reason that he desired to pivot their minds in the spiritual spheres, because he was to enter the interior spheres of the minds of his followers; they were to become passive in the natural and positive in the spiritual. (6) It depends upon the ability of the mind to comprehend the truth. There are some things that can be known absolutely by a process of reason; a man can easily comprehend why two and two make four, but an animal could not comprehend it. The mind capable of comprehending all facts of the universe would require fewer evidences of the form and function of the universe than the mind which can neither analyze nor synthetize. The less capable the mind is of grasping the truth, the greater number of external evidences required to convince. As all truth is divine, it cannot be comprehended by those whose desires make it impossible to perform its uses. In time, as the Koreshan System progresses in the world, every man will come into contact with just the evidences that are necessary to demonstrate to him that the System is true-but every class of mind in its order. Those who desire to know at the present time, can take our premises and apply logic and reason, and reach true conclusions; they will come into possession of the science or knowledge of truth; analogy, analysis, synthesis, comparison, and contrast, are principles of reason and logic, which, applied to a demonstrated fact or premise, afford the only means of knowing the truth until it becomes subjective in us.

Alchemical Fires in the Earth's Shell.

Please answer the following questions, and oblige a subscriber: (1) In drilling an artesian well, I find hot water. What causes the water to be heated? (2) What is the ratio of increase of heat as the depth increases? (3) What would be the result should I approach or pass the middle of the earth's crust? (4) What is your theory of volcanoes? (5) Why is there no gold or copper in Arkansas? There are all the usual stains accompanying these metals.—S. H. C., Kingston, Tex.

(1) Water from great depths is heated from subterranean fires, and sometimes from alchemical solutions in the water itself. The ratio is supposed to be about 1° for every 50 feet; but such is not always the case. The Calumet copper mine shaft at Calumet, Mich., one mile in depth, is only about 25° warmer at the bottom than at the

top; but in the artesian well at Pittsburg, Pa., one mile in depth, drilled for scientific purposes, the ratio is about 1° for every 50 feet. (3) The heat is greatest in the alchemical fires themselves; it decreases both above and below the places of combustion in the shell. As to what the result would be if a hole were drilled beyond the middle of the shell and the air forced down, would depend upon what substance the air came in contact with; the effect would be abnormal. (4) Volcanoes are outlets of great subterranean combustions in the geologic strata of the earth; these fires are at points of the greatest chaos in the earth-matter above the mineral strata. They are where the offal, waste, or refuse of the physical universe is consumed and transformed for use on other planes. The volcanoes at the surface are vents from the great fires beneath. (5) The reason there is no gold in Arkansas is because the soil in that area does not possess the necessary ingredients for the making of gold in nature's laboratory. The elements of the soil have not progressed sufficiently. The fact that the stains are there, would indicate that in the future gold and copper would be produced.

Propagation During the Golden Age.

(1) Are we to understand that generation is always to continue, and in about the same corrupt and evil way, while regeneration takes place, and in the same time? (2) What is meant by "And there was war in heaven"? (3) Also by "And there was silence in heaven for about the space of a half hour"?—C. L. J., Floyd, Pa.

(1) You have perhaps mistaken the time of the period of regeneration. Jesus the Christ was generated, and the book of his generation was from Abraham to Joseph. The regeneration has taken place between Jesus' time and now; he was sown in humanity, and the death of that seed was during the age. The "new birth" is another thing—that will take place at the end of this dispensation as a result of the regeneration. During the Golden Age there will be two general classes of humanity,-the mortal and the immortal. Propagation of the mortal man will then be subject to the laws of astro-anthropology, and sex relations will be solely for the purpose of procreation, and not for sensual gratification, as in the present world or dispensation. All of the different classes of humanity that are in the world today have always been, and will always be; but during the coming age, even the lowest class will rise to a higher plane of mortality. (2) War in heaven is the contention of powers in the spiritual world, at the time when the powers of hell usurp authority in heaven. (3) Silence in heaven means conjunction; means that a power has become victorious, and others overcome. The "half hour" is one half of an hour of a great cycle, and amounts to hundreds of years.

A Word From Blodgett.

EDITOR FLAMING SWORD:—I thank you for publishing my criticism. I also wish to say that I do not object to your disrespect. I do not have it in my heart to deprive you of your only weapon of defense. However, if I am to proceed, you must allow me reasonable room for doing so. I shall not want to write any article longer than the one you have already given place to; but to ask me to confine myself to 500 words, is saying you fear you will get more from me than you want—is a virtual invitation to dry up. I can take the hint.—Samuel Blodgett.

We fulfilled our promise when we published what Mr. Blodgett proposed should be scientific arguments. Our readers are judges of the character of the matter to which we replied. We don't want any more like that!! Neither we nor our readers will tolerate stuff extraneous and impertinent to the subject, nor the lack of courtesy due to us and to this journal, in which he asks space. We did not suggest that he quit; has he found a loophole, and desires to retire? Any time he has anything good to say, and wishes to say it in the space of 1,000 words for each article, we will make him a special grant for argument. Let him proceed! We would enjoy better grammar, stronger arguments,-in short, we are in the business to fight, not to quarrel. We are looking for a genuine gladiatorial combat, in which it would be to our honor to conquer. Next!

In Sword, June 17, page 11, half way down middle column, instead of "when the sun is in Aries," read, "when the sun is in Libra, and the moon is in Aries." The error occurred in transcription of shorthand notes, in which the matter was originally composed.

* * * The Flaming Sword Warmly Welcomed.

I wish by all means to be continued on your list. I want two copies of the New Geodesy. I will not attempt to tell you how pleased 1 am with The Flaming SWORD; it's great. I am much interested in the futile attempts of your opponents to overthrow the Cellular Cosmogony. am informed that a woman living in Denver has written to Prof. T., of this city, crying Dr. Teed down as a villain, and begging him to combat and destroy you. I hope she will impel the Professor to reater effort. It would be greatly to his greater effort. It would be greatly to his liking to defeat you in argument. This woman ought to know that the Bible says: "When a man's ways please the Lord, he maketh even his enemies bless him. you want to be amused at an example of nothingness, get to see the May number of the Christian Science Journal, and read Mrs. Eddy's article on war.—F. E. W., Digitized by GOOGLE

I was very much disappointed when I received THE FLAMING SWORD of June 10. as I expected to hear something further from Mr. Blodgett; but he probably is studying his geometry lesson, and has not had time to write an article in so short a time. I am anxious to learn his "simple and inexpensive way by which I can settle the matter for myself." What has become of the fellow who saw the sun shining on the ceiling of his room? He and Mr. Blodgett should get a hust le on themselves if they wish to secure the \$1,000 prize in time to celebrate the 4th of July this year! Send me one of the new books, the CELLU-LAR COSMOGONY for the 25c. enclosed .- S. L. B., Princeton, Ill.

The World's News.

Wednesday, June 15.—Great fleet of transports with 15,000 soldiers, finally leave Tampa; newspapers in chagrin over the ten days' delay; troops bound for Santiago de Cuba.-Sampson's marines on land at Guantanamo attacked by Spanish troops; Spaniards repulsed with loss of 15 killed. 4,000 soldiers under Gen. Greene, second army of relief for Dewey, sail from San Francisco for Manila.—Insurgents in both Cuba and the Philippines are gaining ground.—Collapse of Leiter creates ripple of sensation in Europe.--Last dollar of Leiter's deposits attached for debt.

Thursday.—Spanish soldiers at Guantanamo again attack U. S. marines; Cubans under Gen. Laborde co-operate with U.S. forces and kill 40 Spaniards; marines still holding fort.-Unconfirmed report from Madrid that Blanco is authorized to exchange prisoners with Sampson.-Blanco gets food from Mexico via Island of the Pines.—Lower house of Congress favors Hawaiian annexation.—Populist convention at Omaha.-25,000 children picnic at Washington Park, Chicago.—1,600 members Chicago woodworker's union out on strike.

Friday.-Newspapers patch up fabrications of last week by announcing that conflicting reports of Tampa army were to deceive the Spanish government !- Santiago bombarded for third time; time elapsed is utilized by Spaniards in rebuilding what was shot down.—Texas, Marblehead, and Suwanee resume bombardment at Guantanamo. - Government chartering more transports.-Mule stampede at Tampa; several soldiers killed.

Saturday.—Reported friction in war de partment; newspapers will deny it tomorrow; Gen. Miles leaves Tampa for Washington to help patch up breaches.-Dewey and insurgents attack Manila; family of Spanish Governor General Augusti reported captured; Augusti resigns; Spanish forces in Philippines much weakened .-Newspaper war prophets becoming unpop-

Sunday .- Denial published that war department has internal troubles.-Reports say McKinley finally concludes to do something to push the war.—Newspapers have Shafter's men at Santiago.—Sagasta planning for dictatorship to protect the crown.

—Newspapers have Spanish proposals for peace and Spanish continuance of the war, on alternate days; somebody ought to find the South pole for newspaper diversion.

—Germany friendly to U. S. again; now
Japan is puckered.

Monday.—Spanish soldiers line the shore at Guantanamo, and prevent landing of U. S. troops; shells from Vixen and Texas clear the coast.-Blanco will not release Lieut. Hobson on exchange.—Gen. Miles, after kicking on having to lead army to Cuba, gets a better job to Porto Rico promised in July.

Tuesday .- Gen. Shafter and admiral Sampson meet Cuban Gen. Garcia 12 miles west of Santiago; confer as to plans; insurgents will co-operate with U. S. troops in expelling the Spaniards.—Gen. Blanco shot by Weyler enthusiast; not fatal; would-be assassin castled at Ft. Morro.— Yesterdays' newspapers had plenty of food in Havana; today they took it all away and thousands of people are destitute, and reconcentradoes die on the commons.-50 people drown at launching of warship Albion at London.

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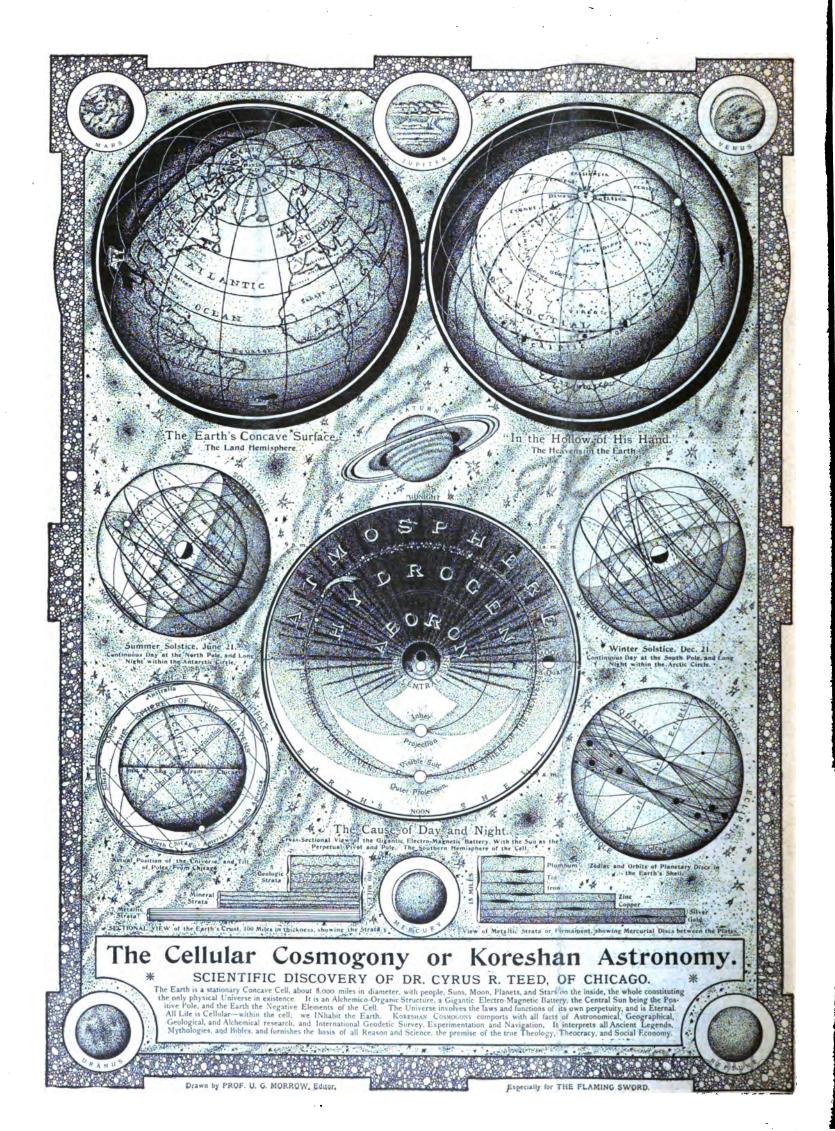
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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 33.

CHICAGO, ILL., JULY 1, 1898. A. K. 59.

Whole No. 292

Koreshan Social Theocracy Demonstrated by Laws of Human Physiology.

THERE are four supreme and fundamental laws of government, without the application of which no genuine government can exist and prosper. These primary principles of politico-economic science are represented in the Scriptures in symbolic language, as follows: The face of the lion (the first beast, Leo—the heart), the face of the bullock (the second beast, the neck—the liver), the face of a man (the third beast, equation—the kidneys), and the face of the eagle (the fourth beast—the lungs).

The counterpart of Leo is Aquarius (water carrier). The heart is the center of commerce in the body; it is the center of collection and distribution, and as the lion, it implies the power of commerce. This is the prime force of governing power. The relation of the British lion to the seas has given England the naval and commercial supremacy which at present she, as a nation, enjoys. The calf, or belly of the leg, represents the greatest activity of circulation in the extremity of the body, hence the prime terminus of the arterial circulation, and the beginning of the venous flow The calf of the leg is therefore toward the heart. denominated Aquarius, or water-carrier, and is the counterpart of Leo. Leo constitutes the pole of potency (love or desire for commerce), and Aquarius the pole of commercial science.

Commerce is the heart of life, and to render it absolute in its function, its practical application must embody, as a principal factor, such a contiguity to the water surface of the earth as to insure the utmost freedom in the performance of its use to mankind. It is for this reason that in locating the nucleus of the unfolding

Theocratic empire, the Koreshan Unity has bordered the sea in its emplacement of the vitellus of the great egg about to consummate its incubation. While the exercise of the heart's influence will extend throughout all the great arterial ramifications of the world, there must be a fixed point for the initiation of its arterial currents. This is at both the physical and biological storm centers, at least of the American continent.

We will here recapitulate our analysis of Leo, the heart. Leo—the heart, implies commercial power. Commercial power resides in the legitimate restraints of commerce. The reader will ever bear in mind the axiom, that commerce in every domain of its activity implies equitable collection and distribution for the uses of life. "The first beast said, come and see!" The first beast had the face of a lion. There went forth a white horse. The four horses—the white, the red, the black, and the pale, signify respectively, restraints, liberties, adjustments, and appropriations of commerce. The horse signifies uses of commerce; the white horse signifies restraints, because white is predicated of chastity, or the good purposes of life.

The second principle of the law of economics is symbolized by the young bullock. The second beast (animal—the second principle of animal life) is the liver. What the liver is to the vidual or individual body, the living principle, or that which makes one live, the liberty of appropriation is to that factor in economics that conduces primarily to life itself. The location of the bullock is in the neck.

In a superficial glance and partial comprehension of what the neck embraces in the structural organism, the

3

analogy between the neck and the liver of the body might not be discerned. It will therefore become necessary to enter into the detail of hepatic analysis. Taurus fundamentally signifies the love of liberty. The counterpart—the opposite pole, is Scorpio, the arcana or science of liberty. The scorpion is the symbol of the secret of life, hence Scorpio, the analogue of the neck, that is, its opposite and co-ordinate pole, signifies the secrets of the body. The liver is the pivot of the digestive tract. The five kinds of blood derived from five distinct functional activities of the organism and contributed to the portal flow, the circulation of the portal vein, are all specially concerned in the process of digestion, the contribution to which, from an extraneous source, passes through the esophagus. This entire tract, the liver being its pivot, is distinctively the neck of the body.

The portal circulation is made up of venous blood from each of the following organs; namely, the gastric, the splenic, the pancreatic, and the superior and inferior mesenteric. These five qualities of venous blood are reelaborated through the physiological operation of the five distinct lobes of the liver, each of which exerts a physiological action peculiar to itself. The most subtile energies generated in these processes of elaboration, pass into the diaphragm through the corresponding five suspensory ligaments of the liver, supported by the diaphragm. The energies thus transposed pass mainly through the pneumogastric nerve to the brain, furnishing that attracting power through which the blood thus exalted, passing through the heart, is lifted to the brain through the ascending arteries. It must be known that the blood distributed to the various parts of the organism through the arterial system, is so modulated by its specific gravity in relation to its electro-magnetic attractions, as to determine its flow in a descending or an ascending direction, in issuing from the heart through one common stream. It will be observed that the liver is a portal or gateway in the midst of a common circuit, the ingress and egress of which are through the neck, the seat and locus of Taurus; the neck being the Taurus pole, the secrets, the Scorpio pole of the great circuit,—Taurus and Scorpio being counterparts or co-ordinates. It is not within the province and scope of the present article to elaborate the specific extension of the channel of the neck in which the liver is the intermediate gateway, through the head of the body to the neck (Scorpio) of reproduction.

The function of the liver, while conducing to the general vitality of the physiological organism, through its supreme office as above described, prepares a higher quality of blood, upon which depends the creation of the cell of reproduction. It is for this reason that Taurus (passion—the neck) has Scorpio for its obverse pole, in the propagative office. As a new form of life cannot obtain except through the sacrifice of the old,—for the Scripture declares, "Thou fool, that which thou sowest is not quickened except it die,"—so the power of death, residing in the love of transmitting the germ and sperm of reproduction, is represented by the scor-

pion,—the true symbol of destruction. While, then, the first beast, the lion, signalized by the white horse, the symbol of restraint (conservation), implies the power of commerce, the bullock (the liver), signalized by the red horse, implies the liberty of commerce, which is the liberty to equitably control whatsoever the conservative economy has husbanded.

As in the construction of a universal kingdom it is necessary that there be a system corresponding to the heart of the body, so there must also obtain, with equal prominence, a system which corresponds to the liver of the body. No genuine government can exist without its organized heart, nor can it exist without its organized liver. There is also a third function of economic existence and organic unity. This is the function of equation; it is the third beast of Ezekiel and of John the Revelator. This beast had the face of a man; his office was symbolized by the rider on the black horse. This was the voice of the third beast (animal), having the face of the man. The rider on the black horse had a pair of balances in his hand, which signifies commercial justice, commercial equation, and commercial adjustment. In this is involved the function of the kidneys. The supreme office of the renal organs is to give to the blood that final and last depuration preparatory to its dissemination through the reproductive centers. They so adjust the specific determination of the blood in its last resorts, thus balancing its distributive equivalents, as to fix the ratio of its equations in the economies of use, through which to provide for the perpetuity of empire.

The universal body or empire includes in its organic structure, that which corresponds to the kidneys of the body. This is the equation of industry in the relation of industry to classified and equitable distribution. The office of balancing the industrial system in its relation to the productions of nature, and of so equating products as to equitably distribute and dispose of the property of uses, is represented by the balances in the hand of the rider on the black horse. Its counterpart is the pole Aries, which is the symbol of begetting-getting legitimately, and using according to the laws of perpetuity, namely, "to live and let live." This is the rider on the black horse, because, in the event of a just equation of human rights, when that which is ill-begotten and unjustly hoarded is taken by the hand of an educated might, it will be a "Black Friday" (black horse) to all who do not voluntarily contribute to the great treasury of the Christ's resurrected, reincarnated communism. The Theocracy, the Empire, the Communo-Co-operative System to be inaugurated, shall have that in its organic construction which corresponds to the kidneys of the body.

The fourth, great, central, and fundamental principle of economics, is expressed in symbolic language by the eagle. The Hebrew word nassar, rendered eagle, signifies to tear in pieces with the beak. It is the symbol of the respiro-lymphatic system of the body. The mammary glands, which constitute the center and principal pole of the lacteal and lymphatic system, are

the co-ordinate of the center of respiration. If the student of Koreshanity will constantly bear in mind this fundamental truth, that the human structure in its form and function is the microcosm (the universe in its least form), and is the pattern or model of the humanity in the greatest form, the Grand Man in its structural capacity, as the kingdom and government of its most extensive and combined uses, he may learn to translate the language of vidual (individual) function into that of its correspondential departments of economics. The final government of the universal man in the external kingdom of uses, will be patterned after the form and function of the microcosm. No other plan of government will ever work.

The eagle is the symbol of a specific department of form and function in the individual as well as in the universal, and signifies to the grand or universal kingdom of uses, the principle of the respiratory circuit in the individual, translated into the significance of its correspondential department of economic use in the universal. The rostrum (beak) is the point or platform from whence speech is rendered. The term Logos, Word, is from legein,—to speak. The Lord Jesus, the Christ of God, was the word or speech of God, communicated from himself through the operation of the Holy Spirit. This communication was effected through the incorruptible dissolution of his body. He was the center of influx of the forces which co-operated to disintegrate him. Being the central point of the impingement of the energies creating the vortex of disintegration, energies proceeding from those who hated and those who loved him, he was torn in pieces at the beak or point where the forces were made to quickly turn upon themselves. These principles are involved in the great law of his theocrasis. Eagle's wings signify the power of knowledge. It was through this knowledge that the Lord was enabled to translate the language of one degree into that of another. The Word, Logos, of his immortal life was translated acsendingly, through his theocrasis, to the center of his being, the throne of the Eternal; and descendingly, to the humanity that he baptized in his theocrasis. He constituted the food supply of the world made ready to receive him. "I am the bread which came down from heaven," he said. "Whose eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day"—end of the age.

The eagle being the power of knowledge by which the Lord was theocrasised, it involved the principle and power of absorption-appropriation. The eagle, the power of knowledge, involves also the power to theocrasise-translate. The communication of the Lord in the transmission of the Holy Spirit, comprised the system of cult, for by this transmission the disciples who were baptized by the Spirit were educated into all knowledges; hitherto unrevealed arcana being opened to their comprehension and consciousness. We have entered into the analysis of this specific character of symbolism, in order to transcribe the symbol from the potentiality of its supreme application, to the correspondential domain of its secular activity and use. When the eagle said, "Come and see," there went forth the pale horse, and death and hell followed. When the lungs perform their function, the central fire of the human body is in operation, and the pale corpuscle carried to the lungs enters into combustion with the dark venous blood cell, resulting in the destruction of both in the generation of the arterial cell. The lacteal system terminates in the fire of the lungs.

The symbolism of the eagle, like every expression, has its good and evil manifestation. When the eagle of the American continent says, "Come and see," in the voice of its determination for human liberty, the nations of the world may well stand aghast; for it betokens the time of deific vengeance, the portrayal of death and hell in a general sense, as it is the premonition of the impending cataclysm. This is not, however, that supreme and final sense of its interpretation. There is a fourth principle of secular and material use. It is into this that we would ultimately transcribe its language.

The University System of the Koreshan Unity has the eagle for its emblem, because it is the symbol of knowledge, therefore of power. It involves the principles of unity, progress, classification, discipline, order, recreation, and redistribution, as some of the primary and fundamental elements of its application and relation to an organic whole.

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THE HIGHEST creation possible, is the union of the male and female in the biune form. This character of life was manifest in the personality of the Lord, who was identical with the Adamic man in the first creation. He was bride and bridegroom, and because of this characteristic he had attained immortality in the body, overcoming death, which enabled him to pass out of the natural life without the corruptible dissolution of the body. He comprised the firstfruits of the resurrection, because of his biunity. When he passed out of the

visible and tangible sphere of action, he did so by absorption into the central and invisible nucleus of affectional and intellectual consciousness.

The evolution of the new genus of men about to be ushered into birth, is the product of the Lord's involution and subsequent planting in the race. The most advanced thinkers of today accept the doctrine of evolution as a scientific conclusion. No sensible man can conceive the doctrine of evolution without its co-ordinate involution. There can be no evolution until there

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has been an involution of that which is to be evolved. If it be taken for granted that the doctrine of evolution is true; that the unfoldment of the universe is according to the order laid down by the advocates of the hypothesis, that the mineral kingdom produces the vegetable (or that the vegetable is derived from the mineral), and that the vegetable produces the animal (or that the animal is derived from the vegetable), and that man proceeds from the animal through the operation of such a law, then it is most reasonable to suppose that there can obtain a superior kingdom and genus to the present race of men, and that such a race or genus should develop under the operation of the same principle of law; and that therefore, during the progress of human development, there should proceed from the human race the product of an involution in which should appear the supreme manifestation of such a fruitage. It would be reasonable also, to suppose that in this new development the process of inception and gestation would be of a modified character, embodying a higher application of the principle of inception.

The record of the Lord's conception (inception) agrees in every particular with this logical and legitimate conclusion, from the premise laid down for scientific evolution, with its essential co-ordinate, involution. Jesus was the natural manifestation of a new genus, the involved product of the human race, the firstfruits of the new order. "To all that believe in his name, gives he power to become the sons of God." The reason for this is, that those who believed in him at the beginning of the age were receptive—through the law of attraction -to the spiritual power proceeding from him in his theocrasis (translation); they being impregnated in the will by the Deific seminal essence proceeding from him. It has required the entire dispensation (now about ending) to fulfil the period of gestation necessary to bring to the new birth. To become the Son of God is to be like God; this is not only a most reasonable conclusion from the logic of science, but a recorded prediction to be verified in all who believe.

The miracle, the wonder, the astonishment—different words meaning the same thing—is, that men who pretend to preach by virtue of divine authority; who

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Modern Christianity has falsified the sense of the letter, hence both the doctrine and life of the Christ in the church are prostituted. It remains, therefore, for the Lord to come in the "clouds of heaven," which, according to Swedenborg, is in the literal "sense," to reclaim and restore the fulness, holiness, and power of the Word.

When it is understood that principles of the covenant signify principles of conjunction, and that the conjunction implied is unity with God, it will be known how important the necessity for the observance of these laws, that such conjunction may be insured.

As the covenant itself was placed in the ark and

profess to teach from inspiration, and are called of God (claims made by nearly if not all who assume to be ministers of the gospel), that men upon whom are conferred the title and degree of Doctor of Divinity, should be so consummately ignorant of the principles pronounced in the laws of involutionary and evolutionary progress, and so clearly stated in the Book which constitutes the basis of all their theological and religious conviction. Mankind dies because it has not reached a knowledge of the principles of immortal life. One man discovered and applied the new law; thousands of men, because he was planted back in the race, will come to its knowledge and will make the application.

The Holy Spirit was the descending and precipitate essence of the Lord's body. This was the seed of God, the seminal fluid of Deity; from it the new genus will come forth now at the end of the age. God's people may rejoice that the elixir of life is revealed; that the laws are rediscovered through which its application can be made to the renewal of human existence, and that this mortal may now put on immortality, and this corruptible may be transformed to incorruptibility. This cannot be accomplished outside of Koreshanity, because the arcanum is alone committed to the Koreshan Order. The powers of creative energy have Koreshanity holds the solution of the problem of immortal and eternal life. We are entering upon a time of great tribulation, through which the kingdom of righteousness is to be ushered into birth. This is the beginning of the end. The golden calf is ordained and set up in the most holy place. Gold has become the supreme object of human worship. It is the god Moloch to which every knee is compelled to bow, and no man can buy or sell who does not have the mark in the forehead (credit) or in the hand (ready cash), through which alone purchase can be made. The pressure of bondage is in the hand of the goldbug, and the burden is more oppressive than was the bondage of the Israelites to Egypt. God sends another Lawgiver, not the law in its type, in which is prefigured the antitype, but the law in its antitype, wherein is fulfilled the purposes of God and the liberation of his people from the power of the bondholder.

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covered by the mercy-seat, so the ten natural principles of being have been hidden in the ark of the human mind until, in the fulness of time, their science is revealed.

Genuine Christianity, though not neglectful of the soul, regards the body of sufficient importance to entitle it to a resurrection and return to a state of immortality.

Tabernacles signify such as are being perfected in life, and tents, such as are being perfected in truth.

We denounce the modern church as the very essence and form of corruption.

Industry must constitute the basis of appropriation.

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CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Palma Non Sine Pulvere.

The Girl and the Vala (No. 10.)

BY REV. E. M. CASTLE.

WILL YOU make clear to my understanding the meanings hidden in the myths of the Northland? Cosmic I conceive them to be—prophetic, historic, in the fullest sense anthropomorphic—yet runes indeed: but surely you who sang them, knew how to rist them; know how to expound them; will know how to prove them. Tell me of Odin and Balder; tell me of the weird Norna and the well of Mimer; but above all, tell me of him, the war god, whose chariot wheels roll in the thunder,—Thor, of the iron gauntlet and the crushing hammer and the mighty girdle,—Barbarossa Thor, of the truthful tongue."

"Your demand is large," replied the Vala, her face lightening with the rare smile that illumines without moving the features. "Child, how could you hear what I might say in response to a request so absolute! Yet something of Thor will I tell, and may it be in your mind another seed of knowledge, to grow and bear with what I have already planted there. And one day even you may wield this scepter of royalty, and be a teacher of your kind; and though many may curse you for what you reveal, some shall bless you for truth's sake; and the curses will make you gentle, and the blessings will make you humble."

With shrinking gesture the Girl responded, "What you tell is wonderful and beautiful, I know; and true I deem it. And well worth aspiring to is the goal it points. But what would a satisfied world care? or how endure to listen? And though it might be easy to ignore the hatred of the weak, and brave that of the strong, surely it is hard to be cursed by those one would befriend. Besides, I fear the indifferent world would scoff at this that to me is sacred; and sneers are hard to bear."

"Hush! 'tis the coward thought of self that speaks. Rather do you fear that the world would scoff at you for holding it sacred. You see imperfectly; and imperfectly do you interpret your own feelings. Remember that the proud Paul of Tarsus, early Greek student and later vain Pharisce though he was, could be so transformed by power from on high that with neither fear nor note of defiance, he could preach a crucified Christ—a scandal to the Jews, and foolishness to the Gentiles; yet to those who could receive, it was the power of God and the wisdom of God. And many heard him who would not or who could not hear a greater. Even you may one day teach with power and tenderness, and reck not wounds to vanity, if but the message be received."

The divine cadence of the Vala's voice touched a chord in the Girl's heart that vibrated responsively to the larger, higher being of the speaker; and the mind and heart that fear was contracting, again expanded to receive light and courage from above. And the Vala continued: "To know means to see so clearly all things and all relations as to realize the use even of hatred directed against oneself; and to be able to exercise the divine alchemy that turns hatred to love, and destroys enemies by converting them to friends,—even to make to oneself friends of the mammon of unrighteousness.

"Nor is the world satisfied. The hearts of men are full of indefinable longing, of desire for they know not what. Ever more intense is it, and ever more eagerly do they seek to appease it in blind, foolish ways. What they ignorantly seek, that may you help to discover unto them. With the possession of knowledge comes the generous desire to impart—else why should I teach you? For even you, Girl, eagerly athirst as you are, seem slow of comprehension, and patiently must I await your growth. Responsive to this widening desire for knowledge will spring another in your heart, the desire to give to others that they may become your equals in possession, and be true companions. As knowledge approximates integrity, so waxes the desire to bestow: and though he whom truth possesses must give himself in its bestowal, he knows not only the agony but the rapture and glory of sacrifice. So have the world's great teachers given themselves to the world, and their sacrificial desire has become the desire of their disciples. and so the world moves on forever."

"Often have I read the words of Jesus," said the Girl, "and readily do I recall his dwelling on the love which the Father bore him; and many times did he tell how that the Father had given all things unto him—that all things pertaining to the Father were his. And often did he speak of his own love for his disciples, saying that as the Father loved him so loved he them, and that to them he gave the glory which the Father had given him. Surely this is an all-bestowing love which gives not only all it has but all it is, so that giver and receiver become one—the Father one with the Son—the teacher one with his disciples?"

"This, indeed, is the mystery of influence," answered the Vala. "The mind of the teacher flows into the mind of the disciple, becoming one with the receptive mind, metamorphosing it, changing its quality, until it approximates that of the teacher. And as thoughts pass over into character, só does the character of the disciple approximate that of the teacher. This is true in relative senses, because first true in the absolute sense in which Jesus gave himself, his entire material form becoming fuel for his desire to communicate all he was to God and humanity, leaving no residuum, as do other men, to be consumed in the grave by the slow fires of corruption. In proportion to the volume and intensity of

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love is the ability to communicate. And Jesus could give himself entirely because he loved supremely, and he could give himself wisely, for true love never fails to have wisdom for its guide."

"You say he gave himself to God and humanity."

"One implies the other; and this will you clearly see as your mind expands to the light. As the eagle has two wings, so has the supreme love two determinations-one, the desire to know God by becoming one with him, the other, the desire to lead humanity to know him by becoming one with humanity—one to possess and be possessed by God, the other to possess and be possessed by the humanity that tabernacles You remember that Jesus summed up all the commandments in the command to love God; and what he declared to be like unto it—to love the neighbor. Love to humanity is the outward expression of love to God, as obedience to the law is the proof of its possession. You will grow into a scientific understanding of the fact that there is no inward tendency but is complemented by an outward tendency; nor can ascent obtain without a corresponding descent. The higher the tree reaches towards heaven, the deeper into earth do its roots strike."

"I know Paul taught the Ephesians that Jesus both ascended far above all the heavens and also descended into the lower parts of the earth, that he might fill all things."

"That he might permeate all things in heaven and in earth; even as Odin, the mighty spirit, whom the Skalds of the Northland sang,—he who hung on a windrocked tree and sacrificed himself to himself; who risted runes on so many things in heaven and earth! Yet are they all erased, mingled with the holy mead, and scattered far—to the Gods in heaven, to the depths of the sea, to the roots of the mountains, even to the heedless sons of men. But these are dark sayings, and you cannot comprehend them. Patience! You shall understand."

After a pause the Girl said, "Tell me further of this descent."

"As truth passes from the mind of its author, and mingles with the substance of other minds, as it percolates through the mass, it gradually loses its potency through successive adulterations until nothing of its original character remains—until utterly vitiated. Still do men attribute the resultant deadly mixture to the primal source, regardless of the metamorphosis that has taken place. Thus has been adulterated the doctrine which Christ communicated to the world. Thus has he been betrayed. Thus has truth been transmuted to fallacy. Great, indeed, is the wisdom of

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The end of the world came when the Lord Christ was manifest, for it is declared: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." From this, if there were no other proof, we may conclude that the "end of the world" does not imply the destruction of the physical globe.

language that traitor and tradition should differ in meaning but as the actor differs from his action, or the cause from its direct effect. And as with the truth, so with the life he gave. Yet is there hope!—for if man through gradual retrogressive metamorphosis can transmute truth to fallacy and good to evil, shall not God, by rapid progressive metamorphosis, from fallacy and evil recreate truth and good? Another teacher! another Sacrifice! a wider, farther reaching impulse! "Blest indeed are you, Girl, that you may if you will receive the utmost degree of truth! But the conditions of its reception must be fulfilled; for much is required from those unto whom much is given. And shall not all be required from those who would receive all?"

"Indeed would I know the truth!" exclaimed the Girl with fervor. "What is required?"

With the majestic tenderness of the Northland Skald, the Vala now addressed the Girl: "Wouldst thou know the fulness of Truth? Then be prepared to yield thyself wholly to its influence. Nevermore shalt thou think to thyself—nevermore shalt thou live to thyself. All worldly wisdom must thou sacrifice; all earthly ties must sever. Yield thou thyself in obedience, and thou shalt be led to that supreme possession of truth—the confession of that Divine Human whom yet to thee I have not named. Thus will be committed unto thee the palm—emblem of victory over fallacy. First, truth victorious! And finally, as the confession of truth waxes to fulness, it merges into that most complete confession in the ultimate obedience to truth-which is immortal life in the flesh. Then shall come to pass that which God's prophet saw-a great multitude of all nations and kindred and peoples and tongues with palms in their hands-victorious over the last enemy, Death."

"And this shall be, soon?"

"Soon; yet well was it said of old; 'Palma non sine pulvere.' For victory may not come until first the will, the receptacle of truth, is reduced to dust; and earth, the continent of the heavens, likewise. And this is the work of Mjolner, the mighty hammer of Thor. Well have you desired, above all, to know of Thor."

"Though in those ancient legends, Odin is called the source of knowledge—and knowledge would I possess—vet ever is my thought irresistibly drawn to Thor."

"And true is the attraction; for though Odin is the source of knowledge, Thor is the mouth of knowledge. Odin makes runes, secrets; but Thor speaks truth—reveals. His realm is Thrudvang, the field of truth; his house is Bilskirner, the shining moment. The meaning of all these sayings may you know. And soon shall I come again and tell you how and why Mjolner, the mighty, reduces to dust."

So saying, she departed.

* *

A correct knowledge of the form of the physical cosmos, scientifically demonstrates the immortality of man.

Government depends upon leadership; social order depends upon genuine service.

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Still Let Me Dream.

BY J. A. EDGERTON.

I've dreamed upon a happy time to be, A Heaven for mankind upon the earth; From out the pregnant womb of Destiny A later birth

Of Freedom, Science, Happiness and Love, To bless the world; a breaking of the light, Scattered by angels of the Dawn, above The human night.

Sweet as the promise of a better life,
Bright as the visions of the great and good,
Would be the earth, if men would cease their strife
And what they could

Would be. 'Tis true that I, who fill my soul
With these fond hopes, may die before the day
Of their fulfilment. Yet I saw the goal
And showed the way:

It leads through Brotherhood to Liberty—
True Liberty in fact as well as name—
And through Equity. These, seeming three,
Are all the same.

Men are born brothers, children of one mother; Subject unto one fate; ruled by one God. Why, then, O men, will ye not love each other?
Why will ye plod

Along this life in bitterness and hate?
In a bemeaning strife against your neighbor?
Together share; together bear the weight
Of human labor.

Together sweeter make the cup of life.

Together smoother make the roughened ways.

And earth will be a Paradise, all rife

With better days.

May these things be! That they should be, I know; That they will, I believe; and soon begun. May more of kindness, love, and justice grow Beneath the sun:

May more of charity and peace be born;
May more the simple life of Christ shine forth;
And those great souls, who saw the far-off morn
Across the earth,

May all of these and more than these things be, Until again an Eden earth shall seem. And shall they not? Oh, tell it not to me; Still let me dream.

A New Program in Education.

BY LUCIE PAGE BORDEN.

A N ARTICLE by C. Hanford Henderson in the June Atlantic, under the above caption, marks a new departure in educational methods. It is in substance, the most sensible and humanistic as well as the most radical appeal against formalism in teaching, that has yet appeared in print outside the pages of The Flaming Sword. Richard Grant White in his Cosmopolitan series, suggested some salutary changes in the present college curriculum, but Mr. Henderson very discriminately decries

Those half and-half measures of reform which take the present school as a basis and propose to mend it by an elaborate system of patching. From what I have seen of this operation, I am less hopeful than I am of the original article. Where the patching is most complete the results seem to me to be the worst.

It is a melancholy fact which the writer deplores, that the men and women trained in our schools are too much of a pattern, crammed with commonplace data, but incapable of original thought. They add nothing to the grace and richness of life because, from the moment they enter the lowest room of the primary department, they are subjected to a system whose practical effects tend to the suppression of the varied play of thought and emotion. How much time can a teacher who presides over a room of sixty pupils, devote to the promotion of individual genius? In order to keep her place and draw her salary, a precarious matter in these wire-pulling days, she must hasten them through a given number of sections in a given time, taking care that their examination papers reach a respectable average at the end of the year. Here is one child with a decided passion for music; he must be content with the prescribed musical drill lasting from

fifteen minutes to half an hour per day. Another will cover his slate and copy books with lifelike animals, but his talent finds no opportunity for expression, beyond the drawing master's weekly visit and hurried instructions. There is but one course marked out for all, and the delicate, sensitive product of a long line of Puritan ancestors must conform to the same standards as the rough Hibernian exile's son.

Mr. Henderson justly believes that success in education depends upon enlisting the self-activity of the children themselves. He says,

"We can do in life only what we want to do, and we can do with graciousness and success only what we want to do very much."

He proposes to reorganize the lower schools by abolishing entirely the present curriculum of formal study, and substituting a system which, up to the age of fourteen years, includes but five branches of instruction,—gymnastic, music, manual training, freehand drawing, and language. These are named in the order of their importance. Gymnastic first, because good health and abounding vitality are prerequisites to all forms of attainment. Dr. Johnson used to say that sick men were rascals. Gymnastic renders the body more beautiful as well as more serviceable. Next music, under which the writer includes artistic cultivation of the voice in both speech and song, as well as distinct musical training on some instrument. This ranks second because music contributes so largely to the joy of life.

In regard to manual training, which comprehends sewing and all forms of domestic science for girls, with a corresponding exercise in useful and practical arts for boys, Mr. Henderson remarks:

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In the third branch, manual training, we have profitable occupation for as many hours a day as we will,—occupation touched with sincerity and reality, and, therefore, morally acceptable. *

* * While the children are gaining muscular dexterity they are also gaining an equal mental dexterity, and are coming into that best of all possessions, the possession of themselves. I value manual training so highly, not because I want to turn our boys into artisans and our girls into clever housewives, but because I want to turn them into men and women of large personal power.

In free-hand drawing, he pleads that in place of set tasks, the children be allowed to express themselves in such drawings as they choose to make, with the aid of proper suggestions and criticisms. Mathematics he relegates to the high school, notwithstanding the fact that the children of the poor seldom reach this grade. Special provision might be made for pupils of this class; in any case, he considers this scheme best:

For it has as its goal personal power, and accomplishment and goodness and beauty, and these qualities count vastly more, in the practical conduct of life, than the entire contents of the present lower school formalism.

With the suggestion that the children be allowed to come voluntarily to reading and writing classes in their own good time, he places language last, because he believes

Expression in action is incomparably better than expression in words; it is far better to help our brother man than to commend helpfulness, to be brave than to praise bravery, to paint a beautiful picture than to talk about art, to love than to write love-sonnets.

Mr. Henderson has defined an excellent system, in line with the true object of education, which is, not to turn a man into an encyclopedia by cramming him with facts, but to render him better and happier through the fullest development of all his powers,—moral, mental, and physical. The test of education resides, not in the ability to quote facts and figures correctly, but in the power of original production and expression. The individual secures his own happiness in proportion as he is able to contribute to the sum of human happiness.

But while Mr. Henderson deprecates the folly of taking the present school as a basis and trying to mend it by a system of patching, he is apparently, illogical enough to take the present competitive social system as a basis, and try to mend it by patching upon it a new educational scheme. However good the project in itself, the result must be as ineffectual as piecing new cloth on a worn out garment.

"And he that sat upon the throne said: Behold, I make all things new."

"In the beginning God created the heavens and the earth," (the Church and the State).

This is the order of cyclic beginnings; first the church, representative of the religious principle, the bond of unity between God and man; next the state or commonwealth, representative of human brotherhood; then, all the various departments of human activity revivified and permeated by a new spirit of divine love.

In the Editorial Perspective.

BY THE EDITOR.

HE WORLD is full of specialists and specialties. The mind of humanity has become so segregated and chaotic that it affords special opportunities for viduals to pursue independent lines. So great is the confusion and so numerous are the theories about this and that, about things and nothings, that it is impossible to tell who is right without some absolute basis of reference of all conclusions. After evolving hundreds of theories, their promulgators do not know what to do with them. Singly, they cannot be applied; they are so out of harmony with the laws of order they cannot be made to fit together! Hence, the number of specialists. Each one has a hobby—a tune which he plays upon one string; he knows just the one thing and no more. They are the world's real hoodoos and illusionists. As rapidly as people are illusioned by one degree of scoto-hypnosis, their imagination is changed by another specialist. The world's age of darkness is a cycle of false perception, the result of the perversion of life. Dark indeed, is the mind that does not know where humanity is; that cannot conceive of the real condition of the world; that knows neither the origin nor the destiny of man. Man today does not know what he is for. He does not know where he came from, nor where he is going when he dies. This is an age of darkness, ignorance, and fallacy! Humanity is retrogressing! The old order of the world is passing away!

A few people do not like our attitude toward the world generally, and modern teachers in particular. It seems to be the conclusion of some, that though we may know a thing absolutely, it is best not to be *loo sure* about it, and that it is best

to grant that there is a remote possibility of somebody else being right as well as ourselves, though they disagree with us. We are fearless! We purpose to tell the truth everywhere, at all times, about everything! The Koreshan System is founded for the specific purpose of tearing away the mask from every pretender and revealing the motives that have led him to hide his face. If The Flaming Sword pursued any other course, it might as well not exist. If there is anybody who does not like our attitude, they can neither like us nor what we teach. If we know anything about truth, we know what to do with it.

When the discovery was made by Koresii, that all modern theories of science and religion are fallacious, the conclusion was inevitable that the world's so called teachers did not possess knowledge, and that consequently education in modern schools is useless. The methods of teaching employed in modern schools, from the kindergarten to the university, involve the injurious rote which deadens the reasoning faculties. Of late years, modern writers are dropping onto Koreshan conclusions. However, the fact that other men are crying out against the modern school systems, gives force and weight to Koreshan truth in the minds of those who wait for endorsement of a theory by others before accepting it themselves; for this reason we welcome the agitation of popular subjects by others.

We are extremely pessimistic when we depict the true condition of the world; in fact, we are inconoclasts—idol smashers. Only those who know what the trouble with the world is, can apply the remedy. When the remedy is found, hope awakens in the world. In fact, only the true pessimist can be the true

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optimist. We contrast the world's darkness with the light of truth; the misery of the nineteenth century with the happiness of the Golden Age. As we merge into the new dispensation, behind us lie the blackness of sensualism and competition, and other manifold evils; while the brightest era of the world's history is before us. The world is going to wake up ere long, and humanity will enter upon an era of happiness.

THE FLAMING SWORD is not popular. It is attractive in appearance; is up to date on all lines of journalism, and is decidedly unique and original. Do not people like such features? A number of papers have made millions in the world by being odd, and out of the usual line. New papers on new lines often go like wild-fire. Why don't we get up something that will find immediate response in the minds and hearts of thousands, and make a stir in the world? Because we tell the truth! A popular journal must strike the chords of human hearts that vibrate in unison with all the fallacies, illusions, and depravities of modern times!

Chicago Presbyterians are protesting against the words "To Hell with Spain; Remember the Maine," on theatre bill-boards. After filling the air with sulphurous anathemas against the non-elect, such a protest is a surprise. But they are partly right now; it's not the proper thing to say "To hell with Spain," for America and Spain, and the battleship Maine are already in hell. It would be wrong to pass sentence after the judgment is executed.

The world mistakes down for up; darkness for light; evil for good; the devil for God; inside for the outside; chaos for order; ignorance for wisdom; fallacy for science; drugs for medicine; hell for heaven; death for life. In the mind of the world, everything is inverted,—life, doctrine, truth. The people are in a maze of false mirrors, and mistake appearances for realities.

The money power is a factor in the tendency of England toward Anglo-American alliance. The easiest way in the world for England to gain complete control of America, is to involve America in war with Europe, and then help fight America's battles in exchange for her billions.

If the United States had been the weaker nation, there would have been no war for humanity. Money makes up for national as well as individual weaknesses, and covers a multitude of sins.

There are no laws of mind that do not apply to the matter constituting the pediment of mind. There can be no mental science apart from the science of transmutation of matter.

A written sermon in the hands of a modern preacher on Sunday morning, is the same as a firecracker in the hands of the junior patriot on the Fourth of July!

Religion becomes popular when it fills the mind with stuff about things which are not, and allows the man to do just as he pleases with the things that are!

The modern astronomy is founded upon appearances. When the system is attacked, appearances are appealed to as proofs.

War is the crucible into which thousands are thrown to create the nation's great men.

The teacher of the absolute truth is the only genuine disillusionist.

You cannot prove anything to the mind that will not accept proof.

War will kill old campaign issues and resurrect others.

Koreshanity is the only genuine life insurance.

Fusion leads to confusion.

Query, Chat, and News Departments.

BY THE EDITOR.

Cell Life Demonstrates the Cell Earth.

In her "Science of Health," page 539, Mrs. Eddy says: "The late Louis Agassizby his microscopic examination of a vulture's ovum, strengthens the author's conclusions as to the scientific theory of creation. He was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of embryonic life seemed a small sun." Does this prove her idealism, or would it suggest the cell earth?—J. N., Mankota, Minn.

Christian Science is founded upon the fallacious premise that there is no matter; this is iterated and reiterated in the work above referred to. It denies not only the the fact, but the possibility of the existence of material substance. It holds that "the material body of man is a mortal belief only;" that the universe is only a mortal conception in the realm of idea. Following the paragraph quoted above, the author says: "The true theory of the universe, including man, is not in material history, but a spiritual development. Inspired thought relinquishes the material, sensual, and mortal theory of the universe, including man, and adopts the

spiritual and immortal." The mind that endeavors to confine the universe to mind only, should be the last to appeal to material evidences in support of conclusions! If there is no matter in existence, there can be no form, and consequently no cells nor ovums; there could be no sun, moon, stars, nor earth to be pictured in the form of a cell. The existence of cell life demonstrates the fact that there can be no generation of life without the unity of spirit and matter. There can be no function without form; form and function can produce form and function. Mind alone can produce nothing; matter of itself, without change or transmutation,-without the generation of energy, can produce nothing. laws and functions of creation are involved in the seed of any kind of life; it is the unity of cause and effect, the conjunction of spirit and matter. Mrs. Eddy has no conception of genesis; she denies the existence of the very factors and functions that are necessary to produce, not only matter, but also mind. The genuine Creator of the universe is a material man, involving the material universe. There is no fact in the universe that supports a single fallacious conclusion; consequently Agassiz' observations do not prove her fallacious "idealism." If life exists in a single cell, it does so in accordance with law; a law in one domain is a law in every domain; consequently all life develops in a cell; and all forms containing life are cellular.

To Close the Gate Against Liars.

Why do you publish only the initials of names of your correspondents? Why not print the full name and address as proof of the fact that the letters are genuine?—A. H.

For the same reason that you have locks on your doors and windows; for the same reason that news of the movements of the U. S. army and navy is cut off from Spain. We do it to protect ourselves and our readers from the malicious mischief of devilish meddlers, who constantly seek opportunity to attend to other people's business. We have adopted this policy after years of experience with peo

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ple of depraved tendencies and abnormal desires to create for themselves a little notoriety by scandalizing the Founder of Koreshanity. We published a letter last week from Salem, Ohio, containing the information that a woman in Denver had written to Prof. T., of Salem, maliciously attacking the character of KORESH. The only clues, she had were the Professor's address, his initials, and his profession. She has addressed similar letters to exchanges that advertise in THE SWORD. A number of persons obtrude themselves into the affairs of our readers wherever possible; and if we published the full names and addresses, such persons would be a source of constant annoyance, caused by useless correspondence about their damnable falsehoods and malicious charges. Our readers would also be subject to insult and abuse from such sources, if our enemies could obtain their addresses. Besides the above reasons, it is often objectionable to correspondents to have their names appear in such a way as to incur displeasure and persecution of so called friends. course thus protects ourselves, our readers, and our correspondents; and affords us the opportunity of publishing current comments and conclusions concerning our work.

The Kingdom of God the Supreme Thing.

Under the head of "Short Marks and Remarks," in the issue of June 10, W. H. Pavitt criticises the "Christian usurers and usurpers," deprecates the idea of God being in humanity as a whole, and every person the abode of Deity, and concludes by saying, "Seek yo first the kingdom of God and his righteousness. This does not mean the fleshpots of Egypt." Will you be pleased to inform us fully and explicitly what you understand by the injunc-"Seek ye first the kingdom of God and his righteousness"? What do the words mean literally, separately, and in conjunction? Why are the words first conjunction? Why are the words first and righteousness in italics? To what time, place, state, condition, and to whom and what does this injunction refer? It is easy to quote these texts, but not always so easy to understand them .- J. N., Mankota, Minn.

The paragraphs referred to are not related; they are independent items arranged in order according to size, the same as in the Editorial Perspective. The author of the paragraphs intended to simply contrast righteousness and sensualism. The words quoted above, "Seek ye first the kingdom of God and his righteousness," were applicable primarily to the persons to whom they were spoken. First, they indicate that the desire for the establishment of right things should be paramount,-first and above all else. It was an admonition to the people of nineteen hundred years ago to prepare to receive the spirit of that kingdom which was manifest in the form of Jesus, so that through the process of regeneration of that life, the humano-divine kingdom could come unto them and be established visibly and tangibly in the earth. As the age is ending and truth is manifest in the world again, the injunction is now applicable to those who desire to obey the law of life and become immortal.

* * * The Flaming Sword Warmly Welcomed.

Disgusted with Spiritism, Christian Science, and Butlerism.

I have been studying your literature and THE SWORD, and can say that I am better satisfied with what I have learned from it than from anything else that has reached I first tried the church, then Spiritism; then I went to "mental science," lastly to "Christian Science." I be 1 became disgusted with all of them, and was just about wild, when I happened to pick up a copy of THE SWORD; I was attracted to it at once; I felt as though I had found something that I had long been looking for. I have been slow in sending in my name and application, as I wanted to become satistled that I was on the right road. I have been living a celibate life for nearly six years and am anxious to learn how to live the life that leads to immortality. I have been mixed up with so much fallacy in my time that it will take a little while to rid myself of it. I have been looking for the "second coming of Christ" all my life—One who knows the truth, and will teach and satisfy me. I have met one or two persons who claimed to be the Christ, and have read the writings of others (H. E. Butler, for one); but oh, how disappointed I was I have read so much on these subjects and have gotten into so much fallacy, that I am almost afraid to believe anything. If I can only get out of this muddle and understand and know the truth, I will be the happiest person in the earth. My only desire is to be of use to my fellow men .-C. C. M., Little Rock, Ark.

I am much obliged for the sample copies to hand, and also for late issue of The Sword, and the Courier-Journal. I should, however, like a fuller description of the Koreshan Theory, and would thank you to forward to me a copy of Prof. U. G. Morrow's new work, the New Geodesy. I enclose three shillings. I am curious to know how the Koreshan Theory explains the phases of the moon. If you have an article on the subject, I shall be glad to receive same.—W. L., Birmingham, Eng.

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I appreciate the work of THE SWORD above all else. May the mighty force move with accelerated strides until its glorious destiny—peace, is attained. And may Blodgett's criticisms and questions never cease until his encephallic walls of resistance become so precipitated that the bombs of the Cellular Cosmogony may reach the interior!—H. L. M., Calhan, Col.

I like THE FLAMING SWORD very much, and would not be without it.—Mrs.M. N. M., Louisville, Ky.

Chat With Readers.

We publish this week a masterful presentation, by Koresh, of the laws of organic unity, demonstrated by the laws of form and function of the human structure. The key to the science of all construction has been discovered; what some features of this science are, may be found upon careful study of the first article in this number. It points out the four supreme and fundamental laws of government; shows where the centers of social activities must be in the coming government, and proves beyond doubt that the true social order must possess, correspondentially, all of the functions of the human system, which are necessarily analagous to the functions of the great alchemico-organic cosmos in which we live. Accompanying this article is "Co-ordinate Factors of Evolution and Involution," containing scientific arguments so simple and rational as to appeal with force to every mind that is capable of rational thought.

A careful reading of "A New Program in Education," by Lucie Page Borden, may change the mind of some new readers concerning the character of the boasted educational facilities of America. Not only are the methods employed in modern schools decidedly injurious and detrimental to mental progress and development, but the stuff taught in them is fallacious. We are out of harmony with all modern institutions; we purpose to revolutionize all things.

Our compositors are busily engaged on the new book, the Cellular Cosmogony; the pages are being rapidly transformed from manuscript to electrotypes. It will soon go on the press. There is a great demand for it—even before the work is issued. We purpose that it shall have a ready sale and a wide circulation. Order extra copies for your friends; secure agency for it, and help us push the work of promulgation of the only true System of Knowledge.

When a reader becomes seriously offended at The Flaming Sword, it is a good thing; for then we know that he not only reads The Sword, but also that it has some effect on him. In numerous instances a little storm of criticism—which is the result of effort at resistance to some convictions of truth out of harmony with selfishness—precedes acceptance of the Koreshan System. When subscribers get mad and stir around, we look for rapid success.

Our readers will welcome the continuance of the series of colloquies between the mysterious "Girl and the Vala," by Rev. E. M. Castle. No. 10 appears in this

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issue, dealing with the legends of the Northland and their meaning. Remember, that these articles are not published in the form of a continued story or article; each article is complete in itself.

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The World's News.

Wednesday, June 22.—Cable communication established between Sampson's marine station and Washington.—Shafter's army landing at Guantanamo.—Reports that Blanco is sending six battalions eastward to Santiago.—Newspapers planning peace again.—American supply ship Zafiro ordered from Hong Kong; not allowed to receive mail or cargo.—40 brigands abduct Sultan's sister from Constantinople.—Cleveland declares against war.

Thursday.—Deserters from Spanish army say the soldiers are on starvation rations.

—Expedition to rescue Andre, north polar aeronaut, sails.—Ex-banker Dryer convicted of embezzlement.—Wheat, 74c; bond market strong.

Friday.—First engagement between Spaniards and detachment of Shafter's army, at Baiquiri.—Report that Camara's fleet sails for Manila.—War Department giving Blanco time for extended preparations for strong defense.—After Shafter's forces land, it is discovered that they forgot to bring artillery; no engagement now until siege guns are sent from Key West.

Saturday.—Sampson sends note to Cervera demanding surrender.—Engagement between 1000 Americans and 2000 Spaniards near Santiago; Spaniards retreat; Roosevelt's rough riders attacked from ambush.—New French Cabinet formed.—Oshkosh, Wis., strikers quieted by state troops.

Sunday .- Capt. Sigsbee, of cruiser St.

Paul, blockades San Juan.—Shafter in communication with both Garcia and Gomez, of the Cuban insurgent forces.—Newspapers starve Havana again; ditto Manila.—Prohibitionists at work on the army canteen.—Sifted war news amounts to but little; newspapers wholly unreliable

Monday.—This rivals Spanish war reports: "Desperate battle fought by the Rough Riders in the Wild Jungle of Southern Cuba"; it was 5 miles from Santiago!—Camara's fleet heading for Hawaii today; for Manila also; to-morrow, some other place.—War in U. S. Senate over Hawaii.—Geary's famous Chinese exclusion act declared unconstitutional by U.S. Supreme Court.

Tuesday.—McKinley decides to move against Spain; Commodore Watson to sail with fleet for Spanish coast.—Camara's fleet forbidden to coal at Port Said.—Army of invasion, in co-operation with insurgents, preparing for hard fighting; Shafter expects a desperate battle with Pando's men.—All of German warships in Asiatic waters assemble at Philippines.—President declares a new blockade covering the entire Cuban coast and San Juan.

In Reform Journals.

SCHOOLS CHALLENGED.

Modern Education Shown to be a Complete Failure.

It is in no ungracious or unfriendly spirit that I challenge the schools, but nevertheless I do challenge them, says C. Hanford Henderson in the June Atlantic. And back of me stands the more serious challenge of events. It is surely a significant fact that the men and women whose performances in art, in science, in literature, have most touched the heart and the imagination of our time, have been for the most part men and women who have taught themselves. Lincoln, our first American, was quite untaught in any academic sense, but nevertheless in his Gettysburg speech he reached a level in both thought and language that had not been reached in America before. As we all know, his two masters were the Bible and Shakespeare. It is true that on the other side of the water the best English of the century has prehaps been written by Matthew Arnold, an academician to the backbone, and yet I know that in his lack of human warmth he has failed, in any very vital way, to touch the imagination of his time. I cannot forget the comment of the clever woman who said to me, in reference to the minor chord which pervades Arnold's poetry, "Yes, I like him, but he always seems to me to be saying, 'Cheer up; the worst is still to A message so discouraging as come. this is not the utterance of first-class power. The most considerable figures in current literature, men like Walt Whitman, Stevenson, and Kipling, are not academicians, but men who have seen and reported life, master workmen who learned their craft at first hand. In science, it would be useless to ask who taught Darwin and Audubon, Agassiz and John Muir, for we all know that largely they taught themselves. Faraday, the great electrician of the early half of the century. was little more than a college servant, and yet when

Sir Humphry Davy, the discoverer of the alkalies, the inventor of the safety-lamp, was asked which of his own discoveries he considered the greatest, promptly replied, "Michael Faraday." And Edison, the great electrician of the latter half of the century, the man whose work has been so original that it has startled both continents, and whose inventions have changed the outer aspect and circumstances of daily life,—you know his history; you know how completely he eluded the schools. In the world of art, of painting, sculpture, architecture, and music, the cases are even more abundant and striking.—C. Hanford Henderson, in the June Allantic.

Why We Are at War.

The American people are at war because Spain deserves to be driven from the continent. Europe can tolerate this relic of mediavalism, this inventor of the Inquisition, this lover of bull-fights, because Europe is tolerant of bigotry, ignorance, and cruelty-not only tolerant of it, but helpful to it. Nations that sustain the Sultan on his throne, and that are robbing China, and pilfering land wherever the opportunity for grabbing presents itself, cannot find Spain a disagreeable neighbor, and perhaps no European power except England would have found Cuba an unpleasant neighbor-would not have been disturbed by the stories of the starving victims of Weyler's order, or by the knowledge that murder of the most atrocious kind was perpetrated there in the name of civilized warfare-if there be such a thing. But the people of the United States could Whether they were wise in not stand it. incurring the awful material and moral cost of war to put an end to the evil, was It may again become a once a question. question when the time shall return for dealing once more with some of the abhorrent forces which have hastened war. For the moment, it is not a question. The people have decided that, cost what it may, an end must be put to the evils of Spanish rule in America, and not one American of all those who hoped that Spain might be driven out of Cuba without the exercise of force by this country, will deny that Spain has richly earned the hate which is felt and manifested for her by the people of the United States. The story of her rule in Cuba, in peace, has been the story of robbery; in war, it has been the story of murder. The people of the United States have had enough of it. They will have no more of it. Harper's

Notes of Warning.

The Republic is in more danger to-day than when Fort Sumpter was fired upon. There are influences that are making for ill. We have plenty of education, but education, unless leavened with morality, simply fits the man to be an expert scoundrel. Our country is in danger, because corruption in our politics is as common as luncheon at noon. In almost every municipal and State legislature there is an organized banditti that demands tribute and sells legislation. We know this to be We do not guess it. We all know it. 80. And it must either be stopped, or it will stop the wheels of this Republic. influences are ripe and ripening to destroy our government unless we turn aside from the way we have been going and adhere to principles rather than party.—Benj. Butterworth. Digitized by terworth. Digitized by

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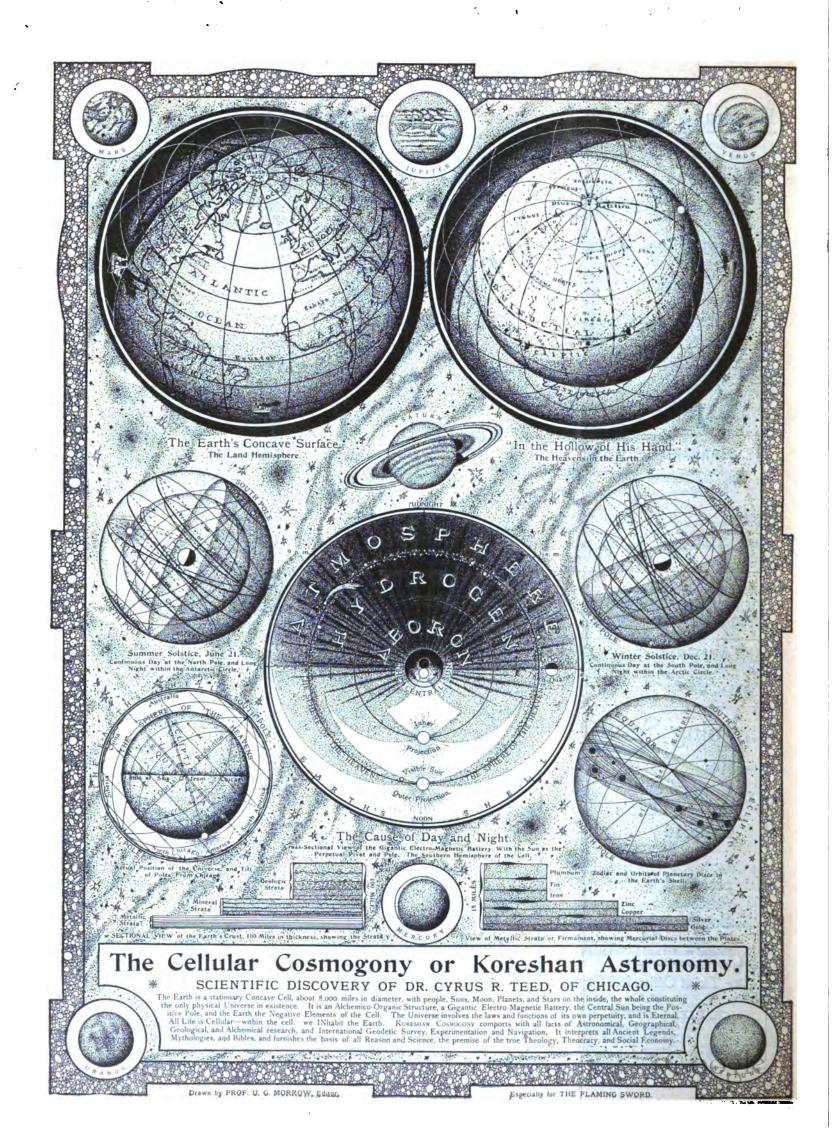
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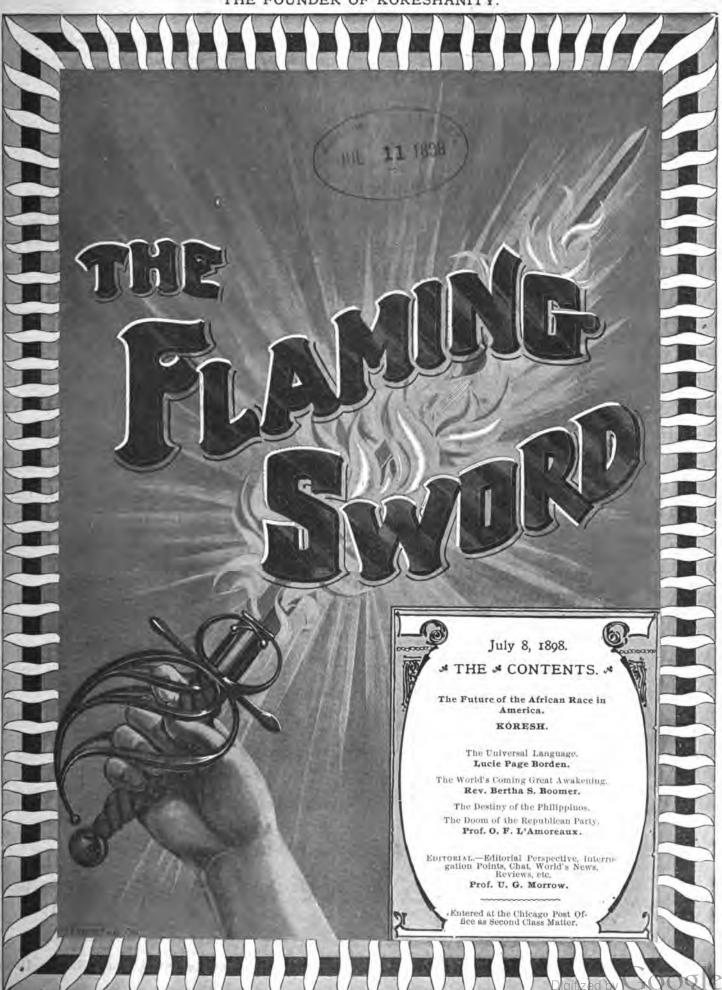
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii No. 34.

CHICAGO, ILL., JULY 8, 1898. A. K. 59.

Whole No. 293

The Future of the African Race in America.

NAPPROACHING this subject, we know we are brought face to face with a deep-rooted racial prejudice, for we shall somewhat radically depart from the popular opinion regarding the settlement of this more than national question. The race problem, so far as it relates to the Negroes of the southern states, is not only pitiable, but of the profoundest significance. There are about eight millions of colored people in the United States, a great preponderance being in the South, where they are rapidly increasing in population. The Constitution of the United States makes no distinction between the whites and the blacks regarding citizenship, yet notwithstanding this fact, the Constitutional rights of the southern blacks are systematically disregarded, if not openly violated by the passage of state laws in opposition to Constitutional statutes.

There is a divine purpose in the transplantation of the Ethiopian from far-off benighted Africa to the civilizing influences of the Anglo-Saxon in America, yet to be realized, and we shall herein set forth, comprehensively and prophetically, the specific character of that predetermination. Regarded from the purely human point of view, involving the supposition of contingency, there are three distinct courses open in the future career of the people in question. The first is conflict and annihilation; the second is transportation, and the third is miscegeneration (race amalgamation). The first two are not to be considered, for neither of them is consistent with the principles of the supreme prescience and providential direction of the progress of the human race, as indicated in the careers of the Hebrew and Christian civilizations.

The Hebrew and Christian civilizations mark the medial (middle) line of racial descent, and Abraham

more than any other man belonging to the purely natural phase of specific prolification and advancement, employed the principles and applied the laws of ethnic superiority. While the world at large, in his as in every other age, has relegated the possibilities of procreation to accident, through the impulse of sensual gratification, Abraham-under the wise supervision of the divine inheritance-predetermined and applied the procreative law. He predetermined the development of a peculiar race, into which must be poured the richest blood of the most diverse ethnic character. He precluded from his own impulses the possibility of any sex desire and every propensity aside from that of transmitting his own life into a nation ordained of God to become the regulating blood of all nations. His first offspring was Ishmael, the son of a black woman, the handmaid of his wife Sarah. From this descent sprang the dark Arabians, the first offspring of the Noatic age; this Oreb (Arab, raven) being the first bird of passage sent from the ark into the world after the deluge. The ethnic infiltration and admixture of Chaldaic blood with the offspring of the black handmaid of Sarah, provided for the subsequent constant absorption of the Ethiopian of Egypt into the formation of the Arabic nation. This comprised a partial bleaching out of the black race, imparting to it a deeper attraction for the white, destined ultimately to enter into a more generous ethnic infiltrament. This was the providential method for that subsequent racial union, in which Ethiopia should become Israel.

Jethro, the high priest of Midian, was not only an Arabian, but he was the direct descendant of both Hagar and Keturah,—both of these women being the maternal progenitors of Abraham's posterity. The

Midianites were as much the offspring of Abraham as were the Hebrews themselves. Moses married the daughter of Jethro (Raguel), who was as strictly the offspring of Abraham as was Moses, the great lawgiver of Israel. An event fraught with as specific importance as any recorded in history, is that by which thirty-two thousand of the Midianite virgins were preserved for intermarriage with the Jews at the time of the Hebraic destruction of the Midianite people. In this is an historic record of the creation of thirty-two thousand Israelite mothers, in whom were commingled Ethiopian, Egyptian, and Hebrew blood, the dark blood largely preponderant, to be infiltrated into Jacob's and Isaac's channel of Chaldean transmigration streaming through the great oceans of human life and progress. In the face of the prescient criterion of Abraham's provisions for the generation which should arise and pronounce him blessed, shall we ignore this providential and scientific appropriation of that which God and nature have created and endowed? The law of ethnic amalgamation and infiltration inherent in the very constitution of life itself, is the resource from which the very Eternal perpetuates his continuity.

The people occupying the country round about Sinai (the geographical country) constituted Mount Sinai, of whom the physical and geographical mountain was but a figure. "For this Agar [Hagar] is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." What is to be understood by this express declaration of the apostle, that Hagar is Mount Sinai? Hagar here referred to does not imply the individual (vidual) Hagar, the handmaid of Sarah. In this co-ordinate allusion, she is placed in contrast with the free woman who is denoted as the Jerusalem which is above and free, declared to be "the mother of usall." The woman by whom Abraham had one son, was the New Jerusalem. The woman by whom he had the other son, was Mount Sinai, who is said to be Hagar. This cannot refer to a physical and geographical mountain. What, then, is the reference? Obviously, it refers to the Midianites of that locality where Moses obtained the law from Jethro or Raguel, the high priest of that people called Mount Sinai because descended from Abraham through Hagar. We can only conclude, then, that as "Hagar is Mount Sinai in Arabia," Mount Sinai was the product of the coalescence of the Chaldean with the Egyptian handmaid, she being the black Egyptian as indicated by the color of the race,—it being a black people. But this Hagar was the Jerusalem which then was, and which also was in bondage with her children. Paul did not refer to the Jews in Jerusalem, but to the ten tribes which had previously incorporated the Midianites (Mount Sinai), and which were carried away and absorbed by the people to whom he was carrying the gospel. This people ultimately became the Germanic family.

It will be noticed, by a careful application of the foregoing analysis and synthesis, that the black blood of the Egyptian, progressively developed in the Arabian-Medianite, constitutes a proportionate quantity with

the Germanic Anglo-Saxon; for Mount Sinai (Hagar) is not only in the Germanic race, but has been carried forward by transmigration to the present Anglo-Saxon, into America, where Mount Sinai (the place of the law) will finally be recognized. This shows conclusively, God's method of transposing any type of manhood from the fixed type of any stage to the progressive type of any other. The divine method, or if preferred, the laws of ethnic progression as found to obtain in natural development, is through amalgamation. Commingling with the blood of the Ethiopio-American is that of the descendants of Moses, through the posterity of the Ethiopian woman whom he married when in command of the Egyptians, at the age of twenty five years.

Moses found the law in "the thick darkness, where God was." In the type, Moses went up to Midian when he fled from Egypt at the time he killed the Egyptian. He remained there forty years, under the instruction of Jethro (Raguel). He returned to these people after delivering the people of Israel from their bondage. He was then eighty years of age. In the antitype, the life of Moses having descended through generations of the Ethiopians, will be found in the African people of America, where will be found the responsive notes of the divine recognition of the white Shepherd. In this response of the black blood, God will be found in the thick darkness. See Exodus xx: 21.

And the people stood afar off [as the white world of today stands afar off from the recognition of the Shepherd]: and Moses drew near unto the thick darkness where God was.

That is, the dark race. See also Solomon's Song, i5:

I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar [Kedar means a black people], as the curtains of Solomon. Look not upon me because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

Isaiah xlv declare, i:5:

The merchandise of Ethiopia shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, surely God is in thee. This has reference to the Ethiopians who came over in chains to this country, and who constitute the merchandise of Ethiopia.

By what process will the Africo-American become infiltrated with the white race? This is one of the great questions of the age, and involves a physiological and ethnical problem, the solution of which is only in the province of a divine prescience. The ceremony of circumcision, instituted under the deepest religious sentiment, made the Israelites the special people of the Most High. The infiltration of the lost ten tribes made the Anglo-Saxon the greatest commercial nation of the world, an accomplishment resulting through the absorption of the ten tribes into Media, Persia, and Assyria. The Germanic family, of which the Anglo-Saxon is the representative, is the product of the absorption of the Medo-Persian Assyrian, into which had previously been absorbed Israel, which had also absorbed the Egyptian and the Midianite. Circumcision has made the AngloSaxon; circumcision will make also the coming great and chosen people of God. The coming institution of a greater ceremony will apply to the female as well as the male. In order to comprehend the utility of this ceremonial as pertaining to the female, the operation of the law of circumcision (as set forth in Koreshan literature), in its application to the Jew, should be thoroughly investigated. It was an institutution of the Almighty, and must therefore embody profound principles of physiological, ethnic, and religious moment.

The Universal Language.

BY LUCIE PAGE BORDEN.

WORD or language is the concrete, consecutive expression of thought. Hence if thoughts are spirits that once existed in the material world, it must logically follow that words are also conscious and intelligent entities.

The calamus scriptorius, or writing reed, situated in the medulla oblongata, transmits the energy of ideas through the pneumogastric nerves to the organs of speech. The function of speech is invested with wonderful interest when considered in relation to Koreshan Psychology and Ethics. Homer did well to define our race as "word-dividing men." Conversation is indeed, in the deepest sense, more than a pastime, more than a fine art, more than a means of education. In every interchange of ideas, there is a transmission of spiritual entities from one mind to another, according to the laws of attraction. There are no accidents, no chance encounters, and a deep significance underlies the most unexpected interviews, the most casual greetings. Life shows itself replete with solemn meaning and dignity when the torchlight of Truth flashes from the interior recesses of the divine consciousness upon what is apparently trivial and commonplace. Some perception of reality was evinced by Goethe, who declared that he never came into the presence of a stranger without mentally interrogating, "What can you teach me?"

Every new member who is drawn by the laws of mental affiliation to join the central nucleus of the Lord's people, comes bringing an offering of spiritual help and support needed by some or all of the body. The Lord accepts the humblest service. As Whittier says:

Yet, weak and blinded though we be, Thou dost our service own; We bring our varying gifts to Thee, And Thou rejectest none.

Each new comer has his or her distinctive quality of thought (spiritual entities) ready to clothe itself in corresponding language. Those who are capable of calling out and attracting to themselves the highest quality will receive the greatest blessing. Those who reject the offering, repelling it by harshness and criticism, will find that action and reaction are equal, for the laws of physical or mental force are like the laws of the Medes and Persians. What matter, if the use performed by the stranger seem unimportant judged by ordinary standards? It is written that the Lord, who is the discriminator, looketh at the heart. The Koreshan standard of judgment is not natural, external, and fallacious like

that of the outside world, but from within, where Truth sitteth in the holy sanctuary.

Jesus said that for every idle word men speak, they shall give account in the day of judgment. The word judgment is compounded of jus, right or law, and dicare, to proclaim. The time of judgment is when the law or truth is spoken-that is, during the period of a Messianic manifestation. The hour of judgment strikes for every human soul, the instant it is brought in contact with Koreshan truth. Some are led to study the doctrine; others (how much greater the responsibility entailed) come at first under the immediate influence of the Messenger. Henceforth, every word that passes the lips relative to the subject, is fraught with far-reaching consequences. Peter, who denied the Lord with an oath, was forgiven, but he went out and wept, O, how bitterly! Those scorching words seemed branded in burning characters upon his soul. The disciples of the Lord cannot afford for one instant to become a medium for the expression of antagonistic, retrogressive grades of spiritual life. Too late, alas! they find that every careless, idle, selfish word must be accounted for with throbs of anguish.

It was Peter who afterwards indited the following admonition, in immediate connection with the warning that the day of the Lord should come as a thief in the night: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

Holy conversation is by no means confined to religious topics; but, whether it sparkle with repartee, bristle with epigrams, or shine with intellectual acumen, whether its function be amusement or instruction, its tendency must be upward, in line with the things that make for righteousness; it must be free from grammatical vulgarisms, personalities, and offensive slang. Despite the false standards that render wealth almost omnipotent in social circles, there still exists an unwritten code founded deep in the truth of being, whereby ability to speak the English language with purity and elegance remains a test of admission to the society of noble minds.

The science of Biology as interpreted by Koreshan truth, teaches that "the germ and sperm of reproduction conform in special characteristics to parts of speech, being active, passive, or neuter, corresponding to language itself." The calamus scriptorius not only transmits language to the organs of speech, but is related to the originating brain center of reproductive force.

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Every person then, is an expression of thought or a word, but unfortunately a word belonging to a dead language. The state of mortality is a state of death, and although the central ego is transited from the material to the spiritual world, then back to the material, through successive incarnations, it is forever dying to one stage of experience in order to enter another. Life begins through union with the Divine. There is no life in man until the spirit of God breathes into the dust of the ground. Previous to that, every man is in his selfhood, and the language of self is a dead language.

"In the beginning was the Word and the Word was with God, and the Word was God." "Jesus was living language," a Word of the universal language which is love. There was a time when the whole earth was of one language and of one speech. Then love reigned supreme, and truth and good were united. This was order in the age of gold; but unity yielded to discord, and the confusion of tongues ensued. Each nation came to speak its own language and seek its own pri-

vate and selfish good as opposed to the universal good. Men said: "Let us build a city and a tower whose top may reach unto heaven." Here is the direct inversion of truth. They sought to scale heaven by material and earthly means other than the appointed Word, which came down from heaven to impart his life substance for the upliftment of humanity.

There have been of late, several attempts to construct a universal language compounded of the best elements of the principal spoken languages. Volapük figures as the most successful of these efforts, all of which are especially significant at the present time, as vague, restless gropings after universal concord. They cannot succeed, for the principle of arbitrary manufacture as applied to language is false. Language is not mechanical but spiritual, and when by a fresh inbreathing the Divine spirit of Unity from above, humanity stands forth redeemed, then, as on the day of Pentecost, every man shall hear his neighbor speak in his own tongue, for all will speak the Word of Love.

The World's Coming Great Awakening.

BY REV. BERTHA S. BOOMER.

THE WHOLE human race—a body of death consuming in the fires of hell—constitutes the grave of the lost souls of those dead in trespasses and sins. Today, a great Light is shining in this chaos of darkness, uncomprehended. Truth absolute, life-giver of the universe, confronts the dead, both small and great, saying, by the voice of her Messenger, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Before the great white throne of Eternal Wisdom he stands and cries, his voice sounding through this wilderness of sin: "Prepare ye the way of the Lord, make his paths straight." In his hand, to guard the way of the Tree of Life, is the search-light of The Flaming Sword of scientific truth.

Truth is the fruit of universal knowledge, of a perfect knowledge of the universal laws of a universe of known form and functions. The fruit is the inheritance of him who has exercised the supreme power of the universe,—that love which is the fulfilment of every law of divine being. That truth is present, true science makes manifest; her Messenger and possessor is causing this science to go to and fro in the earth, to awaken the world to the consciousness of the divine presence and the righteous demands of her laws.

The intellection of truth is "Jehovah's awful throne," before which the hearts and lives of men are weighed in the balance and found wanting the one thing needful. By it our hearts are laid bare. The refuge of lies in us is swept away, and we are humbled before the altar of the love which has attained truth, to honor her and us by the totality of his sacrifice, in the shedding of his blood for the remission of our sins.

Truth, irrefutable, glorious truth, is the imperial

awakener of all who sleep in their graves, the corruptions of mortality. She awakens, to slay in order to make alive. She awakens, to destroy and create anew. The adoration of her doctrines in the beauty of holiness, is salvation full and free from every law of sin and death. In the joy of obedience to her behests, is found the life that is life indeed. Her revelation, unveiled by the garments of her prophet, priest, and king, would overwhelm us in our weakness through bondage to the cerements of mortality. It is the culmination of mercy and supreme tenderness of love, that her high priest and ours is one with us in condition to be touched with a feeling of all our infirmities, while serving her as her seed and Savior. He enlightens us to receive her, with the science of her life, the laws of her being, the radiance of her glories. More than this we cannot bear, till conjoined to her by the sacrificial love of her high priest and ours.

Steadily, persistently, all the forces of the universe operate to bring this present evil world to its great awakening before the awful majesty of truth, by whom the glory of the Lord will be revealed. Wars and rumors of wars multiply; terrors will intensify, till the hearts of men fail for fear of things coming upon the earth.

The quickened intellects of men will be used in the great heading up of conflicts, to devise abominations of desolation beyond all hitherto known in mortal history, until the sure word of prophecy is fulfilled, and there shall be a time of trouble such as was not since there was a nation. As evil men and seducers wax worse and worse, instinctively knowing the time of their power is short, the lusts of the flesh will burn hotter and hotter, until it will seem to the waiting church of Christ, that

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moral darkness has reached the limit of depravity, and the point of terminal transformation, is inevitable. Crime heads up in the culmination of desecration, the despoiling of the temple sanctified by the indwelling truth.

Thus far and no further can the tide of hell's damning devastation rise. Then rises truth, in the person of her faithful martyr, slain in the streets of the great Babylon of Gentile fulness. She rises to speak peace to a sea of wreckage and desolation; a sea of multitudes, peoples, nations, and tongues. She speaks the only peace sustained by the everlasting arms of almighty love, in which the nations of the earth learn war no more, and delivers up the kingdom of righteousness to the eternal Father of being.

It is the science of law that conveys the gospel of the kingdom. The great awakening comes through a simultaneous realization of the awful consequences of false science in every domain of thought and

action, and an intellectual comprehension and practical demonstration of true science in thought and action.

Agencies for the culmination have been in preparation for ages, and are fast ripening for utility. Laborers for and with the Lord's Anointed, and also enemies who oppose his truth, are already crying, "Here am I! send me!" Millions will rush to arms in their final service to the money power, and a little flock, a chosen generation, a peculiar people, zealous of good works, will have their eyes opened by the Anointed of Elohi, to behold that holy city, the New Jerusalem, clothed with the power and glory of the spirits of the just made perfect in organic unity, and will say, if God be for us, who can be against us? Strong in the strength of wisdom and understanding, heroic in the heroism of the Almighty, this little flock will fight to be crowned with victory, and secure the inheritance of the land. Truth, the victor in heaven and earth, will deliver up the kingdoms of this world to the Father, that God may be all and in all.

The Destiny of the Philippinos.

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

NO AMOUNT of nursing and educating and training can make anything out of a people whose life has gone into the sere and yellow leaf that betokens decay and approaching dissolution. From what we can learn of the portion of this people who have made some progress in civilization, such is not the condition of the natives of these islands. Such being the case, a country that has ruled them for centuries, leaving the mass of their inhabitants in the condition of rude savages, has demonstrated its unfitness for such rule.

God makes no mistakes; and it is in accordance with the eternal fitness of things that, in this time when all things are to be made new, the old thraldom of greed and sham and oppression should cease. A people whose thirst for gold has impoverished every land over which it has ruled, including itself; whose religion is of the same selfish, bloodthirsty type as its politics, could not fail to beget in a rude, common sense people under its forceful sway, not respect for its authority nor reverence for its religion, but contrariwise, aversion and hate. What then shall be done with these people so suddenly to be freed from their old time oppression? Shall they be given back to their former tormentors? Never. A people that utterly fails for long to perform the just functions of government, should no longer be permitted to govern.

Should these islands be sold to some other great power, perhaps less oppressive and inhuman in its greed for gain, and possibly better fitted than Spain to govern them justly, under the plea of securing an indemnity for a war that we have undertaken, avowedly not for gain? I think not. Shall we aid them in their inexperience and poverty, to set up an independent government of their own? Surrounded as they are by covetous and powerful nations, and beset with numerous

internal foes, if such a government stood for a twelvemonth, it would be by the aid of some nation powerful enough to overawe their enemies. Such arrangement would not be a happy one, neither for themselves nor for the protecting nation. The expense to both would be very great. The only right and just, and the inevitable way is for these people to become a part of the great and mighty nation which frees them from their oppressors, sharing its benefits, glory, honor, and power, which, when that event of destiny is accomplished, the union of the power of Ephraim and Manasseh, under the auspices of the younger, will be entirely invincible, especially so with the latest born of the mighty empires, close at hand and friendly. Under such conditions, these people need never fear danger, and will be left free to develop into that for which they evidently have the capacity,—a great and prosperous and civilized people.

And then, in the development of the new kingdom of righteousness soon to be set up in earth, for which present events, though the actors in them comprehend and intend it not, are preparing the way-these new people may, in the providence of God, be the centre from which and the medium through which the evangel of the new age may go forth to illumine the darkness, religious and governmental, that now fills all the earth in that quarter. Man proposes, but God disposes. And it cannot be otherwise than that the Almighty Ruler of the universe has a distinct purpose in the unexpected events which are now taking place. He rides upon the storm, even though it be of human passion, and there need be no fear that he will not shape its results, probably not at all to the liking of the men that are now his instruments for producing them.

The hoary despotism of Spain is not the only timehonored abuse that will encounter its Waterloo before

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the present wonderful, historic drama closes. Honest, untutored savages are more hopeful material out of which to make future sons of God than a bigoted, treacherous, priest-ridden, effete race of men, burned out with lust, who suppose themselves to be the most intelligent and pious people on earth. Nay, their very savagery may have been designed by an overruling providence to keep them from being so filled with the conceit that implicit reliance upon a false religion begets, as to be beyond the influence of the true when it again came to men in the earth. God's ways are not men's ways, and his thoughts are not their thoughts. Their very name is, probably, suggestive of their future destiny. The Greek words from which it appears to be derived, mean lover of horses. The horse

in the Bible is the symbol of the understanding of the Word. This is the Word that was with God, and that was God. This may mean that these people are, in the providence of God, now to come to a knowledge and acceptance of the true God.

While in the transition state from the evil present to their destined future of happiness and peace, in order to avoid future constitutional questions, it will be well for them, in imitation of Mexico, to entirely destroy the power of those organizations, misnamed religious, which have been responsible for much of their past oppression, by confiscating their property. Jesus said, "My yoke is easy and my burden is light;" and any institution that imposes heavy burdens, by that same token shows that it is not of God.

The Doom of the Republican Party.

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

I^N A recent speech in Philadelphia, Mr. Wanamaker, according to the *World*, is quoted as saying that:

The political religion of the nation is falling lower and lower under insults to intelligence, violation of law, and reckless daring of unscrupulous bosses. There are measureless depths of misfortune for this nation and the state, if the continued use of corporation and public moneys, and the dispensation of federal and state patronage continues to be controlled in the interests of office-holders, to hold office for themselves and to benefit those who desire to keep government contracts, or maintain particular protections through the money given by which elections are decided.

He predicts a new political party as the result of Laws continually despised and disregarded, legislation conceived for blackmailing purposes, speculation by public officials in trusts and other stocks, while tariffs and other financial bills are pending.

Mr. Wanamaker's utterances come with added force because of his interior knowledge of what he speaks, from his comparatively recent experience as republican Post-master General. If additional evidence were needed to show the utter corruption of present politics, it might be found in the report of the committee of the Ohio legislature, which charges that Mark Hanna, whose corrupt use of money carried the last presidential election, is indebted to bribery for his seat in the U.S. Senate. Truly the prophet's description graphically depicts the frightful condition of the man who epitomizes the state of today!

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Only death and speedy destruction can be the portion of such an one.

If Wanamaker secures the office of governor of his own state, to which position he now aspires, it is to be hoped its politics, which have been of the most corrupt kind, will be improved; but nothing will save or permanently benefit so desperate a patient, and the quicker all is over with him the better it will be for all concerned.

In the Editorial Perspective.

BY THE EDITOR

COUNT TOLSTOI makes a severe arraignment of modern science in the July Arena. He points to the ground claimed to be covered by all the research of modern times, and sees no beneficent results. Neither modern astronomy, physics, chemistry, biology, nor sociology has contributed anything to satisfy the longings of the human heart for truth, nor supplied anything that the world really needs. The astronomer peers into the heavens and undertakes chemical analysis of the stars, and to map out the constellations, but does not tell men how to live. We have seen the physicist count the number of vibrations of light, heat, and the X-ray per second; the chemist makes new compounds and nostrums; the biologist cultivates bacteria, looks through the microscope, and vivisects frogs and dogs, but tells us nothing about life. After all that so called medical science

has boasted, confusion reigns, and there are now a score of schools of medicine that pour poison into the stomach; vibrate the system with electricity; inoculate the blood with bacteria; inject elixirs under the skin; beat and rub the flesh in the massage fad; inclose the sick into the abominal cavities of freshly killed bulls, and a thousand other things; but what good do they do? The world is full of inventions; modern ingenuity—has it benefited the world any? Tolstoi says No, most emphatically, when he writes: "If the structure of society is evil, as it is with us, where a small number of people rule the majority and oppress it, then every victory over nature inevitably serves only to strengthen that power of oppression. And this is what takes place." The fools of the world—those who are illusioned to the greatest extent, are experimenting with humanity and inflicting

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injuries upon it. The esteemed and learned Count puts forth his efforts, he says, in recognition of the bankruptcy of experimental science, and therefore sees the absolute necessity of adopting some other method! Good for Tolstoi! He has read THE FLAMING SWORD for some years past.

The United States Geodetic Surveyors have destroyed the last vestige of all the old so called proofs of the earth's convexity, in the latest conclusion that the earth is not a globe, but is in the shape of a spinning-top, large in the north, and pointed at the south pole. This entirely removes it from the spherical form, but it is supposed that we are still on top!—no, not still on top, but whirling with great rapidity! That which the world has fondly hoped was a harmonious system of science, is now dashed to pieces. It was considered that one of the most certain proofs that the earth is convex is the "shadow on the moon" during the lunar eclipse, which is said to be always circular, no matter what the position of the earth may be; as nothing but a globe could always cast a circular shadow, it was argued, the earth is a convex globe. Now that it is tetrahedronal, it could never cast a circular shadow! On such an earth Proctor's efforts were expended in vain; if the earth is shaped like a top, the uniform declination of the pole stars for equal distances traveled north and south would become impossible, while all the measurements of degrees of longitude, by the most expensive apparatus and skilful operators, which show the earth to be about 25,000 miles in circumference at the equator, and uniformly smaller at every parallel of latitude north or south, are cast aside as not worthy of consideration. These new conclusions are reached by Prof. E. D. Preston, and others of the United States Coast and Geodetic Survey. A new phase of the old fallacy will now develop; modern science will utterly confuse and confound itself, because its basis is hypothesis and conjecture. Astronomers have worked for a century now on the basis that the earth is a convex sphere, slightly flattened at the poles, and now there must be a revision of the text-books. Beautiful, exact science! Wonderfully wise astronomers! Remarkably rational following!

For the first time in the history of Chicago there has been a suspension of all the daily papers in the city. Two or three of them have each nearly a half million circulation, but even they have had to succumb to a simple obstacle. For a few days at least there will be fewer distortions and perversions of facts than usual. While these papers are suspended, it would be a good time to reform! In the suspension of these dailies we have but the manifestation of some phases of the difficulties connected with the labor question. The press of Chicago represents millions of dollars capital; the stereotypers in these establishments have asked an increase of wages and fewer hours, and other concessions. Upon refusal by the managers, the entire fraternity went out on a strike; by suspending for a few days the companies lose hundreds of thousands of dollars rather than make the concessions and pay each employe seventy-five cents more per day! It is a contest between the men who steal the products of labor, and the men who help make the wealth of the newspaper syndicates. The stereotypers are entitled to every cent they earn; but greed steals nine tenths of it.

Science is the truth of all things manifest to the understanding. There is but one true science; that science is integral, and must therefore originate in one mind, not in thousands. One complete system must be the expression of science. Koreshanity is the only complete system in the world, and The FLAMING SWORD is its exponent. The Koreshan System solves the problems that in other schools are only discussed, not concluded. If you want to know how to read human character; how

to interpret the motives of man; how to deal honestly with your neighbor; how to conserve your energies; how to begin the pursuit of happiness; how to understand the mysteries of the universe, and the laws of mind, being, and existence; how to interpret the history of the past, the present signs of the times, and how to read the future by infallible law; how to conquer your passions and overcome death, read The Flaming Sword. It will tell you more truth in a word than all the "mahatmas" of the Himalayas and the spirits of the dead combined can tell in volumes!

The world is rapidly approaching a revolution. popular mind is rapidly changing and forming new conceptionsbreaking away from old and established customs and beliefs. The church is breaking up, and agnosticism is the inevitable result. Men are beginning to realize that they do not know anything for certain. That which was held to be true fifty years ago, is denied today. Frauds and humbugs are multiplying daily, and mental bacteria are hatching by the millions. The masses are in a state of inanity and insanity. How fearful are the times! What is the matter with the world? we hear asked on every hand. Let the church answer! Let modern science answer! Let the modern reformer answer! They will not-they cannot. There is but one solution; that one solution is published to the world in the form of Koreshan Science. The false prophets and teachers cannot understand it; they could not understand truth nineteen hundred years ago.

There are remarkable lines of parallel between the church today and nineteen hundred years ago. History repeats itself; steeped in fallacy, the church then was corrupt, and it is so today. There are modern as well as ancient Pharisees. Now as then, men despise the truth, and for exactly the same reasons. The modern church ought to tremble at the scathing rebukes and denunciations of Jesus; whatever he said of the church then is applicable now. In the church, in sex, and in commerce we have the three world-wide prostitutions. Woes are coming upon these three forms of desecration of life and order. There can be no universal order until the great triplex system of hell is destroyed. The time has come for a new church, for a new system of sex relations, and for the establishment of a new social and economic system, founded upon the scientific laws of organic unity.

Recently, the Spiritists of America undertook to celebrate the fiftieth anniversary of so called spiritual manifestations. Near Rochester, N. Y., fifty years ago, rappings were heard in the home of the Fox sisters, and the noises were soon interpreted to be supernatural. Since that time Spiritism has developed. The Rochester convention was widely advertised, and ten thousand people were expected to be present; the time came, and less than one thousand convened. The receipts were about \$1,500, while the expenses were about \$7,000, leaving over \$5,000 to be paid by the promoter of the scheme. The convention was a failure; interest in the claims of Spiritists is declining, for the reason that they have done nothing for the benefit of humanity, and the public is unable to distinguish between the real and the fraudulent manifestations.

When man is perfected he is saved—redeemed from death and mortality; he then involves the universe; he has become converted to God. When starch is converted to sugar, it is no longer starch but sugar. When a man is converted to Christ he is Christ. There is coming a reckoning with the millions who claim to be sons of God. When we compare the character of the genuinely converted, through processes of resurrection into life, with what disgust we must look upon the blatant, sacrilegious falsifiers who stand upon the street corners and sing

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hallucinations about being saved, redeemed, washed in the blood of the Lamb, purified and made whole, without having a single mortal characteristic or sensual tendency eradicated from their systems.

Reformers who are working to change only a few conditions in the social world without reference to other things in human affairs, are endeavoring to put patches on the old garment of humanity. Offering patches to the world as the desideratum of the nineteenth century, is not only an insult to the truth and humanity, but it is an infallible index to the mental status of the reformers who are able to devise only patches, and not an entirely new system of truth. The new age will not be clothed with the filthy garments of the present world; the new humanity will not wear patches, nor obsolete styles!

Americans may not be popular in Iceland. There is a great disparity between the moral and social character of the Norsemen and the people who are taught to defraud the neighbor and steal the products of labor. The government of Iceland is over one thousand years old; it must be a happy country, for there are no prisons, no crime, no locks nor bars, and moreover, no police. In all the one thousand years' history of Iceland, only two cases of larceny have been known among their people. They have no paupers, nor tramps, nor millionaires.

The reason the Koreshan System is out of harmony with everything else in the world, is because the originators of schemes and theories are not able to put a sufficient number of correct ideas together to form a complete system; because they cannot begin with a single fact in the universe and relate the same in all lines of sequences, to every other known fact; because they are not willing to take a premise of fact as a basis of conclusion—in fact, because they do not reason; and the reason they do not reason is the same as why they do not fly!

New ages are begun by new men. Knowledge cannot be obtained in the past; the Jews tried that nineteen hundreds years ago and missed the mark. Present truth is clearer and nearer than the past. The entire modern church is looking backward, straining the eyes to perceive the distant perspective, dimmed by the mists of ignorance; it is an evidence of retrogression. When the Almighty establishes a new church, you may be sure that he will wipe out all the religious frauds of the nineteenth century!

Truth is authority; its principles are absolute, and its conclusions infallible. The world is afraid of infallibility; it is ready to repudiate all authority; it does not desire the elements of truth today any more than it did nineteen hundred years ago, when it repudiated the claims of the man who had the truth and spoke with authority, and not as the popular teachers.

The Koreshan System is not founded upon the opinion of any man concerning the character of the Founder of Koreshanity. It stands upon facts; opinions will never contribute to its success; they can never cause its failure.

A reformer's little scheme may be a beautiful patch with flashy and gaudy colors; but how about the stuff he is sewing the patch onto—is it all right? The man who says yes, is a back number. So is the patcher.

The Almighty has to do with only seven churches; he must therefore repudiate the several hundred churches of today which claim to be able to perform divine service.

The universe we live in is the only one in existence; do not spend your time and energies endeavoring to find the way out of it—there are no homes in the skies.

There are two kinds of people who have swelled heads; both kinds are intoxicated by spirits—alcoholic and egotistic.

The process of "turning the world upside down" is involved in the scientific, religious, and social revolution.

The world can never be judged in righteousness except by an absolutely true and certain standard of truth.

Spain might send Camara to Santiago and to Manila to photograph the wrecked Spanish navy!

You may be sure that the man has not the truth, who does not know absolutely that he has.

Society ought to ostracize the Copernican system of astronomy; it is guilty of "bad form."

The infant political parties are making more demands than they are calculating to supply.

When the millionaires begin to "trust" everything, their methods are not to be trusted.

The fourth of July is for the purpose of perpetuating the patriotism of toy fireworks.

Query, Chat, and News Departments.

BY THE EDITOR.

Explanation of the Moon's Phases.

I am curious to know how the Koreshan theory explains the phases of the moon. If you have anything written on the subject, I should be glad to receive same.— W. L., Birmingham, Eng.

A number of scientific articles on the relations of the solar and lunar spheres, appeared from the pen of Koresh in Vols. 5 and 6 of The Flaming Sword. These articles go into details concerning the functions of the sun and the moon. A comprehension of a number of principles of Koreshan Alchemy is necessary to an understanding of the changes of the moon. The menstrual system of the female is analagous to the menstrual system of the alchemico-organic universe. The "bowels

of the earth," the system of metallic plates with their intervening mercurial disci, comprise the real moon; the firmamental plates which environ the universe are the "round tires" of the moon. Outside of the sea of hydrogen is the lunar sphere, a great belt over 18,000 miles in circumference, formed by the storage process; the lunar sphere constantly receives impressions from the earth through the seven planetary spheres in the physical heavens. The lunar sphere is the culminating and aggregate product of the planets; she is the final receptacle of the seven fluxions, and by this process is renewed every 291/3 days.

The explanation of the phenomena of the moon involves the science of lunar photography. The moon as we see it in the physical heavens, is the reflection of the outermost mineral strata lying contiguous to the uppermost metallic strata; the reflections of the energies are from the silver strata, passing through all the superimposed earth layers, and picturing them upon the great lunar sphere. In common photography, lunar caustic or nitrate of silver is used to develop the pictures. In the physical universe, we have the levitation of silver energies through the various carbonates and nitrated substances, and the result is a composite pic-

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ture or gravosphere of the whole earth. The visible moon is the transposed expansion by reflection of the lunar sphere, the pole at a single point in the lunar belt. The moon has the appearance of a convex body; it is the exact representation of the earth viewed from the outside of the mineral strata; in this way we can actually see through the earth's shell by ultra-penetrable rays reflected in such a way as to expose the view from the outside. Consequently the moon is convex; it is a partial materialization of the crystallic energies of which it is composed. great diaphragm extends north and south, and divides the lunar sphere into halves. A lunation of the moon is one rotation of the sphere and diaphragm. The relation of this diaphragm, or the relation of the hemispheres to the solar circumradiations, determines the lunar aspects or phases. One lunar hemisphere is A, and the other is B: when the moon is in the center of A's area, it is near the sun, and the moon is dark; when in the center of B, it is opposite the sun, and the moon is light or full. At quadratures, the diaphragm between the light and dark hemispheres is turned edgewise and in plane with the meridian at 6 o'clock morning and evening. The moon always presents the same picture on its light side. The lunar sphere always faces the same concave surface, and therefore always shows the same picture.

The Genuine Science of Cure.

In the Editorial Perspective in issue of June 10, you criticise the diagnosis of disease by the photomicroscope, and exclaim, "What a travesty on the genuine science of cure!" Would you please inform us fully and definitely what the genuine science of cure is, according to the Koreshan philosophy? Also kindly say whether you have tested it or seen it tested and demonstrated.—J. N., Mankato, Minn.

Koreshanity is the science of life. The application of the laws of life in the process of overcoming death, constitutes the universal panacea. Knowledge of the laws of life, demonstrated by the form and functions of the physical universe, and the laws of human physiology, is the only standpoint from which the diagnosis of the world's disease is susceptible of being made. The world is afflicted with one disease-mortality, as a result of wanton waste of sex energies. The genuine cure of all disease lies in the destruction of the powers of death, and the restoration of man to health and life, and involves the process of conservation and use of the sex energies in higher domains of the mind. The conservation of sex energies by a central nucleus, and the scientific determination of those energies to the

positive pole of the biological battery, is preparatory to the application of the genuine cure to all who recognize the character of their disease, and obey the laws of life. The process of salvation of the world began nineteen hundred years ago, by the transfusion of the energies of the body, soul, and spirit of Jesus the Christ, into the personalities of his follow-This planting of himself in his people will culminate in the renewing or resurrection of life at the end of the dispensation, through the knowledge of the principles, and through application of scientific laws of immortality. Man is not genuinely cured until he is made immortal. The only instance of immortal existence in the universe for the past 6,000 years, was the man Jesus. cures effected at the present time are only partial adjustments of functions of mind and body, which are accomplished by the transmission of mental energy, directed through desire. It is simply negative response to the mental vibrations of one of superior vitality, without comprehension of the law of the same, either on the part of the positive or the negative mind. This kind of cure is abundant in the world. It is not a divine gift; it is not an impartation of divine energy, but gross and mortal substance; some men require a healer with desires sensual enough to find ready response in the mind of like character; even the devil can work cures. The specific knowledge of the laws, principles, and energies operative to produce the cure, is evidence of divine wisdom: Koreshan Science is the only genuine interpretation of mental and psychic impression. Restoration to normal mortal functions has been accomplished in numerous instances by the Founder of Koreshanity; but it is a greater thing to change the nature of man and to eradicate the cause of all disease, without exception, through scientific diagnosis and the transmission of the essential dynamis of life to resurrect the world, than to cure systemic derangements.

How Does Illumination Obtain?

Observing your patience in giving information, I will ask a few questions, which you may answer at your leisure. Does Koresh claim illumination by special divine appointment, or through his knowledge of the laws of progression. And if through his knowledge of science, how did he obtain that knowledge? Was it through ordinary processes of investigation, or by some special method? I like The Flaming Sword, not merely because it gives new ideas, but because it exposes deception and fallacy in science, church, and state.—W. T. D., Kingston, Tex.

Science is knowledge; all science is truth in ultimates; all truth is divine. All ordinary investigation of the phenomena of the universe is not adequate to solve the problem of the universe, for the simple reason that without the central key, the mind cannot know the relation of the part which is investigated, to all other parts of the universe. The process of illumination then, must be special and extraordinary, and must obtain from the interior. All thought is substance; thought travels in the direction of desire. In the sensual man there are vortices of hell fire which constantly attract sensual entities, which supply the fuel for the generation of sensual energies. The quality of desire determines the character of mental inspirations. The man who has the noblest aspirations, in the fulness of times or cycles, is the man of destiny. If the mind induces through desire a mental vortex in which the vibrations are more intense than in any other mind, it will attract all the entities from spheres of thought that are progressing toward the vertical apex of destiny. This process, while special and extraordinary, is natural, and results in the involution of entities from every sphere which are capable of being attracted into the central vortex. This result obtains at the end of long cycles. The transposition of the thoughtsubstance from the will to the intellect is intellectual illumination, which means mental lumin from within. Such an illumination obtains at the culmination of all cycles, in the man who has passed through all the experiences of the universe, and has completed his career or re-embodiments through all cycles of a given grand cycle. The Koreshan System is the outward expression of that vortex which is the absolute antithesis of the fires of sensualism. Entities inbreathed from the higher spheres become knowledges when the interior consciousnesses enter into conjunction with the external cortical cells of the brain, the pediment of intellections. If that vortex attracts all the entities susceptible of responding to the vibrations, it produces the only illumination that is possible until the knowledges thus resulting are transposed by theocrasial baptism from the one mind to as many as respond to the truth which the one mind proclaims.

* * * The Flaming Sword Warmly Welcomed.

As for myself, I must say that I take to the Koreshan doctrine like a duck takes to water. I like the positiveness of your assertions, the rational arguments, and the scientific constructive features. Was not Emerson aquainted with, or a believer in the concave theory of the earth's structure? Some of his writings are entirely on that line, as for instance: "Reverberates through the earth from side to

side, and ever the whipper is undone."—W. R. W., Social Crusade Co-operative Store, Chicago, Ill.

I enclose remittance to renew my subscription to The Sword; I do not wish to miss a number. I have been reading the most advanced thought I could get hold of for years; but The Flaming Sword is the best I have ever found on the subjects treated. I feel much more at home in the new world than I ever did upon the old one. I have tried to interest a number of my neighbors in your work, and succeeded far enough to cause the letter written to you by W. H. C., of this place.

—W. S. T., Belden, O.

Having become very much interested in THE FLAMING SWORD, and wishing to investigate Koreshan Science, I enclose remittance for the paper and books and pamphlets.—F. D., Washington, Pa.

Chat With Readers.

You have often wondered how the Almighty created man! The story of Eden as interpreted by the popular church, is familiar to all. When the church tells you anything, you cannot know that it is so for certain-it seems too irrational and too mysterious to be above suspicion. Do you wish to get a satisfactory view of 24,000 years ago-to comprehend the processes by which the Adamic man was created? The processes involve the destiny of Africa and America; they are tangibly linked together. The greatest war of the western republic was fought over the negro. He was the slave, then the citizen; his destiny is amalgamation with the white race, through processes of physiological law, applied scientifically. The Adamic man was created by a great scientist 24,000 years ago. Today, Koreshanity holds the key to ethnology; it is the genuine system of prophecy-of divine prescience. If the first article in this number, by Koresh, be studied carefully, the light of creation will dawn upon the reader. The creation of man is about to be repeated. You can observe the present, and view what took place in pre-Adamite times. The creation of the new race, right here in the earth, is to be the crowning act of science!

The new book, THE CELLULAR COSMOGony, now in rapid preparation, is a work presenting the direct and absolute demonstrations of the earth's concave form, upon which the entire system of Koreshanity is predicated. Part 1 contains three chapters from the pen of Koresh, outlining the principles of the form and functions of the universe and demonstrations of the laws of vision, and explanation of optical illusions. Part 2 is a direct line of argument concerning the contour of the earth, beginning with the simplest geometrical principle, from which every step in the line of logic is a statement of demonstrated facts obtained through a long series of specific observations, experiments, and geodetic survey conducted during the past two years. The work contains full and complete details of all the experiments, copiously illustrated by numerous diagrams. It is the most remarkable work on the science of earth measurement ever issued. It will contain about 200 pages, price 25 cents. Our friends have done well so far; we have advance individual orders for 1,000 copies. This number does not include copies to be sent to agents. This good beginning evinces a wide circulation, when it is published and pushed energetically before the reading public.

THE FLAMING SWORD is not scavenging the world for opinions or new ideas to fit the Koreshan System. The System is the same now as it was when it was founded. and will continue to be the same. There is no room for improvement, for the reason that it is integral. THE FLAMING SWORD has behind it the information concerning the universe and everything in it, and is disclosing that information as rapidly as it is desired and understood. We know of journals which, after having started out with some new idea, came in contact with THE SWORD, got a smattering of a few of its conclusions, and patched on as much as the original hobby would admit, and then came out with something entirely different from the first. A number of new journals as well as old ones, have found THE FLAM-ING SWORD a "bonanza"-a source of information not to be found elsewhere. When you read this journal you know that what is presented is without distortion. If you find something in other papers, having the semblance of truth, it is so twisted out of shape as to be worthless. A single item of truth without the whole system will never benefit you a particle!

Under the head of "The World's Great Awakening," REV. BERTHAS. BOOMER looks forward to the coming of the world's great jubilee, when man has awakened to a knowledge of himself and his relation to others. While condemning the evils of the present time, the Koreshan System portrays the happiness of the Golden Age, when mankind will have been freed from the bondage of ignorance and greed. The dawn is here, and our hope is in the tangible. We are nearing the birth of the new age, and the establishment of the new Kingdom just beyond the impending revolution.

Language is the expression of qualities of life; language is natural, and can never be artificial. In 1879, Schleyer, a German priest and linguist, invented Volapuk, or the "world-language." Its motto is, "Menad bal, puk bal,"—one humanity, one language. It is founded upon fallacious principles, and is wholly artificial. The subject of the universal language in its deeper, psychological rather than the philological meaning, is discussed this week by Lucie Page Borden. The article is an excellent one, well written, and moreover, it is easy to comprehend.

The reason THE FLAMING SWORD is so

different from all other journals in the world, is because it has the advantage on the point of observation. Truth opens the eyes; in fallacy the eyes are closed—the functions of intellectual perception of truth are obliterated; if it were not so, there could be no darkness in the world. Popular papers are adapted to popular eyes. The Flaming Sword is too bright for them—it is too dazzling!

From our point of reconnoissance, the entire field of the enemy is exposed to view.

THE FLAMING SWORD is a weapon of war!

The World's News.

Wednesday, June 29.—Third expedition to Manila sails from San Francisco.—Reported that 20,000 Spanish soldiers have reached Santiago.—23,000 Philippine insurgents surround Manila.—Sigsbee's cruiser St. Paul disables torpedo boat Terror at San Juan.—Gen. Merritt sails for Manila to act as military governor.—Yale college confers title of LL.D. upon McKinley.—Senate passes resolutions honoring Lieut. Hobson and companions for bravery at Santiago.

Thursday.—Six transports with 3,000 troops sail from Tampa to reinforce Shafter.—Schley's squadron merges into the fleet under Sampson.—Spaniards destroy bridge and approaches between Santiago and Aguadores to prevent use by Shafter.—Prof. Park Morrill, government weather man, goes to Cuba to fight hurricanes and prevent injury to warships and transports.

Friday.—Wild rumor in Madrid of Spanish great victory at Santiago.—Shafter captures a few forts.—Reconnoissance by balloon at Santiago.—Spain proposes to court-martial Admiral Montejo for Manila disaster.—Unconfirmed report of all day's battle at Santiago; outer defenses captured by Shafter, and Spanish troops driven to the city.

Saturday.—Report of Santiago b at tle confirmed; U. S. troops now surround city proper; Sampson bombards Morro castle, reducing it to ruins; other forts demolished; intense excitement in the city.—Chicago daily papers suspend publication; stereotypers are on a strike and begin a determined fight; papers from other cities sold by the thousand at 5 and 10 cents per copy.

Sunday.—Shafter cables for hospital ship; reports loss of 1,000 of his soldiers in battle of Santiago; Spanish loss greater; enemy, driven from all entrenchments.—Two Spanish vessels taken as prizes near Manzanillo, C u b a.—Dr. Mendez Capote, vice president of Cuban republic, arrives in New York.

Monday.—Cervera's fleet is destroyed at Santiago; makes a dash to run through blockade; is met by Sampson's ships; entire fleet, except one vessel, beached and wrecked.—News received at all 4th of July celebrations with great enthusiasm.

Tuesday.—Reports of destruction of Cervera's fleet confirmed; Sampson cables news of complete victory.—Infanta Maria Teresa, Oquendo and Vizcaya, Furror, and Digitized by

Pluton destroyed; Cristobal chased 60 miles and surrendered.—Admiral Cervera taken prisoner, with 1,300 Spanish marines; Sampson loses only one man.—Shatter gives Santiago until today noon to surrender; upon refusal will bombard the city; British consul asks Shafter to delay another day to admit of removal of noncombatants.—Rapid war developments expected; San Juan and Havana yet to be taken.—Forts at Havana almost impregnable.—No Chicago newspapers yet; strike still on.

In Reform Journals.

GOLD FALLACY EXPLODED.

A Few Authorities.

When all our paper money is made payable in specie on demand, it will be proved the most certain means that can be used to fertilize the rich man's field by the sweat of the poor man's brow.

—Daniel Webster.

Whatever a government agrees to receive in payment of the public dues, as a medium of circulation, is money, no matter what its form may be; treasury notes, drafts, etc. Such bills or paper, issued under the authority of the United States, are money.—Henry Clay, in the Senate, 1837.

Gold and silver are not intrinsically of equal value with iron. No methods have hitherto been formed to establish a medium of trade equal in all its advantages, to bills of credit made a legal tender.—Benjamin Franklin.

Bank paper must be suppressed, and the issue of the circulating medium restored to the nation, to whom it belongs. Banking establishments are more dangerous than standing armies.—Thos. Jefferson.

Money—the national medium of exchange for property and products—is a combination of legal powers, expressed upon metal, paper, or other substance. It has legal power to represent value, exchange value, measure value and accumulate value by interest. The material upon which the money function is impressed, becomes a legalized agent, made to express its four powers, or properties, and render them available in business transactions.— Edward Kellogg.

The theory of the intrinsic value of money has been abandoned by the best writers and speakers.—Encyclopedia Britannica.

Metallic money, while acting as coin, is identical with paper money, in respect to being destitute of intrinsic value.—North American Review.

An article is determined to be money by reason of the performance by it of certain functions, without regard to its form or substance.—Appleton's American Encyclopadia

Falling prices, and misery, and destruction, are inseparable companions. The disasters of the Dark Ages were caused by decreasing money and falling prices. With the increase of money, labor and industry gains new life.—Hume, the Historian

The failure of charity is inevitable, mainly because no quantity of organized charity, however great, and no quality, however good, can accomplish social regeneration. Like an efficacious medicine applied on a wrong diagnosis, whilst it sometimes seems to allay the distemper, it really changes and generally aggravates it.—Proudhon.

Reflect upon it! For humanity's sake, just consider! The whole business of mankind is included under two heads: First, making or producing; second, dis-

tributing or carrying. One is as important to life and comfort as the other. And yet, within our age, for the first time in human history, this last great department has become the absolute property of a few men. Men! you do not see it, or you could not tolerate it another month. Political despotism is nothing to this.—Clark Irvine.

The ugliest fact that confronts us under our present industrial organization, is the fact that at almost any given moment, there are in this country hundreds of thousands of able-bodied and honest men, with women and children dependent upon them, who would be glad to work steadily every day, yet whose one great anxiety in life is because their employment is uncertain, interrupted, or wholly precarious.—

Review of Reviews.

How Riches Are Acquired.

The commonest method is to exploit the brains and labor of others; to give little and take much; to buy cheap and sell dear; to take advantage of the ignorance of those with whom one deals; in other words, by an elaborate system of theft and elevation of larceny to a fine art. take advantage of a number of workman, victims of the competitive system, by compelling them to accept wholly inadequate wages that a large aggregate profit may be made out of their earnings, is a system which can hardly be dignified by a better epithet than spoliation. Only the other day, a large employer of labor in the Midlands was showing a friend over his works. Presently they paused in one of the yards between the various buildings. Pointing to a workman some little distance from them, the employer said, "That man earns me £5 a week." What wages do you give him then?" asked the "Sixteen shillings a week," the astonishing reply. This rate of profit would, of course, rapidly result in the accumulation of wealth, other conditions being equal; but exploitation of such a flagrant character could scarcely, we think, be justified by any other code of morals than that which obtains among modern capitalists .- Progressive Review.

"Scientists" Cannot Explain Sun Spots.

According to a theory recently advanced at a meeting of the Royal Dublin society, the sun spot constitutes the first stage of a change of condition in the sun which is visible to us. The dark spots or patches seen through the telescope are ever changing and shifting. They have always been of great interest to scientists, mainly because no rational explanation of them has ever been given. This new theory is that change of temperature causes a precipitation of liquid. This may be supported, and to an extent absorbed, by gaseous matter of a very high density. This would cause a mass, more or less dark, especially if the liquid were opaque and insufficient quantity to cast a heavy shadow. The report says: "The reflection of the photosphere at the edge, and the inrush of gaseous matter over the covered area, will, it is believed, explain the appearance of the penumbra. The re-evaporation of the liquid constitutes the disappearance of the spot." These spots consume about eleven years in growth. When they reach their maximum in number and inetnsity, magnetic disturbances of considerable moment affect the earth.-Ex.

* * * As Editors See Us. That Catechism.

If our friend, the apostle of "Koreshanity," constructs his philosophy as care-

lessly as he does his comments upon his exchanges, it will be a little loose at the joints. He says the Leader protested against the recent school catechism business "on the ground that nobody knows anything about God . . . and therefore the questions are useless." We did not base our protest on any such ground, nor did we condemn the questions, as useless. If any one can answer the questions, as our friend claims to do "definitely," the information will be in the highest degree useful and valuable. But we fear that as the astronomy of Koresh savors of the Polemaic, perhaps his theology may go back to the Chaldaic or beyond.

Altogether, we guess our brother is a "back number." He goes on to say that our statement that the mystery of the divine nature has been too much for the greatest minds of the ages, "will be news to the people generally, for it is usually supposed that the theologians are thoroughly familiar" with the matter. Alas, brother, that you should say so! We do not know how Koresh has collected the suffrages of "people generally;" but if the literature of nations, old and young, is fairly representative, these questions have always been impossible of solution to the few minds which attempted the task, while the mass of people did their theological business by proxy. Differences on these matters cannot be "news" to any one who

has read history.

No question can be "useless" or valueless that has commanded the attention of the greatest minds of all time; but we do not see the propriety of feeding such strong meat to babes. If Brother Koresh will grapple the questions, and answer them "definitely," as he boastfully promises, he will rank at the head of the benefactors of the human race; but—but—we fear his philosophy belongs to the same ancient date as his astronomy. For his scheme of the universe is not new, except in its ornamental vagaries—indeed, the old criticism on a book seems to fit here—"what is good in it is not new, and what is new is not good." We speak in sorrow, not in anger.—Labor Leader.

Celibate Chastity.

"Koresh" is bound to be antique, at all hazards. Here he goes back to monasticism, or backer yet: "Celibate organiza-tions have existed in all ages. This chaste potency conserved and handed down constitutes the balancing power to counteract the evils of license. The same potency is yet to stem the tide of evil and deliver woman from the curse of subjec-tion." Yes, but look here, brother: if cel-ibacy is good for you, why not for the rest of us; and after we have all accepted the doctrine and practice it, whence will come the women to be delivered from subjection? Bosh! From "the monks of old" to the Ephrata brethren and sisters—and what a gulf is there spanned over !-what has been the outcome of celibate communities? Either the conditions described by Draper and Lecky or (of course) the self-elimination of the scheme. We fear there will be no propaganda for Koreshanity in the next century, if its apostle's disciples take his advice!—Labor Leader.

—Dr. Teed, alias Koresh, Founder of THE FLAMING SWORD, who claims that the earth is a hollow shell in which we live, and that the outer shell is pure gold, has some very ardent disciples near the Creek line. Koresh is the modern Messish, and Capt. Jasper Hicks and John Grier are his prophets. Some of our preachers say that the reading of THE FLAMING SWORD helps lots of persons toward hell.—Stroud Star, Stroud, Okl.

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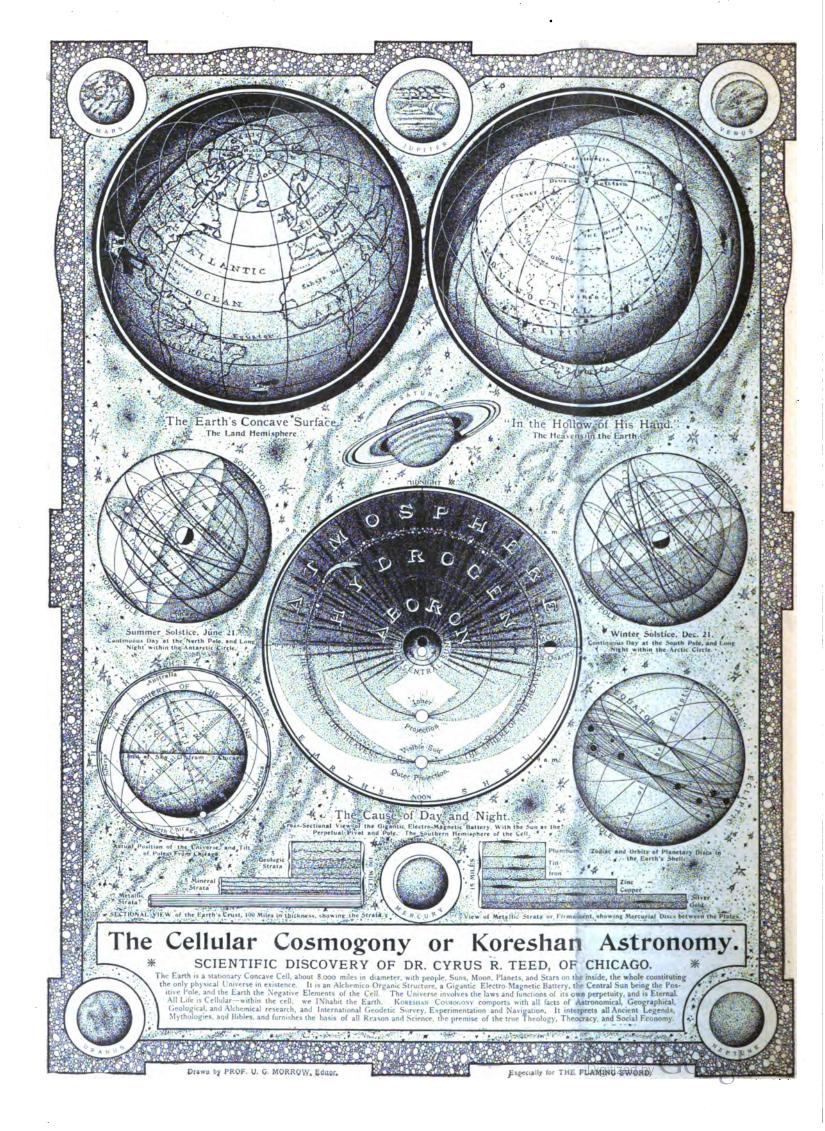
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 294

The Common Origin of All Religions.

Part V. The Origin of Serpent Worship.

NE OF THE supreme and fundamental factors of being, and one which enters into the elementary constitution of thought as portrayed in the advancement of the great religious systems of the world, is that in which the serpent dominantly co-ordinates. The term serpent is derived from the word sapiens, to. be wise. The Lord himself enjoined his disciples thus: "Be ye therefore wise as serpents;" an enunciation implying the significance of the serpent as the symbol of wisdom. That "the serpent was more subtle than any beast of the field which the Lord God had made," is pronouncedly a declaration supremely significant of the relation that this principle of animal life sustains to the laws of procreation and perpetuity. We have frequently announced the fact that the serpent, in the language of symbolism, signifies commercial wisdom. There are two distinctive and diverse spheres of its application. We will illustrate these as we proceed. The wisdom of commerce is related to three principal domains of commercial activity; namely, secular life, theological or religious life, and domestic life. In each of these domains there exist both the true and false standards of wisdom. One standard is represented by the divine serpent (wisdom), the other by the diabolic serpent.

How essentially and fundamentally the serpent principle enters into the prerogatives of divine prescience as pertaining to the development of the human race in its ascension toward and into the Deific acme of its predestination, may be illustrated in its insinuation into all the religious lore of the past, including the Hebrew and Christian Scriptures. One of the important attainments of the human mind, in its progress toward the fulfilment of its destiny as the offspring of the universe, is that acquisition of experience which enables it

to discriminate between truth and fallacy, good and evil. The initiation of the mind into the possibility and power of such discrimination, is through the principle and element of organic development represented by the serpent. According to Scripture:

The serpent [the instrumentality of development] was more subtle [aroom, naked] than any beast of the field, which the Lord God had made. And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked [erummim, aroom, the identical word as that previously rendered subtle]; and they sewed fig leaves together and made themselves aprons (girdles, hagoroth, from the root hagar, to bind together).

From the foregoing, it is obviously apparent that as God made the serpent (the most naked animal characteristic of the animal life of Deity), that he was made through the inherent principles of life obtaining in Deity, produced for the specific purpose, in the divine prescience, of developing in God's human creation those discriminating powers which constitute him (man) the tree of the knowledge of good and evil and its fruit. This tree, it will be noticed, was in the middle of the garden. Before man could become the Tree of Life and its fruit, he had to become, through appropriation, the tree of the knowledge of good and evil and its fruit. It is this knowledge, obtaining in man by virtue of experience, that enables him to distinguish between good and evil, and to appropriate the one and reject the

3

other. If, then, the knowledge acquired through the insinuations of wisdom (symbolized by the serpent) were essential to human perfection, why, it will be asked, did God forbid Adam and Eve to eat of this fruit? This is one of those Scriptural paradoxes which have not only confounded the wisest Biblical students and investigators, but placed in the mouths of cynical and caviling critics, arguments against the divine authenticity of the Bible.

God made man in his own image and likeness, and breathed into him his own life, and made him the offspring of God. This man is possessed of two determinations; the upward (inward) and the downward (outward). The ascending life, the spirit of the man that goeth upward (into God), hears the command, thou shalt not eat, lest ye die. This ascending man does not eat, for his ascent into the final destiny of his being is made because of a previous eating of the same fruit, and his previous fall; and he does not die. God's animal character, of which the serpent is the most subtle, descends under the direct influence of that appropriation in which man is absorbed into the attributes and functions of Deity, through which, in the animal or descending life of God, the debris or precipitation passes down or outward into the regenerating race.

And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast [animal] of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it [the woman's seed] shall bruise thy head [the head of the serpent], and thou shall bruise his [the seed of the woman] heel.

The Lord Jesus Christ was not the woman's seed, but he was the serpent's head. This head "was bruised for our iniquities: and with his stripes are we healed." The great serpent, the leviathan, the great dragon, is that principle in being and in nature by which there is an extension and perpetuation of both life and death. The Lord, the Christ of God, in that power of his life in which he was drawn out of the Jewish race to be retransplanted in the people of the succeeding age, comprised the head of the serpent which was bruised by the seed of the degenerate church. The Lord was the seed of the Father, the semen patris, not the seed of the woman. "He is the head of all principality and power," therefore the head of the principality, even of satan.

Dan represented the principle of judgment in God and man, which is the principle of wisdom, hence, "Dan shall be a serpent by the way, an adder in the path." When the Jews had been guilty of misdeeds demanding punishment, flery, flying serpents were sent to bite them unto death; and while they were suffering their penalty, Moses had a brazen serpent lifted up in the wilderness, which, if they would look upon it, would restore them to health. This brazen serpent was the symbol of that biune wisdom of God and man, ultimating in the science of immortal life. It did not point to Christ the Lamb, as he was manifest nineteen hundred years ago, but as he appears at the end of the age, manifest as the Great Physician who shall usher into the world the immortal life of the body. The brazen serpent represented the union of the two elements of individuality and person, the invisible and visible identity of the Godhead. As the serpent lifted up in the wilderness-symbol of the wisdom of science—was worshiped by the Jews, so the divine Scientist, the lifting up of the Christ from his burial in the race, will also be worshiped by future generations, until the generations shallend for whom he is prepared.

A Sword Thrust for Conceited Wiseacres.

THERE are some people who profess to acknowledge that Koresh is the Originator and Founder of Koreshanity, and who nominally claim to be Koreshans, while at the same time they "take no stock," as they say, in the prophecies of Koresh regarding certain material projects to be instituted and fulfilled in the practical affairs of social and commercial life. These people will awake, one of these days, to a consciousness of their prodigious conceit, profound ignorance, and mental paucity.

The entrances to the Caribbean sea and the Gulf of Mexico mark the pole of commercial enterprise around the world in two directions; namely, north and south, and east and west. The circuit of this pole defines Southern Florida as a definite center of the commercial activity of the world for future generations. The fools may scoff at our apparent lack of foresight, but we can afford to work and wait until God's appointed time.

We are scientifically able to fix upon the vitellus of

the great egg, the center at which the vortex of disintegration and integration begins, the point also, for the descent of the New Jerusalem from the spiritual to the outward and natural degree of its formulation. The Shepherd of this age has aggregated the spirits of the invisible Jerusalem. He knows where and how these spirits will descend from the center and nucleus of involution, to their external formulation into the heart of the divine kingdom soon to be established, wherein the Lord will begin to unfold the heavenly order, and in which the prayer indited nineteen hundred years ago will manifest its fulfilment in the earth.

It is also claimed by these same wiseacres, that they know more about the essentials of our order than we ourselves do; and that one can be as good a Koreshan outside of the consociative order as within it. Those who will comprise the firstfruits of the coming kingdom, not only cannot work out the condition of incorruption, but will have no desire to continue separate from the

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discipline to be wrought in United life. The success of our work depends upon united life, and every teacher of Koreshanity must be authorized to enunciate its gospel.

Koreshanity is an integral system, the result of illumination and a complete revolution in religious, social, commercial, and cosmic conception. Its discovery is

absolute, complete, and universal. Every man will be compelled finally to confess that "He is my Shepherd, and shall perform all my pleasure," not a part of it. Such recognition we demand; and all the powers of being will conspire to enforce such recognition of the divine authorization.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Negation of Jealousy.

BY LUCIE PAGE BORDEN.

INVOLVED in the law of conjunctive unity or the absorption of many minds into one central mind, is the logical negation of the principle of jealousy or the disruptive power. The brilliant qualities that claim admiration and might otherwise excite envy in one, belong not merely to the person in question, but to all who await such absorption. "This bitterness of His and Mine ceases." There is no place for jealousy, no place for covetousness in the Divine Ego, only serene, eternal harmony. In that wonderful twelfth chapter of first Corinthians, the apostle Paul sets forth the organic unity of the disciples of Christ, declaring that by one spirit are we all baptized into one body.

For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And if they were all one member, where were the body?

The beauty and perfection of the whole organism depend upon the beauty and completeness of each member, since the distinguishing qualities of each, redound to the honor and glory of all. With what joy, then, should the particular gifts of each be welcomed, commented upon, and cherished! Just the qualities, perhaps, that you have always longed to possess. Now they are yours, for by the attractive power of love, you will presently enter into conjunctive unity with the spirit you admire. Unselfish admiration for what is intrinsically excellent, is prerequisite to the attainment of excellence. "He that loveth, maketh his own, the grandeur he loves." Envy closes the heart toward whatsoever things are lovely and would disrupt the universe by the obliteration of God himself. Where envy is, there is chaos.

In proportion, also, as the body gains from the perfection of each of its members, the individual gains

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Re-embodiment is part of the process of the soul's passage through the hells. The corruptible body is merely the physical or material cell in which the spirit dwells, the inner consciousness of which is not cognizant of the fact that its pediment is a material body.

value and dignity through incorporation into the body; out of relation to the whole, he is only a fragment. In the outside world today, humanity is chaotic, men and women sustain no organic relation to society at large, but are mere floating atoms, albeit unconscious of the fact and blindly led, each to fancy himself a structured whole.

There is no principle of organic unity outside of Koreshanity, which re-enforces the religious bond and begins the work of gathering together in one nucleus those who constitute the body of Christ; but as yet there is no health in the body; all the members are diseased, and it is the office of the Great Physician to heal the sinsick and afflicted, restoring them to perfect soundness. The malady is universal, but multiform in its manifestations; in some cases the treatment must be harsh and rigorous. The surgeon's knife strikes pain into the quivering flesh; other patients require, perhaps, milder remedies. Divine Wisdom directs the process and ensures the ultimate recovery, provided the sufferer will commit himself confidently and obediently to its instructions. The apostle continues:

And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet. I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary.

There are two factors which preclude judgment: the interior development which, hidden from all eyes but those of divine discrimination, may be beautiful within, though, perchance, belied by certain external asperities of the natural mind. Second, a consideration of the prospective elimination of retrogressive spirits to be accomplished through the coming baptism. "All are needed by each one." It is suicidal not to love, cherish, protect, and strengthen those who are, in spirit, a part of yourself, with gifts and graces essential to your own completion.

* *

When integralism obtains, and the influence of love actuates every individual or member of the universal society, all the interests of the individual become the interests of the mass, for whatsoever affects the one affects the other.

Introspective Study of Human Nature.

BY REV. BERTHA S. BOOMER.

IT MAY BE stated as truthfully today as nineteen hundred years ago, that "There is none that doeth good, no, not one." "All welike sheep have gone astray; we have turned every one to his own way." "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Certain it is that we are all children of our father the devil, conceived in sin and shapen in iniquity. When we would do good, evil is present with us. This corruption has not put on incorruption, nor has this mortal put on immortality. The curse still rests upon us, and dying we die. We are lost; we are undone; we are in hell, and are bound hand and foot to stay there until we have received and applied the science that will enable us to get out of hell, which is the science of life and immortality.

Just here, some one will quote: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We say, very good; but please show us a man who is "in Christ Jesus; who walks not after the flesh, but after the Spirit." The spirit referred to is certainly the spirit of truth, of wisdom, and of understanding;—the spirit of God, whom none will deny is the spirit of love which fulfils the moral law and is the life of wisdom.

A man's moral walk is the expression of his character, which has been molded into being by processes of involution and evolution perpetually operative. When a man is "in Christ," God is in him, and man and God are one, even as the Lord Jesus and his Father-God were one. No, this mortal race is not "in Christ." He has been cast out of its temple, crucified "and put to an open shame." He is despised and rejected by the whole force of the existing systems of Christendom.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." The sooner we all know that we are sinners—lost, undone, lovers of pleasure in all the lusts of the flesh, more than lovers of God—the better it will be for us. Knowing our real condition, we may become genuinely interested in the salvation of ourselves and the world from sin. The revealing of the Man of Sin must take place in every mortal being. We must stand before a looking-glass and look hard at ourselves; by the aid of its reflections, we must study our forms and physiognomies, and be honest with ourselves, and try to decide how much of God-likeness we behold.

We are told that we shall be satisfied when we awake in his likeness. Who can examine himself in the presence of the Lord Jesus, by the light of the science of the laws of his immortal being, and the aid of a mirror, and feel satisfied with himself as an image and likeness of Deity, which the perfected man must be? The man that can do it righteously, is Deity.

The Christian system so called, the Protestant harlots, and their great mother, the Papacy, who, centuries ago, rejected and finally ejected the spirit of "the way, the truth, and the life" which originally gave them form and comeliness, will find that, unwittingly to them-

selves, by so doing they projected a searchlight for the throne of judgment day, by which their sins will be found out. When once that light penetrates their darkness, it is safe to predict a day of wrath and of burning.

This light is the light of cold science. It enables the judge of all the earth to judge righteous judgment, which is to discriminate and assign, according to a perfect knowledge of the perfect law. This means the emplacement of every man according as his work shall be; and his work is the character he has produced. It means calling things by their right names. It means the gathering out of all things that offend, and the destruction of the wicked. It means the sweeping away of every refuge of lies. It means a universal call to repentance, and works meet for repentance. It means the establishment of a universal kingdom of righteousness. It means moral compulsion to a scientific obedience to the moral law, fulfilled by the life of the Lord Jesus. It means the joy of intelligent obedience to all of God's laws, for all who hunger and thirst for the righteousness of the law. It means the return of Christ and his enthronement as King of kings and Lord of lords. It means the Golden Age foretold and sung by poets and seers. It means everything that a saved sinner can richly enjoy.

It is good to know oneself as a sinner, and to know one's Savior in the self-same hour. It is good to have a true light given when you know you are in the hour and power of darkness. It is good to be made to know yourself and your God at the same time, if your God is a just one and a Savior. There are gods many and lords many, in the judgment of many. There are those "whose god is their belly;" there are those whose god is the almighty dollar, and there are those whose God reveals the way, the truth, and the life, in the science of a law which makes wise the simple, and converts the soul.

"Choose you this day whom ye will serve." "No man can serve two masters." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Judgment is given to one who has the light of divine science. We must accept ourselves and others as seen by his light and his sight. When we do this, we have a revelation of what we are and may become. The prize of our high calling is set before us, and we cannot rest till we possess His image and likeness. "Shall we continue in sin, that grace may abound? God forbid."

The culminating act of grace is the gift of the light that quickens to life. Grace can do no more than to give life for light, to those who sit in darkness. It is for us to receive the light he has brought to our very deathbeds in hell, to enable us to see his face, to look and live, to arise and walk,—in obedience to His leading.

Sin is altogether hateful. It is necessary to teach humanity the dreadful lessons one has to learn, in order to appreciate and adore and become, righteousness. Every man in his own order learns his lessons in the

6

hells, before he can taste the delights of a righteous earth and heaven, with any ability to appreciate. Millions are maturing to graduate from hell. God hasten the hour of their ascension!

The voice of Koreshanity is the voice of God to the nations, to call them from their graves of mortal corruption, to the inheritance of incorruption. May the weariness of hell spread among the lost, till a cry goes up for the God of Israel their Savior, whose answer shall be one recognized as mighty to save and strong to deliver. May blind eyes soon be opened; deaf ears be unstopped, and hands and feet unbound by the presence and touch of Truth, that the Shepherd and Stone of Israel,—the sinner's friend, Great High Priest and Physician, may be known, loved, and followed by a mighty host of the lost, found, and led out of this chaos of all the hells into the kingdom of heaven in earth!

Revealed Under the Searchlight.

BY W. H. PAVITT

Reform for Revenue Only.—Truth not Wanted.

THE FOLLOWING article was prepared and sent to the New Time, for the definite purpose of testing its professions of fealty to truth. That it was refused a place in the columns of that journal was a matter of no surprise to the writer; it is published in The Sword for the benefit of the hundreds of editors of struggling reform papers, who have generously given thousands of dollars' worth of free advertising to establish a great reform-journal monopoly, for which they receive the doubtful compensation of a complimentary copy of gaseous eructations.

THE FLAMING SWORD is the only paper upon whose staff can be found minds capable of formulating and grasping truth; who have the courage of their convictions to speak it, and who are backed in its publication by an intelligent constituency just as determined that the truth shall be known, no matter at what cost!

THE REFORMATION.

We are glad to note the vigorous stand taken by the *New Time*. Truckling to pap-hunting politicians, or bending the hinges of the knee to political parties, has gone too far. If we cannot find a class of journals with moral stamina enough to own a soul, then the sooner journalism is wiped out and the art of printing forgotten, the better it will be for the race.

We are in the throes of a mighty revolution; whether it culminates along peaceable lines, or whether it will come through the use of the sword and machine gun, the result will be the same;—the demolition of the hell of competitive strife. Nothing but the total abolition of every vestige of the competitive system, will satisfy the conscience of the new era. Palliatives are inadequate; patches on the old moth-eaten garments of the past have no part in the establishment of the new order. These old garments hang like the cerements of the tomb, around the limbs of the infant that is already born from the throes and great labor pains of the age, and who will soon take his place as the heir of all things, to lead the children of men to a higher plane and a fuller and more glorious life than any yet conceived by the brain of man.

The new kingdom will be a kingdom of righteousness (right uses) instead of a kingdom of dollars,—whether they be of gold, silver, paper, copper, nickel, or pewter. The inspired writer was inspired by the spirit of evil or by the Spirit of God, when he wrote: "The love of money is the root of all evil." If the competitive system, with its pitiless warfare and the murder of numberless victims, its prostitution of innocence and virtue, its degradation of manhood, and the vices, insanity,

and crimes which follow it like a "host of goblins, damned," is right, then the inspired writer was drunk. If these evil things are not right, then he was inspired by the Spirit of truth.

How can the love of money be eradicated from the human Conditions must be created which will abolish the necessity for its use; in this event, the money question, which occupies the mind of so many at the present time, is entirely eliminated from the problem. The only way to meet the aggressions of capital in the formation of giant trusts for the purpose of restricting the output, or controlling the products in any and all lines of industry, for the sake of profits,—is for the masses to form a gigantic trust for the benefit of all the people, to stimulate production and increase consumption by abolishing profits, and issuing credit slips to each producer upon an estimated basis of his or her share in the net earnings of the commonwealth. Abolish all titles in unoccupied and unimproved land, thereby making occupancy and use constitute a title, and allow no man to hold more land than he can put to its economic use. Let the government seize and operate the railroads, mines, and telegraph and telephone lines.

The foregoing are a few hints as to some of the planks which will constitute the platform of the party that will usher in the new era for the people. They no doubt will seem radical to some, yet they are very conservative. Anything less than this will be fruitless and barren. The party which dares not make the demand for these reforms is too cowardly, and too ignorant of the significance of the general unrest to be of any practical utility in the inauguration of the new civilization, and will be swept away in the debris of the old. The dawn of the new day has come! "The Son of righteousness arises with healing in his wings."

Religion and Sociology.

A friend from Winona, Minn., wants us to tell all about the religion and sociology of Koreshanity. The religion of Koreshanity embraces the all of knowledge. It is the true interpretation of the universe, in ultimates as well as in primates. It is scientific, for it guesses at nothing—it knows, because it is the only system which reasons from a demonstrated premise. It is unique, perfect in all its parts, to the minutest detail, therefore a perfect whole.

While it is always a pleasure to present the truths of Koreshanity to the enquiring mind, it sometimes happens that questions are asked that require for an answer a presentation of many lines of thought, which, in the integralism of Koreshanity, are so closely related that they require an elaboration of their component parts, owing to the fact that the perverted knowledge

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of the times has seen fit to divorce them. Study Koreshan literature.

What has become of the spasm of philanthropy which shook the United States from center to circumference, to such an extent that she declared war against Spain on the charge of starving her subjects in Cuba? The inconsistency of the whole thing is glaringly apparent when we consider the fact,—if newspaper correspondents tell the truth,—that the reconcentradoes have about all died off, and not one has yet been fed, though the curtain arose on the first act of the bloody tragedy over two months ago.

The United States has spent millions of dollars to destroy the navy of Spain. Why? Is it because this government desires to establish righteous conditions among the Cubans? If so, it would have appeared far more consistent had she first done a little missionary labor at home. As it is, there has been a vast increase in the burden of debt and usury already fastened upon the backs of the toiling slaves of the nation, and it looks very much as though the conquered would be torn from the grasp of one set of baptized fiends, only to be turned over to another set.

Victor Hugo said: "The paradise of the rich is built on the hells of the poor." Very true, but it is only a mansion in hell. The paradise of the just is a mansion in heaven, built upon experiences gained in the hells, and can be attained only by those who work out their own salvation.

God needs to pity the poor devil who falls under the condemnation of the self-righteous.

In the Editorial Perspective.

BY THE EDITOR.

M'KINLEY'S PASTOR, the Rev. Dr. Bristol, of Washington, eulogizes science in the light of war. For him, the flash of gunpowder and the weird light of burning battleships are requisite to the conception of the triumphs of the Almighty through modern science! Because the U.S. is able to demolish an old, effete nation, the Dr. concludes that God is running the details of the U. S. government. This approaches the claim of government by divine right, by divine inspiration and authority. The preachers are endeavoring to saddle the church onto the secular power of America, and to give the church credit for the existence of all American institutions. The church that can fasten itself onto existing corrupt political intrigues, demonstrates the fact of the utter destitution of righteousness in the church. The Americans have long ago denounced the claim of monarchies to divine authority; but the insidious fallacies of the modern church are fastening themselves upon the western world. The Dr. endeavors to web modern science in with the church as further evidence that both are from God. He says: "There is no chance, no accident, no fate. Law is universal. The more scientific a people become, the stronger will be their belief in providence. It is science or knowledge that brings us in touch cr alliance with Providence." The Rev. Dr. knows that, as applied to modern science and to the present conditions of the world, these words are untrue. The more of modern science, the more of higher criticism, of atheism and agnosticism! Modern science does not bring us to God; the modern church is a departure from him, and the modern governments are only fragments of order. True science alone can bring God to his destiny, and establish the genuine government in the earth,—the new universal Empire, the divine Theocracy.

Personal ambition, rather than patriotism, spurs the modern general in the face of danger. It causes the great leaders to face not only their enemies, but also their friends, and to wrong them. Jealousy floats on the American battleships, and marches at the head of the ranks in Cuba. A notable instance is seen at the time of the destruction of the Spanish fleet at Santiago. When Admiral Cervera dashed out of the harbor at Santiago for liberty on the morning of July 3, the American flagship New York, with Admiral Sampson, was off on a pleasure trip. The command of the American fleet fell to the lot of Commodore

Schley. He directed the movements of the American engines of war, and one by one the enemy's vessels were destroyed; he demanded the surrender of the Spanish Admiral, and the answer was signaled, "I surrender unconditionally to Commodore Schley." At this juncture Sampson returned, after the fleet was destroyed, and refused to allow Schley to accept the surrender of the enemy; he then reported the victory to Washington in his own name, and actually stole Schley's honor for winning the greatest victory in naval warfare! Besides this, fraudulent methods placed Sampson's name first on the list for promotion by Congress, so as to preclude the possibility of Schley being made senior admiral of the victorious navy.

Repetition admirably serves the modern church and school in inculcating ideas. It is a method that is absolutely necessary at the present time of alarming mental idiocy, resulting from wholesale dissipation of the energies of life. The process is artificial, and serves to make only a show on the outside, while the heart remains unchanged. The true system of education does not employ such methods; any system that employs them builds itself artificially, and becomes a mere shell without life. In Christian Science, we find a manifestation of utter destitution of the light of truth, as evidenced by iteration for the purpose of making lasting impressions from the exterior; it is a bombardment of the rational faculties by that which is known to be untrue; it is a process of persuading or wheedling of the reason to reach conclusion, against which it would rebel if left to its normal functions. We present a few items of a false formula with which the mind of the student of the fallacy is assailed: "I am divine harmony. I am poised in life. I am poised in wisdom. I am poised in love. I rest in the holiness of thy dwelling." It has the same effect that the repetition of prevarications has upon the proverbial liar; he tells his stories so often that he finally concludes they are true.

Have you seen the new war tax list? The new war revenue stamps must be placed on all telegrams, deeds, papers of transfer, articles of agreement, charters, drafts, checks, and passenger tickets; on patent medicines, tobacco, beer, and whiskey, and other articles. From the tax thus imposed, millions of dollars are pouring into the treasury at Washington.

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Who pays the war tax on any article? The man who buys it last—the man who pays the money that puts the article into his possession for use; it is paid by the consumer! There is not one cent of war tax imposed upon the wealth of the millionaire; war tax does not touch the rich,—and Wall street escapes. Syndicates, monopolies, and trusts contribute nothing to the expenses of the war, while the common people pay rents and interest; the city, county, and state tax, as well as the percentage of profits of all dealers, from the manufacturer to the retailer, besides producing the wealth of the world! The expenses of the war will finally be paid to the millionaire; they will ultimately own or control every square mile of territory seized as indemnity from Spain; they have everything to gain, while they are losing nothing.

American interest centers about the city of Santiago, Cuba, where the American forces have the Spaniards surrounded under fire of bombardment. The Spanish generals refuse to yield, though the Spanish navy has been destroyed, and all hope of victory gone. The war party of Spain is still in control, and the policy pursued for the past few months is likely to continue until Spain is forced to surrender at the mouth of the world's greatest guns. During the past two months forty Spanish ships have been destroyed or captured, embracing two fleets of warships. The Philippines and the Ladrone Islands are in possession of the United States; Cuba is under effective blockade, and Porto Rico is to be taken. 1,600 Spanish marines, with Admiral Cervera, have been captured, and several thousand Spaniards killed. The United States government is manifesting its naval and military strength; it is creating a sensation among the powers of Europe, and forcing recognition in the first ranks of all the governments of the world. The American nation has undertaken to humiliate Spain; the outlook at present is that it will inflict a terrible retribution upon the home of the Inquisition.

In the enthusiasm of the war, the modern church finds it opportune to detract from its weaknesses. Two nations are at war; they are so called Christian nations. One is old, whose garments are soaked in the blood of murdered millions; the other is younger, with a smaller crime calendar. The church has failed to civilize Spain, and has contributed nothing to the civilization of America. After being unable to do anything itself, the church is now crying aloud what it thinks the Almighty is doing for America—an admission that in order to work out the destiny of the American nation, the Almighty himself must take the lines out of the hands of the church and direct the nation's progress! Under the circumstances he must do this; when he assumes control, the worthless institutions that have presumed to do his work will be blotted out of existence. The church is falling into rapid disintegration, and will soon be no more!

Modern reformers are to modern social evils what the medical fraternity is to the diseases of humanity; they treat symptoms, not the diseases. They cannot cure, because they have not the medicine. The result of the work of the medical quacks is the creation of abnormal conditions; they do not prevent people from dying. Reformers stimulate society and the commercial world, and inflame their imagination; others will deaden the sensibilities by opiates, but they cannot avert the coming catastrophe. The old order, with all its institutions, is going to die and pass into utter dissolution. The man who reconstructs human society will not embody the old life; he must be able to bring into the natural world new elements and clothe them with new forms, for the old will soon be destroyed.

The gold god is a tyrant; he rules the world. All activities in every department of commerce are conducted to satisfy his greed. He controls the home, the church, the school, and the country. He stipulates the terms of every transaction, and directs in the making of every law. Warships fight for his benefit; cars run for his profit, and every store on every street is conducted in accordance with his wishes. He favors here, and crushes there; he smiles on those who respond to his spirit, and curses the slave who grumbles at his lot. The modern gold god is a devil. Koreshanity must overcome his power ere the world is freed from bondage!

The greatest obstacle in the way of progress of truth, is the general lack of mental ability to comprehend it. But few men in Jesus' time were attracted by his teachings, for the reason that they lacked the faculty of perception of the truth in the degree in which it was manifest in him. The character of the mental world today requires that we demonstrate our demonstrations; we are asked to prove our proofs, and to explain our explanations. The result is that we have to see our own sights, observe our own observations, say our own sayings, run our own race, and fight our own battles.

The Roman church is known throughout Christendom as the "mother church;" the Protestants recognize her as such, while they undertake to prove from Scripture statements that she is the "mother of harlots." It would be consistent in claiming kinship with the mother church, as daughters of the great mother, to recognize the fact that the daughters—her numerous orthodox offspring, are religious harlots!

A system of religion that does not possess the knowledge of the form and function of the physical universe, that does not possess the knowledge of the functions of the human structure, is unable to reconstruct human society,—to say nothing of re-forming man or resurrecting him from the dead!

There is no question about the production of wealth; it is produced by labor, by the force of mind, muscle, and machinery. There is a question about the distribution of wealth; it is not distributed to those who produce it. Millions make the money of the millionaire.

The people of America have peen gulled into the belief that the government of the United States is a government by and for the people. Every enactment of Congress and of every legislative body, passes under the inspection of the millionaire!

The modern astronomer denies the existence of either up or down in space. The Koreshan System demonstrates both up and down. There is no perpendicular about the popular system, because it lies! It is not upright.

The modern church would be greatly disappointed if the Lord should drop down from the sky on a clear day; they are after clouds, and a great pyrotechnic display.

No man can read human nature, who is in ignorance of man's origin and destiny.

The absolute truth is the only thing that will make men absolutely true.

Perfect liberty obtains through obedience to the laws of the universe.

A system that is not absolutely true cannot be real truth.

Warships plow the sea to cultivate national patriotism.

Man cannot stand upright until he is resurrected.

The fall of Spain is at hand!



Query, Chat, and News Departments.

BY THE EDITOR.

The Propagation of Life.

We congratulate you on the wonderful truths you are giving forth in every issue of your paper. In accordance with your kind invitation, we enclose a few questions. (1) Is all animal life, including reptiles and insects of all kinds, the outflow or materialized form of spirit entities? Did Jesus know all the embodiments through which he had passed up to the time he was born of the Virgin Mary? (3) other words, can you explain the mystery of the immaculate conception? (4) Will the 144,000 sons of God in time be translated as Jesus was, and their bodies changed (transmuted) into spirit substance, and be planted as seed in the human race, to produce in the proper cycle of time, a multiplied number of the sons of God? (5) Can a child be begotten through and by spirit intercourse alone? (6) When the spirit of a loved one enters us at death, how long does such spirit remain with us, or how long is it before such spirit is re-embodied? (7) Is there a central, universal consciousness outside of and separate from man? What number of spirits were resurrected in the personality of the Lord Jesus? (9) What is the meaning of being born of the Spirit and of water? (10) What is the meaning of Prov. xviii: 22?—N. C. M., and S. H. C., Kingston, Tex.

- (1) The animal kingdom is the plane of conjunction between the descending degrees of life of the human kingdom, and the ascending degrees of life in the vegetable and mineral kingdoms. Every animal represents a principle of mind. Life that is in the animal kingdom is not human life, but life that has descended to the animal plane through laws of deposition and use of waste. In the animal kingdom we have the expression of every quality of thought in the anthropostic world; as the human world is progressive and retrogressive, in the animal kingdom we find animals which correspond-some are specifically good, while others are characteristically bad. Thus in one grand cycle, the animal kingdom receives descending life from two general stages of humanity. The cause of all pestiferous animals and insects is traced to the hells of humanity.
- (2) Jesus involved the universe in three planes of consciousness—he was the impression of all universal experience. He was conscious of all past *interior* experiences. When resurrected in the 144,000, he will awake in the natural, and consequently come into the knowledge of the universe; then he will *know*, in the external consciousness. In his external consciousness ninetern hundred years ago, he did not remember his experiences in the human hells of past re-embodiments.
- (3) Koreshanity scientifically explains and demonstrates the mystery of the im-

maculate conception of Jesus. Jesus was begotten parthenogenetically, by the unconscious transmission of mental force from Joseph at the time of the betrothal. Mary was a virgin, not because she was chaste, but because functionally, she was male and female, but only in the most external or exoteric phase of her being; the blood corpuscles culminating in both germ and sperm. The conception was in accordance with the operation of law; Joseph was instrumental in impregnating a virginal brain cell, which resulted in the virginal conception. The virginal cell was the involution of constructive energies conserved in the Jewish race through special rites designed to produce that After conception, Jesus gestated and born as any other child.

- (4) The sons of God will dematerialize after completing a career in tangible manifestation, and be absorbed in humanity. This absorption will not be for the purpose of multiplying each son of God, but to perpetuate the universe; instead of multiplying, they finally become involved in one personality, as in Jesus nineteen hundred years ago.
- (5) Virginal propagation is not possible except where virginal propagative functions are present; these obtain at two different periods of one grand cycle: First, in a single instance, as nineteen hundred years ago; second, when the race has developed to a higher plane of sex uses, hundreds of thousands will be produced parthenogenetically.
- (6) The length of a career of an entity in the spiritual world depends upon the character of the entity. The career culminated in a dissolution or death; and, as in the natural, it occurs sometimes in infancy, and sometimes in old age. The more tenacious the life in the spiritual world, the greater the resistance to attraction of the natural world. In some cases, a few years intervene between embodiments; in others a century or more.
- (7) There is no central or universal human or divine consciousness outside of humanity. The central sun is the center of consciousness of the alchemico organic world.
- (8) Jesus contained millions of spirits—all angelic spheres, as well as the divine entities of the most interior. There is never more nor less than the perfect number on the divine plane—144,000; these will be expressed in 144,000 tangible personalities in the coming ages.

(9) Jesus was planted in the soul of man. This process was the birth of spirits he had involved,—the transposition of spirits from the Jewish dispensation into the Christian. At the end of the dispensation, the new birth in the natural will obtain through the application of scientific truth, the water of life. This will be the salvation of the body, the birth of the saved soul into the natural humano divine kingdom.

(10) This text refers to the divine marriage. Jesus was biune—male and female in one form—he had the bride in him. The great marriage of the Lamb is the conjunction of God and man in the 144,000 biune sons of God. The Bible deals scientifically and specifically with the experiences of the Almighty in heaven and in hell, not of the experiences of the lower humanity, whose origin is from beneath.

Solar Time and the Zodiac.

- (1) As the moon moves forward in the constellations about 130 in 24 hours, and consequently rises about 50 minutes later each day, why should not the sun also rise about 4 minutes later each day, since it goes forward in the constellations approximately 1° per day? (2) Do you hold to a stationary Zodiac, like the Hindoos, or to a movable one like the Western nations? With the Hindoos the signs and constellations are the same; but with the Western nations the signs shift coincident with the precession of the equinoxes. Which do you regard as the correct classification? (3) How deep does the molten matter of the earth's shell lie, and how great is its area? (4) Does the Koreshan premise admit of changes of relation between sea and land sufficient for both the emergence and sinking of continents from the ocean? -E. W., Lakeside, Cal.
- (1) There are three systems of time, the lunar, solar, and stellar, as determined by the respective movements of the moon, sun, and stars. The length of the lunar day is considered in relation to solar time, when we say that it is 24 hours and 50 minutes. We refer to solar time when we say that a sidereal day is 23 hours, 56 minutes, and 4 seconds in length. If we considered star time as the standard, and measure it into even 24 hours per revolution of the stellar sphere, then the sun would rise 3 minutes and 56 seconds later every day. The clocks in general use are founded upon mean solar time. The solar day is the interval of time between two successive noons, or solar culminations. The stars appear to move about 1° in advance of the sun each day. While the star sphere makes 366 revolutions, the sun completes one revolution in the heavens in the opposite direction, thereby making 365 revolutions, as seen from the earth.

(2) The arrangement of the signs and constellations in the Koreshan Astron-

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omy is unlike the arrangement in any other system. The Koreshan System of Astro-Anthroposophy is founded on the relations of the heliocentric constellations, and the geo circumferential signs. The signs are in the earth, and are stationary; geographically, the sign Aries begins at the meridian of Greenwich, and extends eastward in the direction of the ecliptic, 30°; then Taurus, then Geminii; Cancer begins at Calcutta, India, and so on. The order of the constellations in the heavens begins at Aries; on March 21, at noon, the constellation Aries is directly over the sign; the order is to the eastward, in the direction of the right ascension. At noon March 21 the sun crosses the equinoctial at a given point: 12 months later, the place of its crossing in the physical beavens, is about 50" of a degree to the west on the equinoctial. In this way we have the precession of the equinoxes, or the recession of the Zodiac. Reference to page 16, and a careful study of the relations of the rotating heavens and stationary earth, with the above suggestions, may make the subject clearer to the mind of the inquirer.

- (3) The alchemical fires in the earth's shell are local, lying in belts in the volcanic regions, as manifested by the mountain systems with active volcanoes. The size of the veins of vulcan fires vary according to the supply of substances consumed; in some cases the area is small, in others, several hundred square miles. The fires are confined to the geologic strata; the depth of the burning caverns is only a question of a few miles.
- (4) Yes; the continents are slowly but constantly changing. At long intervals there occur cataclysms, catastrophes, and upheavals in the earth; the poles change and reverse—at one time the present north pole was tropical. Koreshan Geology treats of these changes, shifts of continental area, glaciers and floods, as demonstrated by the broken and deranged strata. The science of geology is the science of the process of perpetual creation of the physical cosmos, and deposition and decomposition of substances in the shell of the great battery.

The Book of Mormon and the Brazen Plates.

I have been a reader of THE FLAMING SWORD for eight years, and I have never seen anything in it concerning Joseph Smith, the Mormon prophet, nor concerning the plates which he claimed to have found near Palmyra, N. Y. Is the book of Mormon a humbug, or is it a reliable history, just as much as the Christian Bible?—E. G. D., Ashmont, O.

The book of Mormon is a latter-day fallacy, a reflex from some phases of truth, and is consequently antithetical. Joseph

Smith was a medium, and mistook the inspiration of fallacy for the inspiration of the Almighty. Mormonism is no part of the truth, and has no relation to it, except the relation that a perversion sustains to the true. As the book of Mormon purports to be the mere translation of the plates, we may judge of the character of the plates from the book. The reality of the plates, even if admitted, does not guarantee the truth of what was written on them. The doctrines of the Mormon so called church are no worse than the doctrines of orthodoxy; they represent one phase of the disintegration of the old order of the present dispensation.

The Flaming Sword Warmly Welcomed.

The more I read and reflect on your theory, the more I am convinced that it is genuine truth or science; for it is reasonable and logical, and hence, comprehensible. The only sure way to find the truth is to apply the principles of logic. Founded as your theory is, on the premise of known and proven facts or demonstrated truths, what other test is necessary to prove whetheritis right or wrong? Will those who deny it, test it by applying the principles of logic and show us where it is wrong? If their conclusion is logical, they are right; but if not, they are wrong. The earth's concavity is proven by actual experiment, and is it not more reasonable to believe in a truth manifest in such a philosophy or science founded on the form of the universe or cosmos? But people will not investigate, they will not test it to see if it is right or wrong. Their stubborn, blind resistance is enough to make a thinking mind despair! This new and strange doctrine, yet so old, gives us a different understanding of the laws of life. Every act of our daily life, which before we were wont to perform as a matter of course, without thinking or reasoning why, we now know is made to depend upon certain scientific laws which are known and understood as fundamental laws of nature; it enables us to take a broader view of the facts. We now intelligently obey what we then ig-norantly followed. We now believe in the living God and the living church. We know that liberty is law, not license to do as we please .- Mrs. A. W., Hayti, S. Dak.

Koreshanity is something new to me. I am interested in everything that tends to make the world better. I am glad to get some new light on the Bible, as a promoter of good government. The so called Christian religion is a failure! It is used only as a cloak to cover the evil designs of those who stand at the head of state and church. Every one has a right to be happy. Are Christians more happy than barbarians? I doubt it. Wishing you God-speed in your good work, I am a friend to your cause.—E. C. S., Albertville, Ala.

I received the copies of the Courier-Journal a few days ago, and have read them carefully. I wish to know more about the philosophy advanced before making up my mind upon the somewhat startling and peculiar statements made. One thing is certain, there are many difficulties in the way of thoroughly accepting the current theory. Wishing you success in propagating the Truth, whatever it may be.—F. D. B., Terre Haute, Ind.

I will canvass the town for the new book when it is ready. I do not know how many I can sell, but I will try.—Mrs. H. E. C., Windsor Locks, Conn.

Chat With Readers.

The next issue of THE SWORD will contain another letter from Prof. J. W. T., of Salem. O., written after our recent reply concerning the phenomena of the starry vault. We will also show from the admissions made that the Copernican System is founded upon appearances, and not upon tangible and demonstrable facts; and that unless the modern astronomer is allowed to build his structure with his foundation in the physical heavens, with the consequent inversion of the order of demonstration and construction, he cannot build at all. Attorney Blodgett appears again also, and we will notice his letter briefly, while awaiting his promised "inexpensive method" of settling the entire question of the earth's shape—something which he considers as infallible and absolutely conclusive enough, not only to constitute a valuable contribution to the scientific world, as the only really reliable proof that the earth is convex, but also sufficiently conclusive to settle the question for us, and to enable us to quit the astronomical business. Watch his evidences!

"Revealed Under the Searchlight," by W. H. PAVITT, contains an article refused by the New Time, a would-be reform journal for revenue only, which does not favor reform nor co-operation. Scores of liberal papers are advertising the New Time reform monopoly, who never get a mention in its pages. It is poor co-operation that works all one way; it is the kind that Wall street enjoys! During the past six months we have mentioned every journal received at our desk, and exchange advertisements with a number of them. We have never asked anything for nothing; but the New Time has lots of gall. THE FLAMING SWORD prints a greater number of square inches of matter in twelve months than the New Time; and we charge journals nothing for exchange of papers!

We do not believe in accepting the will of the majority-neither do you, when you come to think of it. The American colonies repudiated the will of the majority of the English, 120 years ago; and now you would not be guided by the majority of the Russians, nor the Africans, to say nothing of the Spaniards! Neither would it do to follow the Catholics, nor the Protestants. The will and the opinions of the majority are all wrong, then. Applied to journals, it is just the same. In many things, you see, you would agree with us. We believe in the littleness of the manu. and the greatness of the few! THE FLAM-ING SWORD stands at the head of the few great journals of the world. There are a few progressive journals; there is only one that is the most progressive!

"The Origin of Serpent Worship" continues the series of profound articles by Koreshon "The Common Origin of all Religions." Let the reader remember in the

study of this series, the law of antithesis—that every principle, function, and form in the universe has its opposite; that in the process of the expression of the divine mind, perversion must obtain. Today serpent worship is perverted, and false wisdom is the result, in the church, in the relations of sex, and in the social affairs of the world.

Genuine study of human character does not consist in studying other people; you can see yourself better than you can see others; you can analyze your own motives and desires; besides, you are always with yourself. An excellent article in this issue, "Introspective Study of Human Character," by Rev. Bertha S. Boomer, treats this subject in its true light. You must know yourself; the transformation must take place in your own character; you must overcome. Look within, with the searchlight of science. Then you will be able to understand how greatly others need to do the same!

The guns of THE FLAMING SWORD are bombarding the forts of fallacy and corruption, and we demand surrender, on penalty of destruction! There is but one way to demolish existing evils, and that is to "hit the spot"—to get at the center of power, and to overthrow it. If you know of any other journal than the THE FLAMING SWORD that has the knowledge, the ability, and the courage to lay the ax at the root of the tree, kindly let us know. We refer to both theory and practice!

Some people want ideas that will suit their fancy, or that are in harmony with a hobby or with preconceived opinions, without regard to truth. Do you read THE SWORD to obtain ideas to adapt to your views, or to adapt your views to the only perfect and harmonious System in the world? Do not attempt to put a patch on Koreshanity; it would make your patch look bad and out of place!

Think up names and addresses of people you would like to see interested in Koreshanity. We desire the names of progressive people, people who have thought a little out of the usual ruts. Don't you know of a few such? Send their names on a postal, or make a list of a number and send in a letter.

Send 10 names for one month's subscription to The Flaming Sword, accompanied by \$1; trial subscription is more effective than sample copy. Try a circle of your friends; you may interest some of them to begin investigation of the only true System of Knowledge in the world.

If you think a little, every copy of THE FLAMING SWORD will tell you things you never thought of before; it will always tell you things radically different from anything else in the world. Plagiarists cannot even imitate Koreshanity!

If you care for what becomes of the world, do something to care for it.

The World's News.

Wednesday, July 6 .- Chicago dailies resume publication, with 4-page sheets, after missing five issues .- Santiago under cover of 293 warship guns, besides land forces. -Sagasta, Spanish premier, finally admits to his people, the loss of Cervera's fleet .-Ladrone Islands captured by cruiser Charleston, and Spanish governor and soldiers taken to Manila.—To offset Sampson's effort to steal Schley's honor for defeat of Cervera in naval battle off Santiago, resolution is introduced in Congress giv ing Schley.the credit; referred to naval affairs committee.—Foreign papers advise Spain to sue for peace.—Military revolt against the government of Uruguay.— Leiter, Sr., borrows \$3,000,000 to liquidate young Leiter's debts.-French liner La Bourgogne collides with British ship Cromartyshire, off coast of Nova Scotia and sunk; nearly 600 drowned.

Thursday.—Hawaii annexed to U. S., by action of Senate after passing lower House.
—Spanish warship Alphonso XII. destroyed at Havana while attempting to run the U. S. blockade.—Spanish Admiral Camara ordered back to Spain; spent \$150,000 canal toll to bluff U. S. government.—Spanish Gen. Toral agrees to exchange Hobson for Spanish prisoners.—Citizens fleeing from Santiago by the hundreds.—Gen. Pando wounded in engagement with Cuban insurgents.—Wheat market closes at 69c.—Big Chicago bicycle company fails.

Friday.—American troops take up quarters at Manila in Spanish barracks.—Gen. Miles sails for Santiago to assume command of U.S. military forces.—Hawaiian annexation measure becomes law by signature of President McKinley.—Lieut. Hoson and companions released from Morro castle, Santiago; safe on board flagship New York.—European powers decline to help Spain.—Death of Parker Pillsbury, Concord, N. H., associate of Garrison and Wendel Phillips in the anti-slavery movement, subscriber to The Flaming Sword, announced in daily press.

Saturday.—Newspapers fixing up peace conditions and Spain's surrender.—Shafter demands unconditional surrender of Santiago; truce ends at noon today.—Another famine in Havana.—Heavy rains and storms discomfort soldiers in Florida and Cuba.

Sunday.—Generals Linares and Toral refuse to surrender Santiago; Shafter prepares for attack and bombardment.—Hotel St. Joseph, St. Joseph, Mich., destroyed by fire.—Clyde line steamship Delaware burns near Barnegat Inlet, New York.—European powers change attitude toward U. S.; Spain slipping from their favor.—U. S. flag raised at Honolulu.

Monday.—More peace plans gotten up for Spain by newspapers.—Admiral Cervera and 800 Spanish marines in prison at Portsmouth, N. H.—Spaniards at Santiago offer to surrender if allowed to march out with colors and arms!—Bombardment of city has begun; Sampson shatters fortifications and throws shells into city of Santiago.—Newspapers now discover Spain unwilling to ask for peace.—Germany threatens to take Manila with warships in Eastern waters.

Tuesday.—Flag of truce at Santiago asks Shafter to cease firing; a Spanish ruse to gain time.—Sagasta tenders his resignation to Queen Regent.—Gen. Miles arrives at Santiago, and threatens to make short work of capturing the city.—Shafter makes second demand for unconditional surrender, and is again refused by Spanish officers.—Miles, Shafter, Sampson, Schley and Garcia plan to capture city at once.

In Reform Journals.

Rev. Lyman Abbott's New God.

The Rev. Lyman Abbott, in a late sermon at Plymoth Church, Brooklyn, took as his subject the change in religious thought and theological conceptions in the last 30 or 40 years. From a report of it, in the New York Sun, we glean the following conjectures about God:

Nobody can deny that in the last 30 or 40 years there has been a change in religious conceptions. Many men have changed their views. I know that I have, and, although we cannot attack those who hold to the views which we think we have outgrown, the change must be illustrated by our own experience.

God, I now think, is not apart from nature but dwells in nature. That he made this world and is now the engineer of it I cannot now believe. There are no forces; there is but one force, God. There are no causes, for there is but one great underlying cause. Natural and supernatural are the same.

I have come to think that creation is a continuous process, with God himself in the process always. Every spring, every year, every day, every hour is a new creation. Imagine him gone and the Universe is gone. He is the ruler, not over the Universe, but in it. Is not that pantheism? you ask. No, for there is a difference between "the all" and "in all."

I can no longer believe in special Providences, unless all are special. He did no more in guiding Moses than in guiding Gladstone. He was no more the leader at the Red sea of old, than our emancipation

leader in the red sea of blood.

Revelation is a continual process, with God showing himself to man more and more as the years go by. He is disclosing just as fast as we are able to comprehend. God rules the human race from within, as does the teacher, or the father, or the pastor.

I no longer look forward to a great day of resurrection. The resurrection is as continuous as that of the plant from the seed.—Philosophical Journal.

The Sword of My Fathers.

The Sword of my Fathers:—ofttimes in my dreaming

It flashes again through the thick of the fight,

At Concord, at Trenton, at Ticonderoga,— Wherever bold hearts steadfast stood for the Right.

It hung in its sheath while the swift years went flying,

Then leapt forth once more for the Union

Through sad years of conflict and carnage unequaled,
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Whatever the peril, that sword never failed.

Again up the heavens a war-cloud is rising, Its terror and gloom might the stoutest appall;

Shall it be my duty to seize at the summons

This Sword of my Fathers that hangs on the wall?

Ne'er hand of the dastard or craven hath borne it.

It ne'er hath defended an emprise unjust; Grant, Spirit of Light, with heart pure and hands stainless

I wield it today as a most sacred trust.

Not mine the impatience or mad haste of passion

That rushes to arms to avenge every slight;

Yet strong in the Truth, where its white banner leadeth,

I'll falter not, fail not, "for God and the Right."—Meta E. B. Thorne, in the

A Millionaire Speaks the Truth.

Tom Johnson-if you wish to hear him use language, call him Thomas-is a unique character among millionaires. He is a great money-maker and a man of advanced views-an iron manufacturer and a radical free trader, the owner of no end of street car lines and city property and "unearned increment" and a pronounced single-taxer. Johnson is a man who sees things as they are, and who is frank to tell how he sees them. Recently he delivered himself of this statement:

I don't believe in charity. It is merely another drink to a shaky man. What the world needs is justice and not benevolence. I shall continue to decline to give checks to eleemosynary institutions, and I shall leave no money to build churches and found libraries. My family will be well provided for, but the rest of my fortune, after my death, as well as before, will be spent in trying to teach people how to stop me, and men like me, from robbing them. So long as it is permitted to any man to take what doesn't belong to him through monopolizing nature's resources and the private ownership of public utilities, plenty of men of my kind will always be ready to jump in and do the stealing. My mission is to show the people how it is done, to take what they are stupid enough to let me take, and to show them how they can put an end to the system which enriches me and impoverishes them.-Ex.

A "SCIENTIFIC" NOTE.

Absurdities of "Science" Meeting With Disfavor Among Editors.

The earth is the result of an explosion that occured upon the sun, some scientists estimate, thirty millions of years ago. When the explosion occurred the sun was most likely in a gaseous state and the violence was sufficient to throw the earth far enough away to come within the range of gravital attraction of other planets, consequently what is now the earth did not fall back into the sun from which it had been thrown. Other planets have been caused the same way and from the same source; for instance, the moon and Mars. If a ball should be shot out of a cannon with sufficient force to land it upon Mars, if the inhabitants of that planet should use the same word in naming it as we do they would call it "meteorite." If, however, the ball should only have sufficient velocity

to carry, say half way to Mars, it would then come to a stop at a point where it would be acted upon by the attraction of all surrounding planets, consequently it would fall upon neither, but would immedistely take on a motion or orbit of its own, when it would become a true planet, just as our earth is .- Atlanta Dictator.

We gaze with awe upon the wonderful man, who with telescope and spectroscope in hand, and the "Principia" close by, tells us all about when and how and why the world and sun were made and when they will go into universal liquidation for want of further business. Take for instance the above gem of thought of the tremendous knowledge of its originator. Thirty million years ago, says he, an explosion occurred in the sun, of a submarine mine or a torpedo, and the earth was blown sky high. It fortunately chanced that the explosive force was so graduated that the earth neither fell back into the sun, nor was drawn further outward into one of the alleged "giant planets" Saturn or Jupiter, but was caught and balanced between them and the sun.

But we are not so overcome with awe that we are past speaking; consequently we presume humbly to ask, merely for in-formation, What attractive force held the first planet thus created from falling back into the sun?!?-Equity, Santa Clara, Cal.

Ga11.

There is a fellow out in Chicago, that windy city, who has, we fear, absorbed too much of the frisky breeze. He calls himself Koresh, but his mother called him Cyrus. He had used, in some of his writings published in THE FLAMING SWORD, his organ, the word "Universology" and and "E. G. B.," of Brooklyn, N. Y., wrote him for information, asking if it had any connection with the teachings of the late Stephen Pearl Andrews, Mr. Andrews spent a lifetime in investigation of natural embodied in a publication called by him "The Basic Outline of Universology." The reply "E. G. B." got, FLAMING SWORD, 4-15-'98, p 10, was:

The Koreshan System of Universology has no relation whatever to the theories of Stephen Pearl Andrews, except in so far as he copied from the teachings of Koresh.

This philosopher asks us to believe that the world is a hollow sphere and that we are inside of it, on its concave surface, in place of being on the outside upon its convex surface, to which we don't seriously object, only on the general grounds that we would like to know "where we are at." But we doubt his being very positive of it in his own case.—Vineland Independent.

How Riches Are Acquired.

The commonest method is to exploit the brains and labor of others; to give little and take much; to buy cheap and sell dear; to take advantage of the rance of those with whom one deals; in other words, by an elaborate system of theft and the elevation of larceny to a fine art. To take advantage of a number of workmen, victims of the competitive system, by compelling them to accept wholly inadequate wages that a large aggregate profit may be made out of their earnings, is a system which can hardly be dignified by a better epithet than spoliation. Only the other day, a large employer of labor in the Midlands was showing a friend over his works. Presently they paused in one of the yards between the

various buildings. Pointing to a workman some little distance from them, the employer said, "That man earns me £5 a week." "What wages do you give him, then?" asked the other. "Sixteen shilweek." "What wages do you give him, then?" asked the other. "Sixteen shil-lings a week," was the astonishing reply. This rate of profit would, of course, rapidly result in the acquisition of wealth, other conditions being equal; but exploitation of such a flagrant character could scarcely, we think, be justified by any other code of morals than that which obtains among modern capitalists. - Progressive Review.

Irrepressible.

I am the swiftest thing on earth! I jump from continent to continent! I leap Across the deep, From occident to orient! I never rest, I never stop! From east to west. From field to shop I swoop-Now with a whoop Of exultation, Now with a tinge of perturbation! Day after day I retain my wonderful gait! I never rest, I never stay-I am busier than fate! I am here and there, I am evervwhere At the same time In every land—in every clime— I am always busy with a big B, And men quit eating to consider me-I am the war rumor!

-Cleveland Leader.

The era of competition is ended. era of combination has opened. All business is concentrating. In this massing of capital there is coming to be an absolute domination over the wage worker, over the interests of the people at large, over the life of the State itself. Yet this movement is natural and necessary. It is in The real the line of economic progress. The real question concerning it is: "Can these new orders grow a soul within, a spirit capable of mastering these monster powers and using them, not for self-aggrandizement, but for human service?" If it cannot, there is a revolution ahead worse than any the world has hitherto known. If it can, there opens an era of boundless, beneficent progress. This is a question of religion. It is the old need of an ever fresh faith, hope, and love. Plainly, a real religion of some sort is imperatively needed—more needed than ever.—Rev. Heber Newton.

Corrupt Church and State.

If Lincoln Should Come Back.

The gloomy side of civilization today would undoubtedly send Lincoln hurrying back to his grave. He would look sadly out of date to begin with—for his breed has almost died out. He is not fat and cynical like Tom Reed, nor cunning and devious like Hill, or smoothly self-complacent like Low. He would be a strange figure among our public men. With his loose, ill-fitting clothes, his huge hands and feet, his honest face and his houest soul, not for sale, he would startle a Havemeyer or Rockefeller into fits of appendici-Think of him walking among New York's hundred thousand unemployed, among the starving New Bedford strikers!
And imagine him among the dead and wounded at Lattimer! He would say: "They never murdered their slaves wholesale in my day; take me back to my tomb."

—Facts from Denver.

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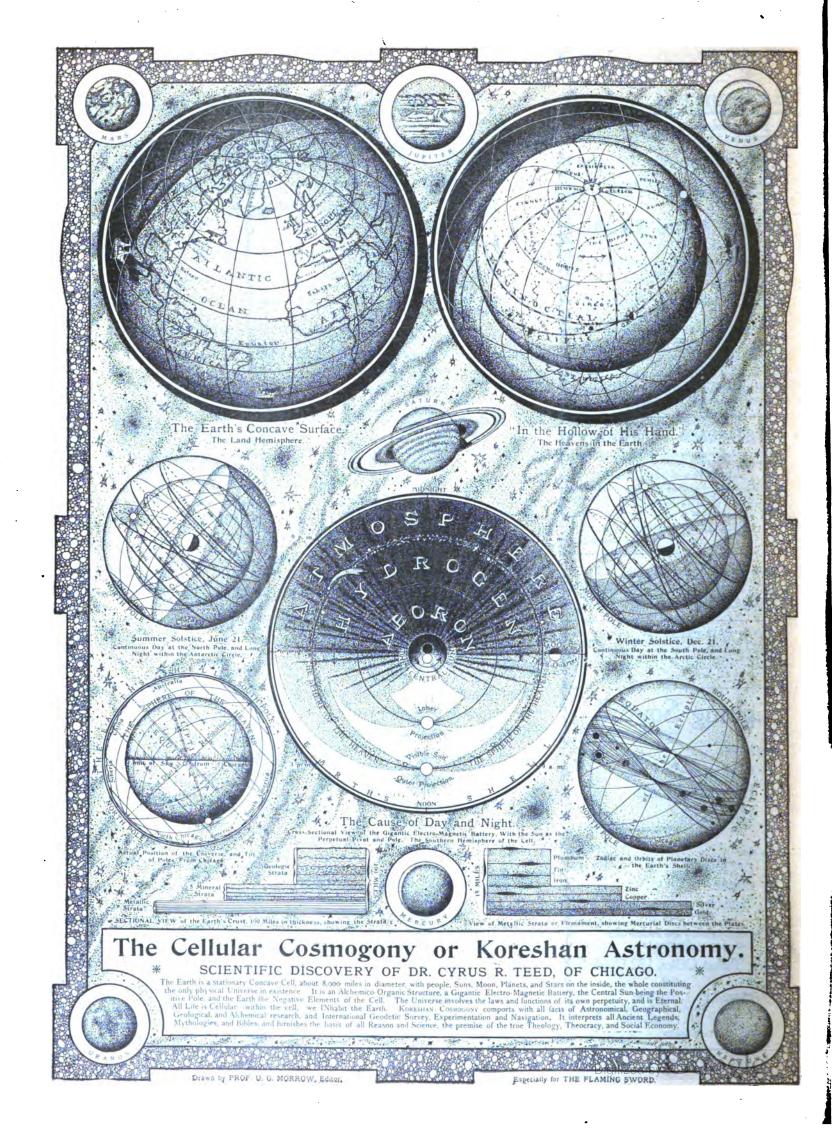
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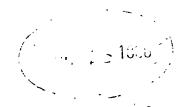
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Vol. xii No. 36.

CHICAGO, ILL., JULY 22, 1898. A. K. 59.

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THE PROCESSIONS of time are marked by divisions or periods, definitely fixed and identified. The Noatic age or dispensation was distinctly limited to the beginning and ending, which specifically determined its significance. At the end of the Noatic age, began the Jewish dispensation, ushered in by Abraham and culminating in the manifest personal Lord, who matured at the time fixed by the immutable laws of cosmic perpetuity. The generation of the Lord Jesus, the Christ and person of God, began with Abraham and ended with the manifestation of the Christ. His perfection in humanity as the Son of God culminated at the appointed time, and his crucifixion was coincident with the great eclipse which marked, in the physical (alchemicoorganic) cosmos, the event as it transpired in the organo-vital cosmos. These coincidental events came according to and in fulfilment of law, and in the eternal purpose of God, who could not evade nor divert the operations of law as they inhere in Deity.

The kingdom of God in its least form matured in the personal Lord, who was Jehovah Elohi, or the Lord God. This was Jesus the Christ, who said:

Verily I say unto you, that there be some of them that stand here, which shall not taste of death until they have seen the kingdom of God come with power. * * * And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them; and his raiment became shining, exceeding white as snow. * * * And there appeared unto them Elias with Moses: and they were talking with Jesus, * * * and spake of his decease which he should accomplish at Jerusalem. We here assert that in this transfiguration he (the Lord) did show them the kingdom of God come with power; that he then and there fulfilled the promise which he had made to them.

And Peter answered and said to Jesus, [not knowing (realizing) what he said] Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

These tabernacles were John, James, and Peter.

The kingdom of God came in still another manifestation; namely, in the transmission of the Holy Spirit and its operation with such as received it. The Spirit came as the result of the theocrasis of the Lord; it proceeded from him, and was his substance. All who were ripe enough then to receive it, absorbed and appropriated this Holy Spirit. From that time to the present, there has been no Holy Spirit. The Spirit shed upon the world at that time was the seed sown or planted by the Almighty, who was Christ the Lord. It was the seed-sowing at the beginning of the age or dispensation; its fruit will come now at the end of the age. This fruit will be the natural divine kingdom in its greatest form, as the Lord was the firstfruit of the kingdom in its least form. After the seed was sown, the dark ages followed the death of that seed. The firstfruit of the kingdom will be the sons of God. This fruit will mature through a religious, social, and scientific revolution.

Christianity was in the Lord and his church. That Christianity died. Its fruit will arise, mature, and culminate now at the end of the age, not through a gradual evolution, but through a sudden revolution. So called Christian socialism is one of the grand farces of this age. There is no God nor Christ in it, and those who pursue it, are following after an ignis fatuus. Koreshanity is the unfolding kingdom of the germ planted in the beginning of the dispensation. God Almighty has authorized it; he will protect and consummate it.

3

Application of the Koreshan Science of Etymology.

IN THE last number of The Sword, we made the statement that the term serpent is derived from the word sapiens, which means to be wise. We are taken up on the statement. For the further edification of the party questioning it, we will say that both the words, sapiens and serpent, originate in the same thought. The word serpent means to creep, so does the term wisdom; so does the term sapiens.

No one can read the story of the instrument employed by the Almighty to initiate man into the principles of knowledge, and not perceive that this instrument embodied the elements of wisdom. The initial character of the Hebrew word rendered serpent, is nun (noon), fish. The fish is the product of water; the character in the Hebrew alphabet follows mem (water), in the alphabetical order. Water is the symbol of science, and the root of science is wisdom. "The pure river of water of life, as clear as crystal, proceeding from the throne of God [intellect] and of the Lamb" (will), is nothing more than fluent mental energy, knowledge, originating in wisdom.

The fish is the symbol of the life proceeding from the water of life. The second character, heth or (cketh), of the word nahash or (nachash), signifies enclosed; hence haba, or (chaba), to conceal, to hide; following nun, the initial, it implies hiding or containing the wisdom which the initial symbolizes; hence, the subtlety of the serpent, nahash or (nachash), is involved in the root letter or character of the three entering into the formulation of the term. The third letter, schin (scheen), represents the teeth. It signifies tooth, and the tooth is the sign of the rational principle.

It will be seen that in the analysis of the term nachash, serpent, that nothing else is signified by the word, but the three principles of understanding; namely, wisdom, reason, and understanding or knowledge,—the three elements of Neptune's trident. Neptune is the god of the waters, and his trident (three teeth) symbolizes the elements of rationality through which he attains the all science of the universe.

Should it be conceded that the name nuclash is given to the serpent because of the hissing sound it emits by its tongue, it does not alter the truth of the above analysis. The copulation of elements in alchemy produces the same sound. The tongue is the analogue of the generative organ, and transmits the word. The Logos, Word, is the origin of the waters of life, these having their source in wisdom, the serpent principle. We knew what we were saying when we denoted the common origin of the terms sapiens and serpent, both signifying wisdom. We never stop with superficial analysis and synthesis. We can trace all words back to ten primitive roots, and these still further back to one. We are never far from the truth in what we utter!

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Scientific Demonstration vs. Hypothesis.

BY PROF. U. G. MORROW.

EDITOR OF THE FLAMING SWORD:—Our discussion should by rights have terminated with your confession in your issue of May 27, that unless one believes in the concave earth first, "the conclusions of the Koreshan Astronomy can never be satisfactory." Now I cannot imagine anything that would convince me of the earth's concavity through my intellect alone; and I hope and trust that I have outgrown all liability,—if I ever had any,—to being psychologically converted to anything. The latter process is entirely non-intellectual, and is not in the least degree facilitated by truth.

Nevertheless, there were many very plain and easily observed naked-eye phenomena which seemed to me to point clearly and conclusively to the substantial truth of the Copernican system, and I had a great desire to learn how their lesson could be set aside, and what suppositions set up instead, and, thanks to your candor and courtesy, my desire has been gratified. The key to a solution broad enough to cover all possible phenomena,—known or yet to be discovered,—consists of but two words: "optical illusion!" And, of course, if when we look at the sky and think we see many things very plainly and unmistakably we are badly deceived, and what actually exists there is very different from what appears, then indeed is our sense of sight, however assisted, of all things the most utterly deceptive and misleading. But I must still continue to believe my eyes, subject to what I may know of the laws of perspective and refraction, and so trusting them, the Copernican system becomes self-evident.

Another evidence may be cited, (but the key above will amply cover it,) namely, the moon presents the same side to us,

from rising to setting, and always; which fact necessarily requires it to be at a great distance. If it revolves inside the shell, as shown, leaving all observers outside of its orbit, it should show all sides during passage, and different sides to widely separated observers at the same moment. But then, the moon itself may be only an "optical illusion," or at least its markings

But if, owing to the illusory nature of celestial phenomena, the Copernican theory cannot be proved to a certainty, it is certain that the Cellular Cosmogony cannot be, for if all phenomena must be discredited, there is nothing left to prove it by, and the believer in it who may have retained a few fragments of intellect in working order, must wonder exceedingly how it was ever found out!

I don't forget the alleged instrumental demonstration of the earth's concavity, but did not the belief antedate the demonstration? If so, and the instrument was made and used to prove a foregone conclusion, its alleged readings cannot command much credence. But being in ignorance of both the date and nature of its construction, I can only say now that your cosmogony and the assumptions made in its defense are infinitely more improbable than the supposition of the unreliability of the most perfect instrument possible to human skill. The engineer's transit level is, at its best, the most perfect instrument possible, but in running a level it would go badly astray were it not that by taking "back sights" its errors (due mainly to varying temperature) can be detected, measured, and allowed for.—Prof. J. W. T., Salem, O.

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THE PTOLEMAIC System of Astronomy satisfied the so called scientific world over fifteen hundred years; it seemed to explain all of the phenomena of the physical heavens, and was in agreement with what appeared to be self-evident, when the eye was trusted to reveal the truth concerning the form and motion of the When the Copernican hypothesis was evolved and promulgated, it met with stern resistance from the astronomers of the old school. They argued that the earth was stationary, while the sun possessed a diurnal motion; they claimed to know that the sun was in motion, because they could see it move! "Many very plain and easily observed naked-eye phenomena seemed to point clearly and conclusively to the truth" of the Ptolemaic system, but these were finally all overcome. The eye was not to be trusted in the matter, and the apparent motion of the sun was only an illusion of the senses. In the acceptance of the Copernican system, it was found that all such appearances as were claimed by the old astronomers to prove the Ptolemaic system, had to be "discredited" and "set aside," and their place taken by a few intellectual conclusions. Of course, if the sun was stationary, while it appeared to be actually moving, certainly the "sense of sight, however assisted, is the most utterly deceptive and misleading!" As far as appearances go, the Ptolemaic, the Copernican, and the Tychonic systems are equally capable of explaining the usual astronomical phenomena.

We would remind our astronomical friend that in the promulgation of the Koreshan System, no phenomena of the heavens nor of the earth are "discredited" or "set aside," but interpreted from the basis or premise of tangible reference. A proof of form or function cannot become proof to the mind which does not comprehend the factors involved; therefore, to the astronomical mind which is at sea concerning the universe at large, and phenomena at small, a proof in the physical heavens appeals to him in but one way, and that is the way he has always looked at it! A man that undertakes to blindly interpret what he sees without regard to the media of transmission of light existing between the eye and the objects observed; without regard to refraction; without knowledge of optics beyond limited observation upon the earth's surface; without regard to the curvature of that surface, whether convex, flat or concave; without regard to the laws of form and function, and in the face of hundreds of mysterious and inexplicable things about the origin and the destiny of the universe, or the laws of being and existence—the man who ignores all these factors, is not a scientist! Concerning the basis of interpretation of the Koreshan System, we have endeavored in past replies to be explicit; we have shown that before the true interpretation of the physical heavens is possible, the character of the surface upon which we live must first be determined; that the shape of the earth can be demonstrated to investigators only by reference to the earth's own tangible surface; and that if the earth be concave, it follows as an inevitable conclusion, that all of the

phenomena of the heavens as we see them, do really obtain in the cell!

cannot make our statements any more We emphatic, definite or specific than we have made them in our past replies. We have made no confession! What we did say in issue of May 27, 1898, we here emphasize: "We have demonstrated our premise, and can demonstrate it again. The only way in which the Koreshan System can be made absolutely satisfactory to the astronomer, is to prove to him absolutely that the earth's surface curvates concavely at the ratio of about eight inches to the mile." We certainly appeal to something more than mere intellectual processes; but we certainly must involve the application of a few intellectual conclusions—the intellect alone must determine the conclusion. If the astronomer must look into the heavens regardless of all other factors of conclusion; if he must evade all terrestrial evidences of terrestrial form, we can do nothing for him, because he is out of the reach of not only our methods, but above all premise, and consequently, beyond all rational conclusion! If the earth be concave, there can be no question about the phenomena of the heavens; neither could there be any improbability about our explanation of them. If our friend will read again our article of June 24, and imagine it to be appended to this one, he will have complete, just about all we think is required to be said about the difference of methods of interpretation that exist between the two systems. The Koreshan System is not founded upon appearances, and therefore does not appeal to the appearances for the benefit of those who cannot interpret them, which cannot be done until they are made referable to some tangible basis.

It can be clearly seen from the above letter, that its author regards the Copernican System as founded upon the appearances of the physical heavens; that there is nothing definite nor absolutely conclusive in the realm of the tangible, to prove beyond the possibility of a doubt that the earth is convex. As long as the astronomer refuses to submit the entire question for settlement upon the evidences that are susceptible to test -proofs that are accessible by man, right here upon the earth's surface, it will do him no good to consider our conclusions or to endeavor to reach the truth. If Prof. T. desires to continue to trust his eyes, he will be compelled to change his mind upon observations upon the water's surface. We would invite him to repeat the scores of experiments conducted on the Old Illinois Drainage Canal, Lake Michigan, Gulf of Mexico, and Bay of Naples. Within the range of vision of objects upon the water's surface, we have trusted the eye sufficiently to observe vanished ship's hulls by applying the telescope; have seen targets on the water's surface too far removed to be visible over a convex arc. We have challenged the world to meet us where these experiments could be repeated, but so far we have not been able to induce an astronomer to become a party with us in such experiments.

It does not matter at this juncture how the fact of the earth's concavity became known; it is sufficient that

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it is known, and is susceptible of demonstration by actual experimentation to the rational mind. It might be a good thing to remember that the idea of the earth's convexity was conceived long before there was any attempt to prove it so. The theory of the earth's rotary motion was believed in long before Foucault undertook to demonstrate it. Did not the belief antedate the effort at demonstration? "If the instrument (Foucault's pendulum) was made and used to prove a foregone conclusion, its alleged readings cannot command much credence."

In explanation of the appearance and phases of the moon, we refer to answer to correspondent concerning the subject in issue of July 8; and we refer to our article of June 24, concerning the fixity and motion of the stars, in the apparent concave dome, as sufficient answer for the present, to the question raised in the above letter concerning the position and appearance of the moon in the east and in the west. We do not go into the subject lengthily, as we would if the Professor's questions had not resolved themselves into a line of combat instead of inquiry. We took to his questions kindly, and have taken some pains to answer them

clearly. It was not our object to demonstrate our assertions, because it is difficult to explain clearly, points in question and follow a line of demonstration at the same time. Our answers seemed to interest our friend, and especially our readers. In making these replies, we did not take the attitude of defense of the Koreshan System, because we did not consider that it was attacked. If it is, and the purpose is to combat the Koreshan System of Cosmogony, we are ready to declare diplomatic relations suspended, and to measure swords to the finish! Otherwise, we shall be glad to continue to receive questions concerning the Koreshan Astronomy, and we will kindly reply. We might suggest, by way of diversion, that our several thousand readers would be interested to learn of some direct, definite, and positive proof that the earth is a convex surface. If our friend desires to refute the Koreshan Cosmogony, of course he would have to begin with just such a proof. If the Salem astronomer can prove the earth's convexity, why, of course, it would be a settlement of our case, and we would have to look for some other job; and we might say ditto for him, as the matter now stands!

The Coming Theocracy is the Genuine System of Papacy.

BY REV. BERTHA S. BOOMER.

THE "no-popery" cry of the Christian socialist, the social democrat, and his ilk, occasionally reaches the ear of the Koreshan, and provokes thought to the following remarks: Axiom.—"Everything in the universe has its antithet." There is not a fallacy in existence without an exactly opposing truth with which to confront it.

Without the power of an organic unity, formed according to the eternal plan of universal construction, revealed in the anatomy of man and of every living organism, not one dream of a Golden Age to be will ever be realized. Nothing calling itself Christian, should presume to pray for any form of organic unity less than a kingdom. A kingdom implies a genuine king.

The organization of the physical universe presents for our consideration, a positive polar center and a polarized circumference, manifesting an interdependence that insures the perpetuity of both. It is an eternal truth, that neither can exist without the other. The polar center is necessarily the vitalizing point, the mighty one of forces, the generator of all regeneration.

Social democracy, Christian and otherwise, seeks to be a magnificent evolution without the recognition of any involution from which to evolute. It wants to be a "dom" without a king,—a fatherless, motherless, Godless brotherhood. The Lord Jesus, in the seed time of the Christian era, taught his church to pray: "Thy kingdom come." The absolute folly of anticipating the realization of the answer to this prayer, without the

recognition of the pivotal power of organic unity as an essential factor to its answer, is so patent to the rational mind, that one can hardly help concluding that the people who fail to recognize it belong to a distinct and desolate class needing compassion.

We are told by the Divine Seer, of a city which hath foundations, and that without its organic walls are dogs, and whoremongers, and whosoever loveth and maketh a lie. Since there is nothing in effect which does not inhere in cause, we know that God is personal, that he is man; for he made man in his own "image and likeness." The first cause or source of being, is Father-Mother in unity.

"No popery," forsooth! Because the devil, the reflex of Divinity, has had the sense to have popes during his reign, to hold his corrupt and corrupting kingdoms intact, the great principle of popery or personal and universal fatherhood is condemned. No government can exist, strong and prosperous, which has not the father-mother principles represented in its heading up, and honored and obeyed,—the mother representing the ecclesiastical power.

Had it not been for the power of a fallacious papacy, satan's dominion could not have continued long enough for the world's education in the abc's of sin and its consequences,—so essential for every living soul to experience. Believe it, a pope is a supremely desirable institution, IF he is the right kind of a pope. What could be better for a family, a nation, or a universe, than a great-hearted, wise, firm, tender, loving, Father-Mother being, as the centrality of all power?

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The true man who has parents of like quality, reveres and appreciates them as long as he lives, and is not above consulting them when his own hair becomes hoary, and his limbs weaken with age. Every human brain has its father-mother polar points, for the perpetuity of its organic life and functions. These are known as the conarium and the glandula vitae. These primary vital centers establish and perpetuate the entire human structure. They begin operations in the depositing of the essences of the bony fabric, which constitute the framework and foundations of the material body. This foundational framework corresponds to the foundations of doctrines in spiritual or mental life.

Soundness of bone or doctrine is an absolute essential to perfect superstructure. In such foundations inheres the power of attracting and attaching to themselves the deposits of muscular tissue, nerve fiber, and all that goes to make up the structure of the entire man.

The pope of the physical universe is the bright, outshining sun, vitalizer and organizer of all that is in our alchemico-organic environment. Without him, there would be chaos beyond conception. What humanity needs more than all else at this moment, is a recognition of the visible, tangible, knowable, lovable, intelligent, all-wise, enthroned and empowered divine pope, Father-Mother, head of church and state. We want him to be one of us, and we want to be one with him. We want him a God-like man, in practical touch with the practical life of the humblest, grimy, black toddler that wallows in the vilest slums of the most remotecity; so in touch must this Father-Mother be with even such, that the everlasting arms of the law of his love will reach that toddler, to cleanse and feed and teach him, and environ him with all that can make him realize the full possibilities of his small being, whether he be of heaven or hell.

O fatherless, motherless, disintegrated and disintegrating, disturbing, social democrats! so far from the truth are they, that crazy demons would be a good name for the spirits that are leading them to the chaos of the final destruction. They are all self-centered; each wants to be pope, prophet, priest, and king. It is because of this fact that all their heroic efforts to institute a better condition of things, have so far failed and will fail. They can do nothing of permanent value without obedience to the law of polarization, by which they can secure the power of organic unity as a motive for every vidual effort. The most effective thing they are doing now, is the disintegration of the conservative old orders of Christendom, the devil's popery, and the kingdoms and republics of the money power. Having rendered this most essential service, may they live to repent-like the prodigal son-and be led by a kind providence to a Koreshan primary school! There they will study primary cosmogony, and comprehend the laws of polarization and transmutation operative in the physical universe; study anatomy and physiology, and learn that man is the microcosm, or the universe in its least form, and the foculization of his environment, which is the macrocosm or great universe.

There is much to learn, and much to unlearn. A scientific analysis of the Lord's prayer might help them; also a careful study of the history of the Jewish theocracy. This last portrayed in types, all the fundamental principles of organic unity. Thousands of the Lord's people, wandering sheep, blind and led by the blind, are being led into pitfalls innumerable, nor will they heed the voice of Truth till the crash of the disintegrating old heavens and earth arouses them from their sleep of death in sin. Who is the Pole Star of the great out-shining glory of the Lord's day? The signs of the heavens, the Scripture of the seers, and the voice of the Sign, Jonah the prophet, can answer.

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Each age, each great cycle of evolution and involution, each new cosmos or order of things, has its seed, which is both harvest fruit and source of being. When the old heavens and old earth pass away with a great noise, God (its ascended spirit) doth not leave himself without a witness, in whom his new heavens and new earth will be found involved as in a seed, rolled up like a scroll. This witness is to a waiting people as a heart out of which shall proceed the issues of life, and into which all progressive life may be gathered. If with all your hearts ye truly seek him, ye shall surely find him, and be enabled to say, Lo! this is our Hero, we have waited for him.

There shall be a root of Jesse, which shall stand for an ensign of the people; to it [him] shall the Gentiles seek: and his rest shall be glorious.

This Sign for the Gentiles, God's new name, the temple and living epistle of our Father-Mother Deity, Jehovah, can alone meet the desires of all nations for the great day of rest. He alone has the science of the life and light of the Lord Jesus, the seed sown for the reproduction of the kingdom of the Gods, the Theocracy. Nothing short of the Theocracy can give to the world to come, the equitable distribution of the everincreasing, marvelous products of its industries.

None but the Supreme Theocrat can vitalize the world that now is, with the Godhood of love that alone can create and preserve the establishments of equity. Nothing but the divine science of the Decalogue can reveal equity and her throne of judgment. Science is power. It is the final factor of apostolic arithmetic: "Add to your faith virtue; and to virtue knowledge"—of fallacy and of truth, of good and of evil. The sum total is truth. Eat of the tree of the knowledge of good and evil, and ye shall become as Gods. The Gods know both good and evil, and choose good, the life of truth.

The steps of a good man are ordered of the Lord. Find the good man and you have found the God, the Pole Star of our age and race. Center in Him, and the power of the All-Wise will magnetize you, and jointly with him will you be the heir of all things, and electrify a new world with the glory of the Gods. Polarize, organize; this is the order.

God hath given you all things richly to enjoy.

Bring ye all your tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

God dwells not in temples made by hands, but in the generation of the righteous. The laws of the universe eternally justify the prophet of the Lord. He is the righteous one of his day and generation; the sure word of prophecy foretells his name and lineage; the science of truth that makes all else darkness, reveals him. This light of truth is from the indwelling spirit of the Lord, whose temple is to the world the *person* of the prophet, priest, and king.

Truth has one supreme duty—that of giving to the world the science of universal law. This science depends primarily on a knowledge of the form and function of the universe, in which law operates for its perpetuity. This science is the unquestionable credential of the man, in this age, to be denominated Almighty Hero, "Wonderful, Counsellor, ever [age]-lasting Father, Prince of peace." To the Vicegerent of the Eternal Unity should we bow submissive, that His exaltation may be ours.

Spain's Bad Marksmanship.

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

WHAT APPEARS to be the unaccountable failure of the best of modern guns and projectiles, when used by Spaniards, must have some adequate cause in the nature of things. Fired at random in the direction of an enemy, they could not fail sometimes to kill. Spaniards have evidently lost their nerve, so necessary to careful and accurate aiming in the excitement of battle. A neighbor of ours was an artistic sign painter; he loved beer but could not drink it and succeed in his occupation. If he used it at all, the steady hand and eye, so needful to him, failed him, and failure in his work followed.

It is reported that the Spanish commander at Manila is almost daily having to court-martial and shoot his officers that go into the ranks drunk. Wine is one of the supposed necessary supplies; it seems to be getting scarce at Santiago. The man who drinks is always drunk, and this is doubtless one of the reasons why Spanish gunners aim so badly. Dissipation and lust, induced by the gold of which Spain has been for centuries robbing the labor of others, have corrupted the very blood of the nation, with the result that she cannot shoot with effective aim, and so in a conflict of arms must go to the wall. And this is but one side of the story. Carranza reveals the rest when he expresses the fear that God is not on their side. When Israel fought with God on her side she always won, and usually, when she herself had not been greatly at fault, with little loss. When a nation fights on a line with God's purposes for humanity, she will always win.

There is no superstition about this. With the mightiest of all forces, the unseen, God forces fight, and forms an impenetrable protective sphere around him. David knew what he was talking about when he said:

Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight.

When America becomes intoxicated with victory, and

wages war not for humanity but for conquest, to swell the amount of vast possessions; when she celebrates her great exploits with wine, and worships her greatness, she too, soon or later, will come to the time when she will make the discovery that Spain is now making, that her right hand has lost its cunning and her eye become wasted in its socket. The Spanish fathers have eaten sour grapes and their children's teeth are set on edge. Long and wanton have been the revel and the dance, but now the claims of the fiddler must be satisfied. Retribution sometimes comes late, but it comes, and there is no reprieve nor evasion. It is in accordance with the eternal fitness of things that, bringing up the rear of the long line of innocent victims who have walked the death-plank under the orders of her pirates and bandits, the nation herself should take the fatal plunge.

In Southern Florida we have one of the most obvious indications that war is on,—the absence of the small Spanish smuggling craft that swarm along the Florida coast to demoralize and destroy our people with their deadly firewater, following a more despicable calling than her pirates of old. Spain is an adept at all that demoralizes and destroys, just as rottenness taints and corrupts all things within its reach; but when it comes to shooting, that requires nerve and skill and the most perfect use of the senses, she fails, since she has destroyed these by her vices and crimes. The attitude of injured innocence that she vainly seeks to take, now that judgment for her crimes is at last overtaking her, is but another example of the fact that:

No rogue e'er felt the halter draw With good opinion of the law.

In this time, when judgment for their crimes against men is beginning to overtake the nations, Spain leads the column because of the magnitude of her offences. The others will follow, each in its own time. God's aim is unerring.

* * * *

The seed of all things contains the first and last

principles of the structure in which the seed is produced.

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In the Editorial Perspective.

BY THE EDITOR.

NEW YORK SCIENTIST has reached the conclusion that ordinary sunlight is utterly incapable of traversing the space between the sun and the earth, and suggests an explanation which he thinks will revolutionize all existing theories of light and of astronomy as well. Ninety-two millions of miles are claimed to exist between the visible sun and the surface on which we live. Heretofore, it has been thought that actual sunlight was propagated throughout the entire distance—that light was the same in quality from the time it leaves the solar orb until it strikes the earth. By what means the light was thought to be propagated, has never been settled among the physicists of the world. If the sun produces light by alchemical effect upon the atmosphere, the conclusion is inevitable that the sun we see is a focalization of energy at the upper surface of the atmosphere in which we are. This is, in truth, the actual fact, discovered by Koresh twenty-eight years ago. He then announced that the universe is a cell, with the real sun at the center; that two atmospheres exist between that sun and our atmosphere; that no energies from the sun are visible to the eye until they effect alchemical union with the air; that all energies descending from the sun to the environ of the universe, are gravic or cathode energies; that such energies are expended, utilized and materialized in the various strata of the atmospheres and earth from the center to the outermost environ; that the energies which enter the earth's shell are ultra-penetrable rays, passing through opaque substances until the limit is reached. Prof. Woodward has made no discovery; he has simply undertaken to make a popular theory of the X-ray fit in a popular system of astronomy. The form and function of the universe, the cathode ray, the science of the propagation of light and all other energies, alchemy, and all physics, were discovered over a quarter of a century ago, before any other mind in the world had even thought of any X-ray theory of the sun! Modern scientists, chemists, and electricians are making no new discoveries; they are simply botching what is already known. Fallacy will seek to compromise with truth, rather than surrender unconditionally.

Scientific description of the animal kingdom is zoology; the science of the next lower kingdom is botany. These two kingdoms are governed by the same laws of existence and propagation of life; they have co-ordinate functions. It would be an absurdity to undertake to apply a description of the animal kingdom to the vegetable, without a knowledge of the laws of transposition or transmission of life from one domain to the other. Such an absurdity would be no evidence that zoology is false, because it would not apply to botany, would it? There are two kingdoms of humanity: One is humanity as it exists today; the other periodically manifests itself in the world. The individuals composing that kingdom are perfect; present humanity is segregated. The Bible scientifically describes the laws of generation, existence, and manifestation of the humano-divine kingdom in the earth; the experiences of the energies of that kingdom when absorbed or planted in the interior of the divided man; it is the science of being and existence as directly traceable to Cause; it does not apply to the lower human kingdom! To undertake to make it apply to man and to his relations as he exists in the world today, is as manifest a perversion and as palpable an absurdity as mistaking botany for zoology. To the mind making such a mistake, the Bible is full of absurdities; applied in its proper sphere and interpreted from the standpoint from which it was written, it is perfect and scientific. The

Bible was not written for devils; it can be understood only by the $\theta e o v$ $a v \theta \rho \omega \pi o c$, the God-man, for and by whom it was inspired.

Some one who poses as a scientist, has made the announcement that modern science has brought to light not only the fact that worry is the agency that kills, but tells how it kills. It is thought that worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the organs become gradually injured, and disease and death result. This announcement will suit most people, coming as it does from supposed scientific authority. It is welcomed, because it affords a loophole of escape from responsibility for the real cause of death. Of course, worry worries; and other things have worried the scientists. The inconsistency of modern science is in reasoning from effects, and making discoveries of symptoms, while the real cause of the real disease is ignored. Millions of times as many brain cells collapse from sexual dissipation and prostitution as from worry. The insidious tendency of the human mind universally, is the gratification of sensual desire. The period of abuse of the functions of generation and the waste of the energies of life extend from youth to senility. The very central desires of humanity, the real heart and nature, born in blood and bone, are sensual. It is therefore consistent with the desires of the pseudo-scientists, and compatible with their possible fame, to excuse the world on some other ground. Koreshan Science alone locates the cause of mortality and death, and demonstrates the science of longevity.

A new system of scientific spiritual culture is being devised by a modern scientist. It may become a fad, for it does not involve any rational, mental activity, and has no relation whatever to reason or to logical methods of reaching conclusions; and is therefore admirably adapted to the modern mind! In the first place, it is neither scientific, nor spiritual, nor is it culture; the method consists in simply looking—and looking with the eyes closed! If you close the eyes you will seem to see light spots, rings, and clouds, and other peculiar figures moving about. The idea is to interpret oneself by the character of the images seen in this way; to form different images by putting the mind into various mental states. It is claimed that by persistent employment of this method, one can change his entire character, concentrate the mind and become more spiritual. The inventor thinks the Bible was written by men who looked at spots seen with the eyes closed, and jotted down in the form of language what they saw. He thinks he has found the avenue to the solution of all mysteries. It is simply another vagary for modern hoodoos. Let the retinal sensations be interpreted to be manifestations of spirits, and a foundation is laid for another popular delusion. This suggests that some one might make a fortune listening to noises in the ears, or tasting imaginations with the mouth shut!

Spain is not the only nation that is doomed to destruction—not the only nation that is low in the scale of human civilization. There is no righteous government where the people are oppressed. Long ago the nations forgot God, and they have all been turned into hell. Man today is segregated; the governments of the world are mere perverted fragments. A stupendous, world-wide revolution is at hand; that revolution will not consist in the peaceful federation of existing powers, but in the destruction of the old and in the formation of the new. Judgment is being visited upon the kingdom of Spain in a natural, rational, and tangible manner. In their order, all other oppressive systems will experience the reaction of the crimes of the past.

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It has long been boasted that the Copernican system of astronomy is adequate to explain all the phenomena of the physical heavens, the motion of the planets especially, because the entire system is founded upon an hypothesis devised to explain the phenomena of the planets. It has not developed that there are many things about the movements of the planets that it has not satisfactorily explained. In proof of this we quote as follows from the pen of astronomer Newcomb, in Self-Culture: "The mysterious motion of the perihelion of Mercury, which is greater than that which calculation shows to be produced by the action of all the planets, is not yet satisfactorily explained." The Copernican System succeeded the Ptolemaic, for the simple reason that Copernicus expressed greater ingenuity of fallacy. If modern astronomy were a science, there would be no mysteries in the system to consider!

You cannot interpret the Bible from the standpoint of your own observations, any more than you can interpret the universe from the appearance of one horizon. To comprehend the Bible and the universe of nature, there must be a center of circumspection reached by the possession of the central key to the solution of the great problem of being and existence. The light of absolute science must illumine the pages of the Bible. It is an expression of the mind of cause on the plane of written symbols and words, just as the physical universe is an expression on the plane of form and function. Fallacy is the result of false life; neither the Bible nor the universe can be interpreted by the mind filled with fallacy.

Every man today who credulously accepts the Bible, thinks it is his right and privilege to interpret the Bible. Jesus alone of all the teachers of his day, was able to "tell the truth about the Bible." He came for the purpose of interpreting the Old Testament Scriptures in himself—he was the interpretation and expression of the writings of Moses and of the prophets. He was the expression of truth in its philosophic degree, and expounded it from that standpoint. Truth, at the end of the dispensation, is expressed in the scientific degree, the ultimate expression of the truth of all cycles. Today, the Bible must be interpreted by the involved genius of the age, the light of science.

If any man had come to Jesus nineteen hundred years ago and said, "I am one with the First Great Cause, let it be what it may," Jesus would have informed him that he lied! Jesus said, "I proceeded forth and came from God; * * ye are of your father the devil." Jesus was the only man who comprehended humanity in his day. In the dawn of the new era, order will not be restored by the "discoveries" of the many, but by the discovery of the one man who involves the whole truth.

The science of immortality is the science of the resurrection. No man can be resurrected who does not understand the processes by which it is to be accomplished. When understood, the processes are just as rational, natural, and scientific as seed-sowing and harvest. The harvest of the age is at hand, and a new humanity is about to be manifest as a result of the application of the principles of science in the world today, in the life, mind, and heart of man.

In an exchange we see the following: "The sole vocation of science is to interrogate our mother Nature, and place upon record as sacred truth, all the answers she gives. She has no preconceived theory of things, and then calls upon Nature to confirm it by prestige of authority." The word science means knowledge; therefore, science is not an interrogation point!

It has been said that war is hell; but it is not the only hell there is in the world. Neither is hell to be confined to the competitive system. The fires of hell are burning in the mortal temples of humanity. Their worst form is in the lusts of man, where the elements and energies of life are consumed.

It is a false philanthropy that steals millions from the people, and gives pittances to the poor through what is called charity. Philanthropy does not mean love of the poor, but the love of mankind. Koreshanity is the only system of philanthropy in existence.

"Science" that is simply inquiring into the mysteries of the universe, is not science. True science has *already* inquired and *knows*. Science is knowledge.

The world's peace is the mere absence of actual clash of arms; national peace is preserved only at the point of the sword and mouth of the machine-gun.

The orthodox people believe that death is the road to heaven; but they cry and put on mourning when a friend starts on the journey!

The cure for the world's ills consists in the removal of the

No man can judge the truth; truth comes to judge the man! Koreshanity is the science of primitive Christianity.

Immortality does not lie beyond the graveyard.

Discipleship without discipline is a pretension.

Some modern "cures" are curios.

Hell is chaos; heaven is order.

The humbug flies everywhere!

Query, Chat, and News Departments.

BY THE EDITOR.

Automatic Picture Projection.

I agree that we cannot always be sure of a fact from the visual appearance. To illustrate, I will relate what came under my observation repeatedly in Colorado. A neighbor lived one mile to the east, whose house was obscured by a slight swell in the ground; I could see a part of the roof from the second story. This was the ordinary appearance, but occasionally the appearance of the whole roof would show from the ground floor. I might say that on these occasions my vision was curved down. The roof certainly looked as natural and real as if I had not been more than five rods distant. There are many similar phenomena

that have been reported by credible observers in different parts of the world. I do not believe that my vision was bent down at these times, or that the house was raised up, but simply that the appearance or picture was projected up so lifelike that neither I nor any other party could detect it from the real.

If we admit this explanation as the true one, we can easily suppose that the targets in the Old Drainage Canal, near Chicago, were carried up under the operation of the same law, which would annul the value of the experiments made at that place. The same reasoning would apply to the disappearance of ships from the view of the naked eye, and bringing them up again by the aid

of the telescope. Let us remember another thing: Ships disappear from the telescopic vision in precisely the same order that they do from the naked eye, and can be brought to view again by occupying a higher elevation. These experiments are interesting as showing the aberrations of vision; but they tend to confirm the idea that the earth is convex.

I do not deny that vision is exactly on a straight line. If Prof. Morrow has any evidence that our vision curves upward at the ratio of 13 inches to the mile, or any other ratio, better than I have here given that it curves downward, I would like to have him present it for my inspection and criticism. I believe that vision extends in

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perfectly straight lines; but as it is an important point, I am willing to be convinced. I am discussing this question in the interest of the truth, and not for personal triumph.—SAMUEL BLODGETT.

Then the writer of the above has not truth definitely settled in his mind concerning physics and optics; if he is open to conviction, it is an admission that his conclusions are not absolute. Upon the demonstrated premise that the earth's surface is concave, curvating concavely at the ratio of eight inches to the mile, the ratio of curvation of visual lines radiating from the eye, is determined by looking horizontally over the vertical points of staffs set at given distances from the eye. Perspective and curvilineation necessitate the elongation of each succeeding staff in recession from the eye, at the ratio of about five inches to the mile. The first point to be settled is our premise, in the mind of the investigator; then our conclusions follow as a necessary consequence.

The author of the above can easily insinuate, as he has in past letters, that the experiments of the Koreshan Geodetic Staff are bogus; and yet he attempts to explain some facts we observed. Were we truthful, then, regarding the phenomena on the Canal, Gulf, and Bay? He can ask the reader to doubt all our long array of evidences, obtained for the public by two years' painstaking effort, and at the same time ask our readers to accept not only his statements concerning an alleged phenomenon, but also his conclusions as the "true explanation." We might take it from the above, that the neighbor's house was in the automatic picture business, that raised and lowered its projection or image, regardless of any visual relations to the eye. Something seized the image and carried it up under the operation of the "same law," (!)—something tugged away at it until it stood as a banner in the breeze, the mere ghost of a thing! We infer that the writer of the above never studied refraction, nor any scientific explanation of the phenomenon, and for that reason, employs the schoolboy method of explaining it-why, the picture or image just raised itself up!

We were not aware that a one-sided admission of an explanation was capable of annulling the value of any scientific fact. If we undertook to admit such conjectures, we might easily suppose anything; but as direct demonstrations, or as direct methods of disproof of statements, we have no use for such admissions nor consequent suppositions, and inasmuch as the writer of the above affirms that "vision is straight" under all circumstances, and consequently cannot rationally explain his own observations, it is obvious

that he cannot touch a single argument we put forth, nor weaken a single fact which we have observed. Before asking for any *more* things tocriticise, we think it would be well for him to finish up what he has already undertaken.

Besides, what is the use of arguing the matter if he has a proof that will settle the whole question? It would be a saving of time and space, if the proof were presented right away; settle the question at once and for all, with the one thing that will do it! It would not then matter that other "similar phenomena" have been seen by others. Suppositions, inferences, and admissions are foreign to logical demonstrations. All that reason could suggest to our opponents under the circumstances, is to present evidences of fact in opposition to our premise; combat our premise, not our conclusions! Arguments about facts, denials, or doubts inferred or insinuated, can never overthrow the facts which we know to be true, and have proven over and over during past years. No man can logically deny our demonstrations until he has as carefully and persistently entered, by actual test, into the details of the experiments we have conducted, and has found our testimony to be false. Our opponents who have never conducted the same or similar experiments cannot know to be untrue, the facts which we know and and have observed to be true! A fact will remain a fact; and no amount of explanation or argument can change it. We know what we know; and knowing that the facts are as they are, we laugh at any and all attempts to overthrow our premise or conclusions! We are not open to conviction; we challenge the world to disprove that which is true.

We await the "simple, inexpensive method," which we are told will settle the question for every one of our readers. At this juncture, some readers of The Flaming Sword are becoming anxious to know what is left of the evidences that the earth is convex, after the scientific world is robbed of all the usual "proofs" through the western attorney's wonderful rays of vision which can go in absolutely straight lines and in curves at the same time! Our facts still stand as they were; they do not need defense.

The Science of the Human Mind.

What is your opinion of "mental science" as taught in Freedom? Does it not teach some true conclusions concerning the science of the human mind and its power over the body?—J. T. C., Chicago.

We are not aware that any scientific conclusions have ever appeared in the pages of *Freedom*, from the pen of its editor. We know that it is not possible

to comprehend the human mind without a comprehension of the science of the human structure and all its functions, nor without a knowledge of man's origin and his destiny. An inquirer is not a scientist, and should not pose as one. It is not false egotism to claim to understand man if such comprehension be a fact; but it is bombast to claim to teach science without knowledge. The publication referred to claims to teach the truth, and announced that it is "the only," etc., and that soon or later its system will be the one to be recognized by the world as true.

But it gives itself away occasionally, and we think we can best answer the above question by a quotation from its issue of May 18, 1898; in the editorial department: "I do not wish to be understood as saying that I understand man. Such a claim would be the height of egotism; I have studied man, and my consciousness has become awakened to his immense capacities for endless development. What that development will be I do not know; but I am trying to find out."

We hold that no one who is simply "trying to find out,"—still searching for truth, is a teacher of truth. There can be no true conclusions where truth is not concluded—where the legitimate, logical, and rational processes are employed to interpret the meaning of a known premise. There can be no true explanation of a part without a knowledge of the whole.

The Flaming Sword a Scientific Publication.

Please send me a sample copy of THE FLAMING SWORD, and a copy of the NEW GEODESY if is out. Does not Koresh publish a monthly Scientific Journal? I want to investigate some of Koresh's new theories.—H. E. S., Stephenville, Tex.

In December, 1886, Koresh began the publication of THE GUIDING STAR, a monthly publication devoted to the exposition of Koreshan Science. This Journal was succeeded in 1889 by THE FLAMING SWORD, which has continued from that time until this, as the official expositor of the System. We send you copies of THE SWORD, and enter your order for the CELLULAR COSMOGONY, the new astronomical and geodetic work now in preparation; we will forward it to you as soon as it is issued, which will be in a short time. It is a book of about 200 pages, and contains demonstrations of the fundamental premise of the entire System of Koreshanity—the fact of the cellular form of the universe, or the concavity of the earth's surface. We welcome your investigation of the one true scientific System in exist-Digitized by **GOOQ**

Chat With Readers.

Logic is useless as a factor of arriving at truth when it has a false premise under it; logic is simply a vehicle to carry thought from premise to conclusion. It is possible to ship the worst material in good vessels. Some people have nothing with which to reach conclusions of any kind, and they have no premise. The hardest work in the world is to make such people see a point; you cannot reason with a man who has no settled or fixed premise. THE FLAMING SWORD always predicates conclusions upon fixed premises, and consequently is emphatic where no one else is -it is emphatic on everything. It is no evidence that the System is untrue because it is hard for some people to comprehend. If everybody understood it, so that it could immediately become a "fad," it could be justly suspected of being a fallacy! The masses never accept any theory until it has deteriorated to the plane of their comprehension. Truth is first for the wise, then for those who are not wise, and who have to be taught.

What indicates the divisions of time? There are revolutions in the physical heavens-of the sun, moon, and stars in their orbits. Time is measured by natural means in the natural world. Ages are larger divisions of time; they are also indicated in the natural world in a natural way. Epochs in history are made by changes in humanity, in the anthropostic world. Dispensational changes result from specific changes in the human world; there are cycles in humanity that are just as definitely marked in time, as sunrise and sunset, or winter and summer. In demonstration of the end of the Christian dispensation, the Koreshan System points to the evidences in the natural, human world. For a quarter of a century Koresm has pointed to the great dial of the universe, visible to all. We have in this number a profound and excellent article on the cause of Dispensational changes. Read it critically and study the situation carefully.

It is impossible for those who live on the "outside of the earth" to reach our premise on the opposite side of the crust! The interior surface is a fact; it is concave. Men have tried again and again to make it curve the other way, but without success. The astronomical world will attack us in vain. However, what others may have to say is interesting; it is a means of education to our people, and it certainly is to others! We are always glad to reply to objections, criticisms or questions, and to argue the points with others-that is, we are glad to tell them the facts in the case, and to demonstrate what we say, and to let them reach whatever conclusions they wish. The two letters to which we reply this week, will be entertaining to all our readers.

If the church is false, it is false only by reason of the fact that it is a perversion;

fallacy is the opposite of the truth. The great papal system of Rome is a counterfeit of the true system of unity of church and state. The world is endeavoring to believe in a universal brotherhood, without a fatherhood. The world today, to to tell the real, plain truth, is the brotherhood of death, and not of life; it is the devil's brotherhood-that is, it is the brotherhood that is perpetuated in the state of evil and mortality, and it is not God's. You will study with interest the excellent article on "The Coming Theocracy is the Genuine System of Papacy,' by Rev. Bertha S. Boomer, of THE SWORD Contributing Staff.

Yes, the New Book is all right—getting along as rapidly as possible. Be patient a little longer; the mechanical work will be finished in a short time; so you see it cannot be much longer until it is out. It is simply a question of time in which the mechanical work, the printing, and the binding can be done. We are more anxious than you can be to have it ready, for we have pressing and impatient demands for it from many, while you have only the matter of one or more copies to wait for! We are doing the best we can, and are determined to please you when it is ready for mailing!

Life is too short to undertake to read everything that is published in the world. If you think you will get wise by filling the mind with a score of different theories, you are mistaken! You can never learn any truth in fallacy, and only the truth will give you any real information concerning the universe in general, and the mysteries of man in particular. You can learn more from The Flaming Sword than from all other publications combined! Don't you think so?

Some natural minds are endeavoring to live in the spiritual world; they are full of air castles, with long faces. Be natural; study natural science, for it alone is rational. You do not like to see people who are not reasonable.

THE FLAMING SWORD burns truth into the minds of its readers. The heart is not truly wounded until it has been pierced by the weapon of Truth.

Some people are afraid the Koreshan cause is going to succeed; cause always produces effect. Koreshanity is the cause.

The World's News.

Wednesday, July 13.—Peace rumors alternately affirmed and denied in newspapers; Washington correspondents contradict their own reports.—Santiago situation hanging fire; Gen. Toral again refuses to make unconditional surrender.—Sagasta, at Madrid, who resigned last week, is compelled to remain in office.—Spanish troops ordered to Spanish coast cities for defense against American invasion.—Sampson or-

dered to enter Santiago harbor.—Toral given one more day to decide.—Admiral Dewey defies German warship, and captures 500 Spaniards at Subic bay.—Yellow fever attacks U. S. Army at Santiago.—Gen. Wilson goes to Cuba as military governor.

Thursday.—Newspapers have Spain defiant again today; attributed to "mysterious change at Madrid."—Gen. Blanco directs Toral at Santiago to "resist Americans."—Truce ends at Santiago at noon.—Philippine insurgents making raids on suburbs of Manila.—Shafter preparing for bombardment of Santiago unless authorities capitulate.

Friday.—Santiago surrenders to Gen. Shafter; includes 25,000 soldiers, forts, guns, and ammunition, the city and large part of the province; U. S. government agrees to transport prisoners to Spain at once.—Cuban insurgents want to make Santiago the capital of the Cuban republic.—Two U. S. vessels successfully land food and arms for Gen. Gomez at Palo Alto, Cuba; landing accomplished by defeating Spanish troops.—Rejoicing in America over success of army in Cuba.

Saturday.—Newspapers have Spain ready to ask for peace today, and fix up Washington terms; fakes busy writing war rumors. Little ripple of excitement over report that Toral had withdrawn surrender, and would fight; commissioners to make terms wrangle over Spanish demands; surrender finally made, and reports confirmed .- Gen. Otis leaves San Francisco with 800 men, for Philippines.—Dr. Senn, with U. S. army in Cuba, announces fear that one fourth of army will be attacked by yellow fever in two weeks.-Refugees from Santiago, now in outlying towns, permitted by Shafter to go back to Santiago.—Mutiny of Spanish prisoners on board cruiser Harvard conveying Cervera and prisoners to U.S.; prisoners attempt to secure rifles from the ship stores.—Three more prizes captured by blockade fleet, off southern coast of Cuba. - Schley's warships enter Santiago harbor. -Watson's fleet ready to attack Spanish

Sunday.—More newspaper peace for Spain today.—U. S. flag hoisted over government buildings, barracks, and Morro Castle, at Santiago.—Spanish soldiers stacking arms in actual surrender; evacuate the city; held prisoners at El Caney.—Cervera and marine prisoners arrive at Annapolis, Md.—Blanco insists on fighting to the end.—Plans being devised for taking Porto Rico at once; Gen Miles to lead attack, in co-operation with Sampson.—English press praising McKinley's war policy, and success of American army.—France refuses to ask for peace for Spain.—Autonomist party in Cuba planning to institute a republic of its own to defeat the Separatists or insurgents.

Monday.—Shafter enters Santiago and takes possession of all stores of arms and ammunition; Americans cheered by citizens; American generals banqueted by Spanish officers at the official palace, and made objects of polite attentions.—Mines removed from Santiago bay.—10,000 Spaniards at Holguin, Cuba, to be taken by Shafter.—Newspapers put Spanish peace a long way off today; may change before night.—Armistice proposed by newspapers will not be considered at Washington.—Assize court_at Versailles, France, senten-

ces Emile Zola and Perreaux to one year's imprisonment.

Tuesday.-Admiral Dewey demands explanation of action of German admiral in Manila bay; asked to declare their nation friend or foe to U. S .- Gen. Miles starts for Porto Rico with 10,000 soldiers; 20,000 reinforcements to sail from Tampa; Sampson to bombard cities from the sea.—
McKinley issues official documents for
government of Santiago province, and the
Ladrones in the Pacific.

In Reform Journals.

THE NEGRO IN AMERICA. The Afro-American the Foundation of the New Humanity.

The negro is really virgin soil in politics, religion, and sociology. So far he has been more talked about than he has talked for himself. In politics he has never spoken for himself-he has simply followed his leaders. In religion he has never been reached or disturbed by Higher Criticism, or the various doctrines which have occupied other people in this country. Ninety per cent belong to two convictions growing out of intelligent investigation. What part the negro will play in the religious reforms which must come in the course of the general development of mind, remains to be seen. That he will think for himself is pretty certain. Already he is doing so. The strong effort to hold the young negro to old denominations without reasons for it other than inheritance, is working evil. Many of the educated young people are drifting away into a kind of mysticism. Yet this temporary darkness is just before the dawn, as the deep religious nature of the negro will never permit him to be Godless; and he will seek a religion which will accommodate both his deep religious emotion and

his expanding intellectuality.

In politics, the negro will be found a staunch ally of the party of reform in government. He is no longer wedded to any political party. He has no hobby. He has no set scheme. He is a hard working, good-natured, God-learing person. negro is not a wilful, malicious violater of the law, and is not a natural criminal. His violations of law have been the result of ignorance, and his blackest criminality an imitation of a race in superior and overshadowing conditions. The negro is a genuine American. He knows no other country, and is undivided in his devotion to the Stars and Stripes. Notwithstanding the charge to the contrary, it remains a fact that the negro drinks less intoxicating liquors than any other class of our citizens. Taken all in all, there is no more inviting field for reform movements than the negro element of the South. He forms one seventh of our national population, and in thirty-five years has become owner of one seventieth of our national wealth. His strong black arms still hold aloft King Cotton, who shakes his snowy locks and waves his golden scepter over the commercial world. The negro may be misrepresented, slandered, abused, flat-tered, but he is still one seventh of the nation's numerical strength, and holds the balance of power for good or ill. He cannot be counted out. He cannot be set

He must be recognized. He is aside. growing up—a young giant. His sinews are hardening into steel—his heart is growing brave and stout. His eye flashes in search of truth, and he stands ready to associate himself with those movements which tend upward. No one who knows him fears violence at his hand. know him that do not trust him, for he is every man's friend. While trustful and confiding, he cannot be lead into wholesale crime. He stands ripe and ready to enlist under the banner of reform and higher social conditions for the masses.

The higher thought of the White South is daily making open acknowledgment of the value of the strong black, industrious arms and mild humble, forgiving, law-abiding spirit of the Black South. Slavery kept the White South untainted, the purest American blood. The signs of the times indicate that the Black South is to be the purest, truest, and best American blood: and who can doubt that it may yet redeem and save our blessed land from evil innovations, political corruption, and "Old Glory" from dishonor ?-W. H. Councill, Ph. D., in New Time.

BARRICADES.

Have we explained why life and the renewal of life is accomplished in turbulence? Blood stained was the field which next year gave the most copious harvest,

Through the pale lips of the plague passed the grateful command of resurrection, Charged with the substance of identity was the destruction of personal desire,

Flooded in the subsidence of love was returned more than love could contain, Cruelty, dissolved by its own chemistry, was leal to the law and the light,

Nor has pain once come to the earth but it brought in its issue a meaning not of

Why, then, do men weep, children die, the incomplete vanish in incompleteness? By what demand is man entombed in his

own follies and transgressions? Why do I aim in violence to reconstruct

man in the letter of my initiative? Hosts, hating, face each other in fatal resolution.

In the chasm are thrown all powers that appoint a fresh play of fragments to

the end of union,
The man submerged, his aspirations lulled in wraiths of nirvana,

The dead really dead, the finish of man in failure.

Have the gods confided such secrets to you as you stood trembling in border-

lands listening for voices? battle destroyed, in peace ostracized, for loyal acquiescence in sacrifice, are you apprenticed to demonic powers?

Faces of hate and love face faces of hate and love,

Behind the barricades weapons of defense and challenges of defiance,

The nether voice escaped to utterance; The key that usurpation thoughtlessly left in its lock turned by a strong hand. Two forces are now having between them

a long delayed settlement,

The barricade is their desk, their grim pens are rifles, their ink is the scarlet of sacrifice:

Yet behold, the hour and place are shifted-

From the streets of Paris I descend to Socrates, and yet behind Socrates to Jesus and the Buddh,

Barricade is hemlock, cross, botree-across each magna charta reached.

In your heart are barricades, there forever are prepared dire battles for supremacy,

The most desperate battles are fought without blood, unseen, in awful silence.

And well do you know that every man is the hero of a thousand barricades-

Not less Fox than Hugo, not less he who, fighting, fell degraded by some sin, than he who, triumphant, was immortal in his trumpeted virtue—

Lincoln and his assassin, Burr and Andre, and in every man all his faculties, not one inopportune,

All success involved in the one defect, all scarred and transmutation beauty checked.

The hero of the barricade knows he has not been deserted by fortune-that no vicissitude can reduce his appraisement to ciphers,

He does not desert the line because some martinet turns pale at the sound of the drum.

For he has made peace with everything, even with the enemy he is about to meet and fight.

And the hero note divinely echoing replies to him from more than earthly hills.

-Horace L. Traubel, in The Conservator.

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I own your plain\$ and hill\$, I own your \$tore\$ and mill\$, I run the Tru\$t. I want more bond\$ thi\$ week— Bond\$ that are fat and \$leek-With interest Let them reek Or I will bu\$t.

My Senate join my lists. And don't be anarchi\$t\$, For three per cent. Ere patrioti\$m pau\$e, Put through that bonding clause, \$0 that in freedom'\$ cau\$e, My gold i\$ £ent.

My army, ti\$ of me, Boss man of Liberty, Of me 1 \$ing. Ain't you a\$hamed to fight, When I am dead with fright, Come back and with delight, \$\$\$\$\$\$\$ I'll fling. -James Syme Hastings.

Legislation Not a Panacea.

Our age has run wild with the idea that right legislation is the Moses that will lead us out of our Egyptian bondage into the land of promise; that in some way what we call legislation will bring us all, with very little effort on our part, into health, wealth, and happiness; that the ballot you hold in your fingers is the safeguard of liberty and the panacea of every ill. We are mistaken.—Rev. George B. Vosburgh, Baptist, Denver.

Cats and Men.

If you will take one cat by himself and pinch his tail ne will bite and scratch your hand. But take two cats and put them side by side and pinch both their tails at the same time and they will bite and scratch each other. Plutocracy has learned this trick. So it gets the people arrayed in two parties and then pinches their tails and they fight each other. Like cats, they never turn to fight the hand that pinches them.—Kaufman Leader. by

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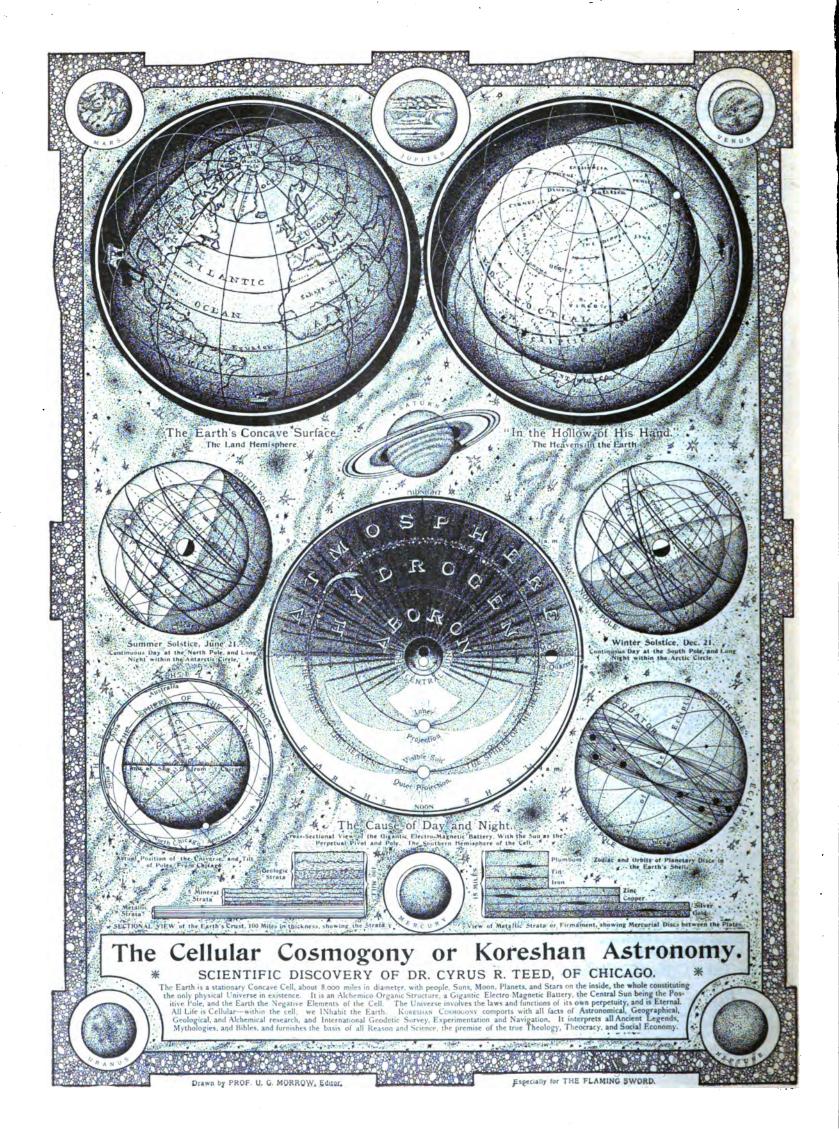
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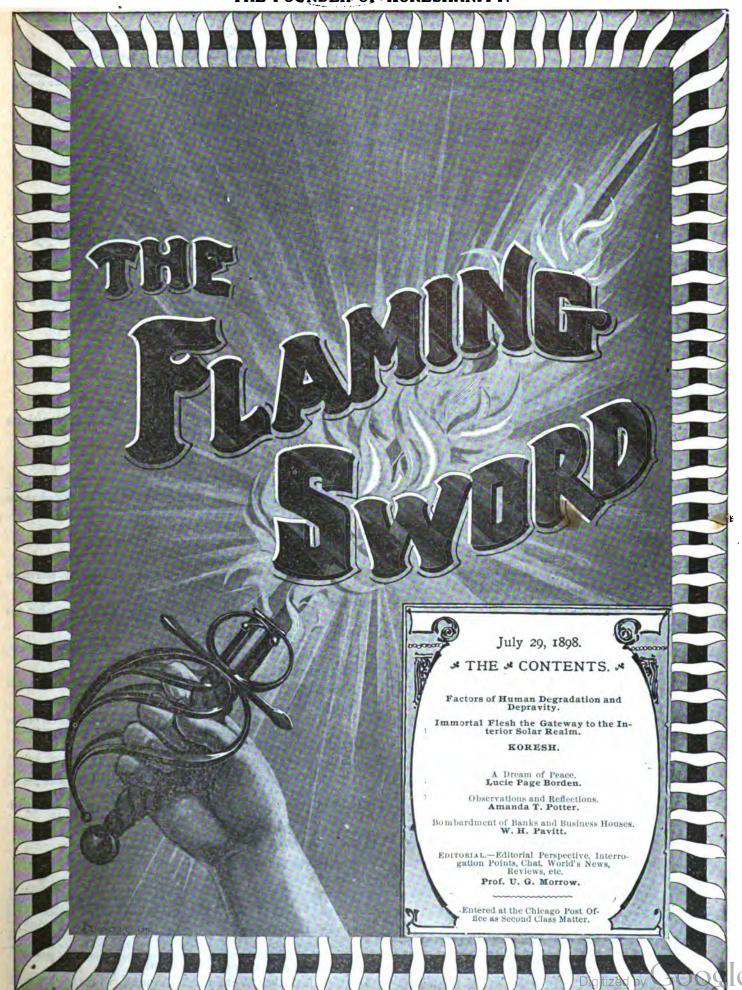
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Vol. xii No. 37.

CHICAGO, ILL., JULY 29, 1898. A. K. 59.

Whole No. 296

Factors of Human Degradation and Depravity.

ALL THE wealth of the country, its resources, and opportunities are concentrating in the hands of the unscrupulous monopolist, millionaire, and bondholder. The aggregation of wealth, the bondage of the wage slave, and the consequent degradation of the masses of the people are the only legitimate outcome of the competitive system of activity. It is Godless, soulless, and empty.

The inducements offered by this government for investment of foreign capital, constitute one of the breakers of the coming catastrophe; one of the monopolistic powers against which the people will ultimately rebel. The money power is hell-born, and against this head of diabolism the Lord made his most vigorous protest and onslaught, when in the courts of the temple he lashed the money-changers and denounced them as robbers, because they transformed his Father's house from a house of worship into a den of merchandise and thieves.

There are a few fundamental principles constituting the basis of the fabric of organic unity, which if the mind will comprehend, will make what follows easy of application. Humanity is hell-born, steeped in sensuality, and inherently inclined to all that is vile. Rum, opium, and tobacco, in which a great proportion of humanity is steeped, are indicative enough of human tendency and depravity. These habits are cultivated by the mercantile spirit of the age, and the governments of the world foster and encourage them. There is no such thing as a brotherhood of man, or a progressive development of the race through the gradual process of the evolution of righteousness. Christianity has gone to the rot, and is as absolutely prostituted as was the

religion and morality of the Jews at the advent of the Lord.

It will require the most extreme and radical revolution of the human mind to transform it from the putrescence of its corruption to the holiness of the immaculate Christ, who must constitute our only standard of righteousness for initiation into a brotherhood of the sons of God. When the Lord said, "I am from above, ye are from beneath;" "I came forth from my Father; ye are of your father the devil," he made no mistake. He wisely discriminated between the two opposite conditions,—the one devilish, the other divine.

A revolution in the hearts of men is the first essential to a perfect unity of life. That which is called the conversion of men today, is not conversion. There are no Christians, and there can be no Christian socialism until there is a return to the first principles of Christian life. Men may prate of the possibilities of human development without a revolution in the soul, but they will yet be compelled to learn that humanity is utterly corrupt, and that the most flagrant criminality of the age is conducted under the guise of a moral and religious garb,—the more dangerous because the most deceptive. The love that was in the Christ of God shall actuate the soul of the world, until it reformulates the body of human equity.

The creation of supply is economically simple. The world should unite in the economical extraction of the resources of nature and industry. The world should create, through united effort, the greatest amount of production with the least possible expenditure of mental and physical energy; then it should unite in the equitable distribution of this production. To accomplish this,

3

the Christ must find his way into the very soul of human life, to regenerate it. When the Lord, the Christ of God, was planted in the race, communism was the concomitant of that seed sowing; and when the true Christianity, through the process of regeneration, returns to its fruitage, genuine communism will come to its resurrection. The coming of Christ to the world will be the resurrection of the dead. This is a renewal, a restoration, a revolution.

Economical production means universally united production. Equitable distribution is simple, when the human heart gets right. Christianity is dead. We wait for its resurrection. We will not wait in vain, however, for the laws of regeneration (reproduction) are eternally operative. The principles of economical production and equitable distribution can only obtain

through consociative effort and life. This will result from the resurrection of Christ in man, from the dead,—from this present dead, polluted, and degenerate mass.

The church is not growing better. After nearly two thousand years, it cannot compare in righteousness with the church of Christ at the opening of the dispensation. If any man is so benighted as to believe or teach that the church is an improvement on the communistic church of the Lord at the beginning, let him institute a critical and honest comparison. He may be able to thus eliminate his fatuous hallucination. There is no hope for the world but in the destruction of the conscienceless, soulless, and degrading money power, an eruption of hell itself, antipodal to the central principle of genuine Christianity, and conducive to the annihilation of the rights of men.

Immortal Flesh the Gateway to the Interior Solar Realm.

M^{ΛN} has not an immortal soul until he becomes the fruit of immortal life. He is then a "living soul." When man attains to immortality here in the body, he has reached a condition through which he passes out of the natural world without a corruptible dissolution. The body of the Lord dissolved incorruptibly, he being converted to spirit. No person who believes in chemistry as at present taught, can accept this doctrine so long as he holds to the chemical view. Chemistry teaches the eternity of the atom. This is a prodigious fallacy. Atoms are destructible and transmutable. The Lord's body was dissolved, even to the very atom; the Holy Spirit was the product of this dissolution. The Lord Jesus was the firstfruit of immortality. He left the world just as ripened, immortal life always has departed, and always will depart from the mundane sphere. "I am the way, the truth, and the life," said Jesus; and the way he departed is the way that all firstfruits will leave the earth.

Spirit is not matter, and matter is not spirit. Each is convertible to the other; they are the same substance. The spiritual world is distinct from the natural and material world. Entities consciously inhabit the spiritual world. The spiritual world which is co-ordinate and consociate with the mortal humanity, is also mortal. Spirits in the mortal-spirit world pass through that which corresponds to death in the natural world. When man in this physical existence attains to immortality, to a condition in which he has overcome mortality, he leaves the world by a new process. This is the new and hiving way, in contrast with the old dead and corruptible way. Enoch, Elijah, and Jesus were examples of the living and immortal process.

* *

Judgment takes place at the end of every dispensation, in all the degrees of existence; the last and final one being in the natural or outward degree.

Jesus was the firstfruits of the Jewish age. time from the planting of the seed, when he was generated, was a definite period. It included a specific cycle. His body, converted to spirit in its descending ratio, was planted and passed into the church; his ascending life took the throne and altar of the Lord God. The Christian age, involving a corresponding cycle, now ends, and this fruit will multiply as the fruit of the dispensation, and the sons of God will mature and manifest. They will not abide eternally in the external form. External humanity comprises the soil merely, in which the sons of God are generated. The organic form of matter is the matrix or womb through which all life matures. Life is not perfect until all material development reaches its terminal point, when the life ceases to be matter and is transformed to spirit. The eternal spiritual world, the world of eternal life, into which immortality is but the door or entrance, can only be entered through the immortality of the body.

The New Jerusalem in the spiritual world is not the final state of the regenerated man. The New Jerusalem is the terminal point of that spiritual and heavenly career, in which the angels are prepared to descend into the consummate felicity of that final connubial state in which God and man become one in the eternal unity of being. "I John saw the Holy City, New Jerusalem, descending from God out of heaven." She descends at the end of a spiritual career, terminating that career in a consummate death in which it is swallowed up in life. The angels of the New Jerusalem pass, then, by descending into matter, through which matter is formulated into the immortal sonship. This is the door of entrance from angelhood to the solar realm of eternal sonship.

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The world awaits impatiently the hour for the inauguration of the new kingdom; for God's reign to begin here in earth as it is now operative in heaven.

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CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

A Dream of Peace.

BY LUCIE PAGE BORDEN.

IT WAS toward evening in Chaucer's favorite month "that mother is to moneths glad." A warm spring rain had been falling and now the atmosphere was heavy with white, spectral mist which obscured the horizon and blurred the familiar features of the New England landscape. The air was redolent with the scent of apple blossoms. Every gnarled old tree flushed rosy in the dim light and gleamed through the mist like a huge nosegay. It was the resurrection season of the year, although tonight its glory was hung with a grey pall.

Just as Marion Leighton reached the brow of the hill and turned her sad eyes toward the valley beneath, the clouds parted and a glorious burst of sunlight shot forth, which pierced the mist and transfigured earth and sky. For an instant the sun glanced full in sight, a fiery orb blazing with splendor; the next, the rifted clouds closed upon its brightness and the grey above mingled with the grey beneath.

Marion felt the warm scent-laden air caressing her cheek.

"I wish," she said earnestly, almost beseechingly to her companion, a woman whose eyes were starry with happiness, "that my heart could respond to the beauty of this scene, but sorrow has shrouded my life as this mist envelops the landscape."

"Spirit, O my spirit, is it thou art out of tune? Art thou clinging to December, While the earth is in its June? Hast thou dropped thy part in nature? Hast thou struck another key? Art thou angry that the anthem Will not, cannot wait for thee?"

quoted her friend cheerily. "This mist is but for a night, and to my mind, lends a weird charm to the landscape. As it will vanish tomorrow with the sun's first beams, let your sorrows vanish in the light of Truth. Stop clinging to December, and look forward, not backward."

"Alas!" said Marion, "if I could only hush this screaming consciousness, as George Eliot terms it,—this troublesome ego that torments me constantly, this vague, indefinable sense of suffering that returns with each new day and haunts me with the dawning light! Tell me, what can still this wild, restless longing to flee from self? Where are the fabled waters of Lethe that I may drink and find oblivion?"

The speaker paused and turning swiftly, gazed searchingly into the eyes of her friend, who remarked impressively:

"What you need, Marion, is to be absorbed into a higher consciousness. My words seem strange to you, yet I know whereof I speak. But lately, I was as you, —restless, disheartened, full of ennui and discontent.

Now I have found the clue to the mystery of life. We have been long separated, still my letters have told you of the new hope and the new faith that have transfigured my dull life. You know that this glorious truth which you cannot, must not reject, declares that all men are fragments of the Divine Ego, the central consciousness that is, has been, and is to be, without beginning of years or end of days. Last night I dreamed that for one hour's brief space, I lost myself and was absorbed into the altruistic consciousness. Floating gently upon somelevic thought-wave, I touched a sphere of heavenly joy in which I seemed ever to have existed. Earth-life with its experience of suffering was obliterated. I entered into full consciousness of this higher realm, indeed, I realized that it was my own, and from it I seemed never to have been separated. Words are powerless to portray the deep contentment that possessed me. All sense of incompleteness, of loneliness and separation vanished. The aching void in man's nature that cries out even in the presence of the nearest and dearest for comprehension and companionship, was filled at last.

"In the altruistic consciousness, one thinks not of himself but lives in others for whose delight all the activities of his being are called into harmonious play. For the first time I saw how communism, instituted by the Lord Jesus at the beginning of the Christian age, originates in the divine nature itself. Truly hath it been said, that happiness consists rather in loving than in being loved. In this and this only, obtains release from self. I was surrounded by a company of angelic presences who blended with me in unison of thought, my existence dependent upon theirs and theirs upon mine. I saw even as Swedenborg relates, that an entire angelic society appears in human form as one man, and the greater the number composing this society, the more divinely beautiful the form even as nature teaches in the lower kingdoms, the more complex the organism, the nearer it approaches perfection.'

"But did you not, in becoming one with many minds, lose the sense of personal identity?" queried . Marion eagerly.

"No more than you could lose your identity by the adoption of an entirely new set of ideas that bring you into sympathetic relations, with all the minds focalized in those ideas. I was myself,—the same yet not the same; certain memories of pain had faded out; the consciousness of primeval joys once mine was now revived. I had come back into my own as one awaking from a troubled dream, is glad to find the hideous vision fled. You and I, today, as personalities are a combination of many entities fused in unity of consciousness. Some of these entities are progressive, others retrogressive, so

the combination is inharmonious and soon or later must be dissolved. The Central Personality or the God-Mind is composed of an infinite number of perfected entities, hence the combination is indissoluble and harmonious. Do you understand me, my friend?"

"Yes, to some extent; but how did your dream end?"

"Oh, I came back to earth-consciousness after what I verily think a brief foretaste of the heavenly state vouchsafed in confirmation of the truths of Koresh

anity, in whose teachings as you well know, I have found peace and the solution of all my problems. But it is late and we must part. Be one with me in this thought, Marion. Let my happiness be yours."

The friends separated, and Marion passed slowly down the hill with the thick mist clinging to her garments. Had the Truth like the transitory radiance of the sun that night, but flashed into her life for a moment to be swiftly obscured by darkly lowering clouds? Would the grey mist still shroud her pathway?

Observations and Reflections.

BY AMANDA T. POTTER.

HE DOWNWARD sweep of human tendency culminates in that two-edged instrument of selfishness known as the competitive system. The Christ was the Way. Every line of precept, every line of action emanating from Him, spoke divine communism. Who are his followers? Neither during that time, nor since, has following of his done less than follow him. He promised to come again: He promised restoration. What should He restore but his own righteous procedure? ("Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.") He will restore it, though words upon the ears of the deaf are as the force of tweezers upon the rooted oak. The hurricane must dislodge it, and to man, entrenched in the determination to live by spoil which showers destitution, ignorance, crime, and unspeakable miseries upon his kind, will come sudden death by divers mischances, wars, pestilence, and famine, until the residue are amenable to the Way of Life.

Again and again the fact is forced upon our attention, that hundreds of thousands of dollars are being deported to convert the heathen, while a condition of infamy accompanies every conceivable existing occupation at home. We cannot say that a venal press maligns two just men, or that two venal men have excited the righteous indignation of a just press to administer such castigation:

(The narrow, bigoted, Bourbon Democrat, W—of California. The Renegade Republican, P—of South Dakota; etc. etc.) In view of the evidence of human selfishness and corruption, we are forced to believe that all parties to the tirade are mercenaries, leeching a people they profess to serve; and what may be hoped for when our law-makers and the formers of "public sentiment" are traitors to their trust?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." "One is the expression of the principle, the other is the direction of its manifestation." Beneath heaven-pointing spires, thousands of "children of God" pray for strength to renew the warfare, then rise to prey upon the neighbor—him of the brother-hood. They cannot exhibit the thing they possess not, and a coal from the living altar must touch the heart before humanity can know the joy of loving the neighbor.

A cotemporary who deprecates that a recently unearthed body of coal has fallen to syndicate greed instead of becoming common heritage, incidentally remarks that the coal was "hidden there by Nature before there was a man on the face of the earth." We would learn how he knows that the mineral antedates the man. We perceive in the earthy structure (through its transposition to the life of the vegetable), the pedestal of man's existence; but among our more profound reasons for not attributing to either the pre-existent state, is one entirely cautionary;—it would introduce that priority conundrum regarding the egg and the chick.

Proverbially, the fun is for the boys and the death for the frogs; but the frogs, perhaps from being served at so many tables, have turned the tables and have also turned epicurean. A large greenish variety in the swamps of Pennsylvania (emulative of the political croaker as on the stump and at the crib), "chuckle" like the mother hen, then swallow the inveigled chick. "You take my life when you do take the means whereby I live," may yet become the adopted apostrophe of the clerical fraternity to the frog; but whether it does or not, the table-turning process is capable of some more surprises, and will proceed to exploit.

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The end of the world came when the Lord Christ was manifest, for it is declared: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." From this, if there were no other proof, we may conclude that the "end of the world" does not imply the destruction of the physical globe.

Bombardment of Banks and Business Houses.

BY W. H. PAVITT.

Usurers and Usurpers.

F THERE IS one crime that takes precedence of all others in the domain of secular commerce, it is the crime of usury. By usury, we do not mean the idea held to by a perverted humanity and a prostituted church; i. e., "any rate of interest above that specified by law," but what the word itself signifies; something for the use of—something for nothing. Within this definition, the hydra-headed monster is found to embrace rents, profits, taxes, and interests. present here a few Scripture references upon this subject. simply because the so called Christian church seems to forget or ignore them. The searcher for truth will find food for reflection by reading the xvth Psalm; Exodus xxii; Leviticus xxv, 35-37; Ezekiel xxii: 10, xviii; Isaiah xxiv: 2, 3; Proverbs xxviii: 8, xxii: 7, xxix: 7, and Nehemiah v: 3-7.

Jesus, the Christ whom the Christian churches profess to worship, said to his disciples:

Give to him that asketh thee, and from him that would borrow of thee turn thou not away.

The Mosaic law emphatically declares:

Thou shalt not give him [the stranger] thy money upon usury, nor lend him thy victuals for increase.

The Founder of Christianity taught his disciples "to do good and lend, hoping for nothing again." In spite of the fact that God's law condemns usury and the nations who practice it, the modern, pseudo Christian, as well as the Jew and Pagan, not only consider it necessary, but they look upon the person who does not or will not tolerate it, as demented. A church permeated with the dry rot of theological cant and bigotry, has no use for God's law.

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

The whole competitive system is a usurious system. It violates commercial integrity, and is anti-Christ in

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Immortal life must come through a reconciliation between the desire and the belief; but to insure such a reconciliation, the desire or love for a higher existence must be substituted for a natural or mortal one, through some kind of experience and observation by which the joys of a higher life may be realized to a sufficient degree to induce aspiration in that direction. Conflict will then cease, the church militant will end, and the Church Triumphant will be inaugurated.

The leaven of the Israelite transformed the whole Gentile lump to leaven. It also perverted, in subsequent time, the spirit of Judah committed to the nations through the Christ, so that in the present age the entire so called Christian church is in a state of perversion, but prepared for judgment now that the everlasting gospel is ripe for manifestation and promulgation.

the domain of secular commerce. It is the strange god for love of whom the whole earth is mad.

The kingdom of heaven to be established in earth, for which Christ taught us to pray, will be a communistic kingdom, the seeds of which he planted in his disciples when the Holy Spirit, which was the product of his incorruptible dissolution, went into them,

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

Seed time and harvest never fail, and as the time of the harvest approaches, we may look for evidences of the ripened fruit of the planting of communism in the beginning of the age, in the establishment of communistic groups, more especially in the people in whom the seed of communism was planted in the time of its sowing 1900 years ago. This is seeking first the kingdom of God, by establishing the kingdom of right-uses (righteousness) with the neighbor.

There has been a new precedent established in warfare, in which cities may be surrendered without siege or carnage, upon the humanitarian grounds that it prevents needless loss of human life. Santiago passed into the hands of Samp—excuse us,—Shafter, on these grounds, and the Spaniards are waiting to give Gen. Toral a target social upon his return to Spain.

"Love is the fulfilling of the law." To be able to repeat a set phrase is one thing; to know its meaning and apply it to our lives is a very different matter. To give up our life for a friend is exercising great love; but we must come up higher. It is necessary that we reach a state where we can lay down our life for an enemy. This is divine love; who can do it?

Truth must show an undaunted front. It cannot strike hands with error, nor compromise with fraud.

Never put off till tomorrow what could have been done week before last.

The administration of one of the functions of government hitherto, has been to rule men. In the new kingdom, this function will have become obsolete, because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men.

A correct knowledge of the form of the physical cosmos, scientifically demonstrates the immortality of man.

Tabernacles signify such as are being perfected in life; and tents, such as are being perfected in truth.

The most external science is the key which unlocks the door to the most internal life.

Government depends upon leadership; social order depends upon genuine service.

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In the Editorial Perspective.

BY THE EDITOR.

RELIGIOUS and political corruption in Spain is apparent to all because the mask is being torn off. Spain is being exposed; it is now being demonstrated that the modern church is a curse to any nation—a source of tyranny and oppression when linked with the secular government. The entire Spanish dynasty has rotted to the core. The heads of the government knowingly oppress and deceive the people for personal prestige, wealth, and honor; and the priesthood, abounding in all the filth of sensualism, ignorance, and superstition, manifest a damnable, false piety while sapping the life of the nation. The present war is revealing the effect of corrupt practices in operation for centuries. The shrewdness of Spanish officials is now being exerted to cover up all traces of dirty work, and to shift the responsibility on some one else. Through abuse of power, the Spanish treasury has been filched beyond all belief. The navy existed only for show; the military power is corrupt and divided. It is now disclosed by Admiral Cervera that he was sent to the Antilles right in the face of the knowledge of the fact that it meant certain destruction; he was ordered out of the Santiago harbor to meet defeat, simply to satisfy a class of politicians in Spain who were responsible for the misrule of Spain and her every colony; Cervera's fleet was sacrificed to satisfy Spanish pride, and to make apparent to the populace that the trouble is with the navy and soldiery. Spain continues the war only as a bluff to the ignorant masses. The home of the Inquisition is coming to judgment, and is now suffering retribution for her past deeds. The throne is tottering, and the dynasty is passing into dissolution. The world is reading Spain through and through—there can be no mistake about it. Do you wish to read the condition of the other nations of the world? Is Spain an exception to the rule? Has the church cursed Spain and blessed others? No! If you want to read the character of all the other nations in the earth today, read that of Spain!

We know that man exists today. He is not here by chance; he is a part of the universe. The impulses by which he is contolled are not his own, for he cannot always do as he wills. There are three general departments of thought in the world today, and these pertain, first, to religion or theology, various ideas about God and his relation to man; second, ideas about things that exist, the physical universe and its contents; third, theories of sociology, or man's relation to man. Now, fallacy is the result of false conceptions of these three phases of existence. The fact that we are here demonstrates that we have relation to cause, and it is obvious that there is a relation existing between us and the things that are, and a true relation between men as viduals. We want to view the subject of reform exactly as it is. There is something the matter with the world - that's sure. The people are suffering, they are ignorant, they are hungry. Religion, science, and economics are out of balance, and the heads of departments are not running the world in harmony. It would be reasonable to assume that in the New Era, God, the preachers, the scientists, the presidents, and kings would work together; they do not do so now. Suppose some one invents a beautiful plan for the regulation of the world's social affairs, without regard to the other departments of human thought and life. What good would it do to devise a good plan for man, while there is a bad god? Would that satisfy the world? The true system of reform must be able to harmonize the various factions of the universe and make them agree. God and man must co-operate ere success will attend efforts to establish the New Kingdom in the earth; and the truth is, God must be reformed

as well as man. The work of the genuine reformer in these modern times, involves the reformation of heaven as well as the work of conquering the hells; and we do not believe that any little scheme of socialism, or colonization, or free silver, or modern pulpits, or modern astronomy will have anything to do with it!

Modern thought presumes to discover mistakes in the astronomy, philosophy, and sociology of Moses. It is well known that the Copernican system of astronomy is in open antagonism to the Mosaic cosmogony, while the modern Christian kingdoms and republics differ radically from the Israelitish Theocracy. Moses taught the Cellular Cosmogony, demonstrated by the Koreshan System to be true; and the theology and Theocracy of Moses are proved to be scientifically correct. Moses was a physician and a biologist, as well as a theocrat and a philosopher. His laws for the treatment of leprosy were hygienic, scientific, and effective. The rites and ceremonies instituted by him were for a specific purpose; they manifested his superior wisdom. It is a well-known fact in horticulture that pruning conserves energies and adds strength and vigor to the stalk or tree. It has now developed at this late date that men having limbs amputated become strong and healthful, and attain to old age; the energies that would sustain the limb become surplus energies, and are distributed to other parts of the body. Moses knew this 3,400 years ago! When he instituted circumcision, he made possible the conservation of energy; this rite was perpetuated for 1,500 years, and the energies conserved were directed by desire for the coming of the Messiah, and culminated in the man Jesus the Christ, who was the circumcision, the perfect man. When all of the things that Moses knew become known in this period of the world's greatest darkness, the modern scientist and clergyman will be put to open shame and chagrin!

Some people do not like what we have to say about the masses. We cannot go to the masses and tell them they are all right; only the other fellows who hold them in bondage are wrong. We cannot go to them with fallacy; we cannot flatter them; but we can tell them the truth if they come to us. When the world does not understand the principles of truth; when the people are without a knowledge of themselves and of the world; when they do not know what to do, and would not do it if they knew, we cannot refrain from reminding them that they have a few things to learn. We must tell the political demagogues the same, while the modern scientists and the clergy must be exposed for keeping the people in ignorance!

You know sails would be of no use swinging in the air by themselves; they are of service only when masted and secured to the vessel. Sails alone drift with the wind; properly applied they will guide the vessel in any direction desired, regardless of the direction of the wind. Theories of reform without application, are sails without ships; this condition is far worse than ships without sails. You may change your mind from a bad theory to a good one, but it will never benefit you until you fasten your sails to your own ship, and begin to steer your own destiny in the direction of the absolute truth.

Five classes of men stand in the way of genuine progress: The clergymen, the scientists, the politicians, the physicians, and the masses. Every one of these classes objects to innovations, and dreads the coming of new ideas and customs. The preachers, the astronomers, the politicians, and the physicians

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will not notice any new idea pertaining to their domains which does not originate in their ranks, and the people will not notice anything which does not receive the sanction and authority of those who have them in subjection. This is the sole reason that truth always has to struggle for acceptance!

The Methodist Book Concern has gotten concerned in some other things than the publication of Sunday school stories. They have been lobbying around in legislative halls, and a few individuals have succeeded in stealing about \$100,000 through a fraudulent scheme which may be creditable to them, but not to the Man they have cheek and gall enough to presume to follow! The matter is concern enough for the government to investigate, and we hope it will discover how beautifully good the whole concern is!

The crime of cannibalism is looked upon with horror; they say it is barbarous. Those who eat a few human beings are no worse than the money gods who are stealing not only the wealth of the producers, but also the substance of muscle, body, and brain. But this is nothing compared with the voluntary wastes of man. The persistent depletion and dissipation of the energies of humanity through sensuality cause millions of times more deaths than all of the cannibals and money kings of the world combined.

The mental explosions which are taking place in the world, and which are wrecking and demolishing modern institutions, result from lack of knowledge of how to handle new mental compounds. There is a great deal of difference between reckless and promiscuous firing in all directions, and the definite aim of the machine gun. There is also the same difference between modern reform and the Koreshan System. The Flaming Sword is the only weapon of war that "hits the spot."

The Teacher of Truth brings upon himself the calumny of humanity, because he is compelled to reveal the true character of man in order to induce comprehension of the truth. When man is utterly corrupt, he objects to the mask being torn off; and when his character is truly read and his motives, his corruptions, and his hypocrisy exposed, he rebels.

The people alone are not to blame for not having the truth; the preachers are responsible for the greatest vagaries and the darkest superstitions, the boldest fetishism and idolatry the world has ever known. They claim to worship Jesus the Christ, but ignore him in fact and breathe in spirits from the most deceptive spheres of the infernal divisions of the spiritual world.

The two great fires of the universe, lying at the opposite poles of being and existence, are, first, the divine fires at the climax of aspiration, which consumed the body of Jesus and transmuted his flesh to spirit; and second, the fires of sensualism, lust, and debauchery, which burn at the lowest strata of humanity.

Yellow is a prominent color in the world. It is the color of gold, the Spanish flag, and the Chinese race. While Cuba is being visited by the yellow fever, America is cursed with the prevarications and vociferations of the yellow journals.

The world is beginning to realize the fact that even the preachers and the scientists do not know what they are talking about; for they quarrel among themselves. Aye, has not the world been duped—and by pretenders?

The very worst idea in the universe receives ready acceptance and endorsement if it comes from some prominent, popular man, while the truth receives no attention when it rises out of obscurity.

When the true prophet comes, the preachers attack him with the very texts of Scripture that are only applicable to them

When Koreshanity subjects man to microscopic analysis, it reveals some very coarse fibre and gross mental substance in the pulpit.

The greatest achievement of the devil, after he gets everybody into hell, is to make them believe that they are somewhere

The people who are making the loudest noise about holiness and supreme goodness should be only heard, not believed.

The mistake of modern reformers is that they are endeavoring to begin the new age without the ending of the old one.

If every one considered himself as bad as his neighbor, he could find no fault with his neighbor's deeds.

If we could tell the whole truth without giving offense to those whom the truth hurts, we would do so!

It is difficult to draw the line between real yellow journals, and those not so yellow.

There are more human wrecks than railroad wrecks or sunken battleships.

The next world will take care of itself when it comes.

Query, Chat, and News Departments.

BY THE EDITOR.

Infiltration of the American Negro.

I was much interested in the article in last issue of THE SWORD, by KORESH, relative to the Negro race. I am interested in this race and its development, and must say that the time to apply the obvious remedy, infiltration with the Caucasian, is nearer than you suppose. Without in the least casting reflections upon my beloved land, I could not help noticing the many shades of color the other night, in the huge crowd that stood around viewing a "cake walk." Of all the hundreds of people, there were probably a dozen that were really white; all others were shaded from cream to chocolate. The amount of infiltration that has already taken place bodes well for the future. The solution of the

negro question lies in his absorption into the white race. The last Legislature even discussed a bill to define what degree of negro blood could or would be accepted in the lex lori, as the line of race obliteration. In other words, sixteenths were to be white people. This illustrates not only the local tendency, but the necessity as well as others in nature, follows the law of the "survival of the fittest." The pure type is disappearing so rapidly, that in a hundred years there will be no genuine negro here unless imported for the occasion.

I believe that the negro women prefer the white men, with their superior features, the better mental development, and physical symmetry; it could not be otherwise. The result will be that water will find its own level. The disfranchisement is really not serious; opportunity is given to negroes and mulattoes who can read or write, or own a little property, to vote.

These people do not want to exclude their own children from any rights; they know that the yellow men as a rule can read and write, and some of them own much property. But the genuine African is in a fair way to exclusion, not only from participation in franchise, but participation in "replenishing and multiplying" as well.—J. G., Atty., New Orleans, La.

The destiny of the Negro in America is a subject of interest among American eth-Digitized by nologists. The external evidences indicate that there is a tendency to amalgamation; already there are thousands of mulattoes in the South. The mixing of the races began in times of slavery, on a degraded plane; but now, intermarriage in the South is common. However, this is not the amalgamation to which the Founder of Koreshanity refers. His predictions are not founded upon external evidences, but upon knowledge of the laws of creation of the new humanity; the Koreshan conclusions would be the same if the present racial intercourse did not obtain. The true solution of the negro problem is the result of the science of ethnology, which determines all of the elements required to produce the new man. These elements are not now available by either race, and will only come through the scientific introduction of a specific degree of life infused from certain Indian spheres of the spiritual world, through the application of Koreshan Science.

The Genuine Commonwealth.

Are you well acquainted with the teachings of Dr. Geo. D. Herron, and of the Christian Commonwealth, at Commonwealth, Ga? If so, please tell us in The Sword wherein they are wrong.—S. H., Asotin, Wash.

The greatest mistake of Dr. Herron is in the endeavor to patch a fallacious concept of communism onto the popular ideas of theology; the result is that the "Christian Commonwealth" is not simply wrong in some particulars, but wholly wrong. The true system of Communism is founded upon knowledge of the laws of the universe, the laws of the relation of God and man, and man and man; it is founded upon knowledge of the laws of organic unity, and these laws are the laws which govern the universe. The idea promulgated by Dr. Herron, that the supposed inresident Christ is sufficient to govern the individual, and consequently that the new commonwealth is to be a democratic affair, is another fallacy. In the first place, there are no Christians in the world today,—none that even closely imitate the primitive Christian system; and consequently, a Christian commonwealth is impossible. The new government will be a kingdom-a divine Theocracy, ruled and supervised here in the world by tangible men-the Gods of the new Age, the Saviors who shall stand on Mt. Zion. Dr. Herron's idea, that the establishment of the Christian state is the coming of Christ among men, is erroneous. There is more to religion than politics, and more to reform than persuading men that they can live in harmony in their present state of utter depravity. The advocates of the "Christian Commonwealth" do not understand man; they assume that he is part God, when he is wholly evil. Divided humanity will not constitute the ruling power of the Golden Age.

Relation of Mind and Matter.

I accidentally stumbled onto a copy of THE FLAMING SWORD; am well pleased with its contents. I have been isolated for years past, trying to solve what the D. D.'s call mystery and miracle, and having succeeded am now anxious to get to the people in every way possible. I begin where all others stop—with the mindworld, caring little for the physical, or what side I am on, in or out. I promise what no one else has ever promised before—to answer all questions concerning man and his relation to the mental and physical worlds, and to settle them in such a way as to be not debatable—so plain and simple that all normal minds accept it as correct.—J. D. P., Marietta, O.

Inasmuch as you have seen only one copy of THE FLAMING SWORD, you are not aware of the character of the Koreshan System; it has been in existence nearly thirty years, and up to this time it has done what no other system could do, or has ever claimed to do, and that is, to solve the mysteries of the universe. This was long before you struck something you mistook for the truth. The man who understands mind, understands everything to which mind is related; the fact that you do not care for the physical man, nor the physical world, and disregard the form and function of the universe, is a demonstration that you begin your work with rather inadequate conclusions—now, really, don't you think so? The mysteries of man are not revealed when a Chinese puzzle is solved. The invention of a little theory about the thought world is by no means a revelation of the laws of being and existence. You should study Koreshan Science and get the whole thing; then you can answer questions from a rational standpoint!

Iesus and the Thief on the Cross.

I should like to know how you dispose of the passage, (1) "My God, my God, why hast thou forsaken me?" and (2) "This day thou shalt be with me in paradise."—Mrs. J. W. R., Springfield, Mass.

(1) Jesus contained the spirit of the Almighty; that spirit was substance, and susceptible of transmission through laws of attraction. That spirit was Elohi. When Jesus was expiring he was conscious that that substance was leaving him, and hence he cried out, "Eloi, Eloi, lama sabacthani," which means, My power, or my strength, why hast thou left me? It was received by Mary Magdalene, whom Jesus had especially prepared for this purpose. She was the last to leave the cross, and the first to visit the tomb; she transmitted the substance which revived him

when he came forth from the tomb. (2) Paradise is the Lord's garden; the Garden of Eden was paradise. The garden is where the Almighty plants his seed; Jesus was planted in the tomb of humanity, in death; the planting resulted in the cross of God and man; he was planted in the hells. Hence, both he and the thief were bound for the same place. wooden cross typified the real cross, and the tomb in which he was placed, typified the paradise in which he was planted. So that in truth he could say to the thief, this day you will be with me in paradise,—in the tomb, typical of the real paradise, whither we are going; I will be associated with you in death.

Chat With Readers.

We desire to call the reader's attention specially to this issue of THE FLAMING Sword. Unless you take sufficient time to study THE SWORD each week, it comes to you too often; the numbers pile up on your reading-table, and you are left far behind. If you are in the habit of skipping articles, you are sure to miss valuable things sometimes. There are two articles in this number that you must not overlook, and to which you must give special and careful attention. Perhaps you have exercised too much charity for fraud and fallacy: Your purview of the world may be too generous in the attempt to excuse yourself for depravities you possess in common with millions of others. The Koreshan System would be useless if it did not tell the truth about humanity. You must learn to read yourself in the light of science, and to come to judgment in obedience to the injunction, "Know thyself!" We have never seen in all the modern press of the world, a more truthful and scathing denunciation of modern institutions than is contained in "Factors of Human Degradation and Depravity," by the Founder of Koreshanity. It is genuine truth, and the wise will deem these words sufficient.

We hear so much in these days of churchianity, Spiritism, Christian Science, mental science, and others of the scores of phases of occultism and philosophy of fallacy, about the salvation of the soul through what is called death, the common disaster which culminates the career of mortal viduals. We bear much about the soul being immortal and imperishable, and other inconsistencies. The physical body of man is an expression of the interior; if you want to know what your heart is, read it in the corruptions and depravities of the flesh! The world has attained to a degree of superlative rottenness; and the depth of gall is reached when corruption and ignorance presume to be God! Immortality is not possessed

by a single vidual in all the world today; its attainment is through a process of scientific application of the laws of life. Beyond the immortal plane is the life eternal. "Immortality the Gateway to the Interior Solar Realm," by Koresh, is a scientific definition of some laws by which that life which fools claim to possess already, may be attained.

One cannot read and comprehend "A Dream of Peace" in this issue without breathing the atmosphere of higher aspirations and chaste thought. Lucie Page Borden is not dreaming of the false peace which Spain is praying for, but of the genuine peace desired by those who are willing to surrender every fort, and sacrifice all. Woven into this interesting short story are the golden threads and figures of truth; there is art in it—pictures drawn in words.

It is not our fault if we cannot paint the present condition of the world in glowing colors! It would do you no good to view it through lenses that would distort your views, nor through glasses arranged for those who are near-sighted or cross-eyed! The Flaming Sword tells the truth, exposes the world's frauds and shams, and permits you to look the devil squarely in the face!

Next week will appear an interesting article concerning the cause of the failure of modern attempts at colonization, by REV. BERTHA S. BOOMER. She points out the conditions necessary to success, and differentiates between the Koreshan System and the futile efforts of the modern reformer to establish the new Kingdom in the earth.

Take a look at "Observations and Reflections"—common-sense views of things by one of our contributors, AMANDA T. POTTER, in whose hands many of the world's evils are but clay!

Did you ever notice that the sun never shines in the night? Neither did the truth shine during the dark ages—the church was in the zenith of its glory then.

If you are behind on your subscription, you are behind the times. Single subscriptions are for twelve months only, and are to be paid once a year.

The reason THE FLAMING SWORD, the sun of journalism, cannot shine throughout the world is because the fog is too thick!

There is always mist between the mind and mystery.

The present literature of the world is moonshine!

The World's News.

Wednesday, July, 20.—Apparent friction exists between Gen. Miles and Admiral Sampson; Miles complains to war department that Sampson is delaying trans-

ports to Porto Rico.—Shafter in charge of affairs at Santiago.—Gen. Garcia, insurgent leader, sulks and leaves Shafter's lines; refuses to co-operate with U. S. army because authorities do not put Cubans in office in surrendered territory; goes to advise with Gen. Gomez.—Cuban Junta in America vexed at McKinley's proclamations.—Spanish auxiliary cruiser Santo Domingo, with food, arms and ammunition for Blanco, destroyed by the Eagle, of the U. S. blockading fleet.

Thursday.—Gen. Miles fretted because of continued delay in embarking for Porto Rico; emphatic orders to Sampson to start at once sent from Washington.—Spain denies giving authority to Gen. Toral to surrender Santiago; Toral threatened with court-martial.—Admiral Cervera discloses the fact that he was sent West to satisfy Spanish war party; claims his fleet was sacrificed for Spanish pride.—Newspapers continue to affirm and deny peace negotiations.

Friday.—Dewey and American troops preparing to take city of Manila.—Nine Spanish gunboats destroyed by blockade fleet at Manzanillo, Cuba.—Gen. Miles sails at last for Porto Rico, conveyed by the Massachusetts, Dixie, Gloucester, Cincinnati, Leyden, and Wasp.—Campaign against Spanish coast abandoned by war department.—Carlist party threatens Spanish throne.—Report of battle between Spanish troops and Cuban insurgents near Santiago.

Saturday.—Gen. Brook sails from Florida with 14,000 men, to join Gen. Miles in Porto Rico Campaign.—Newspapers invent a fake letter from Garcia to Gen. Shafter; war authorities disgusted with yellow jouanalism.—Lieut. Hobson plans to raise and save Spanish warship Christobal Colon.—Red Cross society feeding 20,000 people at Santiago.—Wrecks of Cervera's fleet examined by divers; in ternal explosions show reverse conditions of armor plates from those on Maine.

Sunday.—Newpapers affirm and deny Spanish propositions for peace, in parallel columns; denies the Garcia letter and at same time publishes Shafter's reply.—Destiny of Miles' troops unknown.—Pope of Rome orders his tomb; Spain and pope may die together.—St. Louis preacher elopes with 17-year old girl.—Newspapers starving Havana today.

Monday.—Thousands of troops on their way to Porto Rico; plans laid out for quick and effective campaign for taking the island.—Emperor of Germany sends embassador to McKinley to assure him of the friendship of Germany.—Yellow fever in U. S. Army of mild type; but few deaths.—Spanish minister Gamazo anxious for peace.

Tuesday.—Spain said to be endeavoring to begin negotiations for peace; said to be willing to give up Cuba and Porto Rico, but not the Philippines.—U. S. troops under Gen. Miles land at Ponce, Porto Rico.—Spanish forces at Guantanamo conclude to surrender according to Toral's terms.—Newspapers have Spain making direct appeal for peace through French consul at Washington; may deny it tomorrow.

In Reform Journals.

COPYING KORESHAN COSMOGONY.

A New York Scientist Concludes That the Sun is a great X-Ray Machine.

X-Rays now bring forth another surprise. In his laboratory at No. 102 West One Hundred and Thirty-fourth street last week, Francke L. Woodward made an experiment that he claims will change all existing theories of light and of astronomy as well. It is said to be practically a discovery, that the sun is a great cathode ray machine, which throws off X-rays through all space. If this be true, then the great void between the earth and the sun is enveloped in utter darkness, in which even the sun cannot be seen-for X-rays are absolutely invisible. It is only when they come in contact with the earth's atmosphere, which acts as a fluorescent screen, that they cause illumination and become what we know as sunlight. This bears out the Scriptural conception of space,— "outer darkness."

Another interesting deduction which Mr. Woodward makes from his new theory, is that comets are not flery, luminous, nebulous masses, but simply detached portions of atmosphere illuminated by the passage through them of the X-rays of the sun. On this theory all danger of comet collision is done away with, as the earth could pass straight through a comet and not know it at all.

The experiment from which Mr. Woodward has made these remarkable deductions was very simple. A glass bulb from which the air was exhausted was covered with black paper in which three circular openings were cut, two on opposite sides and the third on the upper side midway between the other two. A beam of sunlight was first sent across the vacuum bulb through the first two openings. On viewing the interior of the bulb through the other opening, the beam of light crossing the vacuum was almost imperceptible. The intensity of the light issuing from the further opening was less than one-twentieth of the amount that entered from the opposite side.

As the vacuum was made still more perfect, the amount of light passing through the bulb was still further lessened, indicating that if the bulb could be entirely emptied of air, like interstellar space, no light whatever would go through it. From this Mr. Woodward concludes that ordinary sunlight is utterly incapable of traversing space between planets. But, on the other hand, X-rays operate only through vacuum tubes—that is, through empty space.

Since leaving college, two years ago, Mr. Woodward has invented an aluminum tube for use in X-ray operations, and has devised new kinds of zinc alloys which are in practical use.—N. Y. Journal.

THE CELLULAR COSMOS.

All Universal Radii Terminate in the Environ of the Organic Structure.

The mechanical world of nature is not unlike a spider's web, and natural philosophy may be compared to the spider herself. The spider chooses a situation which will permit her to fasten her threads to the various parts of surrounding objects. The radii which she draws she then makes to meet in a certain center, and these she ties and connects together

at various distances, by circles and polygons; her design in which is to render all the parts of the sphere which she occupies, contiguous one to another. Then betaking herself to the middle or center, she so plants her feet on the threads or radii as to be able to perceive the smallest particle that may alight on any of the radii at any distance; and whilst thus lying in ambush, she knows immediately whether anything has precipitated itself into her snare, and feels in what part her prey has fallen; for by that very radius and no other, out she rushes instantly and seizes her entangled victim.

Now nature herself closely resembles this spider's web; for she consists as it were of infinite radii proceeding from a certain center, and connected together in like manner by infinite circles and polygons; so that nothing can happen in one of them which does not immediately extend itself to the center, from whence it is reflected and dispersed through a great portion of the fabric. By means of such a contiguity and connection it is that nature is enabled to perform her operations, and in this her very essence consists, for wherever this contiguity is interrupted, wherever a thread of the web is broken, so as to dissolve the connection between the center and its circumferences, there nature herself ceases and is terminated. Natural philosophy is capable of taking her station, with nature herself, near this center to which all natural things have reference, or in which all the motions or affections of all the circumsmbient parts are concentrated. She is capable of instantly knowing and feeling anything that occurs in the surrounding peripheries, what it is, and whence it comes; and is able to explain the reasons to her companion nature why the phenomena occur successively, and by a certain necessity at such a certain distance, in such a certain manner and in no other. In a word, she is able, from the center, to take a simultaneous view of her infinite peripheries, and to survey all her mundane system at a glance; thus she does not take up her abode in the mere outward circumference or entangle herself in the complexity of her operations .- (Emanuel Swedenborg: Principia.)

INCENTIVE AND THE COMPETITIVE SYSTEM.

Necessity, not Love of Performance of Use, Compels Millions to Toil.

The assertion is often made by opponents of Socialism, that the establishment of the co-operative commonwealth would destroy all incentive in man, which seems to me a very strange conclusion. Let us consider what the incentive is today under capitalism.

Under the competitive system of production and distribution, the toilers earn little more than a bare living, and are compelled to work long and weary hours, allowing them but little time for recreation or improvement. Returning home from work, they sit down to a scanty meal of poor and badly cooked food, prepared by overworked wives, or, as the case might be, go to a cheap restaurant. During their few hours of rest, the largest part of which is devoted to sleeping, where is the opportunity of developing higher ideals of life; the incentive for gaining more knowledge of things that really concern them? Their minds as well as their bodies are too tired

to comprehend such sciences as political economy, social evolution, mechanics and mathematics; hence their enjoyments are usually of a low type.

On the other hand there are the unemployed, with want and starvation staring in their faces, constantly worrying how to obtain employment and the necessaries of life. Again, if a man is somewhat of an inventive genius and spends his leisure time in devising some useful instrument which would enable him to lighten the burden of toil, and succeeds, but has not the necessary means of putting it into practical operation, he is compelled to sell the product of his ingenuity to some scheming capitalist for a mere pittance, only to see this other person gaining wealth which rightfully belongs to him. For instance: The man who devised the Pullman sleeper was a carpenter, employed in Mr. Pullman's carshops. He convinced his employer of the advantages of the invention, who, knowing the man's necessity, cunningly offered him the paltry sum of three hundred dollars, which he, through force of circumstances, was compelled to accept. Mr. Pullman claimed the invention as his own and became a millionaire, while the real inventor lived and died in poverty. Such is the incentive under competition.

THE INCENTIVE AND SOCIALISM.

Now for the Socialist side of the question. Who has not heard of that most wonderful discovery of the X-ray by Prof. Roentgen, and the numerous uses it can be put to? Prof. Roentgen is a Socialist. When asked why he did not get his discovery patented in order to prevent others from using it to their advantage, he replied that everything he does is intended for the benefit of humanity, and that he would continue working in that direction; the welfare of his fellow man being his highest incentive.

As Socialism is a system of Society, which will give everyone an equitable share in the social production, it will not interfere with any individual who will endeavor to devise means to lighten the work of the producers, thereby benefiting himself.

It is the incentive of gaining the co-operative commonwealth that leads all active Socialists to work constantly trying to show the advantages of co-operation as compared with competition to the workers of the world, in spite of all persecution, slander, ridicule, and imprisonment. This alone ought to be sufficient proof that Socialism would not destroy, but increase the incentive many fold.

Having made an invention of some kind, which would enable society to produce a certain necessary thing in perhaps half the time as before, it certainly would decrease the hours of labor for all men engaged in that particular industry, and would therefore necessarily benefit the inventor as well; he would also be regarded as a benefactor to society, rising in everyone's esteem. This shall be his reward; loved and honored by all alike for the good he has done. This would form the stepping-stone for others who would be anxious to follow his example.

Is it not of more satisfaction to know that he is loved and honored by all, than to be despised for using all his energy to his own aggrandizement, heaping wealth upon wealth, not regarding the suffering he inflicts on many?

The incentive of gain at the expense of others would certainly disappear under Socialism, and in its place will arise the incentive of honor and love.—Paul Hartmann, in New Charter.

The American Bagie.

Feller citizens: I'm in the screamin' business up to my eyes. I'm screamin' for everything in sight and some things that haint in sight. I don't want anything but Hawaii, the Philippines, Cuba, Puerto Rico, and whatever else is lying round loose. I'm also screamin' for \$400,000,000 worth of bonds. To hell with the Monroe doctrine! It was never intended to apply to us. It will do to apply to the other fellow. Let us have territory, Let us have a finger in the Oriental pie. Let us go forward "conquering and to conquer." Let us capture a harem and a Chinaman's cue. Let us dance with the hourii of the Orient. Let us tear the veil from the princesses of Moslemism, and snatch the silent and imperturable Turk bald headed. Let our war ships cleave the blue waters of the Ægean sea, steam boldly up the Bosphorus and scare the Sultan out of his harem. Who cares for expenses! Who cares for results! My blood is up! Let me scream! This is the glorious Fourth of July. This is the anniversary of the day on which I was turned loose to scream at the British lion. I've been screamin' more or less ever since. Now is my time. I can scream better when blood is flowing. I know I'm not exactly the bird I used to be but I'm still on the scream. I've lost some of my tail feathers while sleeping with the British lion. He also took part of my bill to make shears to clip coupons from American bonds. Some of my wing feathers are gone and my plume is a little "rumpled." But when it comes to war and Fourth of July's I can scream for the whole country. There haint much left of me but the scream, but that's as good as gold with most of the people. Give me room, now, I'm going to scream again. Do you hear that? Just show me a Spaniard and let me scream him to death. you see that thing waving there? That's old glory. That represents me before I lost my tail feathers and was otherwise disfigured. What does it represent now? Shall I tell you the truth? Well, then, it represents the appetite for plunder! I wish I hadn't told you. It makes me feel bad to tell the truth. I can't scream any more now for an hour, so, if you'll excuse me, feller citizens, I'll flop my wings and retire .- The Free Lance.

The Mortgage.

The mortgage is a self-supporting institution.

The mortgage holds its own. It calls for just as many dollars when grain is cheap as when it is dear.

It is not affected by the drouth.

It is not drowned out by the heavy rains. It never winter-kills.

Late springs and early frosts never trouble it.

Potato bugs do not disturb it.

Moth and rust do not destroy it.

It grows nights, sundays, rainy days, and even holidays.

It brings a sure crop every year, and sometimes twice a year.

It produces cash every time.

It does not have to wait for the market to advance.

It is not subject to speculations of the "bulls" and "bears" of the board of trade. It is a load that galls and frets and

chafes. Digitized by GOGIC

It is a burden that the farmer cannot. shake off.

It is with him morning, noon and night. It sits with him at the table.

It gets under his pillow when he sleeps. It rides upon his shoulder during the dav.

It consumes his grain crop.

It devours his cattle.

It selects the finest horse and the fattest steers.

It lives upon the firstfruit of the season. It stalks into the dairy where the busy housewife toils day after day and month after month; and takes the nicest cheese and the choicest butter.

It shares the children's bread and robs

them of half their clothes.

It is the inexorable and exacting taskmaster.

Its whip is as merciless and cruel as the lash of the slave driver.

It is a menace to liberty, a hindrance to progress, a curse to the nation.—Sel.

"Gold" and "Silver."

For years the people have been discussing the relative merits of gold and silver, as money.

But what is there to the question?

In its height and depth, its length and breadth, it can be stated in the following propositions:

If gold is fit for money, silver is.

If the world is ready to discard one, it is ready to discard the other.

Every argument that can be made for gold, can be made for silver.

Every argument that can be made against gold can be made against silver.

It is, in brief, a sort of a family row between two of the robber agencies of the age. It is simply a game of kettle calling the pot black.

A discussion of the silver question is not a discussion of the money question. It is only a fragment of the money question, and a very small fragment at that.

For a hundred years this nation has been cursed by the use of hard money-by the

use of gold and silver.

What the whole world needs is a monetary system divorced from both gold and silver. Coin money is a relic of barbar-

What the world requires is a system that is in keeping with the progress of the age. Gold and silver money is one of the peculiar institutions of the monarchical governments of the old world; one of the monarchical relies which was not thrown off by this country at the time that the "di-vine right of kings" was thrown off.

Let us not tarry by the wayside to discuss the relative merits or demerits of gold and silver, but let us march on to a higher ground.

Let us strike for the money of progress. civilization, and more than all, the money of the American republic .- Norton's Monthly.

Power of Rational Impulse.

The timeless impulse of the world is human. The imagination is stirred less and less by the giant apparition of the state, of the institution, of property, and more and more by the vision of the human, individual man. We are beginning to realize the true source of wealth, and to seek it where alone it can be found-in personal power and beauty and sentiment, in the present moment, in the dear fatherland. The estimable part of life is human,

beautiful men and beautiful women and beautiful children-beautiful, and accomplished, and lovable, and free. I linger over these choice words, for, as I write them, a group of such goodly and gracious persons come crowding into my brain that I would fain have them stop and keep me company. The secret of their incomparable charm is that it has been gained, not at the price of another's undoing, another's pain, another's exclusion, but with all helpfulness for their brother man. This timeless human impulse will prevail. The educational process which is to carry it out is one which brings to each little child, not information, but personal, or-ganic good fortune, in a moment which is present and is good, and in a land which is ours and is great .- C. HANFORD HEN-DERSON.

Poverty and Abundance.

In the States in the West, farmers burn corn because there is too much coal.

Miners go hungry in Pennsylvania because there is an over-supply of pork and beans.

Men, women, and children are clothed in rags because too many clothes are made.

Children go barefooted because of an over-production of hides.

There is no lard in the workman's hovel because of an over-production of hogs.

Too many streets are unpaved because of an over-supply of brick.

Funny, isn't it?

Millions go hungry every day because there is too much bread.

There are free soup houses in the great cities because there are too many cattle and

The earth is too big-it raises too much. The sun is too warm.

There is too much dew and a sight too much grass.

There are too many stars to shine at night; everything is wrong, nothing is

Funny, isn't it?-Johnstown (Pa.) Dem-

Stupidity and Chaos are Shadows of the Church Spires.

Every city bristles like a porcupine with church spires, yet in the shadow of those spires men struggle and scheme and strive to capture money from their fellow-Christians. Our cities are not built to live in, but to fight in. Every street is a battle-field; every office and store is a fort; every newspaper is a war bulletin. Every store-keeper sets his trap in his window and baits it with cheap and flashy goods; every banker lies in ambush behind his wire screen and pulls the trigger of a mortgage. The people on our streets hurry and scramble along as if they were a defeated army, fleeing in terror from a pursuing foe. And yet there is not now, and never has been, any need to rush, or worry, or snatch, in this fertile country. There has been no famine, no war, no earthquake, no plague, no drouth—nothing but stupidity and cowardice.—H. N.

The Condition of the Masses.

What a wonderful civilization we would soon have if the people would only allow themselves to think, and try to lay aside their superstitions! When people talk to suit others, or to follow others' customs, or believe certain theories to please that class of teachers, or allow themselves to

be controlled by usurpers in opposition to the true laws of nature, such people are still but infants and need the aid of those who have progressive ideas to advance themselves. Those who will not learn to think, should not try to interfere with the progress of others.-Progressive Thought..

The Christ as a Politician.

He would not carry a state. Do you think He would carry Illinois? Not a county of it, not a town, not even a ward. There is no room for the Son of God! Does the Republican party want Him? Do the Democrats? This is called a Christian country, but how would it be if some one should rise in the House of Representatives and quote Scripture—"Thus saith the Lord"?—What sneers there would be! What frowns! Would the societies vote for Him? Would the clubs admit Him? The whole country seems to be run by clubs nowadays. It would make a difference in clubs, don't you think, if He were reigning on earth?—Moody.

The Revolution Will Come.

The social revolution is bound to come. It will either come in full panoply of law, and surrounded with all the blessings of peace, provided the people have the wisdom to take it by the hand and introduce it betimes; or it may break in upon us unexpectedly, amidst all the convulsions of violence, with wild, disheveled locks, and shod in iron sandals. Come it must, in one way or the other. When I withdraw myself from the turmoil of the day and dive into history, I hear distinctly its approaching tread.—Lasalle.

Should Consult the Competitive Gods.

If I have no right on the earth except by sufferance of the land owner, it was God's duty to consult the land owner before placing me on the earth. If I have no right to work and subsist except at the pleasure of the employer, God had no right to create me till he had consulted the employer. He should have gone humbly and said, "Please, sir, I propose to create a human being; have you any use for him? Here are the plans and specifications—see if he will suit you; if not, the design can be altered to meet your approval."—Worker.

Describes the Coming Nation.

The nation that worked the fewest hours, that paid the highest wages, that gave the greatest leisure and comfort and the best educational advantages to its people, and whose population was the furthest removed from conditions of abject slavery—that nation would be the cheapest and best producer, and could face the whole industrial world.—Barrier Truth.

If one portion of the earth's surface may justly become the possession of an individual and may be held by him for his sole use and benefit, as a thing to which he has an exclusive right, then other portions of the earth may be so held; and eventually the whole of the earth's surface may be so held; and the earth may thus lapse into private hands.—Herbert Spen-

The man who has enemies amounts to something. He is a live man. He is a fighter. People do not kick at a corpse. A live man can float against the currenta corpse floats down without hindrance. Bless your enemies. You should love them. They make life worth living.—Ex.

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Or A Knight of The Free Lance.

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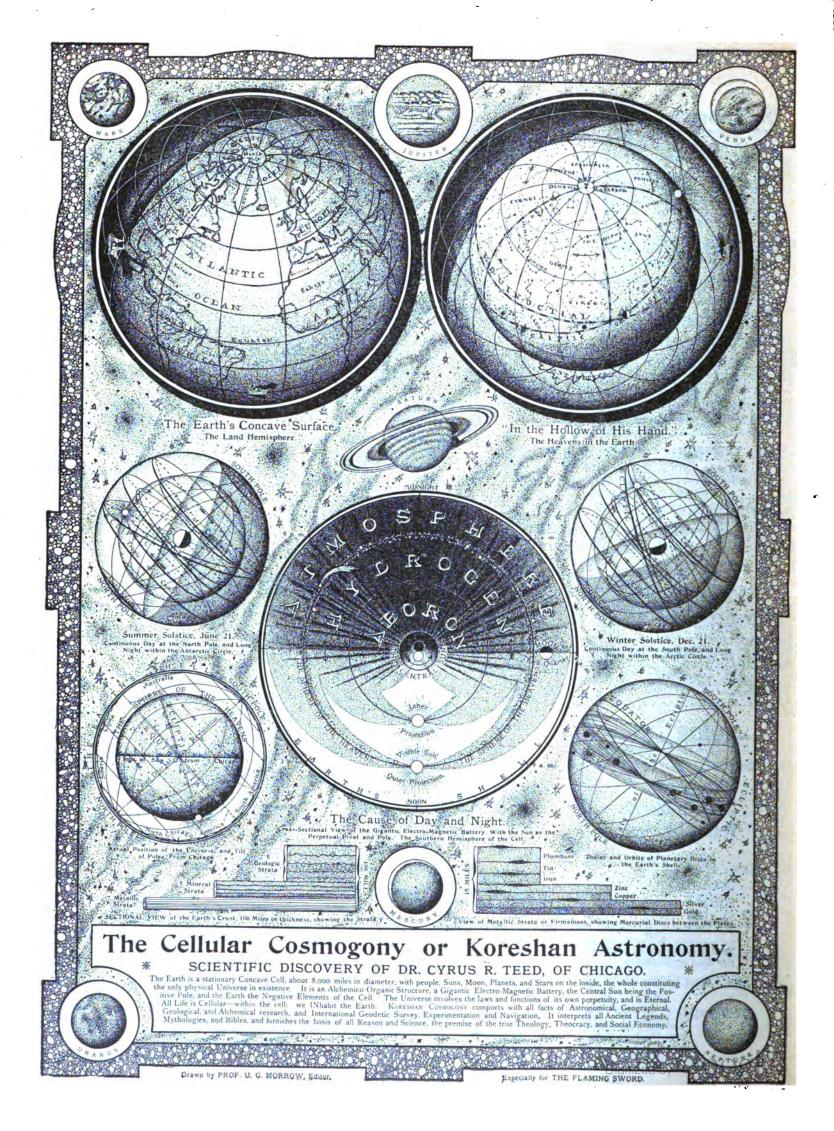
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Vol. xii No. 38.

CHICAGO, ILL., AUGUST 5, 1898. A. K. 59.

Whole No. 297

Geographical and Ethnological Confirmation of the Correctness of the Location of the Metropolis of the Coming Pan-American Empire.

A MERICA will become a Pan-American nation. North and South America will be embraced in an overwhelming and controlling empire. In view of such a culmination, were we to inquire at what point in all America the seat of its imperial nucleus should deploy itself, what would be the answer? The capital and metropolis of the western hemisphere must be situated upon those two great commercial thoroughfares around the world, at the intersection of which must be found the line of union, by water communication, of the two great oceans—the Atlantic and the Pacific.

Examine the accompanying map of the two hemispheres, or the earth's surface, and note the relative situations of Florida and the West Indies. The seat of empire is denoted by the large cross at the entrance to the Gulf of Mexico. This is in the wake of the world's commercial intercourse across the narrow neck of country which unites the two great Americas. In future, there will be at least two lines of marine transportation between the two oceans, concentrating their point of convergence and divergence as indicated by the figure of the cross alluded to in the foregoing.

To what point did the divine prescience direct the course of the great discoverer, whose name America honors by the title of District of Columbia, in the location of the site for the Capital of the United States? Was it not to the Bahamas, thence to the West Indies, the most natural course from Europe westward around the world? Was this an accident, or did it point unmistakably to the great truth that at the point where Spain made her first conquest in America, and where she loses

her final grip of tyranny in the Western hemisphere, God himself had located the vitellus of the cosmogonic egg, the point of the beginning of the New Kingdom of Universal Empire? Where was Ponce de Leon led to institute his search for the elixir of life? These incidents of human research and progress are not mere coincidents; they are the indices of the divine prescience and purpose.

In the human brain there are two most distinct and pronounced poles of encephalic activity. One is the conarium or pineal gland, the other is the pituitary gland or glandula vita. In the destruction of the conarium, the glandula vita will come into its superlative function, restoring the vidual to his immortal individuality. The supreme entrance to the glandula vita is the foramen (opening) of Monroe. As the foramen of Monroe is the vital channel to the immortal life of the individual, so the Monroe doctrine is the vital element toward the conservation of American rights as maintained by the United States against the powers of Europe, in her preservation of the western hemisphere for the Divine Imperial seat.

The Messenger of the Covenant holds within his consciousness the spirit of the New Jerusalem.

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.

Whosoever includes the fulfilment of this vision and prediction of John the Revelator, will locate the seat of the coming Empire.

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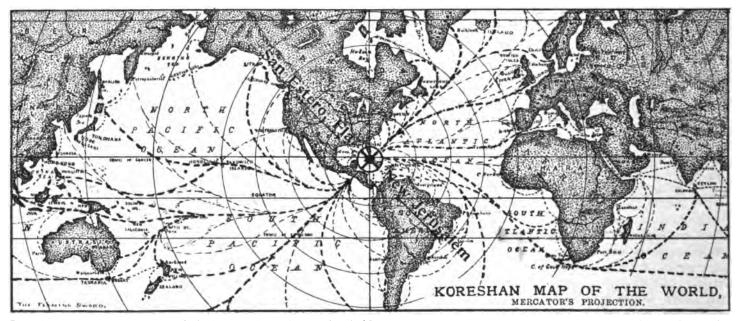
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Ethnological Advantages of the Location Designated for the Descent of the New Jerusalem.

Immediately after the coming great biological conflagration,—an electro-magnetic combustion in which thousands of people will enter the fire,—the Almighty will begin the development of a new genus or race of natural men. The conflagration (dematerialization of thousands) will eventuate in the perfect manifestation of the solar men, the sons of the Eternal. These are the integral unities of the firstfruits of the resurrection, product of the divine planting, and offspring of Jesus Christ the Lord. This genus of men, male and female unities, constitutes the chosen,-bride and bridegroom. They sing the new song, the song of Moses and the Lamb. The song of Moses is the comprehension of and obedience to the law. None can sing this song but the hundred forty and four thousand. They alone are the product of the planting of the Lord, the God-

The Warm or Tropical Climate is Alone Adapted to the Inception of Racial Amalgamation.

In the institution of those processes essential to the perfection of ethnic character, processes in which are involved the specific appropriations and unity of races, and especially that unity designated by the provisions of racial progress to be operative in the structure of a new people, the location is not merely a matter of arbitrary choice. Force of circumstance, sometimes apparently trivial, but nevertheless determined by inexorable law, designates the seat and name of situation. The ordinary mind may not comprehend the conspiration of circumstances which gave the name of Bethlehem to the little obscure village in which the Lord was born; but whatsoever may have been the inducements for its name and location, its name did comport with the office of the Lord as the great bread keeper, signified by both the names Lord and Jehovah, for both



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man, in the race at the beginning of the age. The song of the Lamb is the confession of the regenerative possibility of Deity.

The Lamb or Ram signifies the begetting power of Deity, as it applies to Jehovah's impregnation of the will of humanity with the seed of Deity, imparted through the operation of the Holy Ghost (Spirit). After God has produced these solar people, there will succeed the scientific application of the principles of genuine stirpiculture, founded upon astro-biological consociation in the development of a distinct genus or race of men, the basic element of which is the colored people of America. This race will be the product of the ethnic infiltration of the Negro, the white, and the Indian races. The Indian will constitute the spark of union for the influx of the spiritual spheres of the Indian race into the black and white races. The institution of female circumcision of a specific character, will comprise one prime element of the religious ceremonial. these words imply and involve the same significance. The Lord was the bread which came down from heaven to be eaten by the world, and he was therefore born in Bethlehem, a word meaning house of bread.

The location of the gateway to the New Jerusalem was providentially incited both by the events which conspired to bring about the possibilities, and by the intellectual discrimination of scientific impulse. It is the natural point of contiguity to the very race of people to be included in the coming anthropostic development, and a natural center of influx when once there are established those economical and industrial foundations essential to the employment of tens of thousands of the colored race.

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"How would the world be populated, if your doc-

trine of the separation of the sexes should obtain?" The firstfruits of this dispensation are the sons of God. They are the result of the planting of the Lord in the race by the operation of the Holy Spirit, this Spirit being the substance of his body, and therefore the seminal essence of Deity. His offspring will be like him; these are they who stand on Mount Zion (in immortality) and sing a new song (the song of obedience to the perfect law) that none can sing but these chosen sons of God. The fact that they have purified themselves as He is pure, does not militate against the appliance of the laws of propagation as they will continue to obtain in sensual life. Their potential relation to the marital and propagative sensual order will sanctify that order, to exalt it to a condition in its own sphere equal to its analogue in the sphere of the lower animal life. The marital order of human existence is degraded to a state below the sex life of the lower animal kingdom. All this will be changed through the social revolution about to be inaugurated and to obtain among men, in the institution of the divine Empire.

Humanity requires the application of sanative measures within its own organism and functions, to insure to it immunity from the scourges of human life. Such sanitation is in the province and scope of the Koreshan System, hence there need be no fears that God's kingdom cannot insure itself against the deleteria of whatsoever opposition it may confront.

OUR BATTLE CRY.

BY HENRIETTA R. RLIOT IN HARPER'S WEEKLY.

Not for revenge—albeit Spain
Destroyed the Maine—
Not for her islands, near or far,
Wage we this war.
Nor solely for poor Cuba's need
Do our sons bleed;
But to solve questions which were gray
Ere to the day

She opened her sad eyes! For we, Who scarce yet see
Wisely to rule ourselves, are set
Where ways have met,
To lead the waiting nations on!
Not for our own
Land now are battle flags unfurled,
But for the World.

Modern Reform Schemes Add to the World's Mental Chaos.

THIS is a great age of reform. It is also an age of individualism. Reform journals and methods are multifarious, and we might add nefarious. There are almost as many plans as there are individuals. Individualism is a concomitant of organic dissolution; it implies that every individual must have a distinctly defined and independent scheme for the evolution of humanity into the state of "social democracy" about to inundate the world. If there is one enunciation more despised than all the others by every social schemer, it is the right one. There never will be a social democracy nor a Christian (?) socialism founded upon any of the pet schemes of the pet-rified schemers who cannot even comprehend the principles of development and the laws of government.

The Lord Jesus was the perfect organic structure, united by the bonds of organic force and order. He was

the supreme product, centrally manifest, of the entire universe, and as such he was its germ, containing the united sperm and germ life of the Theocratic kingdom.

The Lord was the seed of the universe; he was planted in the race,—that part of it raised up as a receptacle for his absorption. He was the kingdom in its least form. He is to the kingdom to come in its greatest form, what the acorn is to the oak. The Lord Christ was the kingdom as to its seed; that same Christ will evolve the Theocracy. The coming kingdom will be the Lord Christ unfolded into the magnitude of the organic unity of the human race. The unfolded kingdom will be as structurally organic as was the function and form of the personal Lord.

All the kingdoms of the world and all the churches of diabolism will be broken to pieces, preparatory to the establishment of the divine order and the Deific Imperi-

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alism about to astonish the world. The Lord Christ is coming in power and great glory, not merely to enforce a spiritual kingdom, but to inaugurate a natural and material empire. The new heavens cannot obtain without an earth in which to dwell, hence when the new heavens are about to arise into their glory, there will also be a new earth, a natural, secular, and ecclesiastical government, by which they may be environed. The prayer will then be answered: "Thy Kingdom come; thy will be done in earth as it is in heaven."

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Tie of Kin.

BY LUCIE PAGE BORDEN.

THERE was a tree in Jake Curtis' orchard that formed a grievous eyesore to his thrifty neighbors. It stood by the stone wall near the roadside and every farmer who passed on his way to market, wondered why Jake let the old pearmain tree stand another season, when it was long past bearing and fit for nothing but kindling wood. There was a twist in the main trunk with an ugly, wart-like excrescence below it, and the limbs had grown gnarled and scraggy for lack of pruning. This spring it was apparently dead save one little shoot from a side branch near the top, and this was covered with leaves and delicate pink blossoms which contrasted strangely with the scrawny, leafless aspect of the parent tree,—just such a contrast as Jake himself presented by the side of his daughter Claribelle, with her flower-like face and willowy form, her soft voice, large, appealing blue eyes, graceful manners, and lady-like aspirations. Why should such a child come of a rough, though kindly father and a shrewish, hard-featured mother?

Our American civilization is constantly presenting us with such problems in heredity, and as yet, none of the sociologists have offered a reasonable solution. Mr. Bryce, in the American Commonwealth, acutely observes that the American workman of the West, with his blouse and dinner pail, has apparently no helpmeet, no children; that stylishly dressed woman wearing her bonnet with an "air," those charming girls with their delicate, refined faces, surely they cannot belong to him! Such an offshoot from the parent stem as this pretty Claribelle, indicates a degree of aspiration on the part of her progenitors, belied by their rough exterior; unless, perchance, the apparent refinement of the younger generation is only skin deep, covering qualities less sterling than lie hidden beneath the workman's garb.

Jake's devotion to Claribelle was touching. His eyes followed her about the house with dumb delight in her pretty ways, her crazy-work sofa pillows, and the painted jugs and bottles which a summer boarder, more benevolent than wise, had taught the girl, with a groping attempt at artistic decoration, to besprinkle with staring roses and dyspeptic-looking storks. Thanks to an indulgent mother who, despite her sharp tongue, joined with her husband in slavish admiration of their common idol, Miss Claribelle spent most of her time,

poring over intricate patterns for fancy work in the Young Ladies' Companion, or conning the fascinating pages of a fashion book.

"Marthy," said Jacob one evening, as the two peered out of the kitchen window, watching the departure of a smart top buggy which contained their daughter and a rustic admirer who had called to escort her to the weekly Grange, "I'm agoin to send Clary to boardin school. I've thought it all out, how to raise the money an' all. She's bent on it, and I've concluded to let Sam Pearson take a mortgage on the place. I know I kin keep up the interest till that ere young timber in the south pastur's growed up to sell and pay it off. I aint agoin to have that shiftless Ed Tibbets hangin 'round our Clary; got a horse an' buggy an' that's all he ever will have."

So Claribelle went to the New Elkins Literary and Scientific Institution, where her beauty and adaptability rendered her a general favorite, winning the susceptible heart of a millionaire's son who took her to Europe after the wedding and showed himself sedulously anxious to remove his wife from the rustic scenes of her early life. The old couple's pride in their daughter's success, changed sadly to grief for the loss of their darling. Claribelle's letters grew less frequent, her visits ceased. Financial disaster attendant upon the failure of the county saving's bank, together with a long fit of sickness which came upon Jacob, resulted in the foreclosure of the mortgage and the old home place was sold. Claribelle had forgotten that it was mortgaged to pay her school bills, and Jacob was too proud to apply for assistance to the daughter whose neglect had pierced his heart. At first, she had overwhelmed her parents with expensive but inappropriate gifts, a fifty dollar, silver mounted shaving set, being among the wonders displayed to the gaping neighbors; but no gifts could comfort hearts that yearned to embrace their child, or gladden eyes that wept in secret for a glimpse of her delicate face.

Having lost their home, the old couple drifted to the city where for two years they led a precarious existence, sinking lower and lower, sounding the depths of poverty and misery until a pathetic little item in the daily papers, marked the close of their life drama. It ran thus:

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WOMAN DIES OF STARVATION.

Hunger and exposure caused the death of Mrs. Jacob Curtis at the county hospital last night, two hours after she arrived. The attending physicians say her husband, who was taken there at the same time, cannot long survive her. had been without food or fuel for days, when found yesterday by the police. The man was lying on the floor of the basement, too weak to speak or move, and Mrs. Curtis was in another room, huddled beneath an old-fashioned blue and white home-spun coverlet. She was suffering from pneumonia, brought on by exposure to cold during the past week. In the man's vest pocket was found a curl of flaxen hair wrapped in a bit of paper bearing the address of a fashionable society leader of the West End, who has been abroad for the past two years. Mrs. A-'s benevolence is too well known to require comment, and no doubt the poor man had been a recipient of her bounty in former times.

It was not within the scope of even a reporter's elastic imagination to conjecture the tie of kin uniting the starving pauper and the millionaire's wife. What does

it mean, this strange, inscrutable mystery of human relationship? The tie of kin is the tie of blood, but the mysterious affinity uniting parent and child may be and quite as frequently is founded upon a lower rather than a higher and spiritual likeness, the end thereof being sorrow and bitter anguish.

Spirit germs in the brain of man seeking re-embodiment, come into expression in matter through parents whose qualities represent the line of their strongest attractions, whether these spirit entities be progressive or retrogressive. In the case under consideration, the moral qualities of the parent reappeared as mere physical beauty, a lower type of excellence, in the offspring. The only true tie, lying back of all human ties, nearer than the next of kin, dearer and sweeter than the best beloved of earth, is the soul's relation to the eternal parenthood, the Father-Mother God. This is the only relationship exclusive of pain.

Primary Essentials of Successful Communism.

BY REV. BERTHA S. BOOMER.

COMMUNAL and co-operative efforts are as a rule the laughing-stock of the popular advocate of competism. It therefore behooves the advocate of the principles of divine communism, to equip himself well to deal with the facts underlying the many failures of communistic efforts, and to locate the causes of such failures unmistakably.

The attractive powers of the novelist as well as the forceful statistics of the altruistic political economist, have been vigorously exercised to call into existence little colonies of persons desirous of realizing some of the adorable ideas of human association, awakened to activity by the socialistic literature of the day.

At the cost of heroic sacrifices, people animated by the highest hopes and most generous impulses have assembled themselves into groups. Without understanding the laws of organic unity or the true nature of inherent sin, they venture to expect the universal operation of that holy spirit in their bodies, which leads man to in honor prefer his neighbor, to regulate without any scientific organization, the relationships and conduct of each to each.

The agony of bitter disappointment awaits the misplaced confidences of perhaps the most worthy and trusting members. In these chaotic groups, some self-sufficient octopus conceived in sin and shapen in iniquity, promptly manifests symptoms of the dominant bighead; competition of the worst type is shortly the ruling spirit of the little commune, and every man's hand is secretly or openly against every other man.

Shattered ideals render men desperadoes. The revealing of the man of sin in one's neighbor, without the counteracting effect of a reliable mirror revealing one's own self as a sinner, destroys faith, hope, and charity, and tends to retard every effort to advance the kingdom of righteousness.

The first essential for each applicant for membership to a successful communistic effort, is a most vivid impression of the man of sin in himself, toward whom the proposed community will be asked to exercise a most forbearing love. He should review his past career, and appreciate the fact that even those who claimed to be filled with the strongest variety of natural affection for him, were perhaps often tried to the limit of endurance by his selfish tempers, his moods of blue, forgetfulness, and disorderly and unclean habits. He should, before asking any to show him preference, be very sure that the character he possesses as the resultant of his past careers, is such an one as is entitled to be loved, honored, and obeyed by virtue of its true nobility of uprightness. This self-examination in the mirror of the moral law, is perhaps the most essential prerequisite for every applicant for admission to a communal order, for that is the order of the kingdom of heaven,which all who enter to remain, must enter as little children, in humility and teachableness.

The words order and organic are closely related. We frequently use the term communal order. Communism, to be at all successful, must be organic to be orderly. To institute an orderly communism, the prime mover of the effort should possess a knowledge of the primary principles of organic unity. Such knowledge can be derived only from an understanding of the primate and ultimate of organic being, the universe involved and evolved. First, a legitimate center of authority must be recognized, accepted, and regarded as infallible. The ideal of organic unity without such a center is inconceivable. A body must be baptized into life by one spirit, to be harmonious and perfect in all its functional activities. This center of authority must possess the discriminating wisdom to administer the liberties, restraints, and adjustments required by every member of the body. Digitized by Google To go right, the mariner must be guided by the pole star. The devil—in sum total—is the spirit of opposition to Messianic or pole star authority, and his name is legion—everything in the mortal heart is a back action against that which would give us life, liberty, and happiness in fraternity. Too much cannot be said or written that is insistent on the recognition of the Messianic law. It is the life saver of the universe. The knowledge of it must go to and fro in the earth, as the forerunner of the divine kingdom.

Failures prepare us for the receptivity of the wisdom which insures success. All these disorderly, chaotic efforts at inorganic communism and co-operation necessarily besprinkle the world's history along with the destructive successes of hellish competism, to teach the race the futility of opposition to the central divine will, which always operates in harmony with the laws of order. "God to will and to do" in man his own good pleasure, which is man's salvation from sin and death, must be confessed and obeyed because known and loved.

Nineteen centuries ago, the harvest of the world's progressive sphere was baptized with the spirit of a holy aspiration for Godlikeness, by the energies of a God life in the flesh; many dead in trespasses and sin were quickened to a newness of practical spiritual life, and had begotten in them a living hope of a transformation of their natural, mortal, physical, and social life, to the image and likeness of their celestial ideal, realized to them in the person of the Lord Jesus, their hero and Savior from the old and dead ways of sin and its miseries. This living hope of a reproduction or resurrection into the image and likeness of Jehovah, died in the race during the era of darkness in which it loved and believed a lie concerning its own inherent immortality.

For a long period man has believed himself immortal, and has enthroned the will of his flesh, subjecting his intellect to the powers of darkness. The woes of his evil ways are now coming upon him, and his distress waxes sore. His intellect, so long dominated by the strong delusions of false science, is being aroused by the stimulating energies of the great Reasoner, whose intellect has been exalted to the throne of God, and the will of whose flesh is held by it in subjection. More and more, as the woes of the curses of sin are meted out to man, will the spirit of inquiry be aroused, till the hour of man's importunity becomes God's opportunity to give man wisdom and understanding, the riches of his grace.

When man has been humbled by the downfall of all that his selfish ambitions have erected, when he sits among the pots of the Lord's house which he has dishonored and destroyed by defiling usage,—he will say in humility: "Oh wretched man that I am, who shall deliver me from this body of death?" He will look upon the filthy rags of his own righteousness, the swine he has been feeding, and the husks he has been eating, and he will then be brought to a remembrance of the Messianic law and of the sure word of prophecy, and

will arise to seek the King, his father, and will say to him, I am unworthy; make me as one of thine hired servants. In such humility, fruit of his humiliation, man will cease to despise the day of small things, and if he finds the great God of the universe in the form of a man no larger than himself, he will still say, Father, I have sinned; still ask only to serve. Being rendered teachable, he can be taught from the mouths of babes the great truths of universal life, the laws of organic unity, and the precepts of love.

All things can be made new when man has been rendered receptive to new thoughts of God and his temple—man and man's environment of God's expressed thought for him. Then the tithes will flow into the storehouse of God,—the man standing in the sun of divine mental illumination. Love will ask for wisdom, and the marriage will make of the twain one new man, a body of many members, every one of which will be reognized as essential to the whole, and cherished for his use to the body. The head will be recognized as the head, and folly will flee from his presence. The hand will be filled with the spirit of the divine hand, and will never encroach on the right of the foot to be the perfect foot.

One of the present uses of communistic efforts, is that of testing the fittest to survive. Only that effort will survive which possesses a known and loved center of divine wisdom, demonstrably divine,—because of all that it involves. Around that center must inevitably gather, by the inherent law of attraction, all who hunger and thirst for the kingdom of God and his right-eousness. In the sphere of divine wisdom, the law of static gravity will operate, and every one and everything will go to his or its own place, even the Judas channels of elimination.

The time must inevitably come when from the present chaos of clashing authorities, the genuine authority and order will emerge, rising as the animal life of God, the beast from the sea which John saw, of multitudes, peoples, nations, and tongues. This great animal this great divine commune of organized humanity, will be the fruit of the perfect flesh life of the Lord Jesus Christ, the spirit of which was planted in the race that Gods might spring, full armed, from the earth mother, the great head of Jove, who is ruled by her divine wisdom. She is ruled by the love of Jove, and he is ruled by her wisdom, grace for grace, in honor preferring one another. This is the spirit which must produce the perfect communism. This is the spirit that can alone perpetuate life and joy in the Holy Ghost of communism.

Begin, then, your communistic efforts with a willingness to recognize as your Leader, the one possessing the most of the spirit of wisdom and understanding. Revere him and his appointments to executive service. Persist in your efforts with the spirit of self-sacrifice, and with the established rule in your mind never to impute an ungenerous motive to another, unless you are forced to do it by the discriminating wisdom of your Leader, who judges from the central standpoint, being in touch with all members. Let the highest moral qual-

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ity of service be your ambition;—"I serve," your motto. If it is quality of character you are after, and not emolument, remember that self-forgetfulness is the prime ingredient of true greatness, and that to think and talk about your own self-forgetfulness, is its total destroyer. The performance of use to the neighbor is a comprehensive term. Every thought, word, and deed has its use, divine and devilish. You can profit or lose by everything you come in contact with. A kind word, a sympathetic glance, a tender touch,— may be more useful to an entire body, than a week of physical drudgery.

The writer once knew a poor girl, a resident in a home for the reform of erring women. She had been on her bed for four years, because of one of sin's penalties—a loathsome disease. Having found a place for repentance, she became, though physically helpless, one of the most useful members of that large household, because

of her wonderful moral qualities, the result of obedience learned by suffering. She could not do an hour's work that was salable in the marts of trade, yet she possessed a spirit to communicate to every one who came near her, that was a quickening power to every good and generous impulse.

Upon the Lord of life and glory was laid the iniquity of us all. He comes to us in this age as light out of darkness; he comes with a supply of wisdom and understanding sufficient for all our needs. He is justified in being what conformity to the law has made him, a product of the cross of his immortal Godhood with our mortal manhood. He cannot be to us anything else until we crown him King of kings and Lord of lords, by sending all our tithes into the storehouse that his true glory may be revealed, and himself justified and glorified in all his saints, the divine commune, of which he is the origin and destiny.

In the Editorial Perspective.

BY THE EDITOR.

ATERIALISTS who have been posing as scientists are now reaching some strange and fallacious conclusions—so fallacious that even the "Christian Scientists" are appealing to them in corroboration of the idea that there is no matter. Is matter simply an illusion? Is it merely a sensation of mind? A class of modern minds is asserting that matter is only a belief; and the "scientists" are evolving remarkable theories regarding ether, a highly attenuated substance which is supposed to pervade everything in the universe-or rather that there is nothing but ether in various forms of manifestation. It is now supposed that there are no atoms nor molecules of matter, as Dalton supposed. The latest development in the field of fallacy and "scientific" speculation, is that an atom of matter is simply a ring of ether in motion in ether; its vibration constitutes heat; its rotation constitutes electricity; light is an undulation of ether; magnetism is a whirling motion; gravity is ether pressure. It would follow as a necessary conclusion that all energies in the universe are nothing more nor less than different modes of motion of ether. This is all there is—just ether; which leads to the conclusion that there is no matter, no mind, no sensation, no life-just simply ether in motion. Now do you know what "Christian Science" expects to do with this theory? They appeal to it as scientific evidence that their conclusions are correct. They think it is just a hint which the physicists give us on the question of immortality. The metaphysician desires to invest ether with intelligence, to call it mind, and to worship it as God! It is supposed to be infinite in existence; it constitutes all there is in the universe. It is just one idea, exists for nothing, does nothing, has no function, except to make people think that there is something in material form, when there is nothing but ether! To tell the truth, such a conception is merely the fag end of the world's mental rubbish, the dry-rot of fallacy. We want our readers to sample some of the nonsense in contrast with the Science of Koreshanity; we want our readers to know something of the rank absurdities advocated in the world in the name of science. The vain and futile attempt to find God has ended in the fatuous conception that he is nothing but universal substance, without form or function, without center or circum-

ference. If we were advocating such irrational conclusions, the sheerest speculations, the boldest hypotheses, and the most manifest and palpable absurdities, in an *era of light*, we should certainly expect as much opposition as we now experience in the promulgation of Truth in the period of the world's greatest darkness!

Are you afraid to venture out on new ideas? Are you not afraid to remain in the wreck of old ideas, the result of ignorance and chaos? The old ideas have served the world badly; the modern church is a curse; modern science is a delusion, and the present social relations result in the oppression and suffering of the masses. Do not hesitate to renounce the old and existing order of things; unless you do, you are not progressive. But the new ideas, what of them? They are all bad that are not true. There are thousands of new ideas in the world that are as dark and dangerous as the old ones, and the truth-seeker should be extremely cautious. Demand proof of any new theory that is presented to you; examine the premise and see if it is demonstrated; and see if a complete system is the result. If not, let it alone! There can be but one true, complete, and perfect system existing at any one time; therefore, there is only one way out of the present hells of humanity. That way is the true system of knowledge, expressed in the world in the form of Koreshan Science, the only rational system in the true and absolute sense of the term.

Nineteen hundred years ago, there was one man who alone possessed all the truth of the world. He was accused of being an egotist and a blasphemer, full of arrogance and supreme conceit, an anarchist, a disturber of the customs and the peace of the nation, and a wholesale revolutionist. He was all these to their manifest perversions, and they cast him aside. He was the involution of the age, and was rejected. The same is true in the production of seed in the familiar vegetable kingdom; the time comes when there must be a separation of the plant and the seed; the old stalk is of no further use, and goes to decay. The two processes of unfoldment and infoldment are co-ordinate and contemporaneous. The church of the age is the product of the involution at the beginning of the dispensation. At the end

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of the age comes the involved form of Truth, which is cast off by the church as antagonistic to the interests of the old church. He is; every seed ends the old and begins the new. A new world is to be established; this is the period of transition—a revolution is impending. The old tree is soon to be destroyed. It is the order of progress; it is scientific.

We hear much silly twaddle in the ranks of the church, about God prospering the Christian business man. The church offers an inducement to the man of money to enter the church; put its cloak on, and it will help you steal from your neighbor with less stinging of the conscience. If some of the modern Christian theories were true, the poor and the oppressed are the devils of the world who are receiving due retribution, while the millionaire is receiving the blessings of the Almighty. This attitude is assumed by the wealthy churchman; the spirit pervades the city churches of all denominations—the exact counterpart of the attitude of the prospered Jews in Jerusalem nineteen hundred years ago. The competitive system originated and is perpetuated in the hells, and the business man, no matter what his cloak is, who prospers through use of its methods, steals that which belongs to the producer of wealth; he takes rent, interest, and profit, which he does not earn. He does not earn, he does not own, that which he controls; he saps the life of others,—but then he is a "Christian."

According to "Christian Science," there is nothing at all the matter with God except the one item that he is bound by a false belief of the individual. It would follow, therefore, if there is nothing but mind—nothing but the one substance of divine light and life, which is said to be wholly unchangeable, that God is susceptible of entertaining fallacy, and consequently is capable of changing his mind, which they say, is all there is! The only wonder connected with the subject is that the mind illusioned to the extent of entertaining such a concept of the Almighty, should so far forget itself as to acknowledge that there is anything else than the one infinite substance, without limitation, form, or function. But in such case, how can there be any individual to entertain a thought?

Democracy beigns at the wrong pole of action. It places the balance of power in the hands of the worst elements of a nation, and permits them to dictate the terms on which they are granted license to do as they please. Representative government is a farce, especially as it obtains under the deceptive money power. The true government of the world will have its imperial center of power and authority. It will not be a representative power, deriving its authority from the consent of the governed, but a power of absolute right that will demand recognition, and establish harmony and reciprocity between the center and the circumference of humanity. It will be a divine Theocracy, for which every "Christian" is taught to pray, but which his nature compels him to utterly ignore.

There are two classes of American dailies discussing the Cuban question; one class is in favor of the present Cuban republic, and the other is doing everything possible to cause a breach between the U. S. army and the Cuban insurgents. When the curtain is drawn back it will be found that the latter class is controlled by the millionaires, who consider that Cuban bonds with American collateral, through annexation, are much safer than the promises of a freed people. One of the greatest menaces to human liberty today is the daily press; it presumes to be the power that molds public opinion; but if the lying, treacherous, and double-faced newspapers continue their present policy, the time will come when the papers will mold and mildew for want of patronage.

There is no law of success in business in the competitive system, but the law of devilish greed. The competitive system affords ample opportunity to every one to rob his neighbor; and the success that attends him will depend upon the intensity of activity in the mental vortex which induces the generation of the energies necessary to push his business. There are millions of mental entities seeking to lead the business man to victory over his fellows; they are aggregating in the stock exchange, the money marts, and department stores of the world—the temples of competism, where the votaries worship their unseen money god.

The world as it exists today, with its competitive system, with the ignorance and superstition of the church, and with the fallacy of modern science and agnosticism of all those who do not know, manifests the very best the devil can do at running the universe. For his incompetency, bold misrepresentations, and flagrant falsehoods, he is soon to be deposed—the devil and all his imps!

"Is suicide a sin?" asks Ingersoll. Not if the orthodox theories are true. Throwing off this mortal coil and releasing the hampered spirit for its flight and entrance into the golden city, would certainly be a blessing! There are a thousand times more suicides in America than in all other countries of the world.

"Every man for himself and the devil take them all," is the policy of the competitive system; it is the antithesis of the genuine system of human co operation, in which the neighbor is to be loved and served the same as the self. There is no unity in competition; organic unity cannot exist in the chaotic hells.

People who raise the cry that it makes no difference whether the earth is convex, flat, concave, or any other shape, are very particular to continue believing that it is convex; they know it makes all the difference there is in the world!

Truth is always positive. Fallacy is negative, suppositional, founded upon hypotheses; it cannot positively assert and demonstrate its premises.

Truth is stranger than fiction; it is a stranger to the world, who will not dare seek acquaintance with it, and who shuns its dignified presence.

The modern Republicans are the re-embodiments of the Roman publicans or tax-gatherers.

No man has the right to entertain fallacious ideas concerning any part of the universe.

When the church worships the devil, the money kings contribute to its support.

The modern church has damned more souls than the Lord Jesus ever saved.

The Judges of the Supreme Court are the limited monarchs of America.

The modern reformer is preaching to himself and does not know it.

The devil is nothing but the mental wastes of the Almighty.

The easiest thing to invent and promulgate is fallacy.

If knowledge is power, what is the force of ignorance?

It is likely that the new pope will be a dark horse.

We are opposed to the tyranny of ignorance.

"Lord, what fools these mortals be!"

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Query, Chat, and News Departments.

BY THE EDITOR

Bible Miracles and Scientific Wonders.

(1) Can you tell me something in particular with respect to astronomers Hopp-man and M. du Muller, who observed a star on or through the moon? Have looked through encyclopædias and general biography, and do not find their names. minister here assumes that the story of Shadrach, Meshach, and Abednego, of the flery furnace, is historically true, i. e. that the men were cast into a furnace of fire, as might appear from the written text of the Bible. If it be as he indicates, then the other miracles must be similar in nature, so that Christ must have spun out material bread and fish indefinitely to feed the 5,000; also that the axe was made to swim from the throwing in of a stick of wood and Sampson must have pulled down great material pillars with his arms alone. Christ must have stilled the tempest of wind and surging waters, and walked on the material water without effecting any displacement of it. So he must have changed water into wine by having six casks or vessels filled with visible fluid. If one of these miracles is to be considered other than historical in form only, then all are to be so considered. The Scriptures are highly figurative, as I take them, and cannot be explained at all according to the letter.—O. W., Denver, Colo.

We have no particular information regarding Astronomers Hoppman and M. du Muller, to whom you refer. The reason their names are not in biographies, nor enrolled in the scroll of fame, we presume is because they are yet living, and have not yet succeeded in making their theories popular.

(2) A miracle means simply a wonder, a marvel. A fact is not a wonder when it is understood. The processes by which wonders recorded in the Bible were accomplished, were unknown to the masses, and hence they were miracles. The inventions and accomplishments of Edison, Tesla, Marconi, and others are miracles to those who do not understand the processes employed. A knowledge of alchemy has ever been the source of miracles recorded in the Bible. Every one of the achievements to which you refer can be wrought through alchemy. Today, the hand may be thrust into a pot of molten iron or lead, and withdrawn without injury; the Hebrew children passed through a furnace of fire. Jesus materialized the substances of bread and fish; generated a counter-vibratant and stilled the tempest; disintegrated gravity by agitation of the spleen, and walked on the water. Elijah floated an ax; and today thousands of tons of steel float on the oceans. Joshua and his army marched around Jericho, and at the word and blast of the horns, the walls fell. Today, the skeptical, "scientific" men of the world, after hooting at the accomplishments of Joshua, are considering them quite probable. Keeley's motor de-

rives its power from musical vibrations. By vibration, Jesus disintegrated his body; persistent vibrations of a given quality and intensity, induced by musical instruments, may disintegrate buildings and walls. See Editorial Perspective for further comments on modern miracles and wonders. Of course, these achievements are possible in every other domain and sphere of being, for a law operative in one domain is a law in every other domain, and consequently the co-ordinate miracles are wrought in the anthropostic world, and therefore many miracles in the Bible have a deeper significance than appears in the text of the narratives.

War Tax and the Producers of Wealth.

I have received a sample copy of your (1) In your Editorial Perspective paper. you ask the question, "Have you seen the new war tax list?" and ask, "Who pays the war tax on any article?" Your answer is that the consumer pays the tax. To this I take exception. Only in so far as the consumer is also a producer, does he pay any part of the tax. All wealth is the product of labor, and consequently wealth can only be really bought by labor. (2) In your Chat with Readers, you say, "If you know of any other journal than THE FLAMING SWORD that has the knowledge, the ability, and the courage to lay the ax at the root of the tree, kindly let as know.' In answer I will say that the Labor Exchange Monthly, published by G. B. de Bernardi, Independence, Mo., comes closer to doing the very thing than any other I shall send for others of your publications as soon as I can do so, as I am interested in social science.—A. Z., Galveston, Tex.

(1) We are well aware that the product of the performance of use to the neighbor is the only real capital in the world, and that money possesses no real value. When you have seen more of THE FLAMING Sword you will learn more fully concerning the Koreshan System of Equitable Exchange, founded on the laws of universal function and interdependence. In the paragraph referred to in July 15 SWORD, we were not involving all the contrasts possible to be made; we were contrasting the common people, the producers of wealth, with the millionaires, as may be seen in the same paragraph: "While the common people pay rents and interest; the city, county, and state tax, as well as the percentage of profits of all dealers from the manufacturer to the retailer, besides producing the wealth of the world!'' We certainly referred to the real producers of wealth. (2) There are three great systems of commerce in the world, the secular commerce, the church commerce, and the sex commerce. The exchange in each of these domains is not equitable, for in each prostitution and

waste obtain, the result of which is the competitive system, the false church, and perverted sex relations, and consequent waste of the energies of life. The three woes that are coming upon the world are the result of the three curses; and the true system of reform will involve the removal of the curse from each of the three domains. So far as we know, the labor exchange endeavors only to remedy the evils of the competitive system by simple exchange of the products of slavery, without regard to the other two equally perverse conducts of life. The prostitution of the energies of man is nearer his own being and heart than either the secular commerce or the church, and consequently the love of the perverted or false system of exchange of sex energy is the central root of evil of his being, and to this the ax must be laid. The Koreshan System is a complete system of universal reform, and leaves no department of the universe to be stumbled onto by some one else; it involves the science of all reform, in all spheres of life and thought.

Zodiacal Constellations and Signs.

Your answer to my queries in THE SWORD of July 15, are comprehensive, and for the most part satisfactory; but I find it difficult to reconcile a portion of your answer to Query 2, with the facts. You make a distinction between the signs and the Zodiacal constellations, and regard the former as stationary in the earth, beginning with Aries on the meridian of Green-Then you add: "The order of the constellations in the heavens begins with Aries; on March 21, at noon, the constellation Aries is directly over the sign." was true 2150 years ago, but in the present period the Zodiacal constellation Pisces is directly over the geographical Aries at noon, March 21; and about 2150 years hence, the constellation Aquarius will be over the sign at noon on the same date. Of course, this results from the precession of the equinoxes. I take it that the Zodiscal constellations remain constant, as they consist of groups of fixed stars thus: Aldabaran is the principal star in the constellation Taurus; Antares is the principal star in Scorpio; Regulus, in Leo, etc. I think that your answer to Query 2 needs some qualification.—E. W., Lake-

The reason the reply in FLAMING SWORD July 15, is not entirely satisfactory is because it is incomplete; we find upon reference to the original notes, that a clause was omitted in transcription, and it was not noticed until our attention was thus called to it. We will supply that which was omitted, which will clear up the matter: "The order of the constellations in the heavens begins with Aries; on March 21 at noon, about 2,000 years ago, the constellation Aries was over the sign Aries; owing to the precession of the

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equinoxes, at the present time the constellation Pisces is directly over the sign." The astronomers are in error regarding the length of the cycle of the precession of the equinoxes. Instead of being 25,-856 years, it is only about 24,000. Of course, if the movements were 50" of a degree every year, no more nor less, their number would be approximately correct. But at the end of dispensations, accelerations take place, and foreshortenings of time result, making the great Zodiacal period about 24,000 years, and each month about 2,000 years long. The Tree of Life bears twelve manner of fruit, one kind for every month of 2,000 years. It is only about 2,000 years since the sign Aries sustained the same relation to the constellation Aries that it does to Pisces at the present time. The constellations remain the same as then; the sphere of the heavens revolves on a different axis.

The New Materialism.

(1) See Freedom article on "Outlook of the Science of Life through the New Materialism." (2) Can you tell me where Prof. Cope's works are for sale, and what is the address of Geddes & Thompson, referred to in the article? (3) By the way, are you publishers and sellers of books? If so, send me catalogue., J. N., Mankato, Minn.

We have seen the article referred to, and THE SWORD will contain something shortly on the New Materialism, and other isms that are thinking to find corroboration of their theories by means of the fake theories of atomic life and properties. (2) Write to the Springfield (Mass.) Republican; they no doubt possess the addresses of all the parties referred to in the article. (3) We are not publishers of other works than our own. Catalogue of valuable works on liberal classics, history, the works of Voltaire, Hume, Spencer, etc., may be had by addressing Peter Eckler, publisher, 35 Fulton st., New York, N. Y.

Ariel and the Sealed Book.

- (1) What is the meaning of the word Ariel in the English language? Also the meaning of Isa. xxix:11,12.—What is the sealed book referred to? The Latter-Day Saints claim that it has reference to the brazen plates unearthed near Palmyra, N. Y.; they also claim that the word Ariel means America, or the United States of America.—E. G. D., Ashmont, O.
- (1) The word Ariel in the English can have no different meaning from the Hebrew Ariel, the lion of God. (2) You may get a clue yourself to the meaning of the text referred to, by studying it in connection with verses 13 to 15. The texts have no reference to any book written on brass, papyrus, or paper. Jesus was the Word; and he contained the Words. He came to the Jews, and they could not understand him for the reasons given in verse 13,

which he quotes in Matt. xv:8,9, at the time that that prophecy of Isaiah was ful-

* * *

Chat With Readers.

When we look back over the history of the past we notice, dotted here and there in the panorama of nations, the great cosmopolitan cities, centers of universal interest and power. They have been great centers of commerce, focal points of progress and civilization. Each of the past great cities has been great in proportion to the degree of enlightenment attained by its people, and through maritime and other advantages possessed. The world at the present time is looking for a universal change in the government of man; millions are expecting the Golden Age, an era of peace, and happiness, and light. Such an expectation is beyond the pale of mere instinct; it is a fact of actual development now in progress. The progress of the world is centered in America. The climax of power and of liberty will be located in the western world. This issue of the THE FLAMING SWORD is made valuable by the prophetic delineation, by Koresh, of the future possibilities of the world's greatest maritime city, as the focal point of all the world's resources. The West Indies are the Elysian fields of the Golden City, the New Jerusalem. It finds its inception in Southern Florida; it will extend to the beautiful islands of the Gulf, sea, and ocean. Its location is the only point on the face of the earth that can be in open maritime communication with all the world in every direction. The center of future civilization is at the only point where such a center is possible. Study the map published in connection with the article, and view the wisdom of Koresh in the location of the Cosmopolitan City of the coming world. Why did not some one else think of it first?

The influence of big concerns is seen everywhere. Now every druggist can have special medicines of his own-that is, with his name on the bottles; every grocer has his special brand of flour or coffee, or some other article, specially prepared (?) for his own store. You know the trick, don't you? The same article is treated in the same manner for hundreds of dealers-all selling the same thing as their own-as something gotten up in their individual stores. Well, there is a sort of a fraud about it that you do not like! We want you to look at some of the hundreds of newspapers all over the country from the same standpoint. You notice that there is a sameness about the reform papers you meet with everywhere; the print looks alike, and you see the same articles in the same type, in many of them. Nearly all the modern reform journals are edited as one paper and duplicated in the stereotype foundry, and the plates sent to the journals where they are inserted, as matter gotten up by the editors. We want you to know that THE FLAMING SWORD has never fallen into that rut. This journal is original; imitates no paper, but is imitated by some others.

The new order of the world must begin while the old order is still standing, first in the mind of one, then in the few, then in the many. Co-operation and communism must therefore be put into operation in the present hells, using the material that is available—the corrupt and depraved humanity. It is proverbial that colonies fail; man is selfish and will have his own way. He wants the liberty to do as he pleases, to fight and quarrel, and to magnify his grievances to suit himself. Is there no way in which a community of men can live in harmony, possessing common interests? This question is discussed by our excellent contributor, REV. BERTHA S. BOOMER. The cause of failure of colonies and co-operative schemes is pointed out, as well as the principle upon which success may be gained. You want to know the points involved, not only for your own good, but for ready answer to those who may oppose you and THE FLAM-ING SWORD, in your vicinity.

The mechanical work on the new book, the Cellular Cosmogony, is nearly completed. About 150 pages have been electrotyped, and the compositors are busily pushing the work to the end. We publish this week a sample page of the book, as bona fide evidence of the fact that the book is nearing completion; it will give you some idea of the style and form. We have had many obstacles to overcome; the world is against us, and we have to fight the conditions in the competitive system, besides meeting the prejudices of the people. But the book is soon to be a fact!

We commend to your reading the beautifully sad story, "The Tie of Kin," by LUCIE PAGE BORDEN, founded on actual facts. It contains no exaggeration of the terrible conditions which surround thousands of families struggling for existence. Besides the general picture, read deeper between the lines—a lesson is to be learned, a scientific principle involved, that you may be able to perceive concerning the cause of abnormal characters and deprayed natures; you may be able to see a little light concerning yourself.

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Attorney Blodgett has concluded not to write any more. This will be a disappoint-

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ment to our readers who have been looking for the "simple and inexpensive method" of proving that the earth is convex. Well, we know the reason it is not coming—because he cannot find it! It is like looking for a needle in a hay-mow—it is lost and not available. Next!

Our correspondence with Prof. T., the astronomer at Salem, O., continues. His letter and our reply will appear next week. In this last, he makes so bold an admission that we cannot refrain from making it emphatic. It will be of interest to you, aud of profit to all.

Next issue will contain another excellent article by Rev. E. M. Castle, wherein the Vala reveals some wonderful things to her beautiful listener—some mysteries of creation and processes of the regeneration of man.

The World's News.

Wednesday, July. 27.—As we suspected at close of last Tuesday's news, the dailies say that Sagasta denies suing for peace; says peace propositions are made without authority of the Spanish government .-Spain actually asks for peace terms; President and cabinet will discuss and reply; terms to be emphatic, not subject to diplomacy.—Gen. Miles invading Porto Rico; lands at Guanica, and marches to Ponce. -Sampson makes a weak and evading report of Schley's victory over Admiral Cervera; Schley's dignified report stands in bold contrast at Washington.—Silly efforts being made by newspaper correspondents to cause serious breach between Cuban insurgents and Shafter's forces at Santiago.—Report of defeat by Spaniards of American expedition at Banes, Cuba, west of Havana, to land arms and food for Gen. Gomez.—Little king of Spain suffering with the measles; worse disease afflicts the whole nation.

Thursday.—Officials at Washington on the alert for Spanish tricks in overtures for peace.—Newspapers speculating on McKinley's terms to Spain; Will nearly hit them, for authorities at Washington go by the papers, as indicators of public sentiment.—Spanish troops in Porto Rico leaving smaller ports for San Juan, where a hard fight is expected.—Reports current that Bismarck, of Germany, is dying; denied by German press.—Spanish prisoners at Anapolis, Md., entertained and banqueted at the Academy, while wounded Americans lie in the rain and mud in camp near military hospital.—Yellow fever spreads in Shafter's ranks.—W. C. T. U. on the decline; loses woman's temple, Chicago, and resorts to endless letter chain begging for funds.

Friday.—Philippine islands the point of trouble in fixing peace terms with Spain; McKinley afraid to use his own judgment, and wants to feel public pulse to save popularity.—Gen. Brooke, reported by press to have sailed some days ago to join Miles at Porto Rico, sails today with troops.—French and English press expects end of war soon.—Spain in constant danger of civil war.—Havana starving again; condition may be desperate.

Saturday.—Gen. Miles issues proclamation of liberty from Spanish misrule, to Porto Ricans; Ponce surrenders, also outlying towns.—Trouble brewing at Manila; Philippine insurgents threaten to resist American occupation of the city.—Camara's fleet arrives at Cadiz, Spain, with remnant of the Spanish Bavy.—Pope of Rome reported very low.—Gen. Merritt

THE CELLULAR COSMOGONY.

bar through which excavation was made; E, Tide Staff No. 19, with telescope; F, Tide Staff No. 20. The continuous line is the line surveyed by section adjustments; the dotted line is the portion of the Air Line projected visually. For the purposes of measurement and calculation of ratio of curvature, it was necessary to locate the point on the Gulf where the line extended into the water. This was done by directing our sail-boat beyond the Pass, in line with the telescope axis. When the lower part of the hull appeared just above the cross-hair, it was obvious that the point was marked. By means of our Signal Code, the observer at the telescope transmitted the information that the point was



Profile View of Land Elevation, Showing Process of Visual Projection of Air Line Into the Gulf.

reached by the sailors in the boat, and the occupants replied, giving the distance as 4½ miles from the stationary caisson, or 1½ miles south of the Pass, as indicated by the tide staffs along the beach.

These observations were participated in by the Visiting and Investigating Committee, whose testimony we append at the close of this work, as well as the testimony of the Operating Staff, who conducted a repetition of the observation three days later. At the time of the observations, sketches of the telescopic view were made by the writer, showing the boat on the Gulf where the Air Line was projected into the water, as the converging chord of arc; and for the benefit of the reader, we herewith produce sketch,

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has landed at Manila with troops; report of siege of city daily expected.—Trouble brewing between Italy and Colombia; Italian officials miffed at a slight.

Sunday.—Cabinet agree on terms, and reply is delivered to French embassador; demand immediate evacuation by Spain of all her West Indian possessions; cession of Porto Rico to U. S.; Cuba to be free, and American protectorate established until new government is launched; coaling station in the Ladrones; future government of Philippines to be determined by Spanish-American commission to arrange terms.—Prince Bismarck dies at Friedrichsruh, Germany.—Insurgents at Manila defy Dewey and Merritt.

Monday.—Gen. Augusti, of Manila, sends message to Dewey, saying he is willing to

surrender; American food tempts Spaniards to uon-resistance.—American soldiers hailed with joy by Porto Ricans; glad to throw off Spanish yoke.—Spanish province, adjoining France, tires of Spanish government; wants autonomy or annexation to France.—Don Carlos ordered from Switzerland; revolution seems imminent in Spain.

Tuesday.—Gen. Miles marching across Porto Rico; inhabitants receive army with enthusiasm.—Spanish residents flee from Manila for fear of massacre by insurgents.—Gen. Merritt asks for reinforcements for Manila; says it will require 150,000 men to conquer the insurgents.—Big Lexow scandal in London; corruption of city government an unendurable stench.—Movement on foot to finish the war in Congress.

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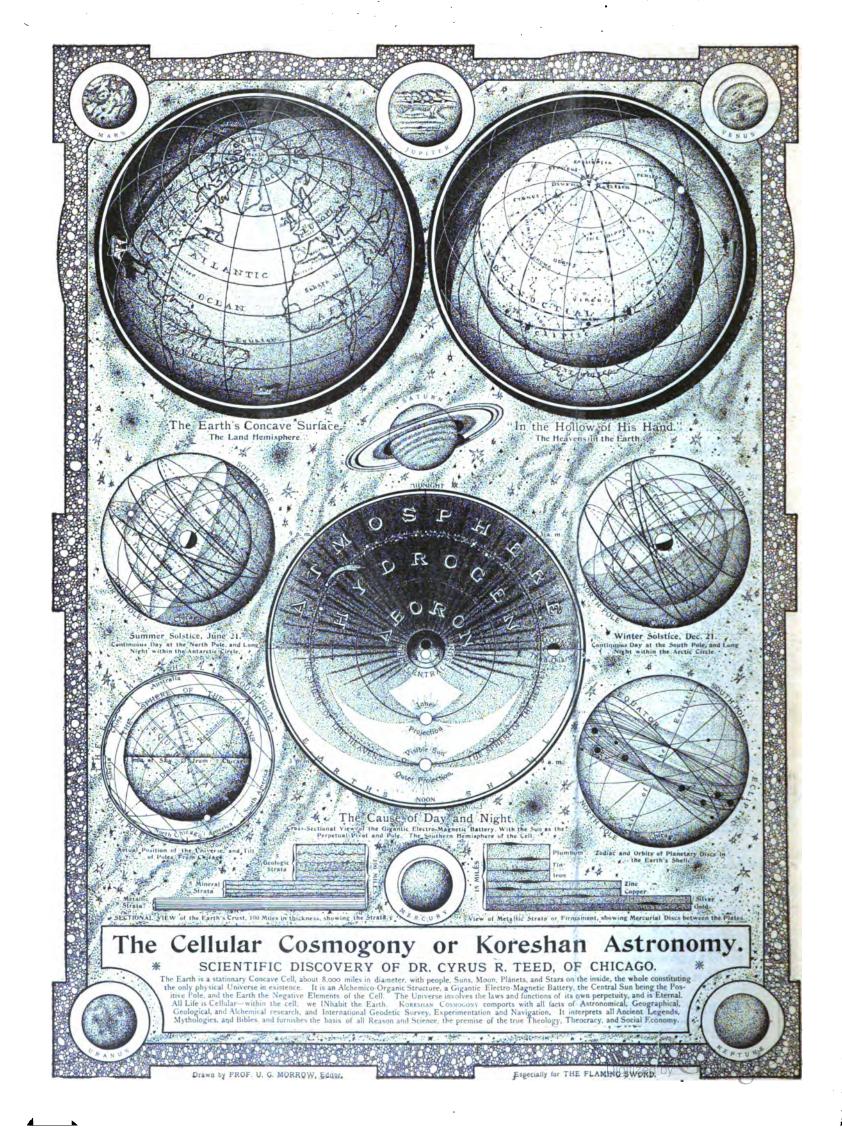
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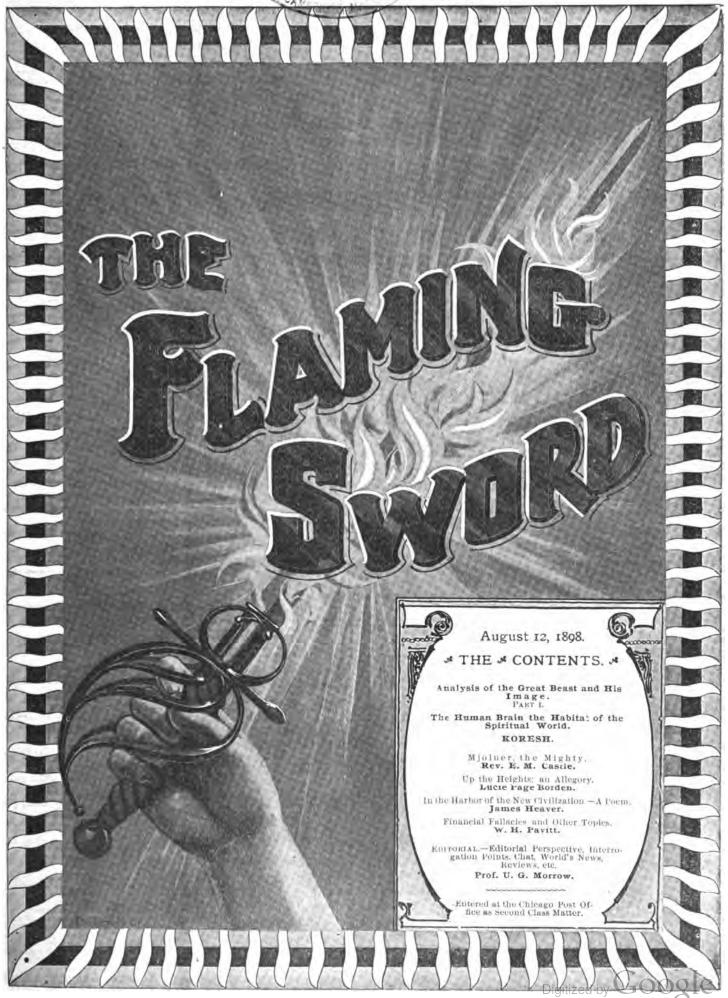
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Vol. xii No. 39.

CHICAGO, ILL., AUGUST 12, 1898. A. K. 59.

Whole No. 298

Analysis of the Great Beast and his Image.

Part I.

What is the meaning of the 11th and 18th verses of the xiii chapter of Revelation?

THERE are four distinct planes, degrees, or "senses" in which this, like all other chapters, may be interpreted. We will give the external or literal phase of its significance only, in detail, beginning with the first verse, because this is introductory to what follows:

And I [John] stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

This entire subject is primarily involved in the Lord's personal life, and pertains to his progress through the dispensation, embracing the complex career of his metempsychosis through the dispensation, during the processes of the regeneration of the sons of God. We cannot enunciate the signification of the subsequent division of this chapter, without an analysis and exposition of its prior division.

There are four distinct general degrees or stages of the perfected microcosm. Three of these constitute the heavens (of which there are three), and one, the earth upon which the heavens rest. The great Swedish Seer-Emanuel Swedenborg, enunciated the doctrine of degrees as related to the divisions of the universe into its heavens and hells, dividing the heavens into the celestial, the spiritual, and the naturo-spiritual heavens. He divides the Word into these three heavens, leaving out of the question the earth as a part of his three "senses" of the Word. The intellectual and affectional heavens cannot exist independently of an earth upon which to rest, and through which to perform their ultimate functions. This fact Swedenborg also recognized, but he failed utterly to bring his spiritual conceptions into this their true ultimate.

While Swedenborg declared that there were three "senses" of the Word (the three heavens), and while at same time he announced the fact that these three could not exist as heavens without a basis, he fails to announce this basis as involving additional degrees. He declares also that the Word is in its fulness, in its holiness, and in its power in the literal (third or lower) "sense," yet notwithstanding this acknowledgment, he never pretended to exposit this "sense," which he declares to be the most important of all. He did unfold the spiritual "sense," so far as he went with it. The reason Swedenborg did not interpret the literal degree ("sense") of the Word, was because he did not comprehend it, nor did he interpret the celestial "sense." What he considered to be the literal "sense" was the literal truth, which was the lowermost degree of the three heavens, but not the literal life, the substratum of that lowest heaven.

There were three degrees of the Lord's mind; these were the three heavens of his microcosmic being. Then came the personal form and life of the Lord; this was the fourth degree, in which the Lord was in his fulness, in his holiness, and in his power. This was not Swedenborg's literal "sense" (degree), because while he acknowledges the Lord as the Word, his theological writings universally convey the idea that the Scriptures constitute the Word, because he refers to the Word as it, and not He. He would have employed this personal pronoun had he invariably intended the Lord as the Word.

The spiritual interpretation of the Word is for spiritual angels, while the literal interpretation is for literal men. Our present interpretation of this Scripture mainly belongs to this fourth degree,—that which

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Swedenborg left entirely out of his domain of interpretation. It will be found that these interpretations, while not in contradiction to those of Swedenborg, are distinctly different. We will define this distinction by one general illustration. Swedenborg says the horse signifies the understanding of the Word. Now, this is its spiritual "sense." If the horse signifies the understanding of the Word in the spiritual "sense," we desire to know what the horse signifies in the literal "sense." It certainly cannot signify the same; and as the Word is to be known in its literal "sense" by literal men and in the literal mind, where it is in its fulness, in its holiness, and in its power, where only it can be applied to material and natural things, and as Swedenborg failed to bring the Word into this revelation, it must necessarily have been left for some other man to exposit this most consummate, profound, and important "sense," according to Swedenborg's own declaration.

Swedenborgians cannot ever unfold the "literal sense," because they are so grounded in hero worship, Emanuel Swedenborg being the hero, that what he did not know is, to them, not worth discovering. In the literal degree ("sense"), the horse is the man who not only understands the science of symbolism, but who has the power to perform the uses of formulation and function. Elijah was a man. At his translation (theocrasis) Elisha, comprehending the situation, said: "My father, my father, the chariot of Israel, and the horsemen thereof." Elijah was the horsemen or centaur.

In Revelation vi, there were four horses, the result of the four voices of the four beasts. The first horse was white; the second, red; the third, black; the fourth. pale. We will not stop to define or repeat Swedenborg as to the spiritual significance of these four horses. We will merely state the fact that the first horse signifies restraints of commerce in all the domains of commerce: namely, in the domain of church, in the domain of secular life and activity, and in the domain of sex; that the second horse signifies the liberties of commerce within the sphere of legitimate restraints in all these domains; that the third horse signifies the adjustments of commerce in all the above named domains, and that the fourth horse signifies the appropriations of commerce in all the above named domains. We would be too prolix were we to attempt to herewith present the reasons for this application of symbolic language. We have presented this illustration of the distinction between Swedenborg's spiritual "sense" and the true literal degree, to show that while they must be distinctly different, they are not contradictory.

John stood upon the sand of the sea. What was this sand? We may also inquire, what was the sea? The angel said unto John: "The waters which thou

* *

The naval and military augmentation and discipline have their purpose in incentives and predictions made thousands of years ago, and the projected potentialities of the past ages will culminate in the catastrophe of that projection. A few million dollars more or sawest, * * * are peoples, and multitudes, and nations, and tongues." Water is the symbol of truth, because it is the universal solvent. These waters could not signify multitudes, peoples, nations, and tongues, in their solidarity, because water is liquid. We must conclude, then, that these waters signified the intellectual phases of natural or literal existence, and not the solidarity of human form and organism. To stand upon the sand of this sea, would be to occupy a place at the border of this water, or where the land first appears from the water. We maintain that this is at the border of the new life, or at the point of the resurrected manhood. The very act of standing upon this sand was in the future, for John had already declared that he saw things which were to come to pass; hence he saw himself in the future from that time-standing upon the sand. He stood upon the earth, and saw a beast rise up out of the water. It will be remembered that this beast did not rise up out of the earth, but out of the waters which John saw;—the multitudes, peoples, nations, and tongues.

The beast in question had seven heads and ten horns;-queer beast that, but let us analyze him. Primarily, and in the divine and broad sense, these seven heads are the seven Messianic manifestations, of which the Lord Jesus was the sixth. Being the sixth, he involved the other five, as the seventh involves the prior six. Supremely considered, the seventh, involving the preceding six, would include the seven functions. therefore he would be the fulness of the seven heads. He would include all the ten primary categories of being, the ten elements of the Decalogue, the science of the ten commandments; hence he would have the ten horns or ten powers. In a secondary and broader sense, as the lost ten tribes embraced the ten principles of the science of life, and whereas these tribes were carried to and became infiltrated with the Medians, Persians, and Assyrians in the formation of the people out of whom this beast arises, it may be taken for granted that the beast is none other than these ten tribes arising as a paganistic beast, infiltrated into such an ethnic blending and amalgamation as to render it unmistakably pagan and antichrist, before being manifest in the transformation through which it is passing to insure it the sonship.

The Lord Jesus was the resurrection of the five preceding Messianic manifestations. This Christ the Lord, after his resurrection, and in the process of his theocrasis, descended into this paganistic beast, comprised of the ten horns (powers, ten tribes), and out of this the seven heads (the Messianic manifestation) will arise with the ten horns, the ten scientifics of life; namely, the science of the Decalogue.

* *

less, make but little difference in view of the fact that men must arise for the coming occasion, through preliminary opportunity. Universal peace will not immediately follow upon the American conquest of a few of Spain's islands.

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of a cycle in the perfection of the character, when, after such perfection is attained, the personality passes out of the world alive, not to enter the mortal spiritual realm, but to enter upon the stage of eternal life.

Abraham was the coming Lord. He alternately passed from the natural and spiritual until he was perfected in what was called his resurrection, namely, the birth of the Lord Jesus. who was Abraham perfected; then after rising from the natural tomb where he did not permit himself to see corruption, he dissolved his body into the condition of Holy Spirit and was absorbed by the church. He both ascended and descended. He ascended into the throne of the Eternal, the central consciousness, and descended by virtue of the divine animal life into the church, whence he will arise in the manifestation of the sons of God. The human brain is the habitat of the spiritual world.

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Mjolner, the Mighty.

The Girl and the Vala (No. 11).

BY REV. E. M. CASTLE.

THE GIRL waited, and pondered the while on the mystery of the world, and animation, and death, and things that are, and things to be; but she looked up eagerly as a bright gleam told that the Vala was come, and spoke at once as though in continuation of her thought. "Fain would I grasp that essence, attractive but elusive as the odor of flowers, which is the inspiration of the poet, the enchantment of art, the fascination of heroism,—the something beyond the love of gain or hope of fame that draws men to 'scorn delights and live laborious days,' that overcomes the shrinking of the fleshly heart before the unknown and leads men to face death without flinching, that thrills us as we read how

'Mid the crash of mast and rafter Norsemen leaped through death with laughter Up through Valhal's wide flung door.' ''

"It is the spirit of sacrifice that aspires," gravely replied the Vala; "and in many ways does man partially appease this spirit, until from effort to effort he finally attains the supreme sacrifice that takes him forever from a world of pleasures shadowed by pain, to a world of supernal joy where shadows are not. By the sacrifice of his life in one cycle of existence he secures the life of a greater cycle, and relinquishes the pleasures of a lower life to gain the joys of a higher; even as he must lose the higher life in the effort to preserve the lower. Sacrifice is the destruction of what one is for the sake of what one would be."

"Then men may rise 'on stepping-stones of their dead selves'?"

"They may so rise and only so; but your poet saw in part and sang but a broken measure; for the stepping-stone and the stumbling stone are one. But let this thought rest today. Yet remember that on the one ladder Jacob saw the angels ascending and descending, when his head lay on the stony support that he afterwards raised as a pillar in Bethel (House of God) in ancient type of the stone that in this day sustains the Word-the Word that the Lord sent into Jacob to fall upon Israel, even as the spirit of the Lord fell upon Ezekiel commanding confession; even as, while the word of boosting was in the mouth of Nebuchadnezzar, the voice fell from heaven pronouncing doom. And the confession is confusion to those whose covenant is with death, and the doom is confusion to the mighty ones of earth."

The Girl understood, and said, "Are these the sorcerers and giants that could not withstand Mjolner?"

The Vala assented, and then without pause took up the theme. "The office of this all-rending hammer is to pulverize the earth, to create dust—the essential material for earthly recreation. As all lower things are symbolic of higher things, and all outer manifestations the expression of interior principles, so may you know the most supreme workings of God's creation from the external things. As no condition could obtain without the counterbalance of its opposite, so cosmic order is

balanced by disorder. In the geologic strata accessible to his digging, man finds a confusion of the metallic and mineral substances composing the earth—a riot of matter. Far beyond his reach are the eternal foundations in perpetual order. But how is he to learn this by such means as he uses? and how, while he uses such means, can he do otherwise than darken counsel by words without knowledge? Ah, Girl, before he can answer the Lord's question to Job—Where wast thou when I laid the foundations of the earth?—he must first obey the command to gird up the loins! he must possess the girdle of Thor that insures Asa—strength."

A flash of more eager interest swept over the Girl's face at this reference to the girdle of Thor, and she would have asked a question, but before she could frame it the Vala proceeded. "All the varieties of material of which the orderly foundations are composed are to be found in the disarranged geologic strata. And through these strata of matter in various degrees of disorder, is there a retrogression towards the state of utter chaos essential to the replenishment of the foundations from the wastes of their activities, through which activities they generate forces to sustain the spheres of the physical heavens. Truly does Atlas, the earth, support the heavens. Though the complexities of cosmic function would be hard indeed to utter and impossible for you now to grasp, yet something may I say that you can apprehend, which will assist your understanding of the necessity for the reduction of the will-the human earth -to dust, that God's purposes may be fulfilled; for this is the first and highest signification of Mjolner, and in it are involved all the diversities of signification indicated in the Northland stories."

"I know it was regarded as the means of consecration," said the Girl; "and surely the sign of the hammer was made by the Norseman ere ever the Roman priests taught him to make the sign of the cross. To me it has seemed in some way typical of the cross."

"It is the cross," said the Vala; "the Tau crossfirst of crosses, and last. It is the crux commissa, the the blender, whose function it is to create that complex unity of all forms and forces which is the central plexus of existence. It completes itself where Alpha meets Omega, in the Greek cross, the cross of perfect balance. The Roman cross, the crux immissa, is the symbol of the admixture of the primitive Christian life with paganism in the production of Romanism,—a necessary process indeed, but not consummate; for this is the cross of mortality, but not the cross of utter death through which life eternal is entered. The cross is the sign not only of a certain operative process, but also of the end of that process when complete in its resultant manifestation. The hammer of Thor is the patibulata, the Father's cross, symbol of the Father's final power to draw down from heaven the New Jerusalem, that John, looking into the future, saw prepared as a bride adorned for her husband."

"But Odin is Father!"

"Truly is he Father,—even Val father, father of the slain; or rather, slain-father—the Lamb slain from the

foundation of the world! But what attribute of Odin does not Thor potentially possess? Surely he is the Voice of God, the thunderer. He is the charioteer;—and forget not Elisha's exclamation at the translation of Elijah, 'My father! my father! the chariot of Israel!' God of the clouds is Thor—as even the name of his wonderful hammer, Mjolner, indicates. He is strongest of the Gods, with the strength that Truth alone can mean."

"I know he is represented as the protector of gods and men, the defender of heaven and earth."

"He is this because he is the mediator between gods and men, even as Mercury-strange as it may seem to identify these two types, which yet typify the same supreme One. Is not Mercury plenipotentiary of the gods in the Greek theogony, possessing their combined attributes and powers? and is not this, too. the potentiality of Thor? Truth is consistent, and though variously confused by lips of various stammerings, though diversely typed by divers nations, yet beneath all surface confusions may the strong, though now grievously obscured, lines of unity be traced. One there is whom all the myths of all peoples strive to reveal, whom all language struggles to declare, whom all art exists to glorify, whom science shall at last bring into outward manifestation. The Norse Skald singing of Bilskirner, the momentary-and momentous-shining mansion of Thor, which he saw in the lightning's flash, from which he heard him ride forth in his chariot when the thunder roared, confessed in his way what was foretold by the Hebrew prophet, "The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covvenant, whom ye delight in." Malachi speaks to those who in the supreme moment have eyes to see. And who indeed may abide that time, and who may stand at that appearing? In Bilskirner, the shining moment, Thor is the revealed fulness of heaven and earth, the supreme Judge whom the Edda's dared not name, the hoary Ancient of Days, the eternal All-father who in his son reigns in the regenerated earth that knows Odin as the age-lasting Father no more. And in Ragnarok,—you know the story—it is Thor who struggles with the most dread and subtle of enemies. Odin meets the wolf, but Thor it is who battles with, and overcomes the Midgard serpent that girdles the old earth and holds it and its iniquities together. This story, too, shall you hear, not merely as vaguely glimpsed afar off in the fragmentary tales of the ancient Eddas, but in the clear light of its present fulfilment. And you may begin to realize the true greatness and glory of Thor and the wonder of his relation to Odin, for he is not other than Odin in essence, but only in manifestation."

The Girl listened, and could not say that she understood: but was not distressed thereat, for all her thoughts and feelings were at pause in that state of delightful wonder that precedes and ministers unto comprehension.

Reverting to the subject, the Vala continued. "To be reduced to dust is to have all the old cohesions and adhesions cleft and cleft again, to have all intermediate

combinations successively broken, until the pulverization is complete in the dust—the thirsty ground that longs for drink that it may become clay, the plastic material out of which all things may be recreated. Clay is a union of dry dust with moisture, and so named from the long processes of cleavage that have operated in its production—cleavage in the double significance of the word, for the cleavage that rends asunder obtains for the sake of the cleaving together that results in new forms, either transitional and temporary or permanent and enduring. There are more subtle and powerful processes of cleave and blend operative than mechanical ones, but whether mechanical or alchemical, Mjolner is the symbol. The creation of clay in the physical universe obtains by virtue of the operation of the law of transmutation, or law of the cross, operative in perpetuity to effect the union of various qualities of substance descending from the sun with respectively attractive qualities of earthly substance."

"I know," said the Girl, "that clay is a decomposition of rocks and minerals, and even metals. Is it the substance 'unformed and void,' chaos, from which the ancients conceived the cosmos to be created?"

"It is; yet even here must I remind you to forget not the double meaning of words. Not only did chaos mean this last state of the physical earth, it also meant good. This is the chaos, or dust, to which the human earth, or will, must be reduced; and I would teach you of the production of one that analogously you may understand the production of the other. Physical chaos is reached where all materials of the universe are aggregated into a heterogeneous accumulation as in the geologic strata of the earth, and through crushing and grinding and transmutation are blent into one homogeneous substance-dust, which through its appropriation of water becomes clay. A perfect clay—for there is the perfection of destruction—is such a blend, retaining no trace of the various kinds of substance that have united to produce it, yet from which, by means of the mysterious spark which consummates the unity of the water with the dust, may be extracted all the substances of earth in all their varying forms and manifestations. No mere figure of speech is this, but applicable science. Not only aluminum, but all metals-even gold-may be created from clay. But well for the world is it that yet the secret is fast locked from selfish man, not to be well opened unto him till he be purged of his selfishness; for the process of this creation is the inviolable possession of one, to be committed by him but to whom he shall choose—to them who, tested by the fire he kindles, prove that they were before chosen of old as the instruments of God.

"Desire is such a substance," continued the Vala. "It is the sublimation in one first substance of every substance of the organism through transmutation to the substance of desire. This is the discrete will, or human earth; the same will when concrete being the corporate structure. The will of the ordinary humanity concretes as the mortal body, heir to disease and death. The chaste will, the white earth that goes to form the

pure potter's clay, concretes as the immortal body, incorruptible. It was to generate such desire in manwhich is discrete good, the chaos from which comes the perfect structured order, that the will of God, manifest in the person of Jesus, was crossed with the will of the lower humanity. It concretes as the personality of good-the restored Adam, who was dust, and according to promise returns to dust through the seed of Jacob. Man is to wake, resurrect, from the dust. God makes man dust, and then breathes into his nostrils the breath of lives. He makes him dust by the law of the crossthe hammer that both rends and welds. Pure desire attracts to itself its counterparting truth. The final degree of desire, in which are braided and blent all degrees,—the desire for the scientific degree of truth, which encloses all degrees of truth,—is the pure gold of Ophir, the perfect dust, symbolized by the fawn of the gazelle."

The Girl remembered that Thot, the Egyptian Mercury, was identified with the star Sirius, whose earthly symbol was the gazelle, and wondered how this was to be reconciled with Caduceus, the serpent wand of the Greek Mercury, and how both were to be harmonized with the character of Thor, whom now she must regard as the Norse Mercury. But reflecting that "God fulfils himself in many ways," she waited for understanding in the golden silence of a great desire.

The silence was broken by the Vala, exclaiming, "O soon again may the divine harmonies of genuine knowledge sound through spoken language as of old! The Hebrew of old time knew the life of the words he uttered, and to him dust and fawn were radically one! Dust, in the Word, means longing, aspiration, intense desire. Its union with truth generates the flame of life, that consumes the dust and licks up the water. This is the fire Elijah called down from heaven. This is the fire Prometheus brought down in the reed. The transcendent joy of this union, reflexed into the external, is perversely expressed in the fierce joy of the warrior in battle; and it is this supreme meaning, hidden in the words you quoted—'Norsemen leaped through death with laughter' -that gives them their true poetic value. For war, too, means unity, and its din is as the confusion of the crucible that preludes the product. In this day even the nations of earth must be reduced to dust and blown away in the breath of God's wrath in sinful man; but this is of secondary import, and depends upon the primary operation of the law-the law that yet never fails to operate in every domain, nor operates unnecessarily in any."

Suddenly and directly the Vala addressed the Girl in tones of deepest admonition. "All old desires must be destroyed in those who would have part in the supreme union about to be consummated—all affections transformed to the affection for truth, which is the desire of life. This desire polarized, and thus rendered potential by him who is the double pole of truth and desire—the Messenger of the Covenaut—constitutes his power. Truly his power is in the dust. The union in him of this desire with the truth there pivoted kindles

the fire. Here is the initial point of the conflagration that destroys the old heavens and earth in the creation of the new heavens and earth in which dwelleth right-eousness. Great is the glory of this supreme sacrifice which is the way into life eternal." And now more impressively, in low, sacred tones, the Vala continued: "Girl, in the story of the mutual destruction of Thor and the Midgard serpent is hidden the central arcanum of all arcana, the union of the serpent and the fawn in the"—

The Girl could distinguish no more, for though the Vala spoke in tone so low as to be barely audible, the words were strangely caught up as they left her lips, and carried far away, and then thrown back as the sound of thunder, and the Girl was greatly confused by the fearful sound; looking about her, she was amazed

to see the forest, a moment before so peaceful in appearance, now in wild disorder,—the trees swaying violently, not as they sway from wind alone, although the wind blew in mighty blasts; and the river's current was reversed, as the wild Eager tossed his mane there, and in torrents fell the rain, and all the landscape reeled. And the Girl essayed to rise, but could not, for the earth beneath her was not stable; and in strange alarm she lost the sense of outward things.

When again she took note of things about her, the Vala was gone, and the river and the forest were the same as ever,—and yet not the same, for a new light and glory shone there as though the light of the sun or moon was no longer needed, and objects seemed visible, not in the borrowed light of the heavens, but as being themselves instinct with light. And slowly from the spot the Girl moved as through an enchanted land.

Up the Heights: an Allegory.

BY LUCIE PAGE BORDEN.

A WAY to the south, below the White Hills of the old granite state, rises the blue summit of Mt. Kearsage, a lonely Titan surprised in his wanderings and rooted to earth like those hapless mortals changed to trees and prisoned in the soil by the offended gods.

It was four o'clock of a fair summer morning, when a little company started for the mountain twenty miles distant. The shepherdess moon still visible in the West, marshaled the flock of shadows fleeing before the dawn. Only a faint rose tint in the East showed the awakening day; a fresh, dewy stillness overspread the sleeping earth, scarce broken by a soft, low twitter among the trees. It was the hour when the soul of man, bursting the bands of slumber, pauses to gird itself anew, with strength to scale clear summits. Yester eve with one accord the little band had said: "We are weary of this level, let us seek the heights tomorrow." So, while night yielded to day and the imperial sun rose up and sat upon his golden throne, they journeyed with their faces to the mountain. The narrow country road wound through lowland meadows where tall buff lilies drooped their bell-shaped cups; over slender, mossy bridges spanning shallow streams of limpid water bordered by snowy arrowheads and flaming cardinal flowers; up steep hillsides covered with tangled blackberry vines and along the shaded banks of a foaming river, until at last the foot of the mountain was reached, though not before the intense heat of an August sun blazed fiercely down.

Leaving their horses, the company began to ascend on foot, cheering each other with merry converse touching such things as lay nearest their hearts. The path that led up to the summit was rough and steep; it was toilsome clambering over the sharp stones and slippery boulders that blocked the way. A thick growth of pines and hemlocks shut out the view to the disappointment of all, and progress was slow and difficult, espe-

cially since they could not look down upon the valley and measure the distance passed.

Then one of the number lost his footing and fell behind; heit was who complained loudest that the pleasure anticipated from the ascent was destroyed by the trees and underbrush. But the rest of the company pressed on and presently came to an opening in the forest, whence the landscape below was revealed in all its beauty, with the river they had crossed in the morning winding through it like a silver thread. With surprise and joy they noted how much of the height was already gained. Gazing and gazing until eyes were filled and souls lifted by the lovely vision, the little band left the plateau of rest and toiled on with renewed courage; they had come into some perception of the final reward of their efforts. Again they struggled, blindly, as it were, through the dense shade up the steep mountain side, while others faltered and grew weary, dropping out one by one; but so it was ever to those who remained,when heart and strength failed then came a glory-view, each time upon a higher level, showing a wider expanse of country below, discovering new beauties and communicating a vibration of joy that impelled them onward and upward.

The forest growth that covered the sides of the mountain did not extend to the peak of bald rock, sheer and slippery. The view from the edge of the timber line was unobstructed, and considering how hazardous was the path from thence, several of the travelers determined not to risk further climbing, professing themselves content with the panorama spread out before them.

Thus it chanced that but few persevered to stand at last on the summit, and these as they gazed, enraptured, about them, clasped hands silently but they spoke no word.

"Oft when the heart is fullest, the hushed tongue Voicelessly trembles like a lute unstrung."

below, an unbroken circle. Only those who have reached to the end can know the fulness of joy.

The full sweep of the horizon lay before them, far the summit overlook the whole. Only those who endure

In the Harbor of the New Civilization.

Two thousand years, two thousand years, Our bark o'er billowy seas Has onward kept her steady course Through hurricane and breeze; Her Captain is the Risen One Who braves the stormy foe: And still He guides who guided her Two thousand years ago.

The breath that filled her ample sails From Zion's centre blown. Still urges her unerring course Through shoals and breakers on See how she floats, our good old Ship, From mast to keel below Seaworthy still as ere she was, Two thousand years ago.

True as the Guiding Star which led To Israel's cradled heir, Her steady compass pointeth now To Cyrus, Shepherd fair;

Her banner waves where'er a heart With life and love doth glow; Millions shall bless the bark that sailed Two thousand years ago.

True, once we left our noble ship To sail the seas alone, And made us in our hour of pride A life-boat of our own; But all, when clouds portentous rise And winds tempestuous blow Will seek again that vessel built Two thousand years ago.

Not unto us, not unto us Be praise and glory given; But unto him who watch and ward Hath kept of her in heaven; Who stilled the whirlwind in its wrath, Bade tempest cease to blow, The Lord who launched our vessel forth Two thousand years ago.

Financial Fallacies and Other Topics.

For fifteen years I have worked with and been associated with all the great writers and great editors of the Metropolitan press, and I boldly and truthfully assert that a more ignorant class of men does not exist.-H. Thornton.

HE ABOVE quotation was called to mind by the glaring statement in one of our great dailies, that "the wiping out of indebtedness had become a mania in the West, that millions of dollars of mortgages had been paid, that this country had now become a creditor nation, and that foreign obligations may be considered practically being offset by the enormous balance of trade in our favor during the last two years."

A more glaring, false statement would be hard to find in a press whose every statement needs to be taken cum grano salis. An ignoramus might have the hardihood to make the statement that the farmers of the West were rapidly wiping out their mortgage indebtedness, but one at all acquainted with the facts must be a bold scoundrel to make such an assertion as the foregoing. It is true that millions of dollars worth of mortgages have been wiped from the records. But in what manner? By the poor unfortunate devil of a mortgager giving up all his possessions to the mortgage holder and working the farm as a tenant, or else going on the highway to swell the army of unfortunates in search of employment, while the penny-a-liner notes the fact that another mortgage has been canceled.

The Chinese are not progressive enough, but they are taking lessons from their enterprising neighbors in America, who are contemplating a scheme for spiking

the Chinese to a cross of gold. American capitalists have received concessions from the Chinese Emperor for the construction of a railroad in the "Celestial kingdom," and the government guarantees 5 per cent interest upon the investment by issuing 50-year gold bonds and handing them over to the speculators. To those acquainted with the tactics pursued by modern railroad constructors, it will be at once apparent that the Chinese have run up against something which will prove more devastating to their country than the Japs ever dared to be.

That foreign obligations may be considered as offset by the enormous balance of trade in our favor, is one of the most remarkable statements yet published. Data gathered from reliable sources, show that the U.S. is compelled to pay nearly \$400,000,000 of interest annually to foreign investors upon capital invested in this country. When it is known that the imports must not exceed the exports to make a trade balance, and that the U.S. is compelled to ship \$400,000.000 worth more exports than it imports, to pay its interest charges to foreign nations, and that its exports for 1897 failed by nearly \$50,000,000 in paying this interest, then the beautiful air castle of enormous balances of trade in favor of this government, goes glimmering.

The newspaper prodigy wants us to believe that the "nation has become a creditor nation," and cites us to the constantly increasing deposits accumulating in the bank vaults, as a proof. The accumulation of vast I sums in bank vaults carries the conviction to the rational mind that a state of congestion, of which this is *prima facie* evidence, forebodes a collapse of the patient. Another financial cyclone is brewing, which will soon shake the commercial world to a greater extent than history has yet disclosed.

The Populist party all over the country seems to be going into the belly of the great democratic whale. This is the proper place for it. That party was only an attempt to perpetuate the middle wall of partition. The middle class is doomed. When it is obliterated,

there will be nothing between the upper and lower classes—the roof and the floor; then will come the conflict of Gog and Magog.

News comes to us that the army is being contaminated with socialistic doctrines. All the doctrines of pure socialism with which the army is liable to become contaminated, is not likely to hurt his satanic majesty to any great extent.

The cross of Christ will soon shake the world to its foundations, but it will not be the wooden cross to which he was nailed.

In the Editorial Perspective.

BY THE EDITOR.

CRESHANITY is a puzzle to many investigators. It is a system of Universology, and its literature is constantly referring to the various forms and functions which constitute the great world of existence. It cannot be understood by minds which persist in following the ruts of modern thought, nor by those who constitute their limited stock of information the sole test of its truth. The usual mind has never pursued any logical line of investigation of anything, and therefore the investigation and study of the Koreshan System are difficult to those who will not employ the proper methods. Koreshanity is a comparatively new system; its several departments of knowledge have not a popular support. Neither does it attach itself to any bundle of old ideas or opinions already entertained in the world. It discards old methods of teaching; it does not take the reader through a circuitous or serial route to conclusion. If we undertook to satisfy the world that our System is true by the employment of the usual methods, we would only dissipate force and energy, and accomplish nothing. The Founder of Koreshanity teaches from the standpoint of keys and principles. The System is constructed upon a foundation; from a single pivot, lines of logic radiate to all conclusions, forming a complete and perfect system of universal concepts. One principle understood is worth more than volumes of explanations without the principle. It is the purpose of Koreshanity to find minds capable of reasoning from a premise-not the classes who wish to memorize and repeat as parrots. If you wish to investigate Koreshanity easily and satisfactorily, begin at the foundation, and do not jump from point to point, and criticise conclusions without a knowledge of the premise that supports them. Viewed from the standpoint of a few fundamental principles, it is easy to comprehend the laws, forms, and relations of the universe; to perceive the relations of theology, astronomy, alchemy, and sociology, and the relations of the spiritual and natural worlds; to understand the principles of genuine reform in all departments of human thought and conduct. We have the short cuts to conclusion and easy comprehension of the entire system of the universe.

Sunday is a dandy day! It is the day for the manifestation of more absolute nonsense than any other day of the week. From early morning until late at night, the fake church establishments are open. A little tour of investigation on Sunday will reveal a depravity of the modern mind that is astonishing! From the great Catholic cathedrals down to the curbstone on the street, the name of God is ignorantly articulated thousands of times. Competitive factions which curse each

other, ask the same favors from an unknown and intangible myth in the sky. In any large city of America, we may find Catholics, Episcopalians, eight or ten sects of Methodists, a half dozen Presbyterian factions, as many of the Baptists; then the Congregationalists, the so called Christians, Universalists, and scores of other branches and insignificant divisions and schisms, down to the Salvation Army, the Volunteers, and a dozen other independent kinds of street singers and preachers—all these we may hear in one day, in a meaningless jargon and confusion! A pretty example for the rational mind! What an amusing spectacle it must be to the Almighty, to view the chaos of pretenders the world over!

The year 1898 is made conspicuous by the many evidences which indicate that the end of the old order of the world is at hand. Keystones have been loosened here and there, and the peace of Europe has been disturbed by war, resulting in the freedom of Spanish possessions in the Western world. Following in the wake of Gladstone, the greatest prop of Europe, Prince Bismarck, has fallen. Thus ends the reign of the typical iron ruler, marking the end of the iron age of the great cycle of Mazzaroth. For over thirty years the influence of Bismarck has been felt in old Christendom, in which his policy has forced recognition. He has held the peace of eastern kingdoms in his hands; he has made boundary lines of the German provinces. and reconstructed the German empire. The iron rod is removed from Europe; the restraint is gone, and the collapse of kingdoms is imminent. Bismarck's name is indelibly written in the history of the old world. He was a man of strong character and of personal power; he was the great Napoleon of European politics. His people feared him, but they did not love him. He lacked the qualities of the hero; he was not lovable, he was simply invincible.

The modern idea is for some one to originate a new system of religion; another man to get up a plan of social economy; another, a new astronomy—different men for the different lines of human thought and research. On such a plan, is it likely that any two departments would perfectly agree? For answer, look at the condition the world's ideas are in today—different lines of thought developed by the various so called leaders of thought. Do any two or more of them agree in detail—do they fit together in perfect unison? Is the scientific world not filled with disputes and quarrels, prejudices and jealousies? Are not the modern religions divided into hundreds of sects? Are there not scores of nations of the world conducted on different plans, with numbers of political parties in each nation, with new schemes

they are clamoring to have put into operation? Do you want more of this kind of chaos, disorder, inharmony, ignorance, and fallacy? Is it to the credit of a scientist to invent a new idea, while he is in ignorance of all other departments of universal life, thought, and form? Any single item of truth can be of no use in a mind filled with fallacy concerning the things to which the one item of truth is related. We laugh at the world's ignorance, the ignorance and manifest puerility of its leaders! The true system comes, not by piecemeal, but as an integrality, not in the minds of scores of segregated humanity, but in the mind of one man, who is mentally capable of bringing order out of mental chaos, and of constructing a System of Knowledge complete in all its details. The sun shines brighter than all the stars!

Voltaire and Thomas Paine waged a warfare against the modern church; and their arguments are stereotyped and used today by those who are not original enough to get up some of their own. The two apostles of agnosticism made the mistake that the Bible contained the doctrines of the church, and they blindly attacked the Book as a curse to the world; they merely attacked the church's interpretation of it. Ingersoll and others have continued the same songs; they laugh at some results of the application of the laws of alchemy referred to in the Bible. Many of the so called miracles were considered impossible. This was before the achievements of modern experimentalists. If hundreds of alchemical, electrical, and mechanical inventions had been described in the days of Voltaire, they would have caused him as much ridiculous and ignorant amusement as the miracles of the Bible. He laughed at Newton for asserting that in less than one hundred years men would travel at the rate of fifty miles an hour, and declared such a thing impossible! Today, experimentalists are performing wonders, and are aspiring to still greater and more remarkable achievements. The miracles of the Bible are reasonable and capable of scientific and rational demonstration and corroboration.

The United States is the ethnological focus of the entire world of man; the converging lines mark the goal of destiny. At the present time, the diversity of bloods is not conducive to unity, but rather to political and economic chaos. The western world is the great seething pot of humanity, in which is located the vortex which will culminate in the great religious. economic, and scientific revolution, which must occur before the establishment of the great Pan-American Empire. It is singularly significant that Americans have displaced the aborigines, and are now blending in the shades of Africa, and reaching out for other elements in both the East and the West Indies. The results of the Spanish-American war constitute a wonderful corroboration of the prophetic delineations of the Founder of Koreshanity. The great avenues of the New Age are opening; the destiny of America is the destiny of the world. The future progress of humanity will be guided by the Light of Truth. Koreshanity is the great Sun of the new civilization.

Modern astrology condemns itself in the endeavor to cater to the interest of the business sharks and speculators of the competitive system, and manifests its fallacy by taking for its basis the conclusions of modern astronomy. Before the invention of the Copernican theory, astrologers worked on the basis of the geocentric system of Ptolemy, with the five planets then known, the sun, moon, and stars. Now they accept the plan of Copernicus, with all the latest modifications, even to the prediction of events by means of the so called second and third satellites of the earth! Astrology is a perversion of the truth, and therefore must go hand in hand with its companion fallacy, through all the changes to which the present chaotic astronomy is subject.

Many modern reform schemes are said to be applications of the principles of Christianity. It is astonishing that the system which Jesus established nineteen hundred years ago, is now left to be fulfilled by a hundred diverse schemes in which there cannot be found a single principle of organic unity. The system of reform that fulfils the primitive impulse must involve the principles of construction and organic unity; it must be put into operation by the same mind and authority that gave expression to the doctrines of life at the beginning of the dispensation.

The Spanish-American war may be near an end, after continuous American victories. With the declaration of peace will come the lifting of the Cuban blockade, which has suspended commercial business on the island, and alike deprived the Cuban citizen, reconcentrado, and Spanish soldier, of food supplies. The results of the war will be truly known through the developments of the future; but for the present, unprincipled politicians and ambitious leaders must derive some satisfaction from American victory and Spanish defeat.

The competitive system operates in the church as well as in the business world. If we were to believe everything we hear, there would be open to us hundreds of avenues to the imaginary mansions in the sky. Every little religious sect now has its own exclusive steamer to ferry the candidate over the river Styx, and the object of the meetings of the sects is to talk about the superior advantages of their respective ferries. Revivals are the big church gatherings, where special excursions are advertised at cut rates.

It is the burden of all so called reformers at the present time, to devise some scheme to avert the impending revolution. Some plan adapted to the circumstances is sought—an emergency device to save trouble, not to cure present evils. They are following a will o'-the wisp. The revolution must come; old institutions must be destroyed. The purpose of the genuine system of reform is not to avert catastrophe, but to build order out of the present chaos. Men always destroy old buildings when they desire to construct grander edifices upon the site of the old.

Christianity was founded by a man of authority. He was very careful whom he chose to promulgate his system. Now, anybody will do! From the pinnacle of false ecclesiastical power to the weakest rag-tag of human ignorance, claims are put forth as to ability to interpret and to understand the mysteries of the Bible, without the ability to explain it! Almost every man has a theory of his own; all cannot be right. Modern teachers of fallacious Christianity are puerile plagiarists, without a spark of truth or life!

The feeling of war is generating between England and Russia, over rights of property in China. America is just completing a war for humanity; it had a purpose in it, recognized by all the world as righteous and humane. Prospective Anglo-American alliance suggests that America join England in all her jealousies and difficulties attending the dissection of the Chinese empire.

Modern science, the modern church, and the competitive system are the three great perversions of truth. They are responsible for all the world's misery, blindness, and mental incapacity; they are impediments to the progress of the human race, and must be removed from all the spheres of human thought and conduct.

Labor leaders were never destined to settle questions of economics, but to agitate human ignorance, passion, and discontent.

Query, Chat, and News Department.

BY THE EDITOR.

The Basis of Modern Astronomy.

EDITOR OF THE FLAMING SWORD:—Since no evidence has been presented either against the Copernican system or for the Cellular Cosmogony, the case might as well rest at that; but a few thoughts on "appearances" may not be uninteresting.

It is true that the geocentric system of Ptolemy was based on appearances, but only on part of them—the most prominent and readily observed. It was soon discovered, however, that the movements of the planets among the stars, eastward for the most part, but sometimes stationary, then retrograde, were inexplicable under geocentricism, which fact led Copernicus to evolve his system, which clearly explaind these apparently erratic movements. They were due to the continually shifting standpoint of the observer. Thus it is that while appearances, superficially observed, are often deceptive, if taken in their totality and properly co-ordinated by scientific methods, they become in the highest degree reliable. So treated, appearances point with overwhelming force to heliocentricism as developed by Copernicus. And in any case, they are all we have. By "we," I mean those of us not favored with anything in the nature of supernatural revelation, a channel, by the way, through which no exact scientific knowledge has ever yet come. Yet you claim to know the earth to be concave, but will not tell us how you know it: Evidently, you must claim some such source of knowledge as above indicated; but such claims being unprovable, cannot be considered in a scientific discussion.

And the same may be said of your instrument. It must be rigidly cross-questioned before its evidence can be admitted, especially since it is an interested witness. I am not forgetting, however, that you challenge such cross-examination; but as the case now stands, those competent to conduct it will, one and all, treat the claim with silent contempt. The only way that you can call them out is to make so many proselytes, including a fair proportion of intelligent men, that steps are likely to be taken with prospects of success, to introduce your cosmogony into the schools to the exclusion of the Copernican system; then you will hear from them.

By the way, cannot you publish cuts of your rectilineator, showing its principles of operation? That instrument must be your main reliance with people who cannot be psychologically converted, but must be rationally convinced if at all influenced. In default of cuts, will you not briefly describe it? Is it optical or mechanical? Also, is "aboren" as shown in your chart, transparent or opaque?—Prof. J. W. T., Salem, O.

Answering the unimportant questions first, we would say (1) that the means by which the fact of the earth's concavity became known was the simple involution of scientific sense,—the knowledge of simple laws of optics and comparative anatomy, which has served the mind better than that which must be substituted in its place by those who do not know—hypothesis, or premise guessed at. The source of information of the Founder of Koreshanity is natural, and belongs right here in the human world; and has noth-

ing whatever to do with the usual idea of inspiration from a myth in the sky.

(2) Illustrations and complete explanation of the Koreshan Geodetic Apparatus and its method of use are given in detail in the Cellular Cosmogony, our scientific work soon to be issued.

(3) The eye cannot see beyond the junction of our atmosphere and hydrogen. The "sphere of the heavens" is the limit of perpendicular vision.

The above letter presents nothing new to us, except in the statement that no evidence has been presented against the Copernican system or for the Cellular Cosmogony. This to us, after all that has been published in THE FLAMING Sword in past years, and after two years of special experimentation on the water's surface and geodetic survey, is certainly startling information! In our replies to the Professor's questions, we did not go over the ground of proof, familiar to our readers; and why should we republish a volume for the benefit of one inquirer? He has our statements that a line projected in two directions from the vertical point of a perpendicular will extend into the water at a distance proportionate to the altitude of the perpendicular. This is our proof, and WE DEFY THE WORLD TO TOUCH IT!

We not only say that no proof has been presented by our friend in his series of letters in favor of the Copernican system, but that no such proof has ever been presented at any time by any one; no fact ever observed is a point in demonstration of the earth's convexity. We are substantiated in this by the Professor's own admission that the mere appearances in the physical heavens, are all he has; to which he can refer the question which he considers under discussion. Are they all he has? Are there no proofs on the earth? Is it possible that no evidences can be found in connection with land or water, level or plum, geodetic survey, circumnavigation, disappearance of ships' hulls, the horizon arc-no proofs whatever that the earth is convex? If he has none, and knows of none, we think it is time he was informing the scientific world that it would be well to make a few special observations here on the tangible surface of the earth, and to reach a few conclusions from a premise, instead of employing the empirical method of reaching conclusions from hypotheses. The Professor corroborates the words of Copernicus, who said of his system centuries ago: "Neither let any one, so far as hypotheses

are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind, lest in case he should adopt for truth things feigned for another purpose, he should leave this science more foolish than he came. The hypothesis of the terrestrial motion was nothing but an hypothesis, valuable only so far as it explained phenomena, and not considered with reference to absolute truth or falsehood."

We are publishing a 200 page illustrated work, containing details of the facts of demonstration of the Cellular Cosmogony, covering the ground of observations made upon the surface of water in proof of the fact that it is not convex; details of the methods employed in the Geodetic Survey on the Florida coast, the principles on which the apparatus was constructed, and the principles involved in its use. In this work, we make a direct demonstration of the Koreshan premise; this work is in preparation, and will contain enough for the so called scientific men to work upon until they are ready to surrender the field to those who have proved themselves competent to demonstrate their claims!

In the meantime, if Prof. T. can think up some little fact that would seem to demonstrate the supposition that the earth is convex, we are ready to examine it for him; but as the case now stands, according to his own admissions, he has no proof, and the case may as well rest there so far as he is concerned. We are well aware of all that we have to do in the promulgation of the Koreshan System in the world; it is not left for the modern mind to inform us of what difficulties we have before us! We are familiar with the fact that when any new truth comes to the world it meets with the "silent contempt" of the so called teachers, until by sheer force of argument and facts, the common people recognize it and turn away from the effete ideas previously held and taught. We know that the modern scientists will ignore the facts that can be easily observed, as long as possible. We have said so over and over again; but many people have believed that of all persons, the astronomer should be the first to accept, or disprove if possible, the Koreshan System; and they have consequently been skeptical of our assertions that the opposite would be true. We now thank the Professor for his frank admission that the usual astronomer would constitute himself a bar to progress by waiting until a demonstrated fact should be promulgated in the world, sufficient to obtain a large following before he will condescend to notice it!

But perhaps our friend, who has looked into the matter a little, may be induced to witness some facts which we have in store for the "scientific" world. Does the Professor desire to commit himself to a few propositions concerning phenomena in connection with the surface of water of Lake Michigan, the Drainage Canal, Lake Erie or Erie canal, or any other body of water whose surface is convenient to test? We challenge him to do so; or, in other words, we challenge him to disprove the facts of observation made and reported by our Staff, or to meet us at the surface of any body of water for the purpose of testing its actual contour. If he wishes a settlement of the question beyond all doubt or denial, in a way more tangible and satisfactory than by pen or paper, let him signify his willingness, and we may make terms with him at an early date. The acceptance or rejection of this offer may perhaps obviate any further insinuations as to inde pendent use of psychology, to the exclusion of any scientific facts in the making of converts!

* * * The Flaming Sword Warmly Welcomed.

MELBOURNE, AUSTRALIA, June 20, 1898. EDITOR FLAMING SWORD:- I have perused the literature sent me with much interest. It would be absurd for me to say that I fully and completely understand the whole of the Koreshan religion and science after a week or two devoted to its study. Still, I am glad to say that I take much pleasure and comfort in reading the literature, and am sorry there is not a branch Society in this far-off land. But I hope to assist in removing this difficulty. I have loaned some of the pamphlets, and am both pleased and surprised to find that others are also anxious to peruse them: so I expect to be kept busy loaning such as I have, and hope that you may be pleased to supply me with other literature for gratuitous distribution.

I am endeavoring to make arrangements for the publication of some articles on Koreshan Science, in some of our papers. If these are printed, I will send copies to you. I shall also prepare articles for some of the journals in India, with which I am connected; so that altogether, I hope to greatly help in spreading the divine truth of Koreshanity. The colony (or state, as you would call it) is a perfect hot-bed of the most bigoted orthodoxy, and my efforts to promote the Truth will be met with bitter opposition. This I do not mind, but all sorts of misrepresentations will be made and printed, which will help to impede the progress of the work.

I hope you will kindly send me THE FLAMING SWORD, so that I may print occasional references to Koreshanity in my papers, and possibly extracts from THE SWORD. Later on I shall send you a column or so occasionally, of items for THE FLAMING SWORD.—Fraternally yours, H. W. M,

The Flaming Sword Reveals the Truth Concerning Human Character.

After reading the personal experiences of the Founder of Koreshanity in issue of The Sword of June 24, it just occurs to me that the more widely such experiences are published in the interests of purity, the sooner we will see the contrast between the sincere and the insincere, and compare the true with the false leaders of the day. If the blind lead the blind, as said the Christ, both shall fall into the ditch.

Not being one of your number in the Koreshan Institution, I can only say that I did not know until I began reading THE SWORD, the proper understanding and scientific application of such Scriptures as the following: "The heart is deceitful above all things, and desperately wicked," (Jer. xvii:9,) and many similar texts. Rom. i:28 is very expressive: "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." A celebrated physician says that one in four has a bad heart; and some, it has been said, have hearts as black as night. Examined in the light of these Scriptures and from what we observe around us, what are men not liable to do to destroy innocence, truth and virtue, trampling all under feet? As the heart must be tried by fire, so it seems to me that THE FLAMING SWORD, by the alchemic fires of divine scientific Truth and Knowledge, will clear the minds of the darkened multitude, of the rubbish taught by incompetent, false teachers, who have taken away the keys of knowledge. THE FLAMING SWORD has shown that wisdom is not only a defense, but that it is better than money. Eccl. vii:12.—B. J., San Diego, Cal.

TUXPAM, V. C., MEXICO, July, 1898. EDITOR FLAMING SWORD:—I wish to examine and become familiar with the teness of Koreshantry. Enclosed find remittance, for which please send me the entire series of books and pamphlets mentioned on page 3 of THE SWORD. Situated as I am, I believe this is the correct course to pursue. I am a subscriber to THE SWORD, and like to read the truths and facts contained in it. What I know about Koreshanity is very little, but that little seems to be reasonable, and satisfies me better than any ism I have ever looked into.—R. W. G.

I do not know of any better way to help spread the truth which you claim to have, and which I am satisfied is the truth, so far as I am able to judge, than to enclose money order for \$8.00 to pay for 100 copies of the CELLULAR COSMOGONY; I also wish agency for the same. I might also convass for THE FLAMING SWORD, or any other literature that you think I can handle. How punctually THE FLAMING SWORD comes! It is an educator of mankind, if we will only be educated by it.—S. M. C., Pleasant Grove, Cal.

I turn to THE FLAMING SWORD from week to week, as sifted wheat from the mountain of chaff that floats on the surface of our current literature.—E. W., Lakeside, Cal.

I think THE SWORD is such a fine paper; I like it so much.—O. W., Denver, Colo.

The World's News.

Wednesday, Aug. 3.—McKinley awaiting Spain's reply to peace conditions; the Dons beginning tactics of tricks and diplomacy; meanwhile, war continues until Spain accepts terms in conditionally.—Bloodless invasion of Porto Rico in progress.—Manila quiet; Dewey and Merritt await re-

inforcements, also conclusions of the insurgent chief: Spanish general may surrender without resistance.

Thursday.—Residents of Manila in great fear of massacre by the insurgents, and appeal to Gen. Merritt.—Miles nearing San Juan with army; surrender of city with little resistance probable.—England favors McKinley's terms of peace for Spain.—Factions in Spain threaten rebellion if peace terms are accepted.

Friday.—Gen. Shafter's army to return to U. S. at once; three fourths of the army are weakened, and thousands are attacked with yellow fever.—Much criticism of Shafter for unsanitary conditions of camps and transports.—Chicago plans a gigantic peace carnival; competitive scheme for business men to advertise their goods.—Newspapers have Philippine insurgents friendly again after yesterday's reported hostilities.—Spain's reply in exasperating delay.—Serious labor riot at Oshkosh, Wis.; union men maltreat those who attempt to take their places; strikers not subdued by police; tyranny and despotism of the unions manifest.

Saturday.—U. S. Soldiers at Santiago suddenly better; medicine undoubtedly applied to newspaper correspondents, and taffy to others.—Report comes from Madrid, that Spain accepts peace terms; documents not yet at hand in Washington.—Powers of Europe jealous of America.

Sunday.—More delay in Spain to agree to peace terms; newspapers of Spain, France, England, and America had terms fixed up a week ago!—Newspapers talking of Anglo-Russian conflict; trouble brewing over railroad property in China.—U. S. politicians say U. S. flag must stay where it has been erected during the war.—Feeling growing that Cuba should be annexed to U. S.—Ually threatens to bombard cities of U. S. of Colombia to collect outstanding claims which Colombia refuses to pay.—U. S. board of strategy, whose members were the impediments to prompt war orders, is now clamoring to give honor to Sampson for Schley's destruction of Cervera's fleet.

Monday.—Spanish cabinet council in session to agree on peace terms at this late date; may be a hitch regarding Cuban debt, which McKinley says must not be left for either U.S. or Cuba to pay.—Don Carlos threatens rebellion upon adoption of terms of peace by Spain; reported to have 1,000,000 followers, and 100,000 men to fight for his place on the throne.

Tuesday.-Spain's reply received by French embassador at Washington; suspension of hostilities depends upon character of reply.-Secretary Long defends Sampson .- McKinley looking out for a peace commission.—Entire city of Bismarck, N. D., destroyed by fire.—Spain's reply not satisfactory, and McKinley may order the war to continue until Spain has sense enough to beg for peace on U.S. terms.—Reports received that Spanish forces attack Gen. Merritt's camp at Manila, during a typhoon and rainstorm in the hope of making a wholesale massacre; engagements followed, resulting in over-whelming defeat of the enemy; Spanish loss, 350 killed and 900 wounded; Americans, killed 14, wounded 44.—Gen. Gomez breaks trochs in Cubs, and kills 300 Span. iards. Digitized by GOGIC

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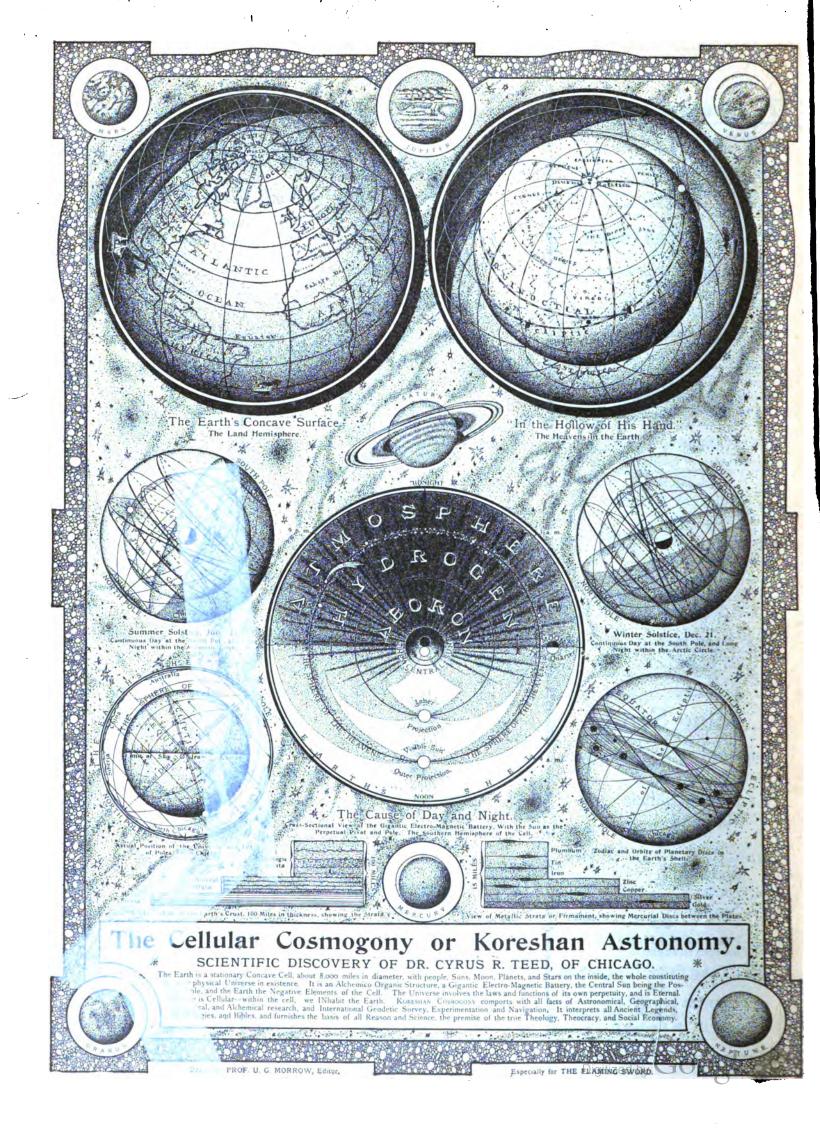
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii No. 40.

CHICAGO, ILL., AUGUST 19, 1898. A. K. 59.

Whole No. 299

Analysis of the Great Beast and his Image.

Part II.

SRAEL absorbed Egypt by ethnic infiltration. When Israel went up out of Egypt, the Egyptian blood, infiltrated more especially with the tribes of Joseph, migrated with Israel to Palestine. Egypt was as essentially and unmistakably in Palestine as that the blood of the Chaldean, transmitted through Abraham, had become Israelite. The Egyptian and Israelite, in their blending and bond of unity, were indissolubly one. Subsequently, the ten tribes of Israel, separated from the House of Judah and David through the ambition and controlling influence of Jeroboam, the son of Nebat, of the tribe of Ephraim,—a direct descendant of Joseph, -inaugurated a distinct kingdom called the House of Israel, in contradistinction to the House of Judah. Judah, Benjamin, and Levi constituted the House of Judah. Rehoboam, the son of Solomon, reigned over this kingdom.

When we consider the readiness of the people comprising the ten tribes of Jeroboam's kingdom—the House of Israel as it was called—for the establishment of another religion, and the facility with which Jeroboam instituted the Egyptian worship, we are not at a loss to comprehend the influence that the appropriation of the Egyptian women had upon the Jewish life. The very application of the principle involved in male circumcision, ostensibly for the purpose of separating the Jew from the Gentile world, proved to be the means by which the specific absorption of the women of Egypt was accomplished through intermarriage. The primary effect of male circumcision was to multiply the male and diminish the female population. This developed a demand for a foreign influx, and the Egyptian women were chosen and appropriated. This was especially true of the tribes of Joseph, whose maternal ancestor (the wife of Joseph) was an Egyptian. Manasseh and Ephraim were equally Hebrew and Egyptian. Their children were especially attractive to the Egyptians, hence the posterity of Joseph was a mixed people,—a double people, or a double land; an ethnic condition previously understood as manifest in the significance of the name of Joseph's younger son, Ephraim, a word meaning twin land, double land, or double people. The name of Joseph's mother was Rachel, Ewe or God, the mother sheep of that final Gentile triumph in which is consummated the sons of God, the Lambs who stand on Mt. Zion with the Lamb and sing the new song, the song of Moses and the Lamb. In this people we find primarily two powers, the kingdoms of both Israel and Egypt.

Horns signify powers, kings, or kingdoms. The student will fix this point in the memory, as in the further elucidation of the chapter it will become a prominent factor in the literal exposition.

The division of the kingdom of the Jews into the Houses of Judah and Israel, under the rebellion of Jeroboam, occurred about 900 years before Christ. About 721 years before Christ, three of the tribes were carried away by a king of Assyria and located in Media. Fifty years later, the other seven tribes were taken by Shalmaneser, a later king of Assyria, and located on the river Gozan, in the cities of the Medes. We have here ten powers, the controlling power being the product of Joseph, whose mother was the Ewe of God. If this name signifies anything as the mother of Joseph, through whose posterity must come the Lambs of God in the final fruition of the resurrection (reincarnation) of the dead, it means that the lamb principle is the power traversing the generations of Joseph's posterity,

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3

until the final consummation of God's purpose in producing the fruit of the Tree of Life, the literal sons of the Eternal, in the resurrection itself.

The ten tribes carried away into Assyria, intermarried with the Medians, Persians, and Assyrians. It had previously been declared by the prophet, that Ephraim -the ten-tribed House, should go into Assyria, and that Ephraim should be eaten up by the Assyrians. This was not only a prediction of the prophet of God, but it was subsequently literally fulfilled. tribes never escaped. If they had done so, then the prophet would have proved a liar. They did not escape, the Anglo-Israel theory to the contrary notwithstanding. They were eaten up, infiltrated, appropriated, and united; thus Israel became absorbed into paganism, into the draconic power. By this ethnic infiltration they gave character to the great and progressive race of people that comprised the product of the miscegeneration (mixed generation). In this view of racial infiltration, how appropriate the language of the prophet Isaiah, to be found in the nineteenth chapter of this great prophet's delineations.

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day[at the end of the age], and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall hear them. In that

day [in the end of the age] shall there be a highway out of Egypt [this highway is the way of ethnic infiltration] to Assyria, and the Assyrian shall come into Egypt [by infiltration], and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel [the ten tribes] be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

What does it all imply? Merely this: that Israel absorbed Egypt by ethnic infiltration; that Assyria absorbed Israel and Egypt, and that in the infiltration they became one people. The Germanic family comprises this product, and the Anglo-Saxon, the most advanced and progressive race, has absorbed the conglomerate mass, including Jesus the Carist, and his church; thus, in the absorption, including the Lamb of God from Judah, who descended into the posterity of Joseph through the operation of the Holy Spirit.

Here again, in the broader sense, two powers—the power of Israel (Ephraim) and the power of Judah, through the Lord and his church the Lord Christ being the Ram of God (masculine), and the posterity of Joseph from Rachel, the Ewe of God (feminine)—unite in one through the progress of the Christian dispensation. Thus two horns like a lamb have entered the pagan world, where they speak as a dragon. But we here anticipate. We will return to our initiation of this vast, glorious, and enthusing subject.

On the Point of the Sword.

The Suggester and Thinker.

WE FIND upon our desk Vol. 1, No. 1 of a new monthly magazine, that is not only very attractive in its general presentation, but is one of the most sensibly edited of the many periodicals that find their way to our table. Thirty years ago, when we promulgated the views of mental activity which we now find advocated in the Suggester and Thinker, we were denominated insane by our patrons. We have lived to see our views spontaneously developed in the progress of the human mind in the attainment of truth. We do not pretend to say that all the views promulgated by the Suggester would gain our endorsement; as for instance, Hudson Tuttle's conception of the duality of mind is only a very partial analysis of the construction of the mental machine. When the Lord, during his lifetime, took three of his disciples apart up into a high mountain and passed before them in review, with his mental forms and attributes, he showed them that he at least had three distinct phases of mental form and force; that he was a triune instead of a dual being, both in form and attribute.

Tuttle's analysis of the function of mind as related to the encephalic structure, indicates an ignorance of anatomical form and physiological function, and is simply an effort to account for phenomena upon the basis of a denial of facts. What future numbers of the Suggester may develop, remains to be seen. We hope to be able to report continued interest.

Chicago's Good Citizenship.

The petition of Adolph Steiner for a writ of mandamus to compel Mayor Harrison to issue a license for a saloon at 126-28 Wabash avenue was granted this morning by Judge Brentano. About two weeks ago the liquor license of the saloon—usually known as the Wabash—was revoked. The management of the place is said to have been transferred to Steiner, who made application for a license, filing the necessary bonds. His petition being refused by the mayor, the courts were asked to interfere by the prayer for a writ of mandamus. At the hearing this morning Steiner satisfied the court of his intention to conduct the saloon in a proper manner and the petition was granted.— Chicago Journal.

"In a proper manner," means, merely, that in whatsoever capacity he serves his rum and tobacco and conducts his pool, and to whatsoever extent he evades the
law, he must be subtle enough not to be caught in doing
anything illegal. Keep your eye on the detective, and
be wide awake while he is around. If you will do this,
the good citizens and Christians of Chicago will aid you
in maintaining a good government under which you can
enjoy life, liberty, and the pursuit of happiness. Do
not renounce your nefarious traffic and promulgate the
doctrine of purity, a life above the flesh and devoid of
sensualism, for you will be persecuted by these good

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Christian (?) citizens! People who live in the vicinity of the Chicago river an 1 respire its effluvia, can't endure things and doctrines too pure.

The first pressing obligation of the United States government, after peace is restored, is the sanitary revolution essential to the normal state of Cuba. This is not an obligation forced upon the country as due merely to the inhabitants of that island. The safety of the southern states depends upon the eradication of the Spanish filth that has been allowed to

accumulate for years. At a time when the people are in the gentle mood of placing themselves in bondage, a few millions of dollars devoted to the cause of self-preservation would be regarded as specifically opportune. We are well aware of the fact, when it comes to the question of appropriations, that the party in power always looks to the weather cock of party politics, political precedence always being gauged by the sagacity of political safety to the party. Even the democrats might find it to their interest to sustain the administration in an effort to institute a house cleaning for the West Indies.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Beauty that Hides in the Heart of the Stone.

The Girl and the Vala (No. 12).

BY REV. E. M. CASTLE.

NE day, after the Girl had listened long, striving half-unconsciously the while to reconcile what she heard with former conceptions, for readily does the mortal mind revert to old attitudes and seek to entertain familiar error even at the same time that the truth is honored guest, the Vala said: "Puzzle not over what today sounds inexplicable. Not because my words are obscure, for clear would they be and unnecessarily explicit to complete minds, but because of the habit, inseparable from your incompleteness, of seeing in part and hearing in part, is it that now you are bewildered in a world of strange thoughts. Out of your present confusion of mind shall marvelously come order, even as from the fierce confusion of the crucible come new form and beauty. Yet many days shall I teach you ere I lead you to one who shall cause you to know indeed, by giving unto you power to obey; and only through obedience to truth may it become your own beyond the danger of forfeiture. But rest now, and be not anxious, for there is a time to every purpose under heaven; and until the time is ripe, let patience have her perfect work. Let the strife between old and new in your mind cease for the present, and only look at what I shall bring to your view, and be refreshed."

Leading the Girl a few paces toward the forest, she waved the wand which she held in her right hand and which the Girl had not before observed her to carry, and the green curtain was rent, and melting away on either hand disclosed to view a golden sphere; and as the Girl looked, the brightness of the surface seemed concentrating at a point opposite her eyes, and growing in intensity until her eyes could not endure the brightness, involuntarily her eyelids dropped. When she raised them, an orifice appeared where the bright point had been, which slowly enlarged until she was gazing into a golden concave filled with a lambent light, the source of which she could not determine. And

suddenly in the center appeared an emerald, which flashed a moment like the eye of a great dragon, then formed itself into a chalice; and the Girl thought of ancient legends glimpsing through the minds of men from age to age, and, awe-struck, whispered, "'Tis the Holy Grail!" And even as she whispered, a palpitating quiver vibrated the chalice, and a violet vapor arose from it, while a red stream, as of blood, descended. And the chalice dissolved, and tremulously right and left the emerald and the vapor and the red stream extended themselves in bands of beautiful color; and "It is Bifrost, the vibrating now the Vala spoke: way." And as they extended, the violet band still lifted and the red sunk, writing other bands, until the arch of promise spanned the concave. And then the colors multiplied, evanishing and reappearing, until all the rainbows that have ever been seemed pulsing there forever. And faster and faster the colors vibrated: there and curled and braided and interwove, until again the Girl closed her dazzled eyes.

Now when she reopened them the concave was no longer filled with dancing color. Instead there arose a ladder, circular as the ladders upon which vines are trained into pillars of verdure, and there were seven rounds, and each round was a hoop of precious stone as is the jade bracelet of the Oriental, and the color of each circle was a color of the rainbow. Within this ladder, which was even as a transparent conical pillar, were angels ascending and descending, and those below stretched up hands to meet the hands of those above, and they met and clasped and parted, ascending and descending; and as they met and parted it seemed as though all the greetings and farewells of all the ages were being there spoken by silent voices. And as the Girl observed more closely the meetings and partings, she saw that as a descending form met one ascending, and clasped, the two melted into one, even as two drops

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of water touch and mingle; but the form of unity differed from each of the two composing it; and when the parting came, the one form became again two, of which one ascended to another meeting above, the other descending to one below; but the two that parted were not the same two that met, though each of these bore a resemblance to both of those. And the Girl saw that all the meetings and partings were thus. She turned to ask a question, but with eyes intent on the scene before them, the Vala waved her wand, and said, "Look again."

The scene had changed. Between the precious rounds, as in the balconies of a tower that decreases from base to summit, were bright companies. Soon a movement began in each, and a separation, and from each company part ascended to the round above and part descended to the round below, thus forming new companies, each of which now stood upon one of the precious circles, and the robes of those in each company became in color as the stone upon which they stood, even as the chameleon takes color from the surface upon which it rests. And now each ring parted its circumference, and contracting on itself, gathered all the splendor of its color toward a point on the opposite side, where it formed a sphere of deeper, richer color. And as the ring so broke and gathered itself, the many forms that it supported were even gathered into one. Now there were seven spheres rising one above the other, and on each stood the figure of a man. And a voice that seemed to come from all the surface of the concave, so many-volumed was it, said, "These are the seven spirits of God sent forth into all the earth!" Then he who stood upon the sphere next the lowest spake, and his voice sounded far off through the centuries, saying, "The kings are seven; five were"-and he pointed to those above; "one is; and one is not yet come!"—and he pointed to him on the lowermost sphere; at whom the Girl now looked but whose features she could not distinguish, for they were veiled in darkness. While she gazed, seeking to penetrate the darkness, the upper stone flamed, drawing her glance thereunto, and for a moment she saw the face of him who stood thereon shine in the midst of the flame, then sink into the next sphere, which in turn flamed; and each in succession flamed and sank, until but the last and lowest stone remained, and now the face of him who stood thereon shone upon her; and behold! it changed, and was each face in turn, one melting into another in her view, and at last became the blended likeness of the six, yet distinct in individuality, as a composite photograph differs from each of its constituent units, though it bears the impress of them all. And even as the faces wavered there in turn, before the final face appeared, so the colors of the other six stones twined within and about the remaining jewel, until that moment when the seventh face, in which was the memory of all the other faces, shone upon her; whereupon all color departed and the stone became of alabaster whiteness, and its shape was no longer a sphere, but a cube; then in turn it flamed and the glory of it filled the concave, and the Girl could not endure the brightness of the face that shone through the fire in the midst of the glory, but fell down in worship before it.

The Vala speaking, roused her; "Look up; there is more to see."

Seven steps led up to an archway that lacked its main support, the key-stone. Again each step was a precious stone, in color as a color of the rainbow. Scarcely had the Girl noted this much, when the stones began to roll from the bottom upward, involving themselves until the seven became one, and that one again a white stone, this time shaped as the key-stone; and as it took its place in the arch, the Girl saw upon its surface, in bas-relief, the face of him who had stood upon the white stone, and about the face in letters of light, the mystic letters of the key-stone. And all around and about the arch shone myriad lights and glories. Now as from a thousand instruments burst a mingled strain of triumph, and above it all, sweet as the song of a skylark imagined by those who have not heard it, but only dream its sweetness from the tales the poets tell, rose a a voice singing, "He that was slain soars to kindred spirits!" And as the voice rose, two cherubim came flying and seized the key-stone and bore it up, up, until it disappeared above in the far golden glow; and the arch melted away, and in its place stood him whose face was on the key-stone; but now the Girl could look upon his face as on the face of one whom she should meet as other men, for slowly the golden light faded and the concave was no more, and he stood as it were in the midst of the trees of the forest.

Now down from above came flying the cherubim bearing the key-stone, and as they set it before him it became a perfect cube.

Again the strain of triumph sounded, and the voice rose, singing. And these were the words:

The Master at length
Takes the gavel in hand,
And uses his STRENGTH,
At WISDOM'S command,
To lay bare by his skill what could not else
be known—
The BEAUTY that hides in the heart of
the Stone.

And as the man began to work upon the stone, the Girl observed that his were the hands of power, and his eyes were wells of knowledge, and that on his brow, gleaming there as the ureus crest of the divine rulers of ancient Egypt, was a white serpent that coiled and uncoiled itself with lightning swiftness, but held its head ever erect with eyes intent upon the Master's work, except that now and again it inclined unto his ear; and at each such inclination he worked as though with renewed assurance of skill; and as he worked, the chips that he struck from the stone took shape as the shapes of cherubs and flew away; and ever faster and more surely worked the Master, and in clouds flew the cherubs, and as he worked, strangely and indescribably he melted into his work and was lost therein. At last the outline of a snow white fawn was revealed, that looked with tender infant eyes into the eyes of the Girl Digitized by **GOO**

and the tender green of early springtime in the forest was about the fawn and above.

And the Girl said, "Where is the man?"

The Vala answered solemnly, "Here is the ultimate key-note. Who can sound it may know all things. He was carried away by the cherubs, and yet he is in the fawn."

And the Girl saw that the eyes of the fawn were

those of the man, but no longer wells of knowledge. The eyes of experience had become the eyes of innocence.

While still she gazed, the fawn sprang up, and bounding into the heart of the wood, disappeared from view.

The Girl turned to the Vala, but the Vala was gone, and she was alone in the edge of the forest, within sight of the stream.

Three Letters Read from Two Points of View.

BY LUCIE PAGE BORDEN.

T

ELTONVILLE, ILL., July 7, 1898.

MY DEAR HELEN:—You may be surprised to hear that I have enlisted and expect to be on my way to headquarters in a few days. This necessarily changes our plans and defers our marriage indefinitely—perhaps forever; but I could not hesitate, being assured that I can in no way manifest my devotion to you more truly than by responding to a higher call and espousing the cause of the suffering and oppressed. I sacrifice our love, dear and precious though it has been, for the sake of a love that is broader, hence more sacred and binding than the love of man for woman.

Break the news gently to my dear old mother, and beg her not to grieve for her soldier lad. I never thought to leave her, for I promised father before he died to cherish and support her; but these are stirring times, and men are needed at the front. I leave her well provided with material comforts, and sister Kate will give her the tenderest care. I shall still be working for her while fighting bravely for all that she has taught me to hold most dear,—honor, conscience, and the rights of men.

Send me an answer by return mail. Yours for Truth and Freedom,

HAL.

H.

ELTONVILLE, ILL., July 10, 1898.

My DEAR GIRL:-

Your kindest of letters with enclosure from mother. reached me this morning. You tell me that you are glad and proud to give your lover to a noble cause; that the sacrifice, though hallowed by tears, is rendered with a willing heart; and mother too, God bless her, says that when my country calls I must not think of her, but follow the stars and stripes, ready to die, if need be, for the overthrow of tyranny and oppression. Your generosity and enthusiasm embolden me to tell you that I have enlisted in the Koreshan army instead of the Cuban, that I leave you in response to a call higher and more sacred than that of our glorious country, even the call of God; since I deem it better to direct my efforts toward the establishment of divine order throughout the world, whereby all sorts and conditions of men may profit, than to spend my force for the relief of any particular

phase of suffering, the whole race of mankind being at the present time in great misery.

Having proof already of your unselfish devotion to liberty, I count upon your sympathy and encouragement in this matter. I have resigned my position as manager of the firm here, and expect to start tomorrow for the Chicago branch of the Koreshan Communistic Society. It is, I believe, the central nucleus of the Lord's work upon earth today.

Address me, care Guiding Star Publishing House.
Yours in all sincerity,
HAL.

III.

CHICAGO, ILL., July 30, 1898.

DEAR HELEN:-

The contents of your last letter, though not entirely unexpected, filled me with sorrow. To my mind your attitude is wholly unreasonable. You profess to surrender me willingly to serve my country, but overwhelm me with reproaches when I desire to serve my God. His cause is the cause of the whole human race, but unfortunately, it is not popular today, and few would be found to admit that patriotism must yield to religion as the limited must ever yield to the universal.

You bid me hasten to the relief of the starving Cubans, whose sufferings, terrible as they are, represent but an infinitesimal fraction of the sum of human misery. I prefer to join an army fighting for nothing less than universal happiness—that is what the destruction of wage-slavery, competition, and plutocracy means; that is what the establishment of the divine kingdom in earth means. The pages of history are reeking with blood. The awful drama of man's inhumanity to man, now enacted in the West Indies, has been going on for ages. It is the object of Koreshanity to put an end to the performance and effectually prevent the recurrence of such horrors by changing the nature of man. Can I ally myself to a nobler cause? Can I work with a broader aim? Such an emergency as the present occurs only once in twenty-four thousand years. I must take my place in the ranks and fight manfully against the hosts of evil within myself as well as throughout the world.

Would that you, dear Helen, might be my comrade, and that we might be united,—not as we once hoped, for such a union is quickly dissolved by death, or clouded by sorrow, but in the beautiful, indissoluble bonds of that heavenly love which conjoins the pure in heart in unity of spirit to the Lord.

As ever your friend, HARRY LAWSON, Digitized by

Character of Jesus and the Modern Clergy Contrasted.

BY AMANDA T. POTTER.

THE associate editor of an Indianapolis production, entitled Buttle Cry of the Blood Washed Army, summarizes and advertises under his own pen his qualifications as a religious leader. He is a member in good standing and of much experience in the Methodist church, and thus concludes his list of particulars:

He [speaking of himself] has no divine call to denounce any man's church, nor to deride his honest convictions of truth, nor to set at naught his conscientious conceptions of faith and duty; but he believes he has a call to preach the Gospel, expose error, get men thoroughly saved and sanctified, and preserve his own soul blameless.

We could desire this man to become acquainted with the character, teachings, and methods of the Christ, and in the newly acquired light, examine the stultiloquence to which he here stands committed. The character of the Christ is the test of Christian character. He breathed out his life in divine communism—he shared himself among the souls who desired him, and as a consequence, all Christians who

Were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

If he beheld men as liars, hypocrites, and whited sepulchers, he told them so. He spoke to the people of a decadent church, and his method was once even more than denunciatory, and they who made barter upon religious basis fled before his whip.

The Christian church of today is dead by similar process that had wrought the death of the Jewish church: the life of Deity has been withdrawn from it to establish the new dispensation, and the church is come to be a body bereft of life.

The little category of things this man has no divine call to "denounce," or "deride," or "set at naught," is not only a subtle denunciation of the opposite course, but, unless all the churches, whether founded upon the Christ-teaching or not; unless all men's honest (?) convictions and conscientious [conscience is an affair of education] conceptions, whether diametrically opposed to those of the Christ or not, are right, then this man is faithless to self-imposed mission to "expose error." Verily, the followers of the Lord Jesus have improved (?) upon His methods until semblance to the example is lost! We quote again:

The church is neither more nor less than a spiritual corporation for saving men from sin and sinning, and making them perfect in holiness: hence the organization that is not turning off holy character is self-accused and God-condemned.

The Scripture says:

Whosoever is born of God doth not sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

We challenge the world of time-serving religious bodies to point to an existing modern Christian church doctrine emanating from this conclusive Scriptural exposition and proof of righteousness. If the churches be lieved that the sinless man is the chaste man, even as the Son of God was chaste, celibacy—the natural environment of chastity and sequential exponent of such belief—would be embodied in their doctrinal formulas.

This man, among other items, has a "call" to preserve his own soul blameless. Does he pattern after his professed Exemplar? Does he by tongue or pen refer to the bachelorhood of the Lord Jesus as a holy pattern? No! If he did he would not be chosen associate editor of the Battle Cry of the Blood Washed Army; he would not be "booked for four camp-meetings this summer, besides other calls to hold meetings in different places." The man who preaches the Christ-doctrine is in no danger of so much popularity; he will speedily become of no reputation—as did his Master before him.

The Protestant clergy of today emulate the great chaste Leader as little as their pew-holders copy the primitive communistic laity. Romish priests all hold to the form, and doubtless many of them to the letter of celibacy; but the secessionists, the Protestant elergy, the product of the "Reformation," have fallen yet another step from the truth as it is in Christ Jesus. There was a time when the pure river of the water of life was a gift from the Son of God to the sons of men. This river was unadulterated truth, and the sons of men who received it, walked in the way of it. That Truth—the Spirit of the Christ—taught that

He shall come to be glorified in his saints. * * * Let no man deceive you by any means: for that day shall not come, except there come a falling away first.

The falling away eventuates in the death of, and a constant secession from, the truth. The Christ, the seed of Abraham, was planted in the church and died ("that which thou sowest is not quickened except it die") that it might spring up multiplied in his saints—the sons of God. The two Witnesses, the descending degree of Father and Son, were to lie dead in the streets of the great city (doctrine). They will not be resurrected in the modern Christian church, whose adherents have fallen away from the teachings of the Lord Jesus, as had the Jews of the Christ time from the teachings of Moses.

He that committeth \sin is of the devil. The wages of \sin is death.

The sinless Christ proved his righteousness by overcoming death. He was "thoroughly saved and sanctified," while the whole world was dying around him—yes, even his own disciples. "When thou art converted, strengthen thy brethren," were His words even to the one to whom he promised the keys of the kingdom of heaven; but the preachers of today ignore the fact that death entered the world through sin, and will be abolished only when sin is eliminated. To those who teach any other way than that set forth through the life and teachings of the Lord Jesus Christ, this denunciation is alike applicable as to those of the Christ time:

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

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In the Editorial Perspective.

BY THE EDITOR.

HE MODERN MIND is educated to believe that only a few dispensations ago the world was in a comparatively savage state, without intellectual enlightenment, civilization, or refinement. This idea springs from the modern Christian idea that about 6,000 years ago there was only one man in existence, coupled with the theory of evolution that that man was a very poor specimen of humanity, the first step above the animal plane. In the darkness of this fallacy the achievements of the past are minimized to nothing. The nineteenth century has not approached the civilization of the past. The world today has artists, but they have attained to only a superficial conception of art, being in ignorance of the real meaning of nature in life or in picture. The ingenuity of the nineteenth century is cursing the world because it has not sense enough to control and utilize its achievements and inventions. The modern social system was established in human ignorance, and is maintained only because man prefers to waste his energies rather than to conserve them and to benefit his neighbor. The world never witnessed a greater perversion in all its history than the modern so called science, and modern educational facilities. The modern cities are built on the plan of the competitive system, -at every door a store, where every street is a cheat from beginning to end. The world today cannot restore the lost arts; cannot duplicate Damascus steel, nor the Phœnician glass; cannot approach the philosophy of Moses; cannot outstrip the ancient alchemist, nor understand the form and function of the universe, as did the antediluvian astronomer; and moreover, cannot comprehend the function of human physiology. The world goes back into the past for its architecture, for its literature, and for its oratory. The ingenuity of construction and of engineering today cannot construct such a monument as the great Pyramid of Egypt, built over 4,000 years ago, standing today intact, as a monument and record of the science of all truth; in fact, the engineering world cannot devise plans to lift the stones in the pyramid, and cannot tell how they were placed in the structure. Humanity today is at its lowest ebb, degenerate, failing, wasting its energies. The world was never darker than it is today; it was never deeper in hell, never more ignorant, nor hopeless, never more chaotic and savage, never more rotten and corrupt, body, soul, and spirit, than at the close of the nineteenth century!

The human stomach is as sacred as sex, in the minds of thousands of people. Its cravings must be satisfied—abnormal appetite must be appeased. A state of starvation with many people is when they cannot obtain a few articles for which they have created an abnormal desire. Touch the human stomach with the science of life, and the eating devils are heard from! If the Koreshan Unity adopts a bill of fare confined to wholesome food when in straits caused by the hellish competitive system and intrigue of enemies, the cry is starvation, by people outside who want to attend to our business as well as theirs. A little discipline in a communistic society is something awful; it's imperialism-it's despotism! It would do us real good, and furnish us splendid enjoyment if we could see some of our critics enrolled in the U. S. army for volunteer service! Isn't discipline there all right? Who kicks against the rations supplied by the government? Are there not times when it is necessary to deal out half and quarter rations? Is it not the duty of the soldier to endure such inconveniences to gain a strategic point on the enemy? Oh, yes; but in a religio-communistic society it is terrible! Most people live to eat; but it is our business to eat to live.

We want you to know that so called modern science and religion are in harmony with the life and customs of the people entertaining them. Mental concepts and voluntary activities are intimately associated; and we can read human character by the ideas promulgated in the world, and we can read modern theories by their fruits. We have before us the entire world of humanity; it is segregated; engaged in the competitive system of commerce, catering to the sensualities, appetites, and depravities, and not the welfare of one another; it is engaged in the traffic of the infamous products of hell, bartering away the energies of the producers of wealth. We have the clash of classes, the world-wide inharmony, and economic chaos. Associated with these conditions are the corresponding fallacies generated in mental chaos, -the modern ideas of God, the purpose of existence, man's origin and destiny, and modern science with its prodigious system of astronomy, physics, and chemistry. These phases of fallacy are no more true—can be no more true than the life and desires of the people. The man who institutes effective reform in the world must not undertake to treat symptoms or special departments, but the whole realm of human thought and conduct!

Koreshanity comes to make war against the tomb! It fights the custom of burial and of mortal cremation—it is opposed to all the customs of the mortal world. We do not want to die, and it is a demonstrated fact that it is possible not to die. Our desires and our convictions are therefore in harmony. The world would like to live, but submits to what it conceives to be the inevitable. We are told that everybody has died, and therefore that everybody must die. This is not true. Enoch went out of the natural plane of existence alive; Noah was a superior man, and did not go into the tomb; Moses did not pass through a corruptible dissolution, but was transmuted and was planted in the people of Moab; Elijah was consumed through the application of the laws of alchemy, and Jesus was reduced to spiritual energy by a process of translation or burning of his immortal personality. These are actual and literal examples of the possibility of overcoming death. Death will be overcome again; indeed, there is no promise of salvation for any one who does not cease to die, and who does not cease to propagate the seeds of death on the mortal plane.

Sex functions are sacred enough for universal desecration. So called marriage is a sacrament of the church; the perversions of sex relations are sanctioned alike by the priest and laity. The cradle and the tomb are likewise objects of church ceremony. Disturb any of the channels through which mortal man comes into the world and goes out of it, and all the energies of the sex hells are turned loose as the dogs of war. For nearly thirty years the Founder of Koreshanity has been persecuted by the church for the advocacy of purity and chastity. The authorities hound agitators of the sex question to prison, while keepers of houses of ill-fame thrive in all parts of the great cities of the world. For crying out against the abuses of woman, scores of men have been subjected to the arrogant censorship and persecution of the Comstock pharisees. Scientific terms on the printed page are considered a more flagrant abuse of common decency and a greater insult to chastity, than open sex traffic maintained by modern madames in special agreement with municipal authorities. Modern sensuality will protest against every attempt to expose its character!

So called modern patriotism is no longer national, but selfish and individual, and inseparably connected with the com-

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petitive system, and the individual interests in the business bargains and fraudulent schemes of the modern advertiser. The man with a store thinks of his country, not in the love of its principles, nor of its people, but only in the light of his business. This is demonstrated in the thousands of advertisements in the American press during the Spanish-American war. The Maine is to be remembered only in connection with cut prices on shelf-worn goods; the flag of liberty is the mere calico sold over the counter; the names of new heroes embellish the headlines of every commercial fraud of the nation, and the finest national sentiments are trailed in as catchlines in thousands of advertisements that are intended to deceive. Separate and apart from the privileges of the business shark to run at large, cheat his neighbor, and deceive the public, there would be no love of country in commercial circles!

We have heard the argument that the Koreshan System cannot be true because the Geodetic Survey on the Florida west coast in 1897, whereby a straight line was surveyed as the chord of arc on the concave surface, resulted in our favor! An inconsistency, isn't it? We presume if we apply the same logic to the Copernican system we should find its demonstration: The Copernican system is true, because no fact in the universe is evidence in its favor! We have also heard the statement that the Geodetic Survey was not accurate nor true, because it corroborated a foregone conclusion. It is best to be silent when fools speak, but in this case we digress long enough to say that if we should attack the old school with such rubbish and filth of a decaying fallacy as the above examples, we should expect a vigorous protest from our intelligent circle of readers!

Political prophets are predicting great future success for America. It is departing from the traditional doctrine of national isolation, and has made acquisitions of territory. On the basis of this new move, economic seers see a new world springing into existence; a new power demanding recognition by all the nations of the world as rivaling the great power of the East. It is true that America is progressing to its mark of superiority in national power and life; but it is also true that in the victories of the Spanish-American war it becomes involved in new entanglements with European powers, which will constitute a factor in the world's greatest revolution. America's destiny lies beyond the greatest and most terrific anthropostic cataclysm the world has ever known.

All the world's a stage, and the men and women merely players in the greatest drama of the world's history. We are on the eve of the greatest act,—the fall of the old world and its institutions, and the establishment of the new. The curtain is soon to rise; on one side we have the feasts of the money kings, and on the other, the hungry millions. We see the fallacy of the world's teachers, and the mental chaos of the multitude; and we read the unmistakable conclusion that a great mental, social, religious, and scientific revolution is impending, in which every man must play his part. While the Hero of Koreshanity wins the victory over the powers of evil and of death, the world at large will play the fool.

Do not think that you can master Koreshanity in a minute; do not give it up if it is hard. It contains more than all the systems of the world combined; and if it is worth anything it is worth a lifetime of study—study involving closer and more determined application than anything heretofore undertaken! When the investigator means to do what the conditions enjoin, he finds that the opportunities meet him half way. Kickers against our methods and critics of our conclusions are not learning anything from us; it isn't in them!

If the mind is master the stomach is not. Vegetarians who are metaphysicians are out of harmony, not only with the laws of mind and the teachings of Jesus, but inconsistent with their own position. Jesus knew that what man eats does not affect either his moral, mental, or physical character; and yet many metaphysicians are vegetarians. If some modern minds understood a few physiological laws and functions of the digestion, they could read Matt. xv: 11-20 and Romans xiv, with some satisfaction and understanding.

What would you think of an advocate of the idea that the life of man exists outside of his body? He would be a fool, wouldn't he? Life is in its form of expression always—there is no exception to this law. The man who advocates that the earth is inhabited on its outside surface, is just as much of a fool as the case supposed. All life is developed in a cell, and therefore the universe is cellular; the universe is a great egg.

The church is an institution of death, and not of life. It is singularly significant that the church has come to believe and to teach that death is an instrument of salvation. It maintains and blesses graveyards and writes on tombstones. All of the beliefs, fallacies, and customs of the entire modern religious world will be precluded from entering the new era of light, life, and truth.

The Spanish-American war must now be settled by diplomats, the next Congress, and the newspapers. As it appears now, it is easier to declare war and to win, than to adjust terms of peace after the war of guns is over. The most aggravating wars in existence are those which are fought on paper.

Modern astronomy makes the Almighty a great ball pitcher in the universal game of myth. The umpire committee is composed of astronomers, who, having lost all clues and keys of the game, cannot tell what the score is!

Modern Christianity is the dross from the great crucible of humanity in which the Lord effected the fusion of elements of mortality and immortality, in the cross of God and man during the present dispensation.

The millionaire is glad because the enthusiasm of the war diverts attention from the miserable bondage of the people of America to his wholesale greed and inhumanity.

What shall we do with the Philippines? seems to be as difficult a question for the modern politician as the question of the source of the sun's fuel is to the astronomer!

The mortgage is the gauge of mortal strength of those who enslave themselves to the money power.

Truth cannot be seen by those who have no intellectual perception of that which is true.

Facts are not always true; the modern church is a fact, and yet it is a manifest falsehood.

The astronomer has whirled the world so long that the people's heads are dizzy.

There can be no greater ignorance than the absolute perversion of truth.

Modern astronomy is the moonshine of the Cellular Cosmogony.

The world has decayed alarmingly during the last decade.

Fallacy is the product of the modern educated mind.

There are thousands of reconcentradoes in America.

Science is knowledge, not a library of books.

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Query, Chat, and News Department.

BY THE EDITOR.

The Flaming Sword Warmly Welcomed.

Remarkable Features, Force, and Power of The Flaming Sword.

NEW YORK CITY, July 31, 1898.

DR. CYRUS R. TEED, Chicago, Ill.

DEAR SIR:—For your courteous and manly letter of the 21st inst., I cannot appear too grateful. This has been a memorable year for me so far, and your letter marks the most luminous spot in it up to date. It is a matter for me to remember through rounded years, not only for reasons arising because of somewhat personal feelings of a special character, but

from critical ones as well.

I was glad to receive the copies of The FLAMING SWORD. I have read the issue for July 15 quite completely. First ones sent were very carefully read. I confess to being astounded to find such a publication in existence. Editorially, contributively, literarily, artistically, morally, and scientifically, it seems a thing saturated with a newer life. To me it is an improved dynamo of psychical essence. The rapidity of its motion is applicable to these days. and projects ahead of them. If it does not act to disarrange and rearrange all manner of machinery and produce explosions, it will not be because of lack of an interior source of power. It is an attachment of the reign of Pat Panacea. It is in touch of and with the terrific. Of the great puffed-up mass of printed fodder of the day, I scarcely make touch; that is, there is no food in it for me.

Rev. Boomer's conception of an advantageous use of a mirror is a new phase to me, and seems bright and altogether reflective. The idea would appear to involve a very valuable human benefit. Nor should wise suggestions be hurried out to wander over the face of the earth without being duly noted and taken up. Especially loud is the hint yielded to those who altogether dispense with and denounce looking-glasses on the "moral" grounds of such in use tending to develop pride or to produce vanity. The new use is a discovery; -Archimedes equaled if not surpassed! If the thought of genius ever gets sight of a more sublime use of an article of ordinary household use, I shall be glad to learn

particulars.

I can easily comprehend how you may be constantly approached by imposition, which compels the adoption of special methods of defense on your part; and a form of sifting process usually assists in determining one product of one kind from other products. Still, I presume that there are those who will object. But personally, I have passed through such a variety of hells that all ordinary tortures and tests extraordinary are always welcome. Still, I am not able to pull away from decisiveness.

Of the subjects under the head of Koreshan Universal System of Cult, I think none would interest me so much as would Astro-Biology. Alchemy and Social Theocracy are to me attractive titles, also. The word universal is comprehensive. I shall hope to become a purchaser, a student, a seeker in the new field.—A. J. B.

I shall soon be seventy-six years of age, and I want to read THE SWORD as long as I live. I am greatly pleased with the masterly manner in which you are exposing the evils and fallacies of the times. Do not let up on the preachers; they deserve all, and more than you are giving them !--R. B. H., Brundidge, Ark.

In behalf of the Society of Psychical Research (local), I would be glad to have the pleasure of examining a specimen copy of your magazine. We are in need of a few good journals in our reading department. Please submit samples.—H. B. T., Pres., St. Joseph, Mo.

Chat With Readers.

THE FLAMING SWORD is not published for the purpose of explaining, one by one, the thousands of points contained in the Koreshan System. One medium of communication cannot afford to explain every point in the universe to satisfy the people that Koreshanity is true. Sword is the advance agent of the System, searching for those who are willing to undertake a determined study of our other literature. We are publishing THE SWORD for new readers; we are sending out thousands of sample copies; our matter must be adapted to the inquirer. We have the satisfaction of knowing that THE SWORD as it is, is just what the people want. The older readers have the more profound expressions of the truths of theology and the laws of the Messianic functions in our other literature. The new readers do not want to be rushed right into a maze of intricate conclusions, and consequently our publication must be adapted more or less to the common mind. For that reason, its pages abound in contrasts of the old and the new; it fights the evils of the hour, the corruptions of the church and state, the fallacies and absurdities of modern science. We are instituting a complete system of propaganda, whereby we will extend to all classes of minds opportunity for investigation of every feature of the System, from practical communism to theology, and from the simplest experiments in alchemy and electricity, to the profundities of Cosmogony. Begin with us now; get acquainted with our work. We can demonstrate to your satisfaction that the Koreshan System is true, and that the popular theories are false to the extreme de-

THE FLAMING SWORD is the only journal in existence that teaches a system that embraces in itself the solution of every question and problem concerning the universe and its contents. The Koreshan System is the only system of Universology. From one demonstrated standpoint, THE FLAMING SWORD enters into the consideration of all the subjects, divisions, and subdivisions under the heads of theology, cosmogony, economics, or sociology. The information contained in THE Sword cannot be obtained elsewhere; you can search the libraries of the world, and dissipate your energies and your interest; or you can study the universe from the standpoint of a premise, and concentrate your interest and conserve your energies. This journal costs \$1.00 a year. To obtain even fallacious conclusions concerning the same subjects of which we treat, \$50 to \$100 per year would have to be expended as subscription price of special journals edited by a score or more of editors, between whom there are differences of opinion. Take THE SWORD and get it all.

Much has been said in the modern church during the past ten years, concerning personal holiness-a peculiar kind of hypocritical goodness which makes the claimants veritable Pharisees. The experiences of those who profess holiness, are in constant contradiction of their claims, and when they are pressed for practical proof of their holiness, it turns out to be a mythical sort of affair, just a doctrine, as inconsistent and fallacious as the orthodox idea of atonement. The difference between real, genuine holiness of the immortal nature possessed by Jesus, and the character of the modern clergyman, may be seen in the article in this issue, by AMANDA T. POTTER. There is not a human being in the universe today that is holy, or that is cleansed from every sin, or that is immortal and perfect! These conditions are obtained only through absolute obedience to the laws of life in the process of overcoming death. The holy and immortal conditions are reached only when death is

When sacrifice is made to a cause that is popular, many heroes are made in a day. The Spanish-American war witnessed many examples of bravery and courage, where men risked life to gain a point on the enemy. There is a cause more noble than the love of country, that caters to the demands of the millionaire and that enslaves its people; it is the love of humanity manifested in the science of all human relations. The "Three Letters Read from Two Points of View," by Lucie PAGE BORDEN, contrast the false and the genuine patriotism. When determination is made to resist the old loves of humanity for the sake of obtaining the new, friends become outcasts instead of heroes!

"The Beauty that Hides in the Heart of the Stone" may be seen by a careful study of the colloquy of the Girl and the Vala, by our excellent contributor, REV. E. M. CAS-TLE. Our readers find this series of articles very inspiring, full of vigor and lucidity. While the series deals with the legends of the Northland, it is clear that in each article the scientific signification is expressed in Koreshan terms, showing how the true system of universology links together all truth from every department of life and literature the world over. Do you want to go out on new lines of thought, radical and revolutionary? Do you want to be led through entirely new fields of research by an expert in the science of the universe? We know what is taught in the world; we do not want to rehash it to our readers. We are original; what you get from The Sword is fresh, living truth, without fallacy or deception. The Flaming Sword is the Guiding Star to true conclusion.

The Founder of Koreshanity continues the scientific exposition of Rev. xiii in this issue. We trust our readers are following the "Analysis of the Great Beast and his Image;" it is a specific delineation of the character, uses, and power of the Beast and his perversion in the false power of money in the church, in the sex relations, and in the economic, commercial, and social domains. The series will be concluded in a future number

We need more names for sample copies. Get up some lists—they will cost you nothing. We will mail copies to the names, and reach others as we reached you. You expect us to push the work with vigor; the more the merrier; join the ranks of the workers and benefit your neighbor.

The dates we have our eye on, are the prophetic dates calculated to the day and the hour—when your subscription expires. Many of them are in the past. You are able to make similar observations—on the address tab on your wrapper, and become a prophet (profit) to us.

It is easy to make a demonstration of one's ignorance through school-boy objections to the Koreshan Cosmogony.

Hundreds of people have felt that the Koreshan System is fallacious, but no one has ever proved it to be so.

Send us two new subscribers with \$2 cash, and get your copy of THE SWORD one year free!

Church dues come once a quarter; THE FLAMING SWORD is a quarter four times a year.

The coming of the lord in modern times is of frequent occurrence—the landlord.

If you cannot subscribe to our views, you can subscribe for THE FLAMING SWORD.

Where others attempt to generalize, THE FLAMING SWORD is specific.

Where THE FLAMING SWORD is, there is knowledge.

The World's News.

Wednesday, Aug. 10.—Cuban insurgents said to be determined to continue fighting, despite the Spanish-American armistice.—Monitor Monterey reaches Manila with colliers and transports, and news of fall of Manilla daily expected.—Little battle at Coamo, Porto Rico; town taken by Americans.—Spain endeavors to compli-

cate terms of peace; wants the cortes to answer concerning cession of West India islands to U. S.—Medical department of Shafter's army quarelling concerning mattreatment of wounded and sick Americans and prisoners.—Klondike vessel sinks; 18 drowned.—5 negroes lynched at Clarendon, Ark.—Korea, Asia, adopts the gold standard.

Thursday.—Peace terms not yet settled; protocol now being drawn up as an ultimatum and document for Spain to sign.— Enemy at San Juan, Porto Rico, attacked lighthouse held by Americans; enemy repulsed.—American troops rapidly embarking at Santiago; Shafter will soon leave Cuba.—Gen. Miles engages enemy at Guanami, Porto Rico, and captures city.—M. Zola again condemned and sentenced to fine and imprisonment.—L. N. Leiter gets a loan of \$1,000,000 on Chicago property.

Friday.—Spanish cabinet orders French embassador at Washington to sign protocol embracing McKinley's terms of peace.

—Gen. Lawton appointed military governor of the province of Santiago, Cuba.—Newspapers have England and Russia verging war again.—Porto Rican campaign progressing too slowly.—Gen. Goodrich preparing to take the Isle of the Pines, off south coast of Cuba.—13 Chicago brewing firms consolidate under name of United Breweries Company.

Saturday.—Representatives of Spain and the United States sign the protocol; McKinley issues proclamation of peace and commands forces to suspend hostilities.—Terms of protocol are, that Spain relinquishes all sovereignty over Cuba; all other Spanish islands in West Indies, and one of the Ladrones, to be ceded to U.S.; American government to hold Manila and harbor pending settlement; and Spain to immediately evacuate Cuba, Porto Rico, and other western islands.

Sunday.—Morro batteries at Havana open fire on blockading fleet; peace papers delivered under flag of truce.—Geo. N. Curzon, son-in-law of Leiter, appointed viceroy of India.—Breach between England and Russia widens.—Sultan of Morocco reported dead.—News of bombardment of Mauzanillo, Cuba, received at Washington; peace orders reached battleships during engagement.—Gen. Blanco reported to have escaped from Havana.

Monday.—Spain in an uproar because Sagasta bows to U. S. peace terms.—Peace orders overtake Gen. Brooke at Cayey, Porto Rico.—Spain sends peace orders to Cuba and Porto Rico.—McKinley looking for peace commission to meet Spanish commissioners in Paris.—Robbers and hold-ups at work in Chicago.—3 men shot in riot at Pana, Ill; trouble over coal miners' strike.

Tuesday.—Manila is taken by Americans; Dewey bombards the city and Merritt attacks from trenches; Spanish commander surrenders unconditionally; strong point gained in favor of America in settlement of future of Philippines.—Gen. Augusti escapes from Manila to Hong Kong on German vessel Kaiserin Augusta, on August 13.—Shafter, Wheeler, and Roosevelt's men arriving at Montauk, L. I., from Santiago.—Chicago Germans honor Bismarck in mass meeting at Auditorium.—Portugal cabinet resigns.—Austria crying over Spain's fall.

In Reform Journals.

IN ENLIGHTENED RUSSIA!

Starvation Among Disinherited Peasants in a Christian Nation.

The news of the widespread famine in Russia is getting worse, and the picture of the suffering of millions of disinherited peasants is distressing and heartrending in the extreme. The Russian government has at last been compelled to break its silence, and has issued an official proclamation endeavoring to quiet the general alarm raised in Russian society and in the press. The government asserts that the private accounts of general starvation, "hunger-typhus," and other effects of lack of nourishment, are all exaggerated, and that the facts published in many papers are only "the ordinary appearances of poverty and want to be met with in the existing conditions of life among the agricultural as well as other classes of the population." This apology and admission are characteristic in themselves. What are the facts?

This official account admits that 19 provinces, with a population of 40,000,000, are affected by the bad crops of last year. Numerous private, but more authoritative than official, reports from various localities, state that a large number of peasants have been compelled to sell their horses and cows at an average price of four rubles (about eight shillings) per head; that in numerous cottages the hedges and the barns have been burnt through the winter as fuel; and the very thatch from the roofs has been consumed in food for the cattle; that "meals" are taken once a day, the bread consisting more of the bark of trees, leaves, and chaff, than of flour; that diseases have broken out everywhere, as the result of cold and hunger. In many provinces the peasants, to save themselves from utter starvation, offer their day's labor with that of their horse for the sum of 20 kopecks-about four pence, English. appalling facts the government calls "ordinary appearances of poverty and want," and attributes them "to existing conditions of life," for which the government apparently considers itself not in the least responsible.

We quite agree that the abject poverty and want of the millions of the Russian people, amounting practically to incessant semi-starvation, are ordinary appearances" in Russia, but the misery the outcome of natural conditions beyond human control. The soil of the provinces now affected by the famine is incompar-ably richer and more productive than that of Finland and the Baltic region, but the population, thoroughly Russian, is more ignorant, entirely under the control of the state church, bearing on its weary shoul-ders all the terrible weight of a double system which may be truly designated as that of czarism and papacy combined, affiliated, or rather assimilated and absorbed into one another. We say, therefore, without hesitation, that the Russian government is responsible, and to be blamed for all calamities which befall Russia, be it famine, epidemic, self-demolishing fanaticism, or what not. For it keeps systematically and intentionally the whole nation in a state of childish ig-norance.—Extract from The Anglo-Russian, of London, as published in Public Opinion. Digitized by GOOGLE

BLOODY FIFTEEN DEGREES.

The Battle Belt Runs from the Elghth to the Twenty-Third, North.

All the fighting that is being done now, and almost all the fighting that has been done this year, is inside of a belt 15 degrees wide, from eight north to the Tropic of Cancer. Those 15 degrees may well go down in history as the "bloody degrees," for they do not cross a single continent, where there has not been stiff fighting and much slaughter.

In the continent of North America all the bloodshed of the American and Spanish war has been in these bloody degrees of latitude. The big battle of Santiago and the great naval victory of Sampson and Schley were almost under latitude 20 north. Cardenas, Mantanzas, and Havana are just north of 23 degrees. Manila lies almost under the latitude of 15 north. The Ladrones lie there, too.

In Africa the British have been fighting in Sierra Leone and bombarding the coast under the eighth degree of latitude. Fierce battles have been fought and others may be going on now around Khartoom, which is just south of 16 degrees north. The battle of Atbara was fought almost under degree 16. In Central America the annual revolution was celebrated in Guatemala with considerable bloodshed a few month's ago, ending in the assassination of Barrios. The fighting there was between the degrees of 14 and 15 north. The Japanese fought the Formosan rebels this year under the Tropic of Cancer.

The Tropic of Cancer is about 231 degrees north of the equator. Thus, from 8 north to 231 north there has been complete peace on no continent, and the battles were almost all flerce and marked with much bloodshed. In Sierra Leone, the negroes massacred many traders and the British warships bombarded and razed several native towns, killing many of the rebels, before peace was restored.

The losses in the battle of Atbara were several thousand. The Spanish in Manila, between the slaughter in the naval engagement and the battles with the rebels, no doubt, are much more than a thousand. Now comes the great loss on both sides at Santiago, to make these 15 degrees of latitude bloody indeed.—New York Press.

Forgets Home to Fight For Cuba.

"No nation on earth shall be permitted to oppress a weaker people within striking distance of the United States.'

The above sentiment was quoted in Sunday's Examiner. It reads well; it sounds well; but it is unadulterated buncombe, nevertheless. It's a part of the plan to pull the wool over the eyes of the people, and to a large degree it will succeed. Let the wage-workers of America remember Hazelton, where many unarmed strikers were shot to death, and where the courts have since acquitted their legalized murderers. Let them remember Buffalo where workers struck to secure the en' forcement of a state law, and where troops were called out to shoot, not the law's violators, but the strikers. Let them remember Homestead, Briceville, Brooklyn, Chicago, Leadville, Coeur de Alene and many other places, where armed troops have suppressed the struggling workers. Let them recall a single instance in which the troops suppressed a corporation in the interest of the workers.

Let them remember, too, the horrors being enacted in Italy, with starvation all over the kingdom and an oppressive government wringing taxes from the starving people; 1,500 starving men, women, and children shot to death in the streets of Milan; 10,000 prisoners being tortured in Italian dungeons. Why doesn't the United States strike? Then there are the awful oppressions of India by England; 8,000,000 or more people starved to death, and England still wringing taxes and profits out of that wretched people. Why doesn't the United States strike, instead of talking of an alliance with the oppressor?

How easily the people are gulled. How greedily they gulp down the spurious sentiments manufactured for them by their masters. How quickly the multitudes respond to the crack of their master's whip and do his bidding! Oh you slaves, you will not be free until you deserve freedom! You will not be free until you learn to think for yourselves, and ACT in your own INTERESTS instead of playing Jumping Jacks to the will of your exploiters. -New Charter.

The Bees and the Drones.

"I tell you, my friends," said a big wasp at a busy bees' convention, "I'm sick and tired of listening to those disgruntled. discontented, dissatisfied, dyspeptic, demagogic bees who are continually howling against the drones. Why, my friends, if it wasn't for the drones, you'd starve to death! Actually starve to death! The trouble is, you haven't half enough drones in the hive, that's the reason you can't get rid of this omnipresent overproduction which causes hard times." (Great Applause.)

Now let us reason together," continued the wasp. "It's as simple as a b c. The more drones you have, the more honey is eaten, the more work you have producing more honey. (Do you follow me?) And work is always what you are looking

for, isn't it? (Great Applause.)
"Now, my friends, I repeat, let us reason together," continued the wasp. "Let us suppose you didn't have a single drone in hive. What the deuce would you do

with all your honey, I'd like to know?"
(A voice: "Why, eat it ourselves, of course!" Cries of "Order! Order! Police!)
"And if you didn't have drones," continued the wasp after the commotion had subsided, "who'd support your churches and seminaries? Who'd endow your endow your hospitals and libraries? Who'd subsidize your colleges and newspapers? Who'd contribute to your soup-houses and foreign missions, I'd like to know? Why, my friends, if you didn't have drones, you wouldn't have any one to be kind to you and give you charity? You wouldn't have--

(A voice: "We wouldn't need charity if we didn't have drones!") Meeting breaks up in confusion .- Ex.

Willing Slaves.

The word "bond" is brutally frank and savagely honest. A bond is a slave, a chain, a shackle, and he who wears it is in bondage-in slavery. When a people "bond" themselves they enslave themselves; and it seems inconceivable that a free people would voluntarily enter into a condition of bondage.

United States bonds are prized by bondholders, or slave masters, of the world beyond all other bonds, because the American people are the most submissive bondsmen, or slaves, in the whole world.

I remember being present at an auction sale of slaves in the Arcade, Magazine street, New Orleans, some forty years ago. Among those sold was a strong young wench, black as the ace of spades, who was knocked down at \$650. In taking her place in the line of the sold chattles, she dug her elbow into her next neighbor, who was a slimmer and lighter wench, and said:

"How much you fotch?"

"Fo' hunner'd ten.

"Golly, is dat all? I fotch jes' \$650." Then she grinned with a triumph of satisfaction over her low-priced fellow-

Whenever I note the hilarious gymnastics of our "financiers" over the superiorof American bonds in the London market over all other bonds, I invariably think of the poor wench in the Arcade in New Orleans.

The American bond only shows that American bondsmen are rated higher in the world's market than Egyptian feliahs. I ask you, O American fellow citizens, to join me in the cry, and make it so loud that the world will hear, that so far as America is concerned, its eternal flat is: no bonds forever .- Plain Dealer.

Koreshanity in Australia.

By the last mail I received from America a parcel of literature published by the religious community known as the Koreshans, established by the celebrated Dr. Cyrus R. Teed, and which appears now to be flourishing in many parts of the United States. From the way that Dr. Teed has been abused and ridiculed by the religious and secular press, one would expect to find his system, called Koreshanity, to be one mass of absurdity, but such is not the case. A perusal of the literature indicates a method of thoughtful reasoning, a scholarly explanation of difficult questions, and a clear and compact system of religious, scientific truth which is refreshing to study in these times when so much sham and humbug are brought to the front and applauded by those who ought to know better; but it suits their purpose to be deceived and to deceive others. I cordially welcome Koreshanity as a system well worthy of serious and devout study, and can clearly understand that those who accept and practice this religious system must be better for it. At some later date I may give the many readers of the Hay. Standard a sketch of what Koreshanity is, and what it teaches .- The Huy Standard, New South Wales, Australia.

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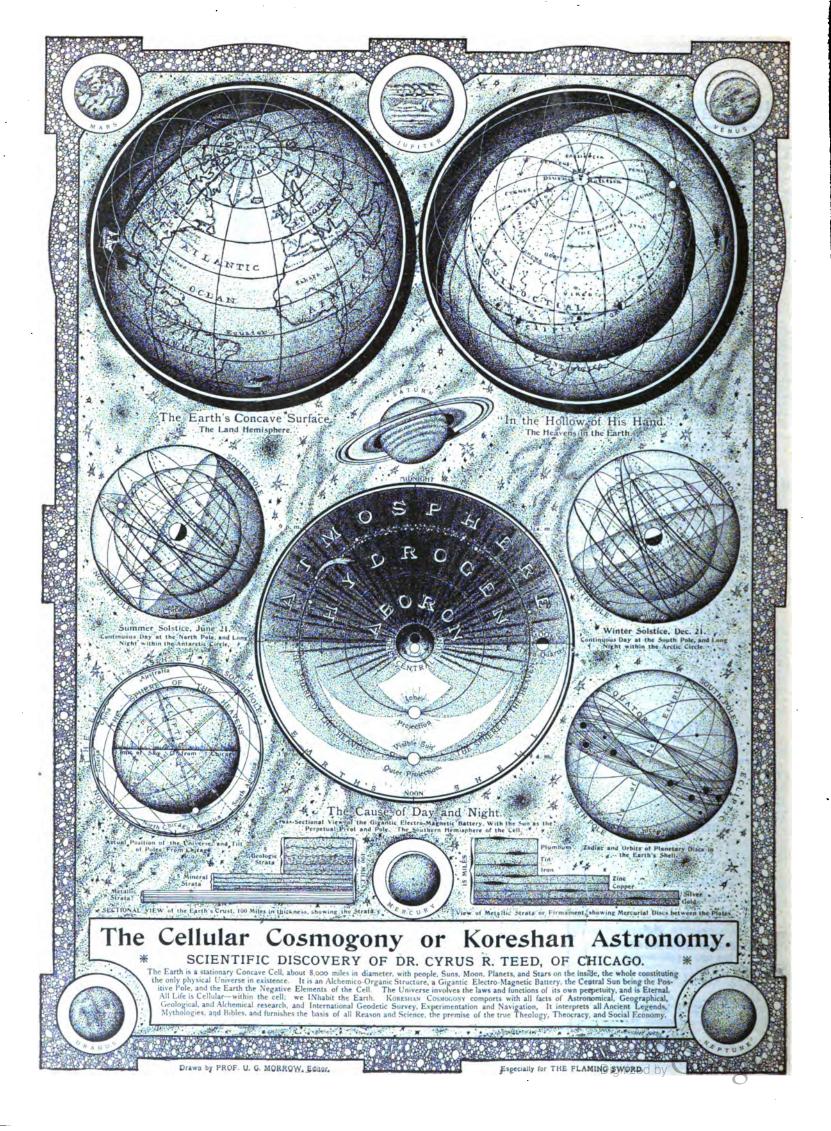
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Vol. xii No. 41.

CHICAGO, ILL., AUGUST 26, 1898. A. K. 59.

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After the ten tribes separated themselves entirely from the House of Judah, and had substituted the ritualism of Egypt for that of the Hebrew, they set up as their supreme object of worship, the golden calf. They had become leavened (soured, vitiated) in both doctrine and life. This departure from the worship of the Hebrew's God was impulsed through the female influence, derived substantially from the Egyptian women whom they had appropriated through marital absorption. The tribes of Joseph had literally consumed the potency of Egypt, and the woman thus infiltrated revolutionized the ethnical trend and the religious character of the Israelite. Through this influence, the ten tribes of Israel became the Gentile leaven of the House of Israel. They ceased to circumcise. When they renounced this divinely appointed rite, they were no longer Israel; they then became Lo-Ammi, "not my people," for as circumcision and the adoption of a Gentile into Israel constituted the person thus received a veritable Israelite, so, per contra, the neglect of this ceremony, with one born into the nation, constituted the delinquent no more an Israelite. It was thus provided that the ten tribes should become Gentile, and thus the prophet of God predicted. This is the leaven which a woman took and hid in three measures of meal, these three measures being the three nationalities into which the infiltration was made. (See the parable of the Lord; where he likened the kingdom

of heaven to the vitiated insertion until the entire lump was vitiated—leavened.)

It will be noticed that our doctrine regarding the above parable is just the opposite of that of the pagan Christianity of today. The Lord was not the leaven, either as to his life or his doctrine; therefore he could not have been the leaven referred to in this parable. The leaven was the ten tribes, and the lump now having become leavened is the Gentile world, the product of the Israelite's infiltrament into Media, Persia, and Assyria. The so called Christian world is a mass of leaven, a mass of corruption; thus the kingdom of heaven has become rottenness, and a stench in the nostrils of Jehovah. This product of the fall of Israel, involving the absorption and fall of the Christian church, includes all the elements of animal (beast) degeneracy, out of which the resurrection into life must ultimately accrue.

The dragon in heaven in conflict with Michael and his angels, the beast proceeding from the waters, and the beast with two horns like a lamb, but that spake as a dragon, is one and the same power in the various phases of its manifestation. These beasts include the entire Christian world, from the papacy down to the very ultimate of a degenerate Christo-pagan activity. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." It is only possible to comprehend the apocalypse through a knowledge of the language of symbolism.

The lion is the symbol of commerce; the leopard, the symbol of commercial prosperity, and the bear, of the absorption and metamorphosis of that which is evil in its transposition to good. Swedenborg says the

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lion signifies the power of truth in ultimates. This does not define anything. The power of truth in ultimates is the power of truth to control the uses of life. We find this power of control in the commercial spirit, in the activity of all the uses of being. As the leopard belongs to the feline order and proceeds from the lion as the root of the order, he would indicate the results of the commercial power as inhering in the lion, and would therefore represent the line of commercial tendency. We thus declare him to represent commercial prosperity and also the character of that prosperity. This involves commerce in all the domains of its characteristics and uses;—the commerce of sex, the commerce of truth and good in the church, and the secular commerce of the world.

The leopard is a mixture of black and white, typical of the blending of good and evil in the spheres of activity represented by this phase of the great beast. Everybody knows (who is capable of knowing anything) that in the commerce of sex, the function, while divinely appointed for the legitimate use of propagation, is prostituted to the mere pleasurable gratification of the perverted propensities; hence, that which was intended for good has become inverted and devoted to evil. The principle operative in the sex domain and function in the church, is also prostituted and polluted until the original truth has been reduced to theological traffic, and truth in the church has become the means of indoctrinating the world into all that is evil in life. We have therefore a spotted feature of the great beast-modern Christianity-in sex function, in the functions of the church, and in the functions of commerce. The prosperity of commerce, represented by the leopard, is a spotted prosperity,—good for the millionaire, the consummate criminal of this age, but bad for the wage slave, who is made the resource of that prosperity.

In a broader sense, the traffic in the principles of doctine proceeding from the paganization of Judaism and Christianity, includes all the phases of thought arising from and being the direct result of the falsification of doctrine which we find throughout the so called Christian world. The hundreds of Christian sects in which the doctrines of the church are made multifarious and nefarious,—atheism, infidelity, materialism, spiritualism, theosophy, Christian Science, so called, and agnosticism, with the thousand other isms founded upon a misunderstanding of the laws of interpretation, the false so called sciences,—astronomy, geology, chemistry, sociology, and government,—all these are the spots constituting the character of that phase of the modern beast denominated the leopard.

The animal(beast) in question has the feet of a bear. The bear is the symbol of the Word as to both truth and good, in the ultimate activities and uses of the Word. The Word is God the Lord manifest in man. The Lord was the Word in the least form; the sons of God in the resurrection constitute the Word in the greatest form. In the broadest sense, however, the universe as to its eternal truths pertaining to all departments, including the application of those truths to all

the ultimate uses of the universe, constitutes the Word. The bear, as a symbol, implies the power of this Word in ultimates. In it is involved both the principles of life and death. The hibernation of the bear symbolizes the power to lay down the life and take it up again; hence the power of the Lord to descend into and resurrect the race with his own resurrection, is represented by the bear. The increment of the bear while hibernating is the product of his excrement.

The joy and existence of the world in hell reside in the power to pervert truth and appropriate it in the justification of evil in hell, the present place and state of the human race; for let it be known that this world, where there is perpetual dying, where we find weeping and wailing and gnashing of teeth, is none other than the hell of the Bible and the hell and purgatory of the church. The processes by which men pass through corruptible dissolution and change, both in the natural and spiritual, passing alternately from one to the other in what in the world today is called reincarnation (reembodiment), is merely the processes of hell itself.

In the inverted and bad sense, the bear signifies the power of the world to appropriate all these false systems—the debris of Judaism and Christianity, and perpetuate the world in iniquity, while at the same time it soothes it into the unconscious security of being approved of God. In a false sense, the bear signifies all the perversions of life. The feet of the bear signify these perversions in extreme natural things. The feet signify the extremity of that which is natural; the feet of the bear, those things only which the bear symbolizes. As the bear is the Word as to both truth and good, the feet of the bear in the perverted sense, signify the perversion and misuse of all things in last or ultimate uses.

The perversions of the doctrines of the church and the uses of those doctrines in life, the perversions of the uses of sex, the perversions of the uses and relations of "capital and labor," and the perversions of the monetary system and of secular commerce,—all these are involved in the feet of the bear, as pertaining to the great preposterous and immoral animal (beast) of human degeneracy.

The reader will constantly bear in mind that the beast under consideration is that phase of the animal life of humanity involving Egypt absorbed into Israel, Israel absorbed into Media, Persia, and Assyria, and Christ with his church absorbed into the posterity of Joseph, now constituting the entire Christian world, including the Latin. Slav, and Muscovite. These are parts merely of the great Germanic race. The Anglo-Saxon constitutes the foremost in the iniquity of oppression and the perversions of the monetary and laboring world; for no power on the face of the earth has so flagrantly sinned in the brilliant glory of the dazzling light, prostituting opportunities, as the intellectual, proud, and avaricious Anglo-Saxon lion and whelp.

In recapitulation we may observe, first, that the beast implies the descending (which is the animal) principle of man; that God as manifest in man possesses

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both the man (ascending) and animal (descending) characteristics of life. God is manifest most perfectly and absolutely in the Lord who, nineteen hundred years ago, was Jesus the Christ, and who was declared both Lord and Christ. He was the Lion of the tribe of Judah, the centaur or horse-man; he was the Lamb of God; he was the bear; that is, the Word in ultimates. He was the Lion by virtue of the power of truth to insure immortal life. He was the Lamb of God by virtue of his power to impregnate the world by the Holy Spirit, through which he could beget the sons of God, and by virtue of which he was the Father. He was the centaur or horse-man by virtue of his power to theocracise or be translated; and he was the bear by virtue of the power inresident in him to lay down his life and take it again. Hence, we perceive that the Lord God has an animal life, which is divine, but that man has power to pervert this life and transform it to all that is false and evil, and that after its perversion, the power is still inresident to resurrect and transform again to life. Second, the leopard signifies the perversion and prostitution of the principles and science of commercial prosperity.

The entire beast was like a leopard. As the leopard signifies prostitution because of his spots, his ferocity, and untamable nature, and as he belongs to the order felis, of which the lion, representing the head and root of the order, is the heart, seat, and power of commerce, supremely represented by truth, the parts of the beast (animal) imply the various phases of the prostitutions of life through the perversions of truths and their misapplications. Let us offer here an illustration in contrast, showing the two phases of the uses of commercial power as it pertains to secular life,—the one divine the other diabolic. The purpose of commerce is to insure

life and happiness to the individual and the community It is the collection and distribution of all the products of nature and industry. The ultimate application of the commercial principle divinely insured, would equitably provide for every man, woman, and child in the world, not merely the necessaries of life, but also the comforts and luxuries. Its perversions deprive the masses of all these results of commerce, rendering it possible for combinations to rob the producer of what legitimately belongs to him, and to heap up treasures through which they are enabled to oppress, as the leopard destroys his prey.

Third, the feet as the bear, signify what is at the end of the age, in the domain of the most external and natural things, because the feet are the extremities of the walk where the foot touches the earth. The natural walk corresponds to righteousness, or uprightness, in natural things or in ultimates; for a man's moral character is his walk in life. But in this instance it is the perversion of life, involving the vicious, malignant, and unholy prostitution of all that belongs to righteousness. This is the present state of the church and its influence throughout the world.

Fourth, the mouth of a lion is where the power of commerce is in the fulness of its prostitution, and that because the power for the prostitution of external commerce is in the British lion; he is the most natural and external representative of this principle in man at the end of the age or dispensation. Hence we may conclude that of the seven heads of commercial aggrandizement, (of which the United States may now be declared as making up the number, as before her sudden leap into recognition as one of the great powers of the world there were six powers or heads), the power of Great Britain constitutes the mouth. Therefore this beast has the mouth of a lion.

Fundamental Factors of Reincarnation.

EVERY MAN born into the Jewish nation as the posterity of Abraham, came through and from the loins of Abraham. As Abraham projected his life into his people, that people constituted Abraham segregated into many entities and many forms. Every man of Abraham's posterity could as appropriately say, "I am the reincarnation of Abraham," as any theosophist or spiritualist who believes in the doctrine of reincarnation can say, "I am the reincarnation of any person named by any of these believers."

Jesus was a full and complete re-embodiment of Abraham, with nearly two thousand years' experience added to that of Abraham. All the people who died during the Jewish age, looking forward honestly to the Messiah for their restoration, were spiritually absorbed into the life of the Lord, the Christ of God. This is what is signified in the language, "He shall gather the Lambs with his arm [power, life] and carry them in his bosom." Thus he constituted the resurrection and the

life of the past dead, gathered into himself. He was the composite unity of the spirits made pure and resurrected in him. He was therefore the door through which the spirits of the Jewish age passed over into the Christian age. This being true, all in this day who acknowledge him, fulfilling in themselves this Scripture, "As many as received him, to them gave he power to become the sons of God," must necessarily have been in him as to their spiritual existence, consequently they can trace their lives to the supremely divine loins of the Lord as truly as the descendents of Abraham can trace their lives to the natural loins of their progenitor.

When man reaches the point of the resurrection, or when he is genuinely converted, transformed from a devil to a son of God, he can say, "I am the resurrection of the Christ;" but not until then. The Lord was the door. Every genuine Christian came through that door, therefore every genuine Christian was in that door, hence the power of the resurrection can operate in him.

On the Point of the Sword.

HE SPANIARDS have had their opportunity. They have demonstrated to themselves and to the world two things,—the prowess of the Americans and their own pusillanimity. If they had given up Cuba, they might have reserved the Philippine Islands, but they have lost both, together with what little reputation of Spanish honor they might have retained. Augusti is the climax, and a fair type of the blustering cowardice manifest by the Dons from the beginning of the strained relations between the two nations. From the time they first existed as a nation, they have characterized themselves as plunderers and destroyers of human liberty. They have received their just deserts. The United States has been the instrument in the hand of justice to mete to them what was written against them in the Book. The Almighty had reserved for this brutal people the punishment so richly deserved, and God's own purpose would have been thwarted, had it been possible for our country to have shirked its duty through the efforts of the milk-and-water people who attempted, dishonorably, to avert the execution of this just recompense. It does not follow, because in the wisdom of justice the United States was chosen to administer this castigation, that this country is not reserved for a more condign judgment. There are some things written in the Book against this nation

"The Prince of this world" is not the devil, but the Lord Jesus. "Now is the judgment of this world: now shall the Prince of this world be cast out." The power of darkness judged and condemned the Lord Jesus. It cast out the Prince of this world. "The Prince of this world cometh, and hath nothing in me," signifies that when the Holy Spirit which was about to be shed upon the followers of the Lord should manifest, it would be the product of the Lord's dissolution (dissolving), as his body (his personality) would no longer exist. Hence, when the Prince of this world, the Lord, should come as the Holy Spirit, nothing more would remain of his tangible and visible personality. The Lord perfected his being through the processes of overcoming. When he attained to the perfect state, he dissolved his body. The factors involved in this electro-magnetic combustion

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THE communistic system of life was perfect in the germ of that life, nineteen hundred years ago. This germ was the Lord himself. The communism which followed was the spontaneous outburst of the natural operation of the spirit of a common brotherhood, the initiative being the Lord of love. The spirit pervading that early Christianity was the spirit of charity. It was merely the sowing of the seed to be regenerated (reproduced) at the fruit time, now at the end of the age. It was planted then. It died as all seed dies,—in the process of reproduction. It will resurrect in the perfectly structured organic unity of the regenerated life. No man who cannot confess, through con-

are his own voluntary desire, specifially two-fold, and the influx from those who loved him and the influx from those who hated him. These are the *prime* factors in his dissolution (incorruptible). If we were to employ foreign terms, we might say absorption into Nirvana. We employ the common term translation, or the Greek derivative, theocrasis; by which we mean the dissolving of the body and its reduction to spiritual energy. This is bio-cosmic alchemy. In it is the operation of the law of transmutation.

The supreme thing in the universe is mentality. This is composed of the affectional and intellectual principles united in one and operating through the medium of organic form. Love and wisdom constitute the fire of perpetual life. They do not exist independently of organic form manifest in matter. Mind is the product of the dissolution of matter in the brain corpuscle or cell. Mental energy is the product of the destruction of the alchemical elements of the blood and nerve, conveyed to the cortical area of the brain where alchemical decomposition changes the atom to the energy of mind. Were it possible to destroy all matter, then all energy would be annihilated. Organic form is the basis of the perpetuity of spiritual life. The universe as an organic form, in which is performed universal function, is eternal. Without the material universe there could be no God, and without God there could be no material universe; they are co-ordinate and co-eternal.

The universe is absolutely biune; that is, two-in-one. Fire is a compound of heat and light. They are not one thing separately, but two-in-one; for neither can exist independently of the other. Spirit (energy) and matter are two independent and correlated qualities of being. Each can be converted to the other, that is, matter can be destroyed as such, and can be transformed to spirit or energy; energy can be destroyed as such and be transformed to matter, but there is no intermediate one thing that both can be merged into at the same time. Therefore, Monism is another prodigious farce and fallacy. It should be denominated Moonism, or hallucination, or lunism.

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scious knowledge, Christ the Lord as the germinal beginning of the reconstructed life, can hope to be either pillar or stone in the organic perfection of a structured socialism. The new socialism must have a new heart. The old church is dead and buried. It cannot be resuscitated. There must come a transformation, a new creation, a re-building of the temple of righteousness.

"Christian" (?) nations are fostering everything that is unchristian; "Christian" (?) nations stimulate and encourage trade in all that is vile; "Christian" (?) merchants traffic in the villainies, and "Christian" (?) men pay for and consume the vile stuff authorized and fostered by the nations.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Magnanimity and Purity of the Society of Koresh.

BY REV. BERTHA S. BOOMER.

THE SOCIETY Arch-Triumphant is the outer court of the Koreshan Unity. It embraces two divisions—the investigative and the co-operative. Into its investigative degree are received all persons principled in the love of moral rectitude, who wish to be recognized as sincere, critical investigators of the Koreshan system of scientific, religious, and social organizations. The second degree is composed of those whose investigations have led them to recognize the Founder of the Koreshan System as a thorough Scientist, ordained by enlightenment as a leader of the people in a great political, religious, and educational reformation.

It is the privilege of every person desirous of being recognized as a friend of the Koreshan System, to be identified with one of these two degrees of the Society Arch-Triumphant, and to express that friendliness by practical service in the maintenance of its propaganda and the establishment of its industries. The supreme service which the Society wishes to render humanity, is to release it from the dominion of fallacy and to educate it, under the dominion of absolute truth, in such sciences as will certainly render the inheritance of all things possible, by making it wise unto the salvation of the body, soul, and spirit, that the kingdom of heaven may be found in earth.

The Society Arch-Triumphant holds that a person principled in the love of moral integrity is prepared to make every effort to maintain a life of chastity, either as a celibate or as a married person. Chastity in a celibate means the conservation and polarization of the entire life force for the promotion and perpetuity of the highest mental and moral qualities, and having the eye single to the glory of God, which is the well-being of humanity. Chastity in the marriage relation means the conservation of the life force which is inherent in the seed of reproduction, for its sole legitimate use on the animal plane, which is the production of offspring according to the highest laws of propagation.

The Society Arch-Triumphant holds, further, that chastity of thought and conduct is impossible of attainment by those who do not exercise moral and intellectual control over all the appetites of the flesh, partaking of food convenient for them for the sake of bodily nutrition and mental culture, eschewing all corrupting intoxicants and brain deteriorating poisons, such as tobacco, opium, etc.. Moreover, as Deity, the Logos or living Word, is the primate and ultimate attainment of the universal life, the Society demands that its members shall abstain from all language which is dishonoring to a professed allegiance to the living Word. Out of the mouth confession is made unto salvation. Our speech reveals our qualities as well as our actions, and it is the purpose of the Koreshan Unity to have all within its Courts char-

acterized by the highest culture and refinement of speech and manner.

Finally, the Society aims to promote in its members scientific conceptions of what constitutes the genuine brotherhood of man and Fatherhood of God, and to institute a system of practical brotherly relations in business, in recreation, in worship, and in domesticity. It purposes to supply to all its members the science of an education as much above that which is now available to the youth of the world, as the sun is above the earth; but at present it is prepared to receive into its homes and schools only such as are developed, by the spirit of self-sacrifice, to maintain themselves through pioneer struggles to make manifest the excellence of its systems to the world. The propaganda forces of the Society aim to gather together in groups, such as are initiated by membership and instruction in the Society Arch-Triumphant. These groups may be simply for the establishment of co-operative industries, or if more deeply imbued with the spirit of the System, may formulate co-operative or communistic families in which will be developed aspirations for the highest phase of ecclesiastical and social culture.

The prophetic spirit of the System clearly discerns that in the near future we shall witness the culmination of the three woes incident to the three curses pronounced upon the mortal race by immortal prescience. These woes follow the departure from integrity in religious commerce, in sex commerce, and in secular commerce. They will rest most heavily upon those who persist in maintaining the organizations of an apostate church, the licensed prostitutions of marital relations, and a usurious, soul-destroying money power which maintains its vast systematized machinations by grinding the face of the poor, through its greed for usury.

The woes referred to culminate in a universal revolution—a time of trouble such as was not since there was a nation. This revolution may be regarded by the self-absorbed and indifferent as without the significance which the science of the law and the prophets ascribe to it; but the minds matured to ripeness for a new religioscientific social order, see in it God's opportunity for laying the foundations of his promised kingdom in earth. The citizenship of this new order will be called from the Babylon of the general disintegration of the social revolution, by the preaching of a scientific gospel. It has been prophetically declared that in the time of the end, the whole world shall be under the delusions of science falsely so called. It is reasonable to suppose, therefore, that the restitution gospel of the divine kingdom shall be science truly so called, and that the foundations of the kingdom in earth shall be laid according to absolute knowledge.

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The gathering out of Babylon will be a gathering into the reception Court of the Koreshan System, the Society Arch-Triumphant, so named by its Founder because he possesses a knowledge of the truth to be made known to men to free them from the law of sin and death now controlling the present church and state. This knowledge or science, being the absolute truth in ultimates, can have no destiny but the most triumphant, the production of the arch-natural social order. For ten years, the Prime Counsellor of the Koreshan System has served the Guiding Star Assembly of the great society yet to be, as its prophet, consolidating from it a small nucleus of conservation and aggression, as an instrumentality for harvest service and a vortex of aggregation. During these ten years, his chief instrument of propaganda, THE FLAMING SWORD, has gone forth as quietly as a ray of light, touching as with a coal of fire, thousands of torpid minds and arousing them to receptivity to its probing and illuminating thought. Today, he is encouraged to announce more emphatically than ever, that the day is at hand for the realization of the living hope begotten of God, that the social order of the human race may be fashioned in the image and likeness of the Deity who begat the hope.

The purpose of the Society Arch-Triumphant is to unite the religious, moral, and secular elements of the general body of humanity into such an organic whole as to regulate all human affairs to the end that industry, economy, and distribution shall be promoted in equity. When the harvest of initiates is ripe and abundant, it is in the province of the Guiding Star Assembly-the nucleus of the Koreshan System—to formulate Bureaus of Equitable Commerce "throughout the world to provide for industrial economy, and to conduct exchanges upon the basis of an equitable distribution of the products of industrial economy." The establishment of such Bureaus is coincident with the destruction of the money power, and will preclude the possibility of a restoration to its present supreme dominance for many thousands to years. Commerce in each of its three domains will be entirely transformed. The reciprocity of divine love will become the life of trade, and usury and competition will be banished to the most remote and interior domain of hades!

Fallacies, Occult and Metaphysical.

BY AMANDA T. POTTER.

44THE TEMPLE of the Rosy Cross"—according to a student of the occult, who is considered authority with Washingtonians—is the very best occult work written. "He [its author] could have instructed the wise men of the east"! The following is a choice quotation from this wonderful book: "The cause of disease is the close relation, or contact of the soul to the atoms of the body. The withdrawal of the soul permits the spirit to enter any diseased part and restore it."

When the disease-engendering soul has "withdrawn," why not bar it out and allow the health-giving spirit full possession? But why should the spirit and soul of the same personality determine to such opposed issues? We contend that their trend is not to opposites. Vital distinctions there are, but they have relation to personalities and not to qualities inherent in one being.

The soul and spirit of the Lord Jesus were alike life-giving. The soul and spirit of the humanity of that time determined to decay and ultimated in death, and the same state prevails today. The Lord Jesus was pure—body, soul, and spirit. The law of life, as relating to soul, spirit, and body, is the law of reciprocal

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The first essential prerequisite to an orderly communistic and co-operative success, is the entertainment of the spirit of self-sacrifice in the interests of others. The world today is moved by the opposite impulse, and so long as this incentive is the actuating motive to vidual and consociative effort, so long will the struggle

action, and is the analogue of that constant interchange existing between the sun and the periphery of the universe: The soul and spirit are constantly being metamorphosed to the fluids and solids of the body, and vice versa. The person of the Lord was pure, because the source of its emanation and perpetuation was pure; the persons of the humanity are impure and diseased, because the sources of emanation and perpetuation are vitiated.

The author of the "Temple of the Rosy Cross" does not understand that man is God's dwelling or temple, that the human body perfected is a thing of life, and that until the body becomes a thing of life, it is but the sepulcher of a soul and spirit as dead and corrupt as itself—dead in trespasses and sins.

"The body grows old. Why? Because you do not put your will into it. You do not know the use of your will in making personal application of it in healing and strengthening every part of your entire organization." Thus writes a metaphysician, another blind leader of the blind. The will is the seat of the desires, affections, or loves. When the desires become purified they cease to be transformed to wrinkles and decrepitude; and right here is drawn the line between the mortal and the immortal.

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toward reform on the lines of united life remain unrealized

A renewal of the Christ life is what the world needs. We have had enough extension of the present kind—the spurious Christianity. Koreshanity provides the way, the method of return.

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Egotistic Pretenders in Sociology and Mental Science.

BY W. H. PAVITT.

ECONOMY is a good thing when properly applied; but one is led to doubt if our self-constituted teachers of political and social economy know even the rudiments of the science they profess to teach, when we note vast warehouses stored with every conceivable product of human industry, shut away from use and consumption by bolts and bars, and see an army of ragged starvelings fishing scraps of food from the garbage dump, where it has been thrown after it has lost a money value in the markets of the world.

Another strange anomaly is the determination on the part of the human family to preach one thing and practice exactly the reverse. Ninety-nine men out of every one hundred will preach economy and then indulge in a filthy, beastly, brain-stultifying habit which costs the nation more in the aggregate than the clothes it wears. Then another enormous waste of energy and wealth can be found among those who "put a devil into their mouths to steal away their brains;" yet this class is preaching economy and wasting more wealth every year than it would take to furnish a rational food supply for the nation. These economists would rather be in hell than give up their filthy tobacco and whiskey habits, so they get both; thus fulfilling that Scripture: "To him who hath shall be given."

What is the cause of this abnormal condition? Plainly, it is deep-seated and reaches down into the very heart of life. When we take a comprehensive view of the situation, we see that envy, hatred, jealousy, selfishness, lust, vanity, and passion are all that our present civilization can boast of producing. The body is the instrument of the mind, and is the material pediment of mental force; hence, the mental leprosy of which

the above are indices, can be traced directly to a criminal waste of the very essence of being through a violation of the sex functions for sensual pleasure, thus making the highest domain of commerce the sewerage for bringing the spiritual hells into physical bodies in the natural hells. "Ye are of your father, the devil."

The mental scientist is nothing if not egotistic. In a recent issue of an exchange, the editor says: "I cannot tell how I discovered this treasure trove of power, only this; that I have always been faithful to my highest convictions, and instead of studying the system of other writers, I have gone to the fountain head and studied man himself." Very true. She saw Koresh and learned a few truths, which she vainly endeavored to assimilate, and from which she formulated a system which she calls the only complete and scientific system in existence. To call these few fragments a scientific system, is the veriest rot. She thinks that because there is a certain harmony in the hells, whose chords vibrate in her being and into which she will initiate her dupes at so much per lesson, that she has found the key to unlock the arcanum of eternal life. This is only another evidence of the depths of perverted egotism to which some minds have descended!

How a sensitive atmosphere quivers under the blighting, scorching rays of hate or unkindness throbbing in the brain of some human corpuscle who generates an unkind influence, which flows out and sets the brain of some other corpuscle on fire, to be passed out again in a constantly-widening circle, mayhap to rebound and hurt some loved one, or to recoil upon the head first responsible for the generation of the evil force!

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PURPOSES for which United States naval and military movements are made, do not invariably appear upon the surface. It is contended by many of the daily papers that the expenditure of \$15,000,000 for the purpose of sending the soldiers to Porto Rico who are ambitious for some modicum of military glory, is to pander to state pride, and for political purposes. The naval and military momentum just given to the American nation, is deeper-rooted than is indicated by these superficial speculations of political agitators. The world is bordering upon its greatest crisis, one in which all the nations will be involved and in which they will all fall. The United States has not been so especially righteous as to be precluded from the impending castigation, and the occult forces. which in themselves are consciously voluntary, move upon and co-operate with all exoteric calculations in the preparation for the future.

Jesus the Christ, who is also Lord, was and is the

Word. The sower of this Word was and is the Father who dwelt in him. The Sower sows the Word; that is, Christ. The Christ could not be sown and remain in person, because the sowing of the Word involves its scattering. In order to be sown, his body had to be broken. This was done by his translation or theocrasis. The disappearance of his body, by which the substance was imparted to those who could receive it, was essential to its transition to spirit—a condition necessary to its distribution.

It is not the spread of an attenuated Christianity that the world requires to broaden its civilization. A more intense conflagration of potential Christian life, at the heart and center of Christian momentum, is demanded for the regeneration of the race; a moral and religious potentiality radical enough to eliminate from the centers of commercial enterprise and activity, the production and distribution of those articles of mercantile dissemination which make for what is evil in society.

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In the Editorial Perspective.

BY THE EDITOR.

E SEE and hear continual admissions and assertions that God cannot be known; that he is infinite, inexpressible, and incomprehensible. That nothing whatever can be known of his purposes, his thoughts, or means of existence. The world is coming to admit that it is useless to search for him. The problem of the Almighty has baffled the ignorance of humanity, and today, utter lack of knowledge of the laws of cause is admitted. We have before us an article specifically emphasizing the statements that God cannot be known: "To define the true idea of the infinite requires conceptions too vast to enter the narrow human brain; and to attempt to define it would be an impertinence." Notwithstanding these declarations, the same writer declares that life, which she terms cause of all things, or what might be termed God, is infinite; that it is everywhere crowding the earth, air, and ocean for standing room; that it is breathed in from the atmosphere through the leaves of the trees for their daily sustenance, and drawn in from the soil by the channel-way of their roots; that we see it, touch it, feel it, inhale it, and taste it in the consumption of food; that we are in its midst; that it bursts from every seed-pod, and springs from every shell. Now, does it not appear, if the Almighty is so utterly incomprehensible, that all the above statements concerning him or his life are just a little too definite in their character to be consistent? The trouble with the mental scientist who penned the above thoughts is, that she does not know what mental science is. The egotism of ignorance is to be detested. The egotism of knowledge is the only thing that can define what the Almighty is, what he does, where he is, how he exists, and how he propagates his life. When mental scientists learn that anything without form cannot create form, they will have learned that God is a man!

We find a curious bit of failure to appreciate the Koreshan Universology, and an example of astonishing over estimation of the ability of the editor of a little exchange. Its editor has been investigating the Koreshan System for a few months from THE FLAMING SWORD; he is now rapidly forming conclusions, and endeavoring to originate some kind of a theory. At present he is very indefinite—he is not positive about anything in particular. When he gets his new theory formulated, he purposes making a comparison of it and the Koreshan System, to see how nearly they agree! This is the way he expresses himself: "We will have the doctrines of the New Dispensation formulated soon; and if the Koreshan doctrines can be formulated, we will then see what difference, if any, there is between them." If the Koreshan doctrines can be formulated, forsooth! If they can be! He is working from the standpoint of the possibility of formulating his own ideas; but the Koreshan System, "if it can be formulated"! The Koreshan Universology was discovered and formulated nearly thirty years ago; it is a system, not a patchwork. The magnitude of conceit is only exceeded by the judgment of discovery!

We are as much opposed to the tyranny of the labor unions as we are to the tyranny of the millionaire; they are both oppressive. We are opposed to monopoly, and hence we are opposed to the millionaires forming trusts to control certain products of labor. The labor union is a monopoly, a trust formed to control labor, and to dictate when its members shall work, and when they shall strike. The power behind the millionaires' trust is money; the power behind the labor union, as manifested in scores of instances, is the force of arms, missiles, lawlessness, breach of contract, and anarchy. If the union inaugurates a

strike and shoots a score of non-union workman, it is an argument that bloodshed is a factor in the union monopoly; but if the authorities shoot a score of strikers who are pursuing non-union workmen in open warfare with clubs and guns, it is evidence of oppression of the labor unions by the government! The defeat of the strikers by the militia at Hazelton, at Pittsburg, at Homestead, at Chicago, and other places, prevented the defeat and persecution of the non-union workingmen by the strikers.

So called mental science is a humbug; it is not science at all—mere guesswork. It is a science (?) that does not contain knowledge, and in proof of this, we quote as follows from an exchange devoted to the fallacy; it makes some telling admissions concerning the inability of the mental scientist to answer the great questions of mind and matter, their relations and functions: "Spiritualists hold one view, Theosophists another, Christian Science another; the mental scientist refusing, for lack of conclusive evidence, to accept or reject much that others assert or deny so strenuously. Of one thing we are positive, regarding the relation of the 'I' to the physical body, and that is that the 'I' should control and the body obey." Great science, that! The trouble is, the "I" controls the body, whether the body be good or evil; it does control the body, and because of it some bad "I's" cannot see very well!

If there is no evil, what in the name of common sense is the use of undertaking to reform the world? What good would it do to reform the world, to accept the truth, or to reject the good? What harm would it do to kill your neighbor, debauch yourself, satisfy your greed and sensual desires? If all is good, you can do no wrong; you can do as you please, make war on the weak, and keep food from the hungry; you can be treacherous, you can hate, plunder, and destroy. If all is good, everything is just right; and it would be folly to change the present conditions of the world—it would make everything wrong! Take your choice: If Christian science is true you cannot complain, for there is no evil! If the world is wrong it is evil, and all is not good—not even "Christian science"!

Some people think that in order to preserve their identity they must become independent thinkers. An independent thinker is a kind of thinker that does not exist. It is impossible to think without mentally breathing in from the spheres of mind in humanity; and if any one should be cut off from such communication with the minds of others, he would cease to think, he would cease to be. We notice that all "independent thinkers" differ from the popular mind in some small particulars; they ride a hobby, while they swallow the great mass of fallacy as dependent thinkers. The so called independent thinkers are self-centered, and filled with ignorant conceit, which is fitly described by the term elephantes encephalo!

Koreshan Universology is the know-it-all system, and its advocates are not afraid to say so; it is the only system of the kind in existence. It is unique; it satisfies curiosity, as well as the desire for knowledge, purity, and life. It has no superstition, no fallacy, no error; it is founded upon a fundamental fact, and is built of principles, facts, and laws. Strangest thing in the world; it is more entertaining than fiction; its keys unlock the golden treasures of knowledge, aye, of immortal life! It puts the lever which moves the world, into the hand of its possessor. It comes from brains; it is seeking brains, that it might begin at the root of fallacy and purify man. Don't you want it? It's the greatest thing in the world!

Do you know why the churches are manifesting more and more charity for each other? It is an evidence of more love and consideration on the part of the entire fraternity; but it is the love of fallacy. The churches are drifting toward agnosticism, and none of them can tell for certain which church is right. When all become convinced that they are lost in the forest of theological ignorance, they will attempt to federate their forces and numbers in the formation of one great organization; and this creed will avow its ignorance of the Almighty. The world's religious parliament idea is for this purpose, where every religious fallacy under the sun is received with open arms!

Many reformers take it for granted that modern institutions are good enough in form—that they only need purifying. Modern religionists take the same ground; change the heart of a man who feels sorry for his sins, and he is all right, even though he still has the same sins! The only way to reform a man is to re-form him; the only way to reform society is to re form it! Do you know what that means? Everything has to be made over. The New Era is the beginning of the new creation.

The battle of the strikers and non-union laborers at Pana, Ill., and Oshkosh, Wis., furnishes an example of the benefit the labor agitators have bestowed upon their brotherhoods. After a score of years of agitation concerning the oppression of the laborer, the union man hates his fellow craftsman who does not belong to his clique!

The production of a genuine poet cannot be appreciated from the mere standpoint of the meaning of the words; it must

be seen in the light of its inspiration. The same is true of the Hebrew and the Christian Scriptures.

No one thinks of denying the truth of Æsop's fables; but they would be utter nonsense read in the way the modern mind reads the Bible. There is a higher import to words than the most external definition.

The gods of the observatory, the church steeple, and the capital dome are pursuing their vocations for a livelihood, and not for the benefit of humanity.

Anybody that is susceptible of being fooled is a fool; everybody has been fooled by the modern scientists and clergymen!

Dewey is the typical American and the popular man of the hour, the first and the last of the Spanish-American war.

You cannot reform the world by persuading the people that there is nothing wrong with anybody!

"Independent thinkers" are generators of mental chaos.

Koreshanity possesses the only genuine cure-all.

All fallacy is generated at the pole of false desire.

The tomb of Abdel Aziz is bound in Morocco.

Wherever there are bonds there are slaves.

We are for the army of the oppressed.

The pope has not given up hope.

This is a bond age!

Query, Chat, and News Department.

BY THE EDITOR.

Truth Against the World, and the World Against the Truth!

I have been studying Koreshan Literature for a few months, and am very much interested. Strange as it may appear, the purely religious doctrines which I find advanced therein appeal to my reason with greater force than those in regard to the cosmic structure of the universe. This may be partly due to the fact that I had already reached the conclusion that the Bible is true and the orthodox church false, before I heard of Koreshanity.

I would like THE FLAMING SWORD better if it were still more exact. Instead of saying that the New Geodesy would be ready about April 1, afterwards May 15, and afterwards not at all, why not set the exact date? Is THE SWORD always careful enough to tell the exact truth, and only the truth?—H. J. J., Hull, Iowa.

As seen strictly from the Koreshan standpoint, no part of the System can be separated from any other part; it is a complete network of truth. The cosmogony is the foundation of the Koreshan Theology. The truth of the divine kingdom is founded upon the facts of the universe, just as the actual divine kingdom has for its outermost foundation or expression, the actual, material form of the physical cosmos. Our people come into a comprehension of the truth on different lines—some are specially interested in

astronomy, some in alchemy, some in sociology, and many in theology. We trust that your interest may continue.

We are constantly subjected to the opposition of the world from unlooked-for sources. All of the forces of fallacy are arrayed against the Koreshan System. It being a system of Universology, it encounters opposition from every department of fallacy; no other system encounters so much prejudice; it is truth against, not a part of the teachings of the world, but against the teachings of the whole world of fallacy. Opposing forces will intentionally build walls directly across our path of progress, and it requires energy and means to batter them down. Jesus expected to find figs on a certain tree, but his expectations were not realized; he was disappointed. We are sometimes disappointed, because our relations to the competitive world do not always produce the results promised us. In the meantime we are reading humanity, and are always very careful to tell the truth about it and the universe, and nothing but the truth! We know our friends are impatient because they have not yet received the new book, the

CELLULAR COSMOGONY; but it is coming soon; it is all set up and electrotyped, and about ready for the press. During the period of waiting, and afterwards, our readers get four times as many SWORDS per month as formerly.

Irrational Spirit Guides.

Kindly allow me a few words with you. Some six months ago I met a medium of considerable reputation; at this meeting there came something, which from her description appeared to be the identity of a cousin of mine who had died. She told me that he had a message, and wished to guide me in my business, which at present is much mixed up, and I am in need of assistance. His anxiety seems to have disappeared since that meeting. I followed the medium's instructions for over six months. It has been very tiresome business and I have met with no encouragement whatever. Please tell me if it is of any use to continue the practice further.

Would you feel inclined to follow the advice of a stranger appearing at your door, impersonating some friend who had died, and informing you that he desired to help you in your business? The fact that he should leave instructions would not obligate you to follow them. When one is sick, everybody has a remedy

The next spirit might perhaps advise you to do something entirely different. Granting that a spirit entity came to you through the medium, it can know no more about your business affairs than any one in the natural world; in fact, it would know less. The fact that the plan given you has failed so far, is sufficient demonstration that it is useless for you to follow it longer. In order to succeed in any undertaking we must use our reason—the rational faculties of the mind. If you have executive ability, foresight, tact, and firmness, you are able to manage your own business affairs. If the spirit had been a true one it would have given you principles of truth; it would have informed you that you should get out of the competitive system, and benefit your neighbor. The Koreshan System will reveal to the mind more truth in a single line than all the spirits of the dead, and theosophic mahatmas combined! Do not trust vague impressions nor unreliable spirits, which are as variable as the wind; they are deceptive, and will make you vacillating and liable to the influence of the worst elements of the spiritual world.

Koreshan Science and the Bible.

Since I discovered your literature, I have made a constant study of it with such feverish intensity that it surprises me. I find that it takes all my spare time, but I derive more comfort from it than I do from my Bible. Between reading the Bible and studying your literature, what would you advise? Do you teach that after having acquired a reasonably sound idea of your system, that a study of the Bible would prove more comprehensive?—P. G. H., Chicago, Ill.

One might say, I find more comfort in studying Koreshan Science than I do in the endeavor to read the universe from what I see of it. Would it be best to study the science of the universe, or to continue the study of the Bible without the science of it? Millions of people have been reading the Bible for hundreds of years, and are yet without the truth concerning it. Astronomers have been endeavoring to read the universe for thousands of years, and have evolved fallacy. The Bible is an expression of the divine mind; it is written from the standpoint of the mind of Deity; only that mind can fully comprehend what it inspires. The universe is the material or physical expression, the Bible is the verbal expression of the divine mind. As you become able to comprehend the fundamental principles of Koreshan Science, the character of the universe will gradually become clear to you; it will require some time to obtain anything like a complete knowledge of the universe. You cannot expect to understand the Bible all at once; it will require years of study and mental application to understand the meaning of it, because there is as much expressed in the Bible, in the profundities of its symbols and expressions, as there is in the universe itself. The Bible contains the science of man and of God. One can gain nothing by reading the Bible in the way the churches read it. They read, thinking perhaps some idea will come to them as they read; we first obtain the idea, and then the study of the Bible becomes a genuine satisfaction!

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No Objectionable Features.

You will find enclosed herewith postal order for \$5, which you will please apply as follows: \$3 for The Sword for the years 1898, 1899, and 1900; and please forward as soon as possible The Sword for 1895 and 1896, or anything in the way of back numbers to which the \$2 entitle me.

In my mind there is not one objectionable feature in the Koreshan System; your house is built on a rock and cannot fall. The principles which you advocate are all that is noble, and above all, full of common sense; and it seems to me that the world must one day recognize it. Extra copies of The Sword will be judiciously distributed.

In your issue of THE SWORD for January 14, 1898, in the article, "Formation of the Great Biological Battery," under the head of "Red Hot Sword Thrusts," I read: "The central principle of immortal life resides in the Messianic law;" also, "It is only through the constant study of the literature that a knowledge of the science can be obtained." Since I discovered your literature I have made a constant study of it, with such a feverish intensity that it surprises me. I find that it requires all my spare time, but I derive more comfort from it than I do from my Bible. Between reading the Bible and studying your literature, what would you advise? Do you teach that after having acquired a reasonably sound idea of your System, that a study of the Bible would prove more comprehensive?—P. G. H., Chicago, Ill.

My Sword is missing this week; I cannot do without it; please send it, and I shall be thankful. It is a source of comfort to me to read and study the truth; and I am sure that I cannot find it outside of THE FLAMING SWORD. There is no paper so nicely gotten up as this. I tell my friends that if they wish to get out of the tangled web, to leave the church and try THE FLAMING SWORD, and their eyes will be opened!—O. A. L., Bath, Me.

*** Chat With Readers.

We must give you some encouragement concerning the new astronomical work, the CELLULAR COSMOGONY, containing the New Geodesy, which we have advertised for some months, and for which we now have advance orders for over 1,000 copies. Our friends have been waiting patiently, a few perhaps impatiently. After much delay, which has been worse for us than for the readers, we have the

entire work now in electrotypes, and about ready for the press. been much work connected with the publication of this book, and we have had to devote odd moments of a few compositors to the work, between the weekly issues of THE SWORD. We have spared neither pains nor labor in making this work just what it ought to be. It is cheap in price, -only 25 cents per copy; but it is not a cheap affair; it is the most startling and most important scientific work ever published! We purpose giving sample pages next week. It is a work of exactly 200 pages, one volume in two parts; it contains thirteen chapters, with Introduction and Appendix. In it there are over 100 subheads, covering thousands of items of argument, observation, and demonstration. We have prepared and inserted in the work over 50 diagrams and sketches, embracing three double page plates. We are hoping to have the work ready soon: the press-work and binding remains to be done. When you receive the work you will be more than compensated for the delay-it will be worth hundreds of times the price to you!

We are advocates of order; we believe in organic unity-we not only believe in it, but we demonstrate the necessity of organic effort. Following the founding and the promulgation of Koreshan Universology, comes the institution of the orders, religious, economic, and sociologic, in the body of the people who become interested in the marvelous truth of Koresh. The Koreshan System has a society—the Society Arch Triumphant. Its President, REV. BERTHA S. BOOMER, has favored us this week with a general description of the orders and the purposes of the Society, and the benefits it bestows upon even the investigator; she describes "The Magnanimity and Purity of the Society of Ko-Membership in the outermost Court places the inquirer in correspondence with the instructors, and enables him to "keep track" of our work. If you are desirous of pursuing a course of investigation of the System, write a line with stamp enclosed to Mrs. V. H. Andrews, No. 6310 Harvard Ave., Chicago Ill., who will send you card of application and further information.

It's easy! Roll up a dollar bill, place it in a stamped envelope addressed to us, and mail it, right away. Perhaps you may have time to tell us what it is foryour subscription, may be, if you owe us. If you do not owe us for the past year, why, the subscription is in advance; if you are ahead in payments, send the dollar anyway; we need it. We need money to push the new book, to push you, to push thousands, to push the world! Say to yourself: "I'll stand by that work in spite of everything; the world is against it; the people back of it are striving manfully for the mastery over fallacy in the world, and they need help. The competitive system

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has not taken all of my energy; I will be brave. I can fight for THE FLAMING SWORD with my spare money. Every dime is a shot, and every shot counts; every leaflet, every copy of THE FLAMING SWORD sent to friends, may destroy a fallacious idea. It has done me good; I would not take a million dollars for the knowledge I have obtained from that journal, and I can afford to pay a few dollars to make some others feel a million dollars richer!"

There is no doubt that a man without a knowledge of mathematics would be considered a fool if he should pretend to interpret the meaning of any work on mathematics. Why is it that there is no difference in the world concerning the principles of mathematics? It is because its principles, for the most part, are fixed and there is no basis of dispute. There has been more contention about the Bible during the past centuries than concerning anything else in Christendom-all because it is not understood. When the science of the Bible is understood, it is as infallible as mathematics. There is a scientific symbolism revealed by the law of scientific correspondences, that relates all the kingdoms of the world into one universe of existence. Koresh has discovered the form of the universe, its laws and functions, and its correspondences in all domains: this knowledge infallibly and correctly interprets the symbolism of the Bible. The first article in this issue, "Analysis of the Great Beast and His Image," Part III, substantiates these assertions.

Nineteen hundred years ago the world was in such a state of chaos that none of the popular teachers would dare to assert positively that they were right. The scribes and the doctors were permeated with a don't-know-for-sure kind of feeling; but it was said of Jesus that "he taught as one having authority, and not as the scribes." The people then were astonished at his boldness; his teachings were so rational and true! At the end of another age, similar conditions obtain; the world is full of agnosticism. The people are astonished at the "audacity" of Koresh when he declares religio-scientific truth with emphasis. His system is built upon a premise, and is absolute. THE FLAMING SWORD is saturated with his genuine egotism; it cuts right and left, and spares neither friend nor foe; it strikes for the benefit of humanity! A friend appreciating the situation, writes: "I feel a deep interest in The Flaming Sword: its utterances are clear-cut, and come as if from authority!"

There are a number of so called systems put forth in the world—new ideas and attempts to solve the problem of life. New papers are scattered over the country, full of great claims concerning the theories advocated; you examine them, and they prove to be—nothing. They are blank

beyond the point of satisfying your curiosity, and you are soon looking for something else. Contrast them with Koreshan Universology; the more you look into it the more you find there is to it. Koreshanity is profound,—you cannot sound its depths, scale its heights, nor measure its breadth. It reaches to the confines of the universe, and embraces the science of all the world contains! It is the system for you, and The Flaming Sword is the journal you want. There is no other journal in the world devoted to Universology, or the science of the universe.

We know that this is a dull time of the year—we know it by experience. The readers who venture a little sacrifice in order to renew their subscriptions during the summer months, will find a greater appreciative response than in the rush of remittances during the winter. Do not forget us—you must not! Suppose we should entirely forget you, and fail to get out THE FLAMING SWORD for a week or so? THE FLAMING SWORD goes; and the subscriptions must come!

We want a war tax to conduct our warfare; we need to invade new territory; to bombard the defenses of fallacy. You can help us fight; a picket line is good; sharp-shooters are needed; a relief corps as well as fighters in the front ranks, in the hottest of the fight. The truth imposes the same responsibility on you that it does on us; our victory will be yours. In helping us you are fighting your own battles for freedom!

A little dollar now and then is relished by the best of men! The Flaming Sword has a keen sense of appreciation, under its stress of responsibility to tell the truth to the world.

Prof. T., of Salem, O., comes again—his letter and reply will appear next week.

The World's News.

Wednesday, Aug. 17—News of the fall of Manila received in America with great rejoicing.—Arrangements under way for Spanish-American peace commission to meet at Paris.—Hooley bankruptcy case again called in London.—U. S. Colombia settles Italian demands.—Great fire in Nijni Novgorod, Russia.—Pugilist Corbett's father kills his wife and then suicides.—90 non-combatant Porto Rican natives slain by Spaniards at Ciales, after receiving peace orders.—Alarming mortality among Spanish soldiers at Santiago—Business in Cuba revives.

Thursday.—C. Pethke fatally stabs a Baptist preacher, Rev. Breakwell, at Highwood, Chicago.—Sagasta uses the ridiculous argument that Manila surrender does not count, because after signing protocol.—Congress of white and black Americans meets at Omaha, Neb., to discuss race problem; permanent organization in view.—Dead at Santiago are burned; 700 cremated in two weeks.—Gamblers dynamite home of their enemy, John Hill, Jr.,

Chicago.—New York steel and iron men preparing to consolidate.

Friday.—First cargo of food since the war, reaches Havana.—Gen. Merritt issues proclamation at Manila to Spanish and natives.—Strike and fights among employers of Conkey Printing Co., Hammond, Ind.; 200 persons involved.—Big N. Y. tin trust fails.—Newspapers have Don Carlos uprising again in Spain; issues a manifesto.—Press censorship has been raised in the West Indies.

Saturday.—Spain scheming to get European support, and to retain some territory taken by America.—Illinois and Minnesota steel concerns join the great N. Y. trust; capital of consolidated company, \$200,000,000.—Cuban insurgents submit to American authority over the island.—Monster reception of Sampson and Schley at New York; grand naval parade: 3,000,000 people view the pageant.—\$500,000 fire in Chicago; grain elevator burns.

Sunday.—Merritt and Dewey send complete reports from Manila; with terms of Spanish surrender.—Newspapers report the Pope in a dying condition.—Russia reported as desiring to force England to fight over Chinese difficulties.—Hon. Henry Watterson, of Louisville Courier Journal, declares America should hold all captured territory.

Monday.—Race for shore on a burning tug makes heroes of captain and crew.— Another life sacrificed to Chicago corporation; Augusta Michaels ground to death by fenderless street car.—Soldiers die on troop ship on way to Montauk.—Berlin papers ask Spain to retire from the list of powers.—Cuba and the Philippines the topic of discussion in all political circles.—Riotous demonstrations against Spaniards by Porto Rican natives.—Pope not dying; holds a reception in honor of the occasion on his Saint's day.

Tuesday.—Dr. Senn accuses Gen. Shafter of negligence and inaction, and of responsibility for yellow fever fatalities at Santiago.—Torrid zone moves north this week, and invades northern cities and districts; many prostrations in Chicago.—Hawaiian flag is no more; Sandwich islands now admitted to Union; U. Scolors hoisted on all public buildings.—British forces advance to take Khartoum, Africa.—Minnesota bank fails.—Pana, Ill., strike continues and trouble increases; citizens defy sheriff and deputies; operators endeavoring to put non-union men in mines in place of strikers.—Admiral Schley sick with fever at Westport, Conn.

* * * Read Between the Lines.

A lad of 12 years was industriously at work upon a pile of wood in his mother's backyard, when approached by a playmate. "Hello, Ben!" said the youngster; "do you get anything for cuttin' the wood?" "Well, I reckon I do," said Ben. "Ma gives me a penny a day fer doing it." "What are you going to do with yer money?" "Oh, she is saving it fer me, and when I get enough, she is going to get me a new ax." It strikes us that there is a sort of deep underlying principle in this yarn that fits on to a lot of things in the world as it is.—The Worker,

The Flaming Sword.

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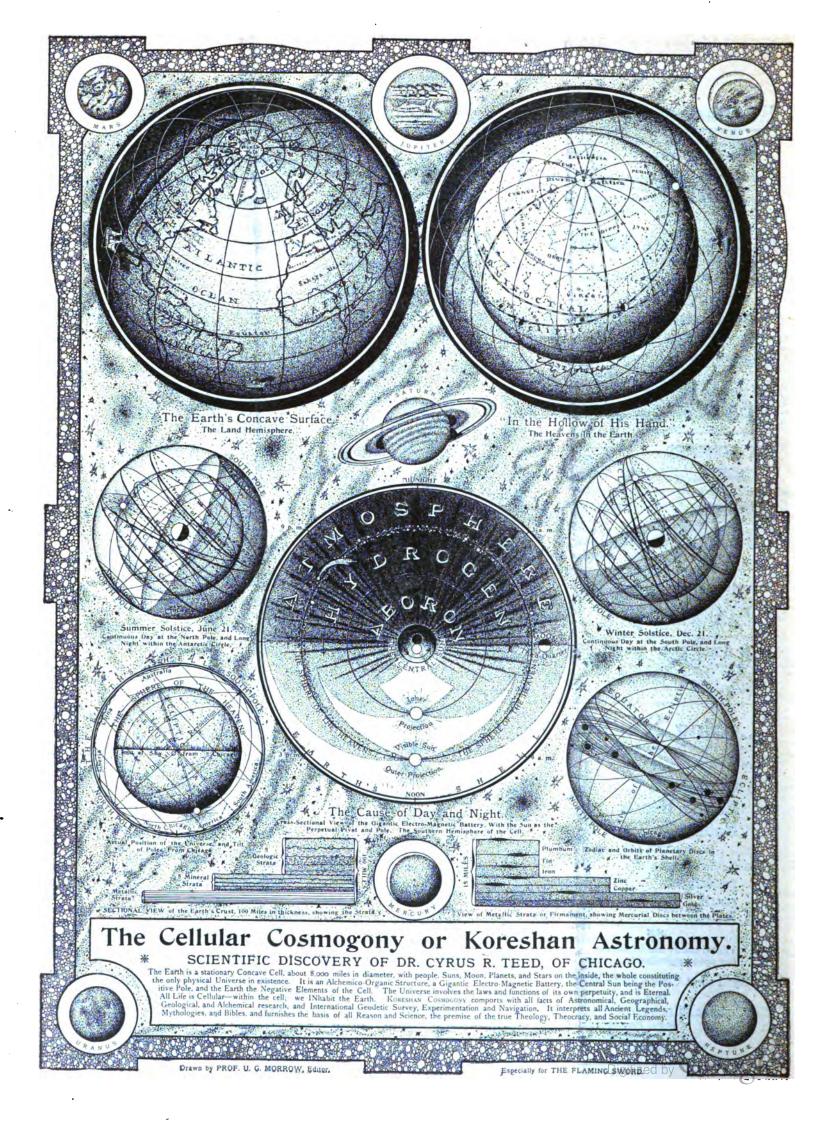
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 42.

CHICAGO, ILL., SEPTEMBER 2, 1898. A. K. 59.

Whole No. 301

Peace Jubilee in the Menagerie.

A SATIRE.

THE BEAR has turned a summersault, and the Lion, amazed, smiles at the performance. In the Czar's note, proposing an international discussion as "the most effectual means of insuring benefit to all people, putting an end to the progressive development of the present armaments," he says:

It is the better to guarantee peace that they have developed in proportions hitherto unprecedented, their military forces, and still continue to increase them, without shirking any sacrifice. Nevertheless, all their efforts have not yet been able to bring about the beneficent result desired—pacification.

We are surprised that the peoples of the world should have so misinterpreted these symbols of universal peace. Not knowing exactly the language of symbolism, it is not so strange after all, that the world should have regarded these demonstrations as preparations for war. All of a sudden, Russia has discovered that to threaten the world, and especially Great Britian, with armies and navies, is not having the desired effect. It has suddenly been revealed that commanders of great navies and captains of ships hanker after the glories of victory, and are ready to fight for the emoluments.

The Bear has just turned a summersault, the Bull is no longer enraged at the red flag, and the Lion wants to make his nest with the Eagle. It is Barnum's happy family over again. The Eagle is just screaming congratulations for the maintenance of Spanish honor, while "Gen. Miles is ready to back up his charges

against war department chiefs," according to latest reports of the press. The Spaniards and Americans are eating bananas and cocoanuts with the baboons, and the Bear and the Lion want to make mince-pie of Chinese rats; but the Czar wants the most of the pie, though he prefers to get it without further increase of British and American navies, and augmentation of their military powers. How can there be any more war, with so many indications of the Fatherhood of God and the brotherhood of man, and the waving of the olive branch?

It has turned out, all of a sudden, that commercial greed and religious intolerance are chimeras and visions of the night, and that these peaceful plenipotentiaries who are gobbling up the world, want it just for public distribution to the common brotherhood most especially, that they may make their common Father's joy complete in the universal recognition. Lombard and Wallstreets are getting ready to meet the demands of the hungry throughout the world, and to pour their accumulated treasures into the lap of the expectant multitudes. It is beatifying to know that the conflict of "capital and labor" exists only in the imagination of the pessimist, and that the predictions of prophecy to be fulfilled at the latter day, are but the visionary vaporings of abnormal and eccentric cranks who were ignorant of the laws of progressive evolution, of the relation of cause and effect, and of the "Higher Criticism."

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The Coming of the Lord in the Fulness of the Gentiles.

ONE OF THE great mistakes regarding the coming of the Lord, made by those who profess to desire his coming, is that pertaining to the significance of the expression, "fulness of the Gentiles." Jesus likened the kingdom of heaven to a little leaven which a woman took and hid in three measures of meal until the whole was leavened. Leaven signifies vitiation; as pertaining to doctrine and life, it implies their prostitution. The leaven referred to in the parable was the ten tribes of Israel, absorbed through intermarriage with Media, Persia, and Assyria, the lump into which it was placed. The influence of the leaven was to be exerted until the entire lump was leavened—that is, vitiated, or until the entire lump should have become transformed to the quality of the substance hidden in the meal.

The purpose for which the Lord provided for the carrying away of Israel, was not merely that they should grow and multiply in secret, but that their influence should be a transforming one with the nations in which their infiltration was accomplished. If there is a distinct prediction in the Bible—one in which there is involved no ambiguity—set forth in metaphor, illustration, and typical fulfilment and parable, more than

any other, it is the fact of Israel's and Judah's metamorphosis and transformation to the Gentile condition, before that ultimate transformation by fire through which the nations are to be purged for the final triumph. The fulness of the Gentiles signifies nothing less than the times determined upon Israel.

The eternal law of God ordains the salvation of the race. Every being in the universe will ultimately reach the great white throne (pure, immortal truth), and will become a king and a priest unto God. The very devils in hell, through the power of Christ, will be transformed to angelic life, and through angelhood, to divine sonship, thus becoming the sons of God. It is through this divine policy that it was essential for the prepared people to enter into unity with the Gentile, which through Israel's influence was to become leavened to the corresponding prostitution of Israel. The Jews who rejected Jesus looked for the coming of the Messiah with as much earnestness as any today who profess to look for his appearing; and he will be as thoroughly misunderstood and as completely rejected when he announces his advent and authority, as was the Lord by those who pretended to love his appearing then.

On the Point of the Sword.

The Standard of Life and of Truth.

IN ONE of our exchanges we find the following articles of belief:

We believe in and teach the universal Fatherhood and Motherhood of God—the universal brotherhood and sisterhood of man; that one life is immanent in the universe, and is both center and circumference of all things visible and invisible; that one intelligence is in all, through all, and above all, and that from this infinite life and intelligence proceed all light, love, and truth; that the life of Jesus the Christ shows forth the perfect ideal unto which all must eventually attain. * * * This platform is broad enough for all friends of the higher life to stand upon.

The puzzling feature of the above proposition is this: How can Jesus the Christ comprise the ideal standard of righteousness for the publishers and editors of a work, the belief and doctrine of which they deny in their articles of faith? Jesus said: "I am from above; ye are from beneath." "I came forth from my Father; ye are of your father the devil." If the Lord did not know what he was talking about, he constitutes a poor ideal. If he did know, and taught what he did not believe, he was a liar and hence could not be a very reputable standard.

The determinate purpose of all the twaddlers of "mental" and "Christian science," is to deny the Godhead of the Lord Jesus. There will be no universal brotherhood. Hell is one half of the universe. The genius who presides over it is a liar and the father of lies; he is also the author of mental science as taught by infidels, of "Christian science," and of theosophy. God

will save all people through the Messianic law, but the debris of heaven, which is the product of the wastes occasioned by the activities there, will be rejuvenated, and through the laws of reproduction (generation and regeneration) will be restored to sonship. In this restoration will accrue the Father-Motherhood of God and the sonship of that portion of the race redeemed from the thraldom of satan,—the brotherhood of the sons of God.

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ity here in the body taught through the Koreshan propaganda, but the science of life is also taught; and we herewith aver that The Flaming Sword is the only periodical that does or can teach the science of immortal life in the body. The secret of this science is committed to only one person in the universe today, and through this one, to as many as shall be baptized through his theoreasis, which constitutes a primary element of the science.

Modern "Peace" Cry a Delusion.

THE PROPHECIES could not meet their fulfilment without the struggles and efforts of the peace atany-price party; for the cry will go up, "Peace and safety, when there is no peace," before the final culmination. Nothing in this universe can bring the universal peace desired, but the Spirit of the Almighty pervading the heart and soul of man. The Spirit of the Lord Christ was communistic; the spirit of those who cry "peace," is the spiritof commercial greed. The Czar of Russia

has been reading the signs of the times; the resources of the government of the United States have assured him that she can quadruple her army and navy, and that England may double hers. To meet this power of military and naval expansion, would be more of a strain upon Russia than she is able to sustain; therefore the spirit of secular, ecclesiastical, and commercial sovereignty which has inspired Russia to create a great army, inspires her to suggest universal disarmament as the most certain means of consummating her purpose to gobble up the world. Rest assured that it is the spirit of the devil. There will be no peace until the plagues are delivered, and the vials of wrath are emptied. When peace comes, it will come through another spirit than that of Lombard and Wall streets, or through the world's commercial greed. The end is not yet, but the world hastens toward its vortex.

If the present Christian church and Modern Christianity comprise the fruits of the Lord's mission, then his mission is a failure and his structure a total wreck.

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View of the New Astronomical and Geodetic Work.

BY PROF. U. G. MORROW

FOUR HUNDRED years ago, Columbus discovered the new world. A new hemisphere has been opened to the view and to the experience of humanity. The center of interest and of progress of the great West has been in the territory of the United States, until now the possessions of the great Republic span half the circumference of the globe. We are living in a period of remarkable developments; the nineteenth century has witnessed the climax of scientific research—the genuine, all-embracing, and startling discovery of the New World, the Cellular Universe, the Hollow Globe!

It is a greater thing to discover the form of the universe than to touch the shores of new continents. To bring back to man the knowledge of Universology, is greater than the establishment of a national republic. Men have been honored for these achievements; and yet a greater work has been done than the popular mind has yet recognized; a greater discovery has been made, and a greater man stands upon the threshold of worldwide fame, of honor, and of life! Twenty-eight years ago Koresh, through the discovery of the great cosmogonic form, stepped forth from the darkness of fallacy into the light of the living Truth, the dawn of the New Era!

Slowly, quietly, as in obscurity, the System of Universology founded in 1870 has gained adherents, while the notoriety of Koresh has flashed from east to west on the basis of distorted conceptions of the ubiquitous and now almost disreputable newspaper reporter.

Amid untold difficulties, harassed by enemies and hindered by ignorant curiosity seekers, Koresh has been successful in sending forth his truth into the world to bear fruit, until now The Flaming Sword, the most advanced, intelligent, scientific, and reform journal in the world, is being appreciated by thousands. We are now inaugurating a system of propaganda that will enable us to reach the world's millions; it is coming slowly and surely.

The premise of the Koreshan System, the fundamental fact that the earth is a concave cell, has been conclusively and absolutely demonstrated to be true. Greater than the trans-Atlantic expedition of Columbus is the first survey in all the history of the world, to determine the true contour of the earth; it is a greater thing to destroy the gigantic fallacy of modern astronomy than to found it! The successful achievement of the public demonstration of the earth's form, involved the invasion of spheres which were previously impregnable; it was an event as hazardous, in its plane, as was the voyage of the three barks upon the stormy Atlantic. More important than all the literature of fallacy is the unique literature of Koreshanity, which reveals the mysteries of the ages, and discloses to the world the truth of the universe, of man, and of God. We are publishing the most startling work of modern times; on the basis of the facts presented, we challenge the world; they are the facts of geodetic survey, of specific observation and experiment, the facts of comparative analogy,

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the laws of optics and of perspective foreshortening.

This remarkable work will soon be ready for the public. We append to this article the Contents of the new book, the Cellular Cosmogony, or the Earth a Concave Cell, giving a brief advanced view of our astronomical and geodetic work, which many of our readers have been anxiously expecting for a few months. As we write, the advanced pages from the electrotype plates are before us on our desk. The style is pleasing, manifesting clearness, scientific knowledge, judgment,

ability, and mature deliberation. It is one volume in two parts. Part I, a masterful production, is written by the Founder of the Koreshan System. Part II is by the writer of these paragraphs. In writing the ten chapters of the second part, we have lived over again, with a delight we cannot describe, the two years' experimentation and observation in the North and in the South. The facts observed, satisfying in the extreme degree, we never can forget! We have clearly and vividly penned them for the benefit of the world.

Contents of "The Cellular Cosmogony, or The Earth is a Concave Sphere."

Part I .- By Koresh, Founder of Koreshanity.

Introduction Pages 5-9

- THE UNIVERSOLOGY OF KORESHANITY.—The form of the Universe, the great Alchemico-Organic World.—Motion and function.—Cause of motion.—The remote cause of physical motion.—The cause of motion from the Biblical and Theological point of view —The Precession of the Equinoxes as related to the Astro-Biological manifestations.—Transposition of mental force to Alchemico-Organic (physical) energy.—Laws of motion of Planetary Disci in the shell or Firmament of the Universe.—Why is it necessary to know the form of the Universe?

Part II.-By PROF. U. G. MORROW.

- THE NEW GEODESY.—The Question of the shape of the Earth pivoted upon a specific proposition.—The fairness of our propositions.—Is the true Level, extended as an Air Line, tangent or convergent to the water's surface.
- Modern Geodetic Operations.—The usual facts and phenomena used in Modern Astronomy prove the rotundity, but not the convexity of the Earth.—Horizontal tangents from the standpoint of the surveyor.—Horizontal tangents in the Concave Earth.—Appearances the basis of usual Geodetic calculations.—The cross hair and the vanishing point.—Modern science has been unable to discover and apply the means of demonstration of the Earth's shape.—Limit of lateral vision in Concave Earth... 47-63
- The Earth Is Not Convex.—Series of Experiments conducted on the water's surface by the Koreshan Geodetic Staff.—Universal laws of Hydrostatics.—Proctor's denials, comments, and admissions. Experiments on the Old Drainage Canal, Chicago.—Convincing observations on the return journey.—The striking feature of the final observation, giving unmistakable evidence that water is not convex. Experiments on Lake Michigan .64-76
- Principles of Mechanical Survey —Successive steps in the logic of Geometrical propositions and applied Mechanics in direct demonstration.—
 Ancient and modern Geodetic apparatus.—Fundamental principles of Geometry.—Transposition from Geometrical to Mechanical principles.
 The invention of the Rectilineator.—Modus Operandi of the New Geodesy.

 87-100

The Koreshan Geodetic Expedition. Factors involved in the measurement

- Results and Inevitable Conclusions.—Details of measurements and extension of the Air Line into the water.—The testimony of levels, plumbs, and horizon.—Details of visual projection of the Air Line over Gordon's Pass.—

 The extension of the Air Line into the water.—Facts of measurement of altitude of the Air Line on 25 tide staffs.—Comparative results of altitude measurements on Concave and Convex surfaces.—Conclusion of the direct demonstration. The New Geodesy, in its success, exceeds in importance the world's fruitless scientific research.
- Echoes of the Geodetic Survey.—Conclusive answers to irrational objections and arguments against the results obtained by the Rectilineator.—Obstinacy manifested by chagrined critics.—Geodetic and Geometric ratio of Earth's Concavity.—Two classes of objections urged.—The objections contradict each other.—Reply to charge of inclining first section.—Charge of falsification of the facts of measurement.—Other experiments corroborate the Survey.—Concave or Convex. which?
- In the Daily Press.—Reprints and Etchings of Reports and Editorials in the great dailies of America.—Reports of the Florida Survey went around the world.—Proof That We Live Inside the Globe (from Chicago Times Herald) "Koreshans' startling claim that their theory is demonstrated by Experiments and Surveys. Propositions of the Koreshans.—How the surveys were made. Scientists challenged to open contest.—Easily susceptible to decision.—A great Revolution would result.—Koreshan Science and Theology. What benefits would follow?—Koreshanity (from Louisville Courier, Journal).—Prof. Morrow tells of Dr. Teed's Theories.—Experiments in Florida. Believes he has proved the Earth Hollow.—People and planets on inside.—Relations of the Sun, Moon, and Stars to the world.—Explanation of Gravity.—Reverse of popular theories.—How cellipses occur.—Circumnavigation of the globe.—Planets not populated.—Theory of creation.—Is the Copernican System All Wrong?
- Appendix. Report of Visiting and Investigating Committee.—Testimony concerning projection of visual line into the water, May 8, 1897.—Testimony of Operators and Watchmen concerning adjustments and precautions taken to prevent anyone tampering with Apparatus.—Testimony of Aeronauts Concerning the shape of the World.—The Concavity of the Earth as seen from a Balloon.—View of the immense terrestrial basin.—Positively appeared Concave.—Appears as a Concave surface.—Concave instead of Convex.—Advertisements.

* * * *

We have had enough democracy and republicanism. Democracy is the chaos of preparation, the transitory condition from effete royalty to the Theocracy, the Empire of righteousness. There will be established, in the near future, the Theocratic form of government, and instead of democrats, we will have Theocrats. "Thy kingdom come; thy will be done in earth as it is in heaven."

Early Christianity had for its basis of incentive, the immaculate life of our Lord. Those who followed him purified their lives. As a result of the operation of the Holy Spirit, sensuality was precluded from the church because the disciples of the Lord left *all* to follow him.

The truth of the Word is the blood of the new covenant.

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Observations and Reflections.

BY AMANDA T. POTTER

THY ARE atheists as a class so honorable in their business dealings, or, why are men so honorable in their business dealings atheists? are mooted questions easy of solution. The atheist is one of that per cent of mankind endowed with a strong materialistic tendency, a healthy conscientiousness, and a more or less marked intellectuality. He would scorn to join a church for the emoluments of its membership; if he speaks at all he must atter his convictions, and he early has plenty of them to utter. In him the spirito-natural is unbalanced toward the natural or material. Primarily, he does not believe in God, who is spirit, because he cannot see him: Secondarily, he does not believe in, and comes to abominate the pretended "just God" of the modern Christian, because a set of pseudo God-worshipers desecrate in themselves every characteristic they profess to revere in God. We find him dealing justly with his fellow because of inherent honor, and we find such tendency strongly reinforced by his disapproval of the practices of churchmen toward each other.

King Solomon was the fulness of the principles which compose the typical Shiloh—the peaceful one, the God-man; and his sovereignty expressed the apex of natural glory possible, prior to the reign of the Antitypical. Form and function, which embrace all things either of universal or special existence, only spring into manifestation through the sowing of the seed of that manifestation. Solomon and his wonderful kingdom constitute in a sense the planted seed that will eventuate in the fulfilment of the prayer: "Thy kingdom come." Solomon's kingdom was but a type of the regal splendor of God's kingdom to be established in the earth.

No country in the scope of history has furnished and fostered such abundant and gigantic schemes for the production of colossal fortunes for the few at the expense of the many, as has the United States. This boasted activity, so vigorously in evidence, is one pole of an axis that is heaping up a balancing force which

will be as Deific in its results to the race as the present power is satanic; for the new heavens and the new earth (new church and new state) will have their inception just where the old heavens and old earth (old church and old state) ultimated their iniquity and were swept out.

"I do not believe in giving up anything we have gained by this war; on the contrary, I believe in holding on to all we have gained, and reaching out for more." That was the policy of Towser, as with meat in mouth he trotted the plank that spanned the stream; but seeing the other dog in the water with meat in mouth, caused Towser to forget to "hold on," and, alas! he had to begin life anew.

The Public remarks with good sense and candor: "The people of Spain ought not to pay the bonds. The bonds were never issued for their good." Neither were the United States bonds issued for the good of that portion of the people of the United States who are expected to redeem them. If the intent toward him may decide the responsibility of a Spaniard, why may it not decide the responsibility of a Yankee?

"If ye love me, keep my commandments," has become a dead letter. The church communicant openly avows that none but the Lord can keep the law, and complacently turns the whole job over to him; but just hint that he loves anything else better than his God, if you wish to hear the bees buzz!

And why not a paternal government? From whence come the objections? Do the starving and homeless fear a system which will make it possible for them to house and feed themselves? Or does the sneer proceed from those who fear that some adjustment will deprive the plutocratic robber of his revenue?

"Thou shalt not steal" is the weekly (weakly) echo of thousands of pulpits to millions of pews, whose occupants are either waxing wealthy by successful plunder, or are bewailing their non-successful efforts.

European Monarchies Endangered by American Prosperity.

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

If that mischievous financial policy which had its origin in the North American republic during the civil war in that country should become indurated down to a fixture, then that government will furnish its money without cost. It will pay off its debts and be without a debt. It will have all the money necessary to carry on its commerce. It will become prosperous beyond precedent in the history of the civilized governments of the world. The brains and the wealth of all countries will go to North America. That government must be destroyed, or it will destroy every monarchy on this globe.—London Times.

WE SUSPECTED as much, but did not look for so frank an avowal from a great organ of aristocracy. If, says this authority, a financial system would

make a people really prosperous and independent, it should be destroyed even if its ruin involved the destruction of the nation that adopted it. According to the common theory of government as accepted by our fathers, a government that does not make the people (all the people) prosperous has no right to exist.

Note the admission of this mouthpiece of aristocracy: that this people's money would make the people successful and powerful to the imminent peril of kingly governments, which, by natural and necessary inference from this statement, stand in the way of the people

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becoming prosperous and independent. That is, in order that monarchy may survive, the people must be kept in ignorance and poverty, and their usual concomitantsvice and crime. Now note another fact; that, through the machinations of European bankers, especially British, in connection with those at home, this money that would exalt America to be the ruler of nations to the destruction of monarchy, has been set aside and practically destroyed, so that, even in times of peace, when, by contrivance of the money power, more money was wanted, instead of availing ourselves of it, as we had done many times before, we added to our already intolerable load of bondage. War, of course, furnished a ready excuse for another loading up of the same kind. The people's credit is abundant security on which to base their bondage, but their sovereignty must have no weight in paying, although more than ninety-five hundredths of all money obligations are paid without the aid of anything that is even called money.

Banker's paper, that is in no sense money, is all right to pay debts, but not the paper of the sovereign people, although the highest authority on commercial law declares that money is the only "sovereignty in the market." That would free the people from bondage to bankers and make them formidable to kings, as well as money-changers, who are of little necessary use except to bolster up their unjust power. Of course, an apostate church is the real stay of such a condition of injustice.

"Though hand join in hand," as in this case, "the wicked shall not go unpunished." It is the entire and complete enthronement of king gold that makes England and the other monarchies regard us with more complaisance, and be more willing that we should be counted among the nations. But in so falling away from our own logical principles of finance, we are only preparing ourselves to share their inevitable fall. Truth and justice are mighty, and their complete triumph is imminent and irresistible.

Social Economics and Metaphysics.

BY W. H. PAVITT.

HOW OFTEN a truth is spoken by some one who comprehends it not! The following choice bit of wisdom, taken from a mental science exchange, illustrates this quite forcibly: "Mind is the vehicle of spirit, but it can either be a garbage wagon carrying refuse to a place of burial, or it can be a chariot of fire with an angel of light for its charioteer." The writer then goes on and proves to his readers what an enormous garbage cart he is running. He states that matter is indestructible, that spiritual things can be discerned by the natural eye, that the soul does not need the physical media of the brain to receive and transmit its messages—and much other rot along the same line.

Contrast this with the truth that the brain is a great alchemic laboratory; that matter is not indestructible; that every atom of matter in the universe is capable of being destroyed as an atom of matter and transmuted to its corresponding energy; that energy is constantly being destroyed and precipitated as matter; that the change is constantly going on, and that the equilibrium of the entire universe is thereby sustained. Thought is generated in the brain by the destruction of fibre and tissue, which are matter. This matter is furnished by the food which is appropriated and transmuted into blood, and carried to various parts of the body to become bone, flesh, fibre, tissue, grey matter, and finally transmuted by the brain cells into thought or spirit. It can thus be seen what kind of garbage reaches the stage of mentality which furnishes the intellectual pabulum of the journal under consideration.

"There is no peace, saith the Lord unto the wicked." Just now, when the nation is rejoicing and holding peace jubilees, a voice from the past comes to us saying: "They shall cry peace, peace, when sudden destruction cometh

upon them." William Lloyd Garrison, behind prison bars for voicing sentiments of freedom, when asked by a friend what he was doing in there, replied: "What are you doing outside? No man with a thought in his brain that is for the good of humanity, has any right to be outside of a prison." Wendell Phillips tied to the mouth of a cannon and dragged through the streets by a howling mob, represented the spirit of peace which liberated 4,000,000 slaves. The spirit of peace cannot settle upon a nation until justice be done. By an infernal manipulation of the tool of commerce, the liberation of the blacks fastened a greater bondage upon whites and blacks than the curse of chattel slavery. The peace which the U.S. is just now celebrating is only a lull in the mighty tempest that is raging and will rage until justice is established in every domain of activity. No weak attempts at compromise with fraud or fallacy will avail. The work of promulgating the doctrines of Koreshanity will continue in spite of cravens and cowards. We know that we have to face all the powers of hell incarnate. Our cause is righteous, and we ask no quarter of the enemy. The conflict deepens. The one who will take peace from the inhabitants of the earth is here.

It would be better for all concerned if some writers who pretend to expound socialism, or what Christianity does or does not teach, would get a slight comprehension of the subject they endeavor to handle before they attempt to teach it. A writer in an exchange says: "Christianity has taught that we must individually reform ourselves, that we must do what good we can to obviate the results of the present system, and that we must moralize the conditions under which it is carried on;" and then concludes that, "after 1909—years of the

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teachings of Christianity with no visible improvement, it would be a good idea to try something else."

Here is where the trouble resides: The world and the church—having no more conception of Christianity or of true socialism than a "digger Indian," and who are utterly ignorant of the life, character, and mission of the founder of Christianity and of the only socialism worthy of the name—fill papers and magazines with inane vaporings. The idea of doing what good we can to obviate the results of the present system, while doing all in our power to perpetuate its hellish hold upon human life and human endeavor, is only equaled by the idiotic advice to try something else than the teachings of Christianity, when the teachings of Christianity, when the teachings of Christianity have been dead to the world for 1500 years, or until they were recently brought to light and life by the Founder of Koreshanity.

All is good, there is no evil; All is God, there is no Devil.

This reminds us of a little circumstance that occurred some years ago. We were living in a house which was also the abode of a mental scientist, who harped upon the fact that there was no pain; that such things existed in the mind only. We were somewhat amused one day to see him prancing around his room with an aching tooth, and we gently reminded him that it was all in his mind, and that he should change his thought. In a half-hearted way he agreed with us, and claimed it was all imagination. Nevertheless the tooth did ache, in proof of which he had the offending molar extracted!

That species of insanity which finds its expression in a desire to accumulate a few grains of worthless, glittering sand still comes to the surface. Klondike is still heard from, and the hunters who are salted in the brine pool, continue to hope. By their labor men accumulate vast warehouses full of every kind of merchandise, and their stupidity prevents them from devising any plan whereby they can equitably exchange those goods and supply every human need without first wasting energy in digging a worthless yellow rock from the bowels of the earth wherewith to buy and sell. Verily, we are a civilized nation of progressive idiots!

The newspaper fraternity is exercised over the fact that one man-eating shark has been seen in the waters around New York. They seem to forget that the worst lot of man-eating sharks ever heard of, have their headquarters in Wall street in that same city.

In the Editorial Perspective.

BY THE EDITOR.

HE KORESHAN SYSTEM is specifically a system of discovery, of reason, and of logic throughout; it is the antithesis of all modern thought, and does not contain a single conclusion that is in harmony with the modern systems. It demonstrates its truth through thousands of lines of human experience, physiology, sensation, observation, and relation. When Koresh announced to the world that all energy is substance, he proclaimed the key-note which, if the "scientists" were rational enough to comprehend, would furnish them the absolute proof of the fallacy of all popular systems. There are minds narrow enough to assert that there is nothing in the Koreshan System; that there is not even a semblance of truth except the Koreshan Geodetic Survey. Such minds are not capable of comprehending the laws of form. No proof, however absolute to the mind that is able to rationalize, can appeal to those who ignore reason and logical processes of reaching conclusions. There are thousands of evidences that the universe exists; evidences of the perpetuity of life and being, of cause and its effects; these evidences are the language of the Almighty. Millions of people are not able to comprehend what they mean -however strong the evidences are in themselves concerning the character of God and his creation, they are NOT understood by the "scientific world"! The Koreshan System is not dependent upon mere mechanical demonstration for its support. Whether we begin with analysis, synthesis, analogy, or comparative anatomy; or whether we pursue lines of research in alchemy, in physics, in optics, in geology, or in physiology, pathology or metaphysics; or whether we observe the movements in the physical heavens, or all phenomena above or on the earth; or whether we take the science of human history and

ethnology; or whether we take philology, the science of language, or etymology; or whether we examine the ancient legends, traditions, myths, and Bibles; or whether we take the laws of propagation of life on every plane, the laws of cause, and subject the same to a critical analysis, we find facts in demonstration of the truth of the Universology of Koresh; from all departments of life, existence, and experience come the *unmistaka-ble* evidences of its absolute truth.

John Clark Ridpath, the modern historian, looks into America's future and sees the spectre of imperialism, with ominous signs of the coming revolution, impending like a cloud on the horizon. It has gained impetus through the burning desire of America to girt the world with power, and to enlarge its borders. Why should it not do so? This eminent writer looks upon the spectre with awe, in fear for America's freedom. That depends upon whether the spectre is one of righteousness or of bondage. We too, see the future of America; we view the coming imperialism that will fasten itself firmly upon the continent of America and bind the world into one government with irresistible power, and crowd out the old-time institutions. We have seen this picture for so long that others are obtaining faint glimpses; we see it vividly, in its true colors, life, and reality; we see real scenes of human history. America's coming imperialism is the natural result, not of the national mind as known to the world today, but of the rational mind involving the destiny of humanity. The coming American imperialism is the imperialism of absolute righteousness. It will come with the last convulsions of the impending revolution, after the death of the old order. It will be the dawning of the new era, the

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coming of the great Theocracy of the Almighty in the earth, for the manipulation of human affairs. Its policy will be that of aggressiveness; its sceptre will be swayed over land and sea, and from pole to pole. It will be Liberty clothed in new garments, living in the new Day!

"The higher grows out of the lower in an ever-ascending scale of creation, and hence, out of the animal man must grow the spiritual man, who is the channel of God's manifestation and work," says an exchange. The mere evolution of the higher out of the lower is a fallacy—an impossibility. There is no such thing known in the universe as the superior originating in the inferior. Effect is no greater nor less than cause. There can be no evolution of the higher out of the lower, except through the planting of the higher in the lower, as the seed in the soil. The only way in which the divine man can come to humanity, is through the regeneration of himself through the planting of his life in the segregated humanity. Seed when planted can, through the process of death and germination, generate energies which will circulate throughout the plant during the period of the growth of the plant; but the seed when borne on the plant will be exactly like the seed planted. Consequently, when the divine man comes he will be God's manifestation, and will perform his work, not as an essence, but as a tangible man. When Jesus comes again he will be 144,000 personalities, not one man; the one was planted to reproduce thousands.

There is a growing tendency of modern times to attribute to physical energies, divine attributes and characteristics. It is thought that all energy, in whatever domain it is active, whether in the mental, physical, animal, or in the alchemicoorganic world, is God. If it is atmosphere, it is God; if it is electricity, it is God; if it is electricity, or magnetism, or gas, or gravity, or light, or heat, or anything that vibrates, it is the active force of the divine intelligence! Man is full of energyvery bad energy, mostly. Of course, the theory makes easy the claim that every thought is God's thought; and every act the act of the Almighty. It is wonderful how God could so far forget himself as to allow himself to get into so many different mental conditions and general hallucinations as are manifest in the nineteenth century! He has been lost in the maze of fallacy, and in the intricacies of the perversions of himself, but with the coming of truth he has awakened. If the thoughts of the people were the thoughts of God, and the voice of the people were the voice of God, indeed and in truth, he would be in a state of hopeless and helpless idiocy. We have no respect for the modern gods!

It is a common and fallacious conception of mental scientists that there are two men in one; that the inner is good, while the outer is bad; that in order to become free, we must assert the rights of the inner man. This is called character development. There is no such development; it is a fallacy founded upon hypotheses, and supplies a quick route for the initiate to make the most astounding claims concerning his goodness, his power, and his kinship to the Almighty. We have demonstrated over and over again, that the resurrected man is both male and female, the same as every seed is male and female, capable of reproducing itself through its own functions. Until that state is reached, none can claim to be sons of God. No mortal, divided man or woman on the plane of death and segregation can claim any divine nature, inside or outside, any more than the atoms of the soil can be the seed, or can partake of the nature of the next higher kingdom, before the particles are absorbed and appropriated by the seed. The mortal man is the offspring of the devil; not the superstitious devil,

but the actual, tangible man, the embodiment of evil and corruption.

It is often wondered what is behind the Koreshan System to give it such a power in the field of human thought and progress. The pages of THE FLAMING SWORD are alive with the most advanced and brilliant thoughts expressed in dignified form. One does not meet such mental dynamis every day. There is something to it—something appealing to the reason, and secretly, to the heart of the truthseeker. The Koreshan writers write from the standpoint of a demonstrated premise; we reason from key notes and principles—we have the truth. We view the world from the central point of circumspection; we employ logic; we rationalize; we employ the principles of analogy, or synthesis, and of analysis, as well as the evidences of the facts of nature. We are positive, and hence we generate a positive force, and express it in every line. The Koreshan System is moving with greater force and momentum than ever before in all its history, and its progress is invincible!

Some minds fly into a fury when they discover that they cannot teach us anything. They come to us with a load of taffy, and then leave behind them echoes of unpronounceable epithets. What is the trouble? No trouble with us; it is a pleasure to study every feature of universal existence, and all phases of expression of mind, and of human experience. The trouble is with the other parties—they can't teach us; they are not able. It is the galling situation of the failure of ignorant conceit!

Human thought expresses itself through the myriads of forms of universal life; every form in which there is life and function; in the mineral, the vegetable, the insect, the animal, or in the man, is the expression of a specific kind and character of thought.

Thought is substance; it cannot be obtained from books or periodicals, but from the mental spheres, which respond to the mental vibrations created through interpreting the letter or symbol of thought.

The millionaire says it is better to receive than to give; the proverb, "It is better to give than to receive," applies only to the producer of wealth.

"Christian Science" cannot distinguish the difference between spirit and matter. They are materialists; they think all matter is spirit.

There is a likeness between time and the conditions of mortality; in the descent of humanity into the tomb, one weak follows another*!

We can vex the world with scientific demonstrations; the modern astronomers convex the world with fallacy.

The miner has the pick of the mine, but the capitalist has the pick of the world's wealth.

Every dollar gained by the millionaire is lost to the producer of wealth!

Many people complain because the vengeance of justice is hard to endure.

If some modern reformers were real donkeys, they would bray less!

The clergymen have failed to float the world with theological kites.

The weathercocks of the churches are adjusted to regulate the wind.

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Query, Chat, and News Department.

BY THE EDITOR.

Koreshan Cosmogony vs. Copernican Hypotheses.

EDITOR OF THE FLAMING SWORD:-My damaging "admission," so ominously foreshadowed in a previous issue of THE FLAM-ING SWORD, is now disclosed. It appears that I have admitted that "mere appearances in the physical heavens" constitute all the evidence I have; but the careful reader will have noticed before this reaches him, that no such admission appears in my communication. Of the words above quoted I used only one;-"appearances." The omission of reference to terrestrial evidences of rotundity was due to the fact that for the moment the issue under consideration was between Copernicus and Ptolemy, both of whom believed the earth to be convex. As between Copernicus and Koresh, the figure of the earth becomes the one and only question. If it is concave, then there is not the slightest evidence of any of the details of the charted celestial mechanism. They are one and all assumed, because considered necessary to the primary postulate of a concave earth. And when the issue is concavity vs. convexity, the terrestrial appearances alluded to become perfectly legitimate evidences, and they demonstrate convexity to those who hold the belief in perfectly rectilinear beams of light, which belief, however, is correct only with rays passing through a homogeneous medium.

You refer to evidences of concavity contained in past issues; but I have not been either a regular reader or subscriber to your paper till quite recently. A friend, however, kindly loaned me a back number containing, as I suppose, samples of the evidences alluded to. was the visibility of one mountain from another 400 miles distant. A list of lighthouses was also given with heights, actual limits of visibility, and the supposed theoretical limits, the latter being in all cases less than the actual. These phenomena were heralded by the startling announcement in headlines as "impossible on a convex earth." Under the assumption of perfectly rectilinear lines of sight, or rays of light, the statement would be true only for 8000 miles diameter. It would seem to indicate a larger earth than accepted estimates, for the limit of visibility was somewhat increased: the horizon still intervened.

But there is no need for calling the estimated diameter in question. You have not the monopoly of the curved line of sight, except when its convexity is toward the adjacent surface of the earth. It has long been known that when light passes obliquely through the atmosphere from rare to dense, or the contrary, the refraction of the atmosphere causes it to curve with concavity towards the earth, according to the same laws that govern the performance of lenses, and is just as sure to take place as a telescope is to do its work. This curvature causes it to pass from the object to the eye over a horizon that would intercept a rectilinear beam.

As for the instrumental tests of concavity, neither time, health, nor means would

permit me to make or assist in making any such; so for the present I must wait for others to do so; in the meantime, I trust I will not be accused of prejudice when I express a very strong belief that the fabrication of an instrument that will run a line straighter than a ray of light is an impossibility. Your instrument may seem to show what you want it to, but how do you know its line is rectilinear, since there would be nothing to test it by, the ray being unit?

ray being unfit?
When your book is out I will secure a copy.
Yours, Prof. J. W. T.

It matters not whether the appearances in the physical heavens are all that are claimed to substantiate modern astronomy, or whether they are taken in connection with appearances on the earth's surface, the conclusions are not and cannot be positive. It is held by advocates of the old school, that there are no direct proofs of the earth's convexity; that the evidences that the earth is convex are "cumulative and circumstantial"-they are hypothetical. The system that is founded upon hypotheses cannot be positively true, even if that system were the only one promulgated. The system that is absolutely demonstrated is absolutely and positively true, and consequently precludes the possibility of any other system in existence being true! The Copernican system was founded upon a guess; it was originated in the "dark ages," and condemns itself. The Koreshan System is founded upon a demonstrated premise, and by virtue of this fact it condemns all other systems.

Every fact in the universe, when appealed to as evidence of the form and function of the universe, must invariably reveal the same form. All facts, when understood in all their meaning and relations, indicate the same form, because the earth cannot have two different forms at the same time! Viewed from the standpoint of the old, the new is always wrong. Fallacy is the false view of things; it is a false interpretation of things that are and of things that are seen. The Koreshan System teaches a system of optics and of physics. It overthrows the perverted science of optics; it revolutionizes the field of physics. We have the science of how we see, and on the basis of such a science we declare that the visual impressions of all phenomena of the physical heavens as we receive them could be produced only by the sun, moon, planets, and stars in orbits convex to the earth, in the spherical heavens within the concave sphere!

The Koreshan Cosmogony has a demonstrated system of astronomy. The difference between Copernicus and Koresh is

not concerning the figure of the earth alone, but concerning all other facts and phases of universal existence which depend upon the difference of conception of universal form and function. When understood, all of the phenomena above us demonstrate as unmistakably and conclusively the concave form of the earth, as do the facts of the Koreshan Geodetic Survey and specific observations on the surface of water. All of the details of the "charted celestial mechanism" are conclusive and faithful in their testimony; they are one and all scientific factors in the demonstration of the earth's cellular form. We assume nothing; our conclusions are not only in harmony with the facts of the universe, but with themselves. The System contains no contradictions, no missing links, no weak points. Koreshan Astronomy is as complete and perfect in its details as the human physiology; in fact, the Koreshan Astronomy is the physiology of the universe. We know its parts, and the functions of all its

Mechanical survey is not the only form of demonstration we have. We resorted to the simplest geometrical and mechanical principles and facts, because even the "scientific" mind has not been able to comprehend the simplest laws of alchemy, nor the simplest laws of optics and perspective foreshortening. When we now announce to the world a demonstration, we mean the simplest demonstration, an unquestionable one, a demonstration from which all elements of uncertainty and refraction have been precluded. The System was demonstrated when it was founded by Koresh twenty-eight years agoby optics and optical experiments; by alchemy; by human physiology; by comparative anatomy and analogy; by the laws of synthesis; by scientific analysis; by the sum of all ancient legends and traditions and Bibles; finally, by demonstrations made during the past two years; besides all the facts of geodetic survey and scientific experimentation and geographical research the world over.

We are well aware that the astronomer and the surveyor hold to the incurvation of light through a refractive medium, but we dispute the statement that it is known that such refraction is concave to the earth's surface. That depends upon the form of the earth's surface; it is concave, and consequently the refraction is not concave to the earth, but more nearly parallel with the already curvating surface. We are well aware also that by the most carefu

and painstaking work, the ratio of such refraction has been obtained. We know what this ratio is, and in justice to the other side, and to save ourselves from getting tripped up by our opponents, we have, in all our calculations concerning facts of observation quoted from others and made by ourselves, made the allowance designated in the standard works on astronomy and surveying. Besides, we knew a thing or two when engaged in the work of experimentation: we not only foresaw that such objection would be made, but had heard it made before. The Professor knows very well, and admits that refraction can only obtain where there is a difference in the atmospheric density. Our observations were made at the water's surface; a number of instances found the telescope on the water, through which observations were made of objects on the surface of the water 5 to 7 miles distant. In such cases there could be no difference of temperature, no difference in hygrometric conditions, no difference in density; and there is not a hygrometer, hydrometer, barometer, pyrometer, heliostat, transit nor telescope in existence, applied scientifically under the circumstances of our experiments, that would justify the Professor's conclusion that refraction obtains and causes the lines of light to curve over the hypothetical bulge of the surface of water!

We are sorry that neither the Professor's time, health, nor means will permit him to extend his investigations along the lines of actual test of our statements. But for the present, let it be remembered that his objection against the results of our Geodetic work assumes the form of "strong belief" only. As it stands, it is "strong belief" against positive demonstration, and positive knowledge of the capabilities and invariable results of the apparatus employed. We know that an instrument capable of extending a line straighter than a ray of light can be constructed, not only because the principles upon which it is constructed force the conclusion, but also because by actual tests in actual manipulation of the apparatus, we demonstrated that it did extend a right line. We did this by referring the last results to the first-surveying a distance and returning to the initial point, without any deviation observable through the microscope applied to the fine lines on brass plates recording the altitude of starting point. In our survey, the apparatus employed not only seemed to show what we desired, but also what we showed beforehand that it would accomplish, and also what it must inevitably and invariably show upon repetition of the survey.

All of the facts of the survey, we have

detailed in our work now ready for the press. We commend the study of this volume to our esteemed friend, and here express our further hope that his investigation of the System may continue to all the ramifications of conclusion, that he may be able to see the System in all its completeness and perfection, as well as in its parts.

The World's News.

Wednesday, Aug. 24.—Gen. Shafter and staff leave Santiago de Cuba; quiet reigns on the battleground; Gen. Lawton in charge.—Gen. Linares sails from Santiago for Spain; Spanish soldiers embarking for home.—Storm brewing in U. S. navy and military departments; outrageous scandals, ill-treatment of soldiers, and partiality in promotions.—The Andree relief expedition returns without finding the Swedish adventurer.—Pana, Ill., strike continues to make trouble; operators importing negroes; citizens hold indignation meetings and threaten war.

Thursday.—Secretary Alger visits Montauk, L. I., to investigate alleged army abuses; makes startling discoveries; scissors red tape and orders comforts for the sick.—Stupendous Russian-American oil combine is rumored.—Brentano's international book concern on the point of failure; asks for a receiver.—Reported plot of Washington officials against Gen. Miles; he has dared to criticise war department.

Friday.—Corrupt politics placed incompetents in charge of Santiago; startling evidence of ill-treatment and neglect of the sick and wounded increasing.—Ex-Gov. Matthews, of Indiana, paralyzed.—Creek Indians, dissatisfied with U. S. treatment, preparing to emigrate to Mexico.—McKinley takes a vacation.—England continues defiant attitude toward Russia.

Saturday.—Disastrous fire in Danville, Ill., coal mine; only 18 men rescued.

—Ton of fire-works explodes in Porter works at Minneapolis; 6 persons injured.

—Commodore Watson and ensign Blue to assist Lieut. Hobson in raising wrecked Spanish vessels at Santiago de Cuba.—Klondike steamer with men and gold, arrives at Victoria, B. C.

Sunday.—American interests in China may lead U. S. government to intervene to settle Anglo-Russian dispute.—Spain pleads for removal of ashes of Columbus from Havana to Spain.—Transport Scandia sails from San Francisco for Manila, with \$1,000,000 for soldiers and sailors.—Pope reported better.—Anglo-Egyptian army in Abyssinia, ready to meet the dervish forces of King Menelek.—Big strike of 2,400 employees of Elgin, Ill., watch factory.—Insurgents in Cuba and in the Philippines are disbanding as satisfied with American occupation.—The Borchgrevink south pole expedition ready to sail from England.

Monday.—Illinois troops soon to be mustered out of service.—Breach between Gen. Miles and war department widens; talk of court-martial for Miles; incompetent war department, and even the ad-

ministration may suffer for neglect of duty.—Russian peasants starving.—Chicago man dies in a vapor bath machine.—Shots and bloodshed in the Pana, Ill., strike; guards fired upon by strikers; non-union men in danger.—Czar of Russia stonishes Europe by suggesting the disbanding of all European armies and compact of universal peace.

Tuesday.—Europe doubts sincerity of the Czar; only a ruse to gain a point on England.—Malieton, king of Samoa, dies of fever.—Social science convention at Saratoga Springs, N. Y.—Gen. Booth and the Pope applaud the Czar's plan for universal peace.—False prophet Talmage says the millennium has come and the sword will rust in the scabbard.—"For when they shall say, Peace and safety; then sudden destruction cometh upon them."

In Reform Journals.

Money of Civilization.

If a merchant in "making change" offers a customer his choice of gold, silver or greenbacks, nine times in ten the customer will choose greenbacks. People do not want coin money, be it gold or silver. It is a relic of barbarism.

When a "merchant prince" transported his goods on camels' backs, gold and silver answered well enough for a medium of exchange; but when a "merchant prince" of modern times sends a twenty-five cent telegram across the continent, and in less than a week a string of drays drive up to his door and unload goods enough to crush the backs of a thousand camels, he wants something besides gold and silver.

Gold and silver are good enough for the interior of Africa, or the wilds of South America, but civilized nations have no further use for it. It is passing out of existence. The railroad, the telegraph, the newspaper, are crowding it out.

Coin money originated five thousand years ago among the Lydians, when people used crooked sticks for plows, trod out wheat with oxen, converted corn to meal in a stone mortar, harvested their grain with sickles, wore breech-clouts, and lived in tents and dug-outs. It may have been good then, but it is not good People of today want and will have kind of paper money—tokens of some credit that will serve as a medium of ex-This is not only sound in theory, change. but it is demonstrated as a fact in actual experience-as is shown in the idle coin locked up in the treasury vaults and bank vaults.

The question to settle is: What kind of

paper money shall be used?

We say: the best! If you can find anything better than full legal tender money issued by the general government in specific and limited quantities, then tell us what it is and we will vote for it. Bank money is a fraud and a snare and should never again be used in the United States. Greenbacks have never failed. They have stood the test more than thirty years and have proven the best money ever used. They depreciated (compared with gold when enhanced in value by speculation) when first issued because the Shylocks of the whole world combined to ruin and destroy what they instinctively foresaw would crush their power if permitted to live. But made a full legal tender for all

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debts, public and private, they will never depreciate—and their value can be made stable and uniform by regulating the volume. The greenback is a new factor in the great world of commerce and civilization, and to crush it out will be to thrust mankind back into the gloom and despair of the Dark Ages.—Norton's Monthly.

THE REIGN OF MAMMON. The American People Are Slumbering Over a Volcance.

The more any man analyzes this question of mammon worship, the clearer he will see that "the love of money is the root of all evil." Bear in mind that interest is the sacrifice demanded by this money god. The worship of the true God teaches: "Owe no man anything." "Give to bim that asketh of thee, and him that would borrow turn not away." "Do good and lend, hoping for nothing."

Mammon worship in essence is to make debts. By every possible device, in every conceivable way, make debts. Debt is slavery. When everybody is in debt then everybody is enslaved. This is the result of national debts. Everybody in that nation is bound, bonded, enslaved.

The reason why it was stated that the diseased state of the world had reached the last stage, is this: National debts are never to be paid. They are to be permanent. They come to stay. It is the capstone, the climax of mammon worship. God's love of liberty, of freedom, is completely set aside. Everybody in the bonded nation is forced to pay interest, to sacrifice to this golden image.

Wars have been made to bond nations, and are used now to increase their debts. Our country is completely under the reign of mammon worship. This war with Spain will be made to produce another crop of bonds. While we pose as a nation of free men, who love humanity so well that we make war to free Cuba, we propose to increase the bondage of our own citizens and posterity at the same time.

citizens and posterity at the same time.

Every war increases national debts.

Every debt is another link in the chain that binds the race in slavery. And as this system of bondage is permanent, the doom of the race is slavery. That is the culmination of our own mammon idolatry. The debts of the railroads and corporations are to be permanent too.

The policy of civil government everywhere defeats the worship of God. No nation on earth worships God. He designs the race to be free and happy. The policy now is to make men slaves and miserable. Debts will accomplish this end. Where is the agency to defeat this? If any party oppose bonds, debts, and interest, it is opposed by the government with all its power and by the church too. Why? Because they both believe in interest. Interest, usury, or this per cent sacrifice to our mammon god, is the tap-root evil of the world politically.—Rev. D. Oglesby.

Derision and Persecution the Argument of Fools.

All great reformers, as well as great discoverers, have been misunderstood and misrepresented, because they were so far ahead of the times in which they lived. People are so slow in changing their views, and in changing their minds from

the old opinions which they have formed. Take Columbus, for instance. How the people treated him and called him an old crank, and thought he was crazy, all because he had such different views from what they had. Columbus died in chains, and was buried long before the world recognized what he had done or could appreciate his great discovery.

Dear friends, let me summon to your thoughts those who have fought and won in other fields. Look backward along the corriders of history and learn again the lesson of courage and of faith. Yesterday, John Brown going to the scaffold, the victim of what then seemed the lost cause. Today, John Brown's soul marches on in the loving memories of 4,000,000 enfranchised slaves, and his name the emblem of a nation's victory. Just to the same extent that the old discoverers and reformers were persecuted, so the new reformers today are persecuted, because we are not up to the times as we should be, or because the reformers are so far ahead of the common thinking people.

Now, we wish to say a few words about the greatest of all reformers, who devoted His life in trying to reform us from our sinful condition. How Christ taught, day by day, yet was scornfully rejected and cruelly nailed to the cross. He died that we might have life. He suffered that we might rejoice in redemption from our sins. He was the grandest reformer, yet the people treated Him like a fanatic and put him to death.

We should study to keep up to the times, so that we will not make such blunders. We should keep posted and connect ourselves with these noble reformers, that we may better the condition of our country. Christ the reformer and giver of life was in the minority, yet He was right. A minority does not make a wrong thing right. It never has and never will. Some one has well said: "The fanaticisms of yesterday are the reforms of today, and the splendid victories of tomorrow."—Rev. C. J. Harris, in New Republic, Washington, D. C.

PRIVATE PROPERTY.

In the Christian Social System There Is No Place for Private Property.

If we approach the social problem as apostles of Christ, then the question of private property is settled in advance. It is idle to evade or ignore Christ's passionate hostility, not only to individual wealth, but to anything to which even the feeling or thought of "mine" or "thine" could fasten itself. In the gospel of Christ, in his social ideal of the kingdom of Heaven, there is not a shadow, not a grain of sand, upon which the doctrine of private property rights can build itself. And everything that Jesus ever taught or commanded, or practiced, or required of his disciples, is in square collision with the doctrine. Whether private property be right or not in the final solution, it can have no possible existence if Christ is to be the social solver. However perplexing and maddening may be the problem of our individual lives, the problem of how we are to adjust our individual possessions and functions to Christ's communistic ideal while we have no communism to live in-we must yet face the fact that to accept the existing doctrines of private

property is to reject Christ. Dreadful as is the strain this places upon our consciences, and the perplexing position in which it places us—holding us as it does toward the achievement of an ideal in a world that offers us no system in which to practice that ideal—we must yet face the truth of Christ's ideal, and set our faces towards it, if we are to be honestly his disciples and to be the apostles of his redemption. It was the teaching of both Augustine and Wycliffe that private property originated in sin, and the teaching of the great Ambrose, that private property rested upon political usurpation.—Rev. George D. Herron.

THE EXPLODED DEVIL.

Men don't believe in a devil now, as their fathers used to do;

They have opened the door of the widest creed to let his Majesty through,

And there isn't a print of his cloven foot, nor a flery dart from his bow,

To be found in earth or air today, for the world has voted it so.

But who is mixing the terrible draught that palsies heart and brain?

Who loads the bier of each passing year with ten hundred thousand slain?

Who blights the bloom of the earth today with the flery breath of hell?

If the devil isn't and never was, won't somebody rise and tell.

Who dogs the steps of the toiling saint?
Who digs the pits for his feet?

Who sows the tares in the fields of time wherever God sows the wheat?

The devil is voted not to be, and of course the thing is true;

But who is doing the terrible work which the devil alone should do?

We're told that he does not go about like a roaring lion now,

But whom shall we hold responsible for the everlasting row

To be heard in Church and State today, to earth's remotest bound,

If the devil by unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith and make his bow and show

How the frauds and crimes of a single day spring up? We'd like to know.

The devil's voted not to be, and of course the devil's gone,

But simple people would like to know who carries his business on.

-New York Tribune.

Apostate Church Always a Curse.

Long before history began, the earth was decked with costly temples, and within them a well-fed and comfortably clothed priesthood sat enjoying, all unearned, the luxuries vouchsafed by toil and credulity. The reign of this parasitic hierarchy still continues all over the world; and today, the hard labor of the masses, just saving a subsistence, is paying its tithes to the support of this great non-industrial class, and for the erection of costly edifices which the state exempts from taxation, and which serves no other purpose than to be opened once in each week that honors may be paid and anthems sung to imaginary deities. When we consider the universality of this hierarchic system, it presents one of the most extensive drains made upon the productive industry of the world.-Lester Ward. Digitized by GOOGLE

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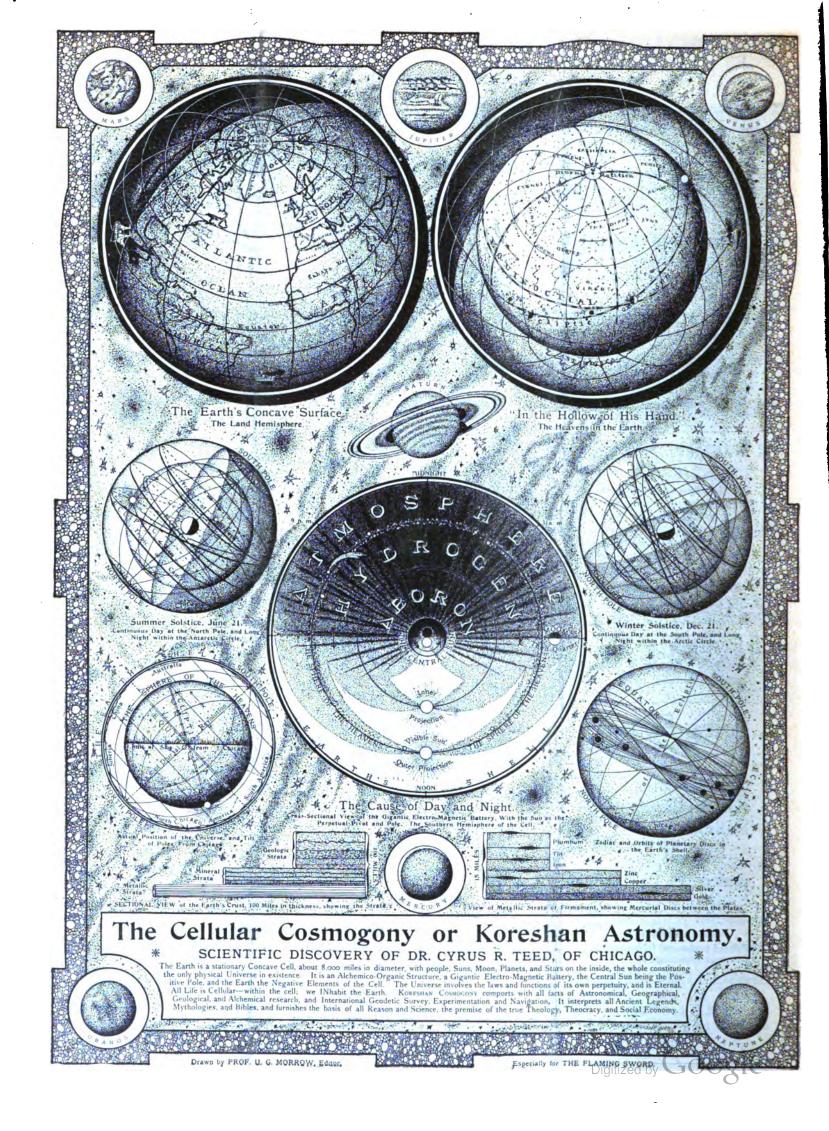
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., SEPTEMBER 9, 1898. A. K. 59.

Whole No. 302

Analysis of the Great Beast and His Image.

Part IV. The Beast and the False Prophet.

HERE ARE certain facts warranting conclusions connected with the subject of Zionism, to which we wish to urge the attention of the readers of The FLAMING SWORD. We urge most emphatically, that the restoration of the Jews to Palestine-even though successful—does in no wise fulfil prophetic prediction regarding God's purposes with the Jewish race, except in so far as the events connected with the return of the Jews to Jerusalem are a mere reflex of the descent of the New Jerusalem under conditions ordained of God, in America. It will be found that whatsoever movements and changes mark the progress of Koreshanity, -God's representative and central appointment for the new age,—they will have their reflex in antithetical correspondence in the adverse phases of the world's revolution.

Nineteen hundred years ago, the Son of God-the involved product of God's conjunction with the human race—came into the world according to the great law of involution as the co-ordinate of evolution, and comprised the perfected firstfruits of a new genus of men; namely, the sons of God. He not only came in fulfilment of law, but according to the prescience and predictions of the prophets of the Most High. This was God manifest in the flesh; he was both the Son of God and the Son of man. Nineteen hundred years ago, the power of Antichrist arose in the form and manifestation of the Jewish race, which instigated his murder,-the murder of the Son of God. From that day forward the Jewish race—the House of Judah, composed of Judah, Benjamin, and Levi, of the old school—has continued as unmistakably and unequivocally opposed to the Christ,

as when the crucifixion of the Lord Jesus was urged upon the Roman power. From that day to this, have the Jews as a nation repented of that act, or desired a reconciliation with the Christ? Were the Jewish people Antichrist (opposed to Christ) nineteen hundred years ago? Are they any less Antichrist today?

Does the Movement of the Jews Called Zionism, Involve the Idea of the Coming of the Lord?

Are the Jews scattere I throughout the world today; ready to admit that Christ the Lord, crucified by their progenitors, is the veritable Savior of men, for whom they looked at the beginning of the Christian era, not as a spiritual Savior, but as a natural king? Do they return to Jerusalem for the purpose of observing the descent of the Lord on Mount Olivet? Is there a Christian on the face of the earth today, so blind as not to perceive that this movement of the Jews is a great financial scheme, with scheming bankers and financiers at the bottom of the whole movement, and that in it there can be no other affiliation with Christianity than that which arises from the commercial and speculative impulse?

In the adverse sense, antithetical to the Koreshan movement, the Jews—as no other people on the face of the earth—may be denominated the beast, as declared in Revelation. Why? The great serpent, the dragon which gives his power to the beast, is the power of commercial wisdom, and commercial wisdom is the controlling spirit of the Jewish people. "The serpent was more subtle than any beast of the field which the Lord God had made." Inverted and perverted commercial wis-

3

dom received the first curse pronounced by the Almighty, and its destruction will be involved in the first woe maturing now at the end of the dispensation.

The House of the old Judah (scattered broadcast throughout the world) is not the House of Judah to be chosen and restored: First, because the spirit of Judah was extracted from the Jewish life in the Lord and his church at Jerusalem. The entire life of Judah was taken out of that church and transposed, first to the Lord and his church, thence to the Gentile into which the spirit of the living Judah infiltrated. This left the old Judah without the new and regenerating life. Second, because the Lord comprised the Word—the seed of God -planted by the operation of the Holy Spirit. It is only where the seed is sown that the fruit can arise. The Holy Spirit was the seminal essence of Deity. This was planted only in its receptacles. The Jews rejected it, thus committing the sin against the Holy Spirit. How, then, can they become the firstfruits of this age? They cannot.

The planting of the Holy Ghost was the beginning of the process of regeneration,—which signifies reproduction. The sin against the Holy Ghost cannot be forgiven in this world (cosmos, order) nor in the world (cosmos, order) to come. This means that the rejection of the divine germ disseminated by the operation of the Holy Spirit, could not be forgiven in that age (which ended with the destruction of Jerusalem) nor in the age to come—the Christian dispensation. Why? For the simple reason that if the seed was not accepted, regeneration could not follow. By virtue of this fact, the Jews as a race will not become the first-fruits, and therefore will not accept the Lord when he comes. When the Lord comes, he will arise in his people because he was planted in the race.

The Lord came into the world to be eaten (appropriated) by those who received him. "I am the living bread which came down from heaven. If any man eat

of this bread, he shall live forever." How did he come down from heaven? He was born down; he comes again in the same way. "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). How was he eaten? His body dissolved, becoming the Holy Spirit, and this spirit was absorbed, thus fulfilling his declaration. He was eaten (appropriated) by the race; he will arise in the race, not in the old, but in the new Palestine.

The restoration of the Jews, and also thousands of spurious Christians who may follow or accompany them, must depend upon a covenant with what the Christian Zionists call the false prophet; for the consent of the Sultan of Turkey and the Mohammedan power must be obtained before Jerusalem can be occupied by the Zionists. Here, then, in the most literal combination, we have the beast—the money power; for it is said of the image of this beast, that no man could buy or sell without the MARK of the BEAST either in the forehead (credit) or in the hand (cash). The beast and the false prophet are unmistakably involved and embraced in this commercial union of Jew, Gentile, and Mahometism; the one seeking the restoration of an utterly material kingdom, the basis of which is the love of money; the other seeking an ignis fatuus under a false interpretation of the Scriptures, founded upon emotion regardless of the determinings of genuine science.

The Lord comes first in the Messenger of the Covenant, thence, through baptism, in the sons of God who comprise the product of his own planting in the race. The New Jerusalem—including both the House of Judah and of Israel—is ready to descend when God himself has appointed and located the throne of his dominion. America—the New World, not the old—is the place of God's appointment; and in America will be found the seat of the kingdom of God in the earth. From America God will rule the world, and in it he will establish the kingdom of universal peace.

The Conquest of Death in the Natural World.

HUMANITY is to attain to immortal life here and in the body. There are thousands of people now living, who will not die in the ordinary sense and acceptation of that term. Two things are essential to insure life (immortal life) to the body; first, the science of life; second, its application. The science primarily involves ten distinct and fundamental principles of law, obscurely presented in the Decalogue because given in the language of symbolism. A comprehension of the science of the ten commandments affords a knowledge of the laws of immortality, which will never come to the world except through a life conformable to the science therein involved.

The Messianic law is the first to be recognized in the application of that covenant which the Lord declared to be the essential thing upon which the hope of immortality should be predicated. "Good Master, what good thing shall I do, that I may have eternal life?" "Keep the commandments." "What are they?" The Lord Jesus, who found it possible to apply the principles of incorruptibility as found to obtain in the Decalogue, enumerated the ten principles of the Mosiac covenant, as the sure means of transforming the corruptible character of human life to incorruptibility.

If you will keep the covenant of life, you shall obtain immortality. This is the doctrine of Jesus. This

does not mean in some other sphere, but here in this world; for this mortal shall put on immortality, this corruptible shall put on incorruption. How? Keep the commandments; there is no other way. It is the science of this law that The Flaming Sword and the Koreshan propaganda are ordained to inaugurate. We teach the world how to gain immortal life. No other system has it, no other paper promulgates it. There are spurious efforts to befog the world with a smattering perversion of this truth, but nowhere else than from the Guiding Star Assembly of the New Covenant, and the Guiding Star Publishing House, does the pure river of the water of life, clear as crystal, emanate.

No system can deny the Lord, the Christ of God, in his personality as the Son of God and Saviour of the world, and honestly claim to know the laws of life. No person can deny to the Lord Jesus Christ the right to an inheritance to the throne of the Eternal, and know of the laws of life and promulgate its science. No person can deny that the Lord Christ is God and the Crentor of the universe, and possess the truths of immortality. False prophets and false christs may declare their claims and enunciate theories, counterfeits of truth, but none save the risen Lord may formulate and declare the exact, illimitable, eternal, incomparable science of immortality.

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I will teach you thorough hypnotism. This insures business success.—Chicago Tribune.

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"Hypnotism" (which is not so good a term for the condition as the original one given for the discoverer) is one phase of pneumo-psychic action. It differs from psychology in that it is the control and destruction of the normal power of the sympathetic nerve, while psychology is the control and destruction of the normal

power of the cerebro-spinal nervous system. No person can be mesmerized if on his guard; and no person ought ever to become mesmerized for any purpose, or under any consideration. It is the destruction of the will power and its subjugation to another,—a condition only admissible in its relation to the Messianic law, under the supremacy of the rational principle of the individual. When God acts upon the spirit of the nerve (mind) or the spirit of the blood (soul) in this age of the world, he appeals to the reason and the understanding, gaining the assent of the reason founded upon strictly scientific principles. Such is the divine pneumo-psychology, the power of God through reason to direct the character and life of every member of the Organic Unity of the Royalty of the sons of God.

The world is in infinite danger, when a great daily prostitutes its columns to anything so infamous.

An Inventory of Mortal Characteristics.

BY REV. BERTHA S. BOOMER.

HAT FOOLS these mortals be!" This exclamation is often uttered, but how little the modern mind seems to realize the absolute truth of it! Every up-to-date American citizen has a general knowledge of the vast material resources of this great country. He knows also of the marvelous inventive faculties of thousands of native minds, and the mechanical skill of millions of hands. Yet what does he see as he looks upon the masses of humanity? He sees a struggle for the bare necessaries of civilized existence that makes his whole head sick, and his whole heart faint, so pitiable is it. The story of the masses is a chapter of horrors to the thoughtful human mind, and the story of the individual is a microcosmic book of life. When one poor

struggler tells his own story, he is but a voice for millions who are silent while he speaks.

Each is in touch with all, and sometime, somewhere, the sorrows of all must be brought home to the heart of the one, whether he will or no. Men think if they can but reach the top and ride the oppressed, they can escape oppression. They deceive themselves; it is not so. The price of all ascent is descent. If we do not know the truth of this, we have it to learn at the legitimate price of all wisdom. Even God Almighty himself must descend to the lowest hell of our mortality, to draw from thence his highest wisdom for the lost souls within it. From thence come His treasures of darkness and hidden riches of secret places. These treasures alone

does He deem fit foundation for the culminating heaven of his supreme glory. A place for genuine repentance, which is a turning from sin to righteousness, cannot be found till you are in possession of the basic facts concerning sin and its consequences.

Humanity so needs to know that it is now lost and in hell, to arouse in it an impulse to get out, that one is tempted to announce the fact from the housetops. Every street corner needs a herald to cry out and shout: "Awake, thou that sleepest, and arise from the dead." Do we want to be forever among the dead and dying, forever among the sin sick and weary? All sickness is of the devil; the devil has the power of death. The wages of sin is death, and hell is the state or condition of death. We fight death as our worst enemy from the day we are born to the lot of mortals. Every pain, every convulsion of nature, every accident by the way, speaks of death to humanity and fills the mind with torturing spirits of fear that the hour of corruptible dissolution is at hand!

Make an inventory of the characteristics of mortal existence and catalogue their products. Take sex lust for instance: Is language adequate to a portrayal, from the standpoint of the purity of the Lord Jesus, of the abominations of misery which it works out within our corruptible habitations? Is there any concept of hell, in extant literature, that is not realized through the burning of fleshly lusts? Consider also that coldblooded horror, the greed of gain, of profiting by another's loss; think of the toil-worn everywhere, first depleted by sensual desire (the worm which dieth not), and then compelled to labor for that which is not bread, but which gives power to the usurer and the oppressor, to hold them in slavery to their bodies, which should be their servants, equal to the fulfilment of every righteous desire! Believe it, there is no hell but the eternal hell of mortality, whose sole divine use is to furnish a basis of operations for the perpetuity of the eternal heavens of the immortals.

Humanity will never be more lost to the divine, the resultant of obedience to the moral law, than it is today. At the present time there is not one saved soul in all the mortal spheres of the world; God only hath immortality. The mortal race is utterly lost and undone; not one has the power of the immortal Godhood of the Lord Jesus, the power to lay down his life and take it again, and to go in and out by the new and living way. There is not one who, when the devil forecloses his mortgage on his life, can purchase one day more—for the delights of his natural hell. The race is yet in its sins, and its delights are all in its natural or spiritual hells. All the delights of heaven have their inverted reflexes in hell for the delight of mortals who aspire to them, and they call them by heavenly names.

No mortal is ripe for the delights of heaven until satiated with the delights of hell, and able to see them from the standpoint of the central, Divine Mind. One of the chief delights of hell is what is called success in the competitive system. Vivisect it and critically examine it under the microscope of the moral law of di-

vine love. Of what does it consist? See that successful iron and steel manufacturer riding from his city office to his palatial home! His coach is all one could desire, as to richness and elegance. Horses, coachman, and livery, the best the market affords. His person is clothed with all that suits his fastidious taste. Passing through his beautified grounds to the entrance of his hospitable mansion, he enters the sphere of a charming home, to be surrounded by the perfections of art and skilled service. Wife and family, graced by all that enhances personal attractions, greet him to share with him all that can delight the mind and heart of mortal, and the door is closed on all that can satisfy mortal aspirations. Return now to the mills of the iron king, to await the release and follow to their homes, his hordes of wage slaves, fellow creators of his wealth. The dull pain of envy and covetousness gnawing in their hearts, shadows and hardens their faces. Mark their individual appearance, and study the results of their poverty and its generated sins. Enter with them their homes, with the memory of the one just left, vividly before you. Look from their windows at the average surroundings, and within at the average inmates.

Heaven is God likeness—heaven in earth, God in natural manifestation controlling all things divinely, that not one need lack a joyous consciousness of the divine ministration of his unselfish love. Is humanity in heaven or hell? Decide, as you look about you. Do you see aught but marred or destroyed images of the once divine, everywhere? When love can transform all things, obedience to its laws recreate the likeness of the divine, humanity should not longer tolerate the present state of things!

With all thy gettings get wisdom, get understanding—understanding of the laws of heaven's attainments. Know first that you are mortal and corrupt; that you do not possess a knowledge of the laws of life, of the laws of your own being, and of the form and functions of its environment; then turn to the law and the testimony. They that hear shall live.

The competitive system and the factor of usury can never transform hell into heaven; it cannot make the earth a place where God can dwell. Are you a wage slaveinit? Let your first act in evidence of your awakening to your true position and condition, be to get out of it, and to arouse others to get out of it with your Undertake a demonstration of the fact that it is post sible to live in accordance with the precepts of the Lord Christ, and become a factor in an effort to establish Christian Co-operation and Communism, which relegate usury to hades, and destroy the golden calf with the unquenchable fire of divine love,—that broad, humanitarian love which will see no man in need to satisfy any man's greed. Resources are superabundant; likewise, possibilities of distribution. Brains, to systematize and economize labor, are not lacking. Nothing is lacking but the will of humanity to do the will of God. Overthrow your idols; grind them to powder, and scatter it before the mercy of the winds of heaven. Come up to the help of the Lord against the mighty foes of that Digitized by

righteousness which would rather have a millstone tied to its neck and be cast into the depths of the sea, than to see one of God's little ones offended by the neglect of that humanity which Christ died to restore to his own image and likeness!

Koreshanity does not lack practical plans. Apply to it, and it will apply them to the regeneration of your life in harmony with the laws of Jehovah's being. It furnishes the solution of the financial problem, and brings the producer and consumer face to face without the intervention of middlemen. The Koreshan System involves the establishment of equitable commerce, which will cause the legitimate destruction of the competitive system; it is the establishment of Christian Cooperation and Communism. Its system of equitable

commerce effects exchanges of the products of industry -value for value—wherever people are ready to systematically group themselves for the purpose of industrial co-operation, with a determination to live by enabling others to live. Agitators everywhere are beginning to recognize the power and necessity of organic unity. Koreshanity can demonstrate a knowledge of its laws so perfectly that, without presumption, it can point to its Leader as a man clothed with the all-conquering authority of knowledge and the supreme power of Divine Love, without which we must ever be the conquered and not the conquerors. Koreshanity's Prophet has the knowledge of the laws of divine communism. divine anarchy, divine imperialism, as derived only from its one source—a knowledge of the form and functions of the universe, in its greatest and in its least form.

The Truth is Coming!

BY REV. URE MITCHELL.

The truth is coming! Let her come With martial music, Roll of drum; With crack of rifle, Roar of gun: The truth is coming; Yea, has come!

So long have we
The good despised;
Have worshiped self;
Have fed on lies;
Have starved the prophets,
Stilled their cries:
But truth, in spite
Of all will rise!

Our state was founded By the true; We've sold it
To a London Jew.
We who were once
The free and brave,
Are ruled by tyrants,
Owned as slaves.

The king we sent With scorn away. With other name Has come to stay. A swarm of lords And ladies grand, Like locusts, Desolate the land.

The poor are robbed On every hand, By those who claim To own our land. They claim a title Signed by God, For all the treasures 'Neath the sod.

His holy church,
For which Christ died,
Has sold Him
To be crucified.
His humble followers
By a mob
Are driven from
The synagogues.

O brother man!
Rise in thy might
And strike a strong blow
For the right!
If those who rob us
Will not yield,
Then God will send
The battlefield!

The Pilgrim and the Ancient of Days.

BY W. H. PAVITT.

I BEHELD in a vision, what appeared to be many lands and many nations scattered through a valley and up a mountain slope which reached down into the valley. A straight path that had the appearance of having once been pressed by many feet,—though it now seemed to be nearly abandoned, it was so overgrown with weeds and brambles,—ran in a straight line from the mists in the bottom of the valley, and disappeared in the clouds near the top of the mountain. From this path could be seen many roads, that broadened out in every direction into beautiful boulevards lined with choicest flowers and fruit trees. At the bottom of this valley there were many who walked in this straight path for a short distance, only to branch off into some of the

many by-paths. Here and there could be seen a lonely pilgrim, pressing onward and upward with many sighs and groans. Near the cloud-line, I beheld one of majestic mien and benign countenance, who appeared to await the coming of a solitary pilgrim that was toiling up a steep declivity just below him, and an intense desire to know the meaning of it all came over me. With the desire came the power to project myself into space, and I was soon near the august person who seemed not to be aware of my presence as he greeted the pilgrim who had just arrived.

"I am the Ancient of Days," said he of majestic mien. "I have watched your journeyings and your strayings from the straight path which leads to immortal-

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ity, into the many by-paths of mortality, sin, and ignorance which the wandering feet of the children of men have made in their vain search for happiness and contentment. I have seen you pluck the flowers, and saw them wither in your hands; and the fruit was bitter as wormwood in your stomach. As many times as you have wandered and been disappointed, you have struggled back again to the thorny path and pushed still further upward. You have come up out of the mists of the unknown past into the land of pyramids and forgetfulness. You have struggled on through many lands and nations, in devious wanderings in your search for truth. You have arrived at the confines of a new life, which is the acme of all endeavor, the pivotal point of all activities—the creative power of the Universe. I have been appointed to unfold to you the mysteries of your journey through the valley and up the steep to where you now stand, in order that you may the better be fitted to press on through the cloud belt which separates you from Beulah land, and the city of righteousness which lies at the summit of the mountain."

And the pilgrim answered: "I have traveled in many lands, and gathered of the wisdom of many nations; yet, so far, have I failed to find absolute truth, though many legends and mystic rites profess to contain the germs of it."

"All this is very true. We will go back to the land lying next to the mists,—whose pyramids, sphinx, obelisks, and the grandeur of its ruins fill the world with wonder,—and examine into some of its philosophy; for you were in Egypt when the Lord called you, and in the wilderness you have wandered ever since."

"It is true, O Sage, that I have viewed the ruins of ancient Egypt, but I fail to comprehend your saying."

"Know, O pilgrim, that before Egypt and the pyramids, you were a conscious entity; that in Adam's fall you went into the hells of sensualism, and out of the mists of the past you find yourself in Egypt in the time of the Pharaohs. Your journey in the wilderness under Moses for forty-two years, before seeing the promised land, is a type of your journey in the mortal or dying humanity through the forty-two partial reincarnations of each dispensation, wherein you are born in the flesh, die, and are born into the spirit, only to die and be again born in the flesh, the process being continuous; death simply breaking the continuity of thought, all knowledge of previous existence is lost; traditions multiply, truth is inverted, and wisdom, so called, becomes fallacy."

"Your words, O Sage, clear up much that has been a riddle in my life, and may lead me to discover the connection between the teachings of the mystics of various lands, thereby uncovering the truth which will lead humanity up to a higher and nobler plane of existence. Among the traditions and legends of mankind, none appeal to me more strongly than those of Egypt, and none seem to be laden with more significance, could we but get at the heart of them."

"In the symbolism of the Egyptian rites is preserved the truths of a higher life, which has descended out of the mists of a past of which the present generation of men knows nothing. Concealed within a mass of ceremonies, are beautiful truths which teach the origin of life and its ultimate destiny, together with the process of its involution and evolution, its progression and retrogression. We will take the mysteries of Osiris, which have many degrees of interpretation. remember that the legend states that Typhon, the brother of Osiris, jealous of his power, entered into a conspiracy to destroy him and usurp his throne. Ordering a chest inlaid with gold to be built, at the feast held in November it was offered as a gift to any one present whose body would exactly fit it. Osiris was tempted to try the experiment, when the lid was closed and nailed down, and he was thrown into the Nile. After a long period of time, the box containing the body was cast up at the foot of a tamarisk tree in Phœnecia. Isis, overwhelmed by grief at the loss of her husband, set out on a journey through the earth in search of him, and found the body where it had been cast up by the waves. She released it from the coffin and returned with it to Egypt, where it was proclaimed with extravagant demonstrations of joy, that Osiris had arisen from the dead and become a god!

"One interpretation of this legend," continued the sage, "makes Osiris the Sun, and Typhon the Winter season, which suspends the fecundating or fertilizing powers of the Sun until it is again restored by the return of Spring. Osiris and Typhon are representatives of the two great antagonistic principles,-life and death, good and evil, light and darkness, wisdom and folly, love and hate. For instance; the devil taking Christ up into a high mountain and offering him the kingdoms of the world if he (Christ) would fall down and worship him, reveals the same principles and laws. Typhon, the devil, thinking to get control of the kingdom of Osiris, tempts him, hoping thereby to destroy him. The blue Nile signifies the Motherhood, the white Nile the Fatherhood; the two uniting make the stream of life, into whose bosom Osiris was cast to die. Osiris died in humanity, yet was cast up by this same humanity when the cycle of his regeneration was completed. The tamarisk symbolizes the bitter fruit of darkness; it is the tree of knowledge of evil, at whose roots the Motherhood of Deity found him and restored him to immortal life. The 'Hiramic Legend' closely resembles this."

"What a wonderful vista your words open to my mind, O sage! The clouds of uncertainty disappear like fog before the sun. Can you tell me of the mysteries of Serapis?"

"Serapis signifies burning. Some writers claim that the mysteries of Serapis teach the experience of Osiris while in hell. The true significance of this, as of all other symbols, has been lost to humanity, for it discards as rubbish the most vital truths, and gathers the husks of tradition to treasure up as the choicest wisdom."

The Pagan Origin of Christianity Refuted.

BY AMANDA T. POTTER.

EDITOR FLAMING SWORD:—The following is an editorial from the *Progressive Thinker*, reproduced in Freethought Ideal. We have here the faithful gist of the article, made to read pro Koreshan instead of pro infidel. For instance; the original title is used with the addition of the word "refuted," and the opening words are: "That scholar," etc., instead of "The Koreshan." In our rendition of the facts as given, we have equally changed the intent of the original and of its title. We place the writer under obligation to us for turning his article upside down, thus converting a fallacy to a truth; and what would be, if covertly performed, a rank plagiarism, is but turning the enemy's guns upon himself,—and we find his weapons cordially conspiring to the slaughter of him. We regret that space will not permit the use of the entire article.

But the writer in *Progressive Thought* is not entitled to a monopoly of gratitude: We appreciate the opportunity of placing before your readers his gleaned confirmation of the fact, that the Deific overshadowing and the parthenogenetic (virginal) birth of the Son were recognized laws before the advent of our Lord, as well as the opportunity to reiterate that, while the Christian religion has no other beginning and foundation than its Founder, the Lord Jesus Christ, that now, in its degeneracy, it is adulterated with Paganism.

We yield to the temptation to quote verbatim, the closing paragraphs of the gentleman's effort. With me, you will wonder that he fails to see that if the accumulated history of "the beginnings of Christianity" was destroyed by a later Christian (?) people, it was because the said "beginnings" were a reproach to the adulterated and vitiated outgrowth. With me, you will wonder why the epistle from Hadrian Augustus to Servianus should be so expurgatory of God's law enacted for the redemption of man; however, we will advertise his "broken tooth" and "simple button," and let them blot out Christianity—if they can.

The Emperor Hadrian came to the Roman throne A. D. 117. In A. D. 119, he set out on a tour of inspection through his Eastern provinces, and first visited Egypt. From Alexandria he wrote his brother-in-law, Servianus, a Roman consul, as follows:

"Hadrian Augustus, to Servianus, the Consul, Greeting:—As for Egypt, which you were praising to me, dearest Servianus, I have found its people wholly light, wavering and flying after every breath of a report. Those who worship Serapis are Christians, and those who call themselves bishops of Christ, are devoted to Serapis. There is no ruler of a Jewish synagogue, no Samaritan, no presbyter of the Christians, who is not a mathematician, an augur, and a soothsayer. The very patriarch himself, when he came into Egypt, was by some said to worship Serapis, and by others to worship Christ. [Serapis is the resurrected Osiris or Christ.—A. T. P.] As a race of men, they are seditions, vain, and spiteful; as a body, wealthy and prosperous, of whom nobody lives in idleness." [A few good words for the Egyptian Christians, and spoken in controversion of the better opinion held by Servianus!—A. T. P.]

This morsel of valuable knowledge was preserved to our time by the pen of Flavius Vopiscus, a native of Syracuse, who wrote the lives of Aurelian, Tacitus, and others, about A. D. 303. We find a dozen variant translations, all agreeing in substance; but the quotation is made from Clement's Egypt, p. 277, the author of which is clearly a Christian writer. This remnant of history must have escaped destruction by merest accident, when whole libraries were destroyed to suppress the real history of the beginnings of Christianity. As a broken tooth, or a simple button accidentally torn from the clothes of a burglar, in the hands of a detective, has led to the exposure and conviction of criminals, so this little relic of the ages shall serve as a clue to the unfolding of the giant swindle of all the centuries.

You will be pleased with these words of the Rev. Charles Bigg: The "masculine side of the Divine;" the "maternal feminine aspect of God;" but do not expect him to reinforce these allusions with: "He that hath the bride is the bridegroom;" and, "She shall be called the Lord our Righteousness," for his utterance of so much truth was a Bigg blunder.

As you launch into the succeeding paragraph, in fancy you will see the flashing eye and hear again the resonant, energetic voice of Koresh proclaiming for the twentieth time, from the rostrum, the key which unlocks the mystery of the likeness between modern Christianity and Paganism: "Under Constantine, Primitive Christianity wedded Paganism!"

"The Koreshan" who becomes familiar with the religion of ancient Rome, antedating the birth of Jesus hundreds of years, is interested in the parallel of the old religion with that known as Christianity. It is not a matter of faith alone, but it extends to every department of church literature and practice, from the chief priest, Pontifex Maximus, down to the lowest subordinate priest and humblest layman. We trace the history of that pontiff back seven hundred years before our era, and his sacerdotal powers, merged with the monarch, were identical with that of the later Catholic popes clothed with civil authority. Their ideas of heaven and hell were substantially the same as are now taught in orthodox pulpits. Pluto presided over Hades, as does satan in modern Christian doctrine. The millions of lesser gods are known as saints in the modern system. * *

There is scarcely a festival or a holy day in the Catholic calendar which had not its counterpart in Roman mythology, and the sacraments of baptism and of the Lord's Supper were in vogue among the Pagans of Rome just as they are celebrated among Catholics now. Cicero, born 106 years before Jesus, made mirth of the people eating their god, as sceptics now do of the eating of the body and drinking the blood of the Savior. To quote Cicero accurately, he inquired: "How can a man be so stupid as to imagine what he eats to be a god?" * * *

Every rite, ceremony, festival, and holiday of the old Romans is preserved among Roman Catholics. [The decadence of the former time was the basis of the ceremonials copied by the decadent Christian time.—A. T. P.] Their gods—Æsculapius, the physician who raised the dead to life; Bacchus the god of wine; and Prometheus who came down from heaven, was clothed with flesh, gifted with prophecy, suffered for the salvation of men—all may be traced to one common character, Jesus the Lord. Isis and her babe, with her home in Egypt, and temples to her honor in Rome before the Christian era, and known as the queen of heaven, is identical with the Madonna, the mother of our Lord.

The ritual used in Catholic worship is retained in its present Latin tongue, and its very language shows that it is a survival of Paganism. Protestant reformers attempted to remodel the worship, but its barbarian origin crops out in all their exercises

Every symbol and emblem of the church, as the cross, the mitre, the crosier, the fish, the lamb, the dove, were in use by Pagans long before the Christian era. * * *

Ask 1000 Christian clergymen: "Did churches originate with the Lord Christ, or his followers, and was the doctrine of mediation, atonement, a Savior, the eucharist, and baptism

9

peculiar to the Christian era?" and 999 will answer in the affirmative, so ignorant are they of the real facts.

We are happy to quote the following from the Rev. Charles

Bigg, "Assistant Chaplain of Corpus Christic Cones".
"Those oriental gods, though many in name, are in reality but one. As we gaze upon them they seem to melt into one another. Who is the Syrian goddess? She is the Aramaic She is the Great Mother, she is Isis, Universal Nature, the maternal feminine aspect of God. And God is the sun [the sun is the analogue of the Son—the anomination is not an accident.—A. T. P.], whose ray-crowned head is to be seen on Roman coins from the reign of Commodus, who died 192, to that of Constantine. Mithra, Elagabalus, are all the same. They are the fatherly, fostering, masculine side of the Divine, aptly figured by the orb of day.

This Elagabalus of Dr. Bigg is Heliogabolus in Lempriere, and in Encyclopedia Brittanica. He was a Syro-Phœnician sun god, the same in reality as Bacchus, who was transferred to Egypt under the name of Jes, and became Serapis, the resurrected Osiris, of whom the Lord Jesus is the prototype; as the Virgin Mary is the prototype of the Aramaic Astarte, the Babylonian Mylitta, and Isis of Egypt.

In the Editorial Perspective.

BY THE EDITOR.

HE TENDENCY of modern reform is toward democratic socialism; co operative associations are founded upon this idea. It is supposed that an organization can exist without a center; that a wheel can run just as well without a hub! Republicanism is a delusion, in whatever sphere it is applied; if there is a semblance of organic unity, the circumference must be related to the center. The reason that there is not a republican institution in existence, is because somewhere in the pretended form of democracy there is a persistent central power, however deftly it may be hidden from the masses; the center rules, and here is the hypocrisy of the social democracy. We recently observed a striking illustration of the depravity of democracy, in which some peculiar things were made manifest. A co-operative movement has been developing for some time on the west side, Chicago; it has had from its inception, a practical basis of co-operation in the form of a grocery and produce store. Mr. W. R. Wallace, No. 680 West Lake street, Chicago, has had the magnanimity to take an initial step in the line of cooperative exchange and profit-sharing. The movement finally culminated in a convention of his patrons and sympathizers for the purpose of organizing a system of co-operation. Last week the Editor of THE FLAMING SWORD was present at the convention held for the purpose of adopting a Constitution. Two constitutions were presented before the assembly; the first by Mr. Wallace, for the Industrial Co-operative Union of America, founded upon principles of organic unity; the other paper was a democratic affair. The meeting soon resolved itself into a contest between scientific and fallacious principles of co operation. The democratic paper was championed by a man who was very much in evidence in all the proceedings! He wanted his attitude understood: "I want you all to know jest- where I stand. I'm a democrat from head to foot; my constitution is democratic; this other one is autocratic, and I'm opposed to it. We don't want no leader; we don't want no head. We want to jest git together and elect our officers and git down to business. I know how this thing ought to be run; I'm a mechanic, a master mechanic, and have been in the co-operative movement for fifteen years. You can do as you like about a constitution; I'm not here to compel you to adopt either one; I will be satisfied with the will of the majority. I'm jest here as a teacher, and know jest how this thing ought to go." His gestures were as bad as his language; and his position as inconsistent as his constitution. The first paper presented carried, the other one was defeated; it was necessarily a defeat of the man, and so far from his abiding by the will of the majority, he bolted the convention. He was so persistent in his determination to lead, to head something, and to be undisputed king, that he dissented furiously, and announced his determination to start another organization! The original movement progresses with its practical basis, the beginning,

perhaps, of a great branch of co operative reform. We congratulate them upon having and manifesting the wisdom to adopt a scientific constitution, embodying a number of Koreshan principles. We are glad to know that Koreshan Science is being infused into other organizations than our own.

If it were in the order of the eternal progress of the universe to reform the world by telling the people that they are better than they think they are—that they are only deceived as to the degree of goodness they possess, the Founder of Koreshanity would be delivering that kind of message to humanity. We could make astonishing progress in the world by pursuing such a course; but we know that no one was ever resurrected in accordance with such a plan. It is not pleasant for us to find ourselves, as well as all the world, in the present mortal plight; we would incur less of the world's opposition if we could, consistent with truth, paint humanity's picture in different colors. We do not delight in denunciation any more than the surgeon delights in amputating the mortifying limb, or cutting out the cancerous excresence. If the world were left under the delusions of the present estimation of itself; if it were left to the misrule of the priest, the politician, and the millionaire; to the illusions of the will-o'-the-wisps of the fallacies of modern times, and to the excessive voluntary wastes of its energies, it could not survive another thousand years. It is a case of life and death with the human race; it must be rescued from the sorry plight that it is in. It is for this purpose that we tell the truth about humanity; we must dispel modern illusions before truth can be applied; we must awaken humanity from its awful delirium before the rational faculties can be exercised, and the life of the world renewed. We are pursuing the right course; we know what the world needs, and we are not fighting for fun.

The general agitation and consequent discontent and so called freedom of thought manifest in the field of sociology and religion during the past twenty-five years, are beginning to be expressed in the scientific world. The world is not awaking to the light of truth; it is only discovering that the old-established systems have contributed nothing to the welfare of humanity. We are passing through a period of transition from the old to the new dispensation; we are entering the darkest and most trying hour of the world's history—that of disintegration. Church and state are being resolved into chaos; and the ravages of freethought are next to attack the accepted scientific fallacies. Individualism, in its persistent defiance of all authority, having invaded the field of economics and the modern pulpits, is about to disintegrate the walls of the astronomical observatories. The factors of disintegration are not factors of reconstruction; the present disintegrating forces of the world will never rebuild human institutions. Absolute truth, with unyielding authority in the

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application of genuine science, alone can save the world from fallacy and from anarchy.

The church pews are being vacated, and the clergymen are being alarmed over the fact that they are losing their power. A Chicago preacher has sent out over one thousand letters to citizens in his community, asking for reasons why men persist in remaining away from the church; he realizes that something must be done, but he pursues the wrong course. To regain patronage to the church business, the infernal hypocrisy of the pulpit should be blotted out through strict obedience to the laws of life and through the application of the principles and doctrines of Jesus. The modern clergyman ignores the first principle of love to the neighbor; he joins hands with the robbers behind the counters, and follows the "scientific" parasites of the world. It is not surprising that the men of the world, the majority of whom toil for a mere existence, should rebel against the destroyers of human liberty; but it is surprising that a clergyman sufficiently awake to be alarmed over the situation, should ask a question so unmistakably answered in the existing conditions of church and state!

The spirit of competitive commerce is alive to its interests. Whatever methods it employs to promote its interests, mean the enslavement of those upon whom the burden falls. Its philanthropy is false, its promises deceptive. The conditions which it imposes upon humanity create robbers on every plane of activity; they make the tramp and the tough, the hold-up and the hoodlum. The promoters of competism have now undertaken to prevent the development of the tough—the incorrigible. Industrial associations, composed of boys mostly, are the result of a scheme to place the energy of the tough where it can be controlled; they gather up the outcasts (for the existence of whom modern civilization should redden with shame!), the bootblacks, the hardened, and the reckless, and form them into clubs for the invasion of coal shafts to grovel in the dungeons of human greed. One of the worst hells of competism is the coal mine where, shut out from sunlight, men toil for starvation wages, -sacrificed to the interests of the trusts and combines of the world.

If the proposition to inaugurate universal peace had come from any other nation than Russia, it would be looked upon with less suspicion by the world at large. It is out of harmony with the eternal fitness of things for a nation so notoriously oppressive as the Russian government, to suddenly attain to so noble a place in the history of the world as being the first to declare war at an end. Disarm the nations at the present time, and Russia would be among the first to take advantage of it. The burglar might be shrewd enough to suggest to the public that it would be an exhibition of confidence in the honesty and integrity of humanity, to remove the locks from all doors and destroy household firearms. It would be of profit to his business to have communities act upon a plan so noble, and yet so impracticable, chimerical, and Quixotic!

The teachings of "Christian Science" and of Koreshanity are antithets; the former inculcates the idea that present humanity is composed of gods, while truth reveals the fact that they are devils. The "Christ principle" of modern metaphysics is the opposite of the genuine Christ nineteen centuries ago. The Almighty is the Father of his own immortal flesh; mortal humanity is from beneath!

There should be no charitible institutions; not that the poor and the helpless should not have the comforts of life, but that there should be no poor and helpless. The existence of institutions of charity—the existence of the conditions which fill them,

is a stinging rebuke to modern civilization, with its inadequate social, economic, and political systems.

Where there is the greatest percentage of crime there is the greatest incentive to commit it, and the least protection against it. Strange as it may seem, the greatest number of murders, suicides, and robberies in proportion to the population, is to be found, not among the savages, neither in China, nor India, nor even in Russia, but in civilized America!

There can be no universal peace while there is universal trouble. The mere declaration of peace could not remove the disease. A declaration of universal peace at the present time would be the breaking of the great dam in the stream of human discontent, and would result in the conversion of the world to a universal Johnstown.

The world is coming to judgment. The veil is being torn from the corrupt governments; the garments of the modern church are rotten and threadbare, and the utter absurdity of modern science is being exposed. The dispensation is closing; it will culminate in a world-wide revolution, followed by universal reformation.

The unseen hell of the modern clergyman has no longer any terrors for the evil doer; the tangible hells of modern civililization are sufficient to concern the world for the present and for all future time.

Every man is responsible only to his own ideals. No man can be justly judged by a higher standard than his own moral code. This provides for the various planes of hell that obtain in the world today.

The horizon is the vanishing point of lateral vision, due to perspective and geolinear foreshortening on a concave surface, and not the apex of a bulge or hill of water on a convex earth.

The reason the world does not like to be photographed by THE FLAMING SWORD, is because a true picture reveals the corruption of the individual as well as of the mass.

Where there is fear there is restraint. Superstition has blessed the world in its darkness; it has protected the lives of devils and destroyed the lives of saints.

When America, England, and Germany form the triple alliance, each will be scrambling for alliance (a lion's) share of the remaining territory of the world.

If the nations of the world were to adopt the plan of the Czar for universal peace, they would soon be czarry for it!

There is absolutely nothing in the present mortal humanity to which can be attributed divine attributes.

It is not freedom of thought, but the freedom of expression of truth that hurts the world of fallacy.

It is evident that the Spanish-American peace commission will engage in a war of words.

Time is the measure of events; space is the measure of extension.

The modern church is a greed;—it has agreed to be greedy.

When the old age ends, the world will become young again.

The record of every man's past is written in himself.

Koreshan Universology beats the world all hollow!

The world is modest only in its hypocrisy.

Query, Chat, and News Department.

BY THE EDITOR.

Chat With Readers.

The fact that the names of politicians. reformers, clergymen, and so called scientists do not fill the pages of THE FLAMING Sword, is evidence that we are not waging a fight against individuals; we are fighting fallacy, not men. We slander no one. The Koreshan System brings to us the remarkable discovery that we are in the same plight of hell and mortality as the whole world: we have been enabled to read ourselves, and thereby to read the world at large. We are fighting mortality in ourselves as persistently as in other men; we have located the evil, and having located it, are in position to fight it—root and branch! In this as in all other things, we differ from the modern church; its attitude is, "We are much better than you; we are good, and you are terribly bad." We are not Pharisees; we are not hypocritical; in condemning ourselves, we manifest magnanimity of purpose. The absolute truth has enabled us to understand ourselves and the universe, and to endeavor to get out of the hells in which we are. If you see us in the light that we see ourselves, you can better understand our attitude toward the masses. "There is method in our madness;" we know what we are doing, and why we are doing it, and what the result will be. We have a fellow feeling for humanity; our sympathies go out to the oppressed because we are oppressed ourselves. The love of our own liberty, not possessed, but promised through the application of the principles of the Science of Koresh, becomes the greatest incentive to endeavor to secure the same liberty for others. If we can afford to be supremely charitable toward individuals while fighting and condemning the policy of systems that oppress us all, you can afford to do likewise. We properly divide our love and hate; our purpose is to love and help humanity, while we hate, fight, and destroy all forms of fallacy.

With you, we have waited patiently for the publication of our new scientific work, THE CELLULAR COSMOGONY; we have awaited its publication to inaugurate a system of propaganda. We are glad to announce that the time is at hand for us to begin the work of extending the System in all directions, by every possible means. To this end, we are anxious to secure the active co-operation of every one interested in the promulgation of the only true System of the Universe. At our request, earlier in the year a number of friends wrote us desiring to assist in placing our literature in the hands of advanced thinkers. This not only involves the work of finding those who are interested, but also the means of placing the work in their hands. This can be done in every community by those who will represent us and act as our agents in advertising the work and canvassing the field. The sale of copies will place in our hands more means for the great work; every dollar put into it now, every hour applied in its advancement at this time, is of inestimable value, and will yield ten thousand fold in a few years. Do you wish to assist in this work? The book is on the press, and it is only a question of a short time until it is ready for delivery. We will send you instructions as to what to do; but we must first know who desires to co-operate with us. Write us; we can help you and you can help us.

We desire to introduce a new feature in our correspondence department-one which cannot fail to be of interest to our readers. In this we ask the co-operation of our friends. Every one of you, upon seeing THE FLAMING SWORD or other Koreshan literature, received some impressions concerning the character of the Koreshan System. The demonstrations of the System are direct and positive. We say what we think-what we know to be true. THE SWORD is distinctive in all its features. It has boldness; its independence of thought and expression is startlingly unusual; you have seen it, you have felt it! Now, what we would like to know is, how the Koreshan System, with its cosmogony, theology, and social science of organic unity, first impressed you? What particular features interested you most, and why? This request can be complied with by all our readers, whether they are in sympathy with the System or not. Those appreciating its truth may add to the interest of their communications by expressing their present appreciation of the System in terms of their own. You can make this department bristle with interest if you will kindly take the time to write us for this purpose.

This unique Koreshan publication is not of local interest; it is not even national; it is world-wide-it is a journal of Universology. It covers more ground, because the System it advocates is broader than all others; it represents a brighter, broader mind; it presents a more liberal scope than any other publication in the world. We make this declaration because we know that all other journals, all other systems, all other minds, scan but a limited horizon; they do not profess to see the whole. A little critical examination of the world's mental products will prove to you the truth of our assertions. Go through the public libraries, and examine the books and periodicals. You find chaos; there are millions of books: they emanate from universal discord, instead of harmony. There are thousands of periodicals, but each one represents a hobby. Alone, higher than all, without a peer, shining in all the

brightness of the absolute truth, stands the unique Flaming Sword, the only journal of its kind in existence. It does not plead for a niche of its own; it means to intrude upon the premises of others, and to evict the occupants. Our field is the world on all planes of the truth of human thought, experience, and relations, on all lines of the great universal system of being and existence.

"Tell us with whom you go, and we will tell you what you are," is an old but true Spanish proverb. We might paraphrase this to read, Tell us what you read, and we will tell you how far you have progressed in truth or fallacy. Upon terms of emplacement of humanity in strata of intellectuality, of moral integrity, and religious aspiration, the readers of THE FLAM-ING SWORD might congratulate themselves upon coming in contact with the knowledge of the possibilities, not of the possession, of the highest degree of life, love, and wisdom. THE FLAMING SWORD exists for the one purpose of enlightening humanity with the genuine science of all truth, the promulgation of which involves the uncovering of every evil under the sun. It is persistent and unrelenting in its denunciation of all the systems and institutions which oppress and corrupt humanity. Our fight is not personal; we are not libeling individuals; we are fighting systems in the effort to eradicate evil and destroy oppression. We are scientifically revealing the character of the world at large.

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The World's News.

Wednesday, Aug. 31.—New York firms are preparing for a commercial conquest of the Philippines; steamship companies are active; proposing new lines; capitalists ready to mortgage property and bond the new government.—The world is discussing the Czar's peace plan; a war plan, a trick, manifesting insincerity. - Disorder and anarchy prevail in suburbs of Manila .--Philippine insurgent leader asks the world's powers to recognize the independence of the islands .- Gen. Merritt sails from Manila to attend the Spanish-American peace conference to be held in Paris .-Prominent Spaniards refuse to serve on peace commission .- Steamer Roanoke arrives from Alaska with \$4,000,000.

Thursday.—Chicago regiments arrive at camp Wikoff, from Santiago.-Paris in a tumult; Lieut.-Col. Henry confesses to forging letters that convicted Dreyfus, and suicides; rotten character of the French army revealed; startling developments expected .- Ecuador cabinet resigns. -Queen Wilhelmina takes the throne of Holland, and issues a proclamation.-Terrific storm on Georgia seacoast.

Friday.-Excessive heat in North America and Europe; many prostrations and deaths reported.-Revision of the Dreyfus case demanded at Paris.-27 cases of smallpox at Put-in-Bay island, near Sandusky, O .- Gen. Miles sails from Porto Rico, with 4,000 soldiers; 12,000 troops remain.-Big fire raging in Toronto shipyards.-Strike difficulty at Pana, Ill., unsettled; troops with winchesters and gatling guns ordered out .- J. P. Morgan & Co., New York, plan a cable to Hawaii and the Philippines.—Irrigation congress meets at Cheyenne, Wyo.

Saturday .- British subjects in Philippines anxious for American control,-Insurgents invading southern Philippine islands.—Paris demands a retrial of Dreyfus.-Gen. Blanco refuses to allow Red Cross ships to land at Havana .- Excessive heat continues.—Anglo-German alliance in prospect.

Sunday.—City of Khartoum taken; Anglo-Egyptian forces, under Gen. Kitchener, defeat Khalifa at Omdurman; Kitchener's loss, 2,000 killed and wounded: dervish loss, 8,000 killed and wounded .-Minister of war Cavaignac, resigns from French army because of the Dreyfus scandal .- Torrid belt extends around the world in temperate zone.-McKinley visits Montauk, to smooth over American army scandals; cheers sick soldiers.-Congress of eminent Jews held at Basle, Belgium, to provide for emigration of Jews from all parts of the world to Palestine; Jewish kingdom proposed.

Monday.—Union labor's day; 30,000 men march in Chicago streets.-McKinley balks a league of powers against the U.S.;

once more reminds the powers that America is able to attend to its own affairs.-News of the fall of Khartoum confirmed by later dispatches.-Sagasta unable to find satisfactory peace commissioners.-French army scandal and Czar's peace proposal weaken French bonds.-Gen. Blanco announces that Havana needs no American food supplies.-Heated term ended by rains.-Chicago clergymen praise the Czar for peace proposition.

Tuesday.-Fast express dashes into a trolley car at Cohoes, N. Y., and kills 18; 17 others injured.-Hungarian reichstag opens at Budapest .- Colorado preacher becomes insane.-Cuban evacuation commission sails from New York for Havana on board the Resolute.-Salem, Ill., Baptist association warns churchmen against Chicago University.—Coronation festivities of Queen Welhelmina, with state entry of Queen from The Hague to Amsterdam .-Spanish parliament meets.

THE MODERN JEWISH PILGRIMAGE TO JERUSALEM.

Jewish Nation to be Restored through a Rothschild Banking Scheme.

Basle, Sept. 3.—The one supreme fact developed by the second Zionist congress this week, is that the just powers of Europe have begun to show a friendly interest in this great movement to re-establish the Jewish people as an actual nation in Palestine, from whence they were led as captives by Titus seventy years after the beginning. of the Christian era.

It is a fact that the German Emperor is unofficially represented in the congress by a trusted representative, charged with the duty of reporting to him minutely, the plans and purposes of the whole undertaking. The Emperor has also allowed it to be known to the members of the congress that when he reaches the Holy Land he proposes to spend one night in the Jewish colony at Jaffa, the seaport of Jerusalem, founded through the munificence of Baron Edmund Rothschild.

But the one man in the whole world who has it in his power to re-establish Judea on her ancient soil with the co-operation of the great powers, is the Sultan of Turkey. There is something thrillingly suggestive in the fact that in a reply to a message of congratulation sent by Dr. Theodore Herzl. President of the congress, to the Yildiz Kiosk, the commander of the faithful sent a telegram of hearty thanks and a most cordial message of good will. These two facts alone are signs of the unmistakable progress of Israel back to the scene of her ancient spiritual splendor. That this work is not the fruit of idle dreaming, is shown by the practical manner in which this second congress has promptly authorized the establishment of a bank with a preliminary capitalization of \$10,000,000, and that of this sum \$1,000,000 has already been subscribed, without any definite plan being made known to the subscribers.

LOOK FROM EARTH'S ENDS TO ZION.

Ninty-five per cent of the \$1,000,000 was taken in individual subscriptions of \$5, showing a total of not far from 100,000 subscribers. They are principally poor Jews, who are looking forward from the ends of the earth to Zionism and Zion.

In addition to this, the congress demonstrated that the enrolled number of Zionists has increased seven fold within a year; that the number of delegates has been doubled, and that the Christian friends of the Zionists have multiplied in the same proportion. The congress itself was an extraordinary and powerfully representative body. The great area of faces, curiously enough, would not suggest Judea to a man not familiar with the Jewish physiognomy of western Europe. The general type was neither Semitic nor Oriental, but rather Greeco-Slavonic, owing to the preponderance of the Russian delegates, representing a population of 5,000,000 dwellers in the unhappy provinces of Jewish Poland in Russia.

Over the building flew for the first time what is to be the actual flag of restored Israel, the Biblical six-pointed shield of David in blue on a ground of white. This is the actual standard of the rejuvenated nation. By a singularly welcome and poetic coincidence, the American flag flying over the American Consulate a few feet away, almost touched the folds of the flag of Israel, whose people it has sheltered and encouraged for so many years.

The congress had more than 400 members, nearly all of whom were important factors in the life of Jewry in their respective countries. Practically, every country in the world was represented. Indirect messages came from tens of thousands of Jews in distant countries, too poor to send

TO BUILD FACTORIES IN PALESTINE.

In this connection it is interesting to know that Baron Edmund Rothschild of Paris, who is known as the "Protector of the Colonies," has undertaken, quite aside from Zionism, to build a number of great factories in Jerusalem for the employment of Jews. This work is to be assisted and extended by a great Jewish colonial bank authorized by the congress.

It was definitely determined by the congress that no further infiltration of Jews into Palestine will be sanctioned by Zionism until the Sultan himself has been wonover and his official sanction has been secured for the work. It was laid down as an absolute principle of the movement, that the highest mutual toleration should be observed by the two great sections of the Jewish race, who have some differences in their points of view respecting the faith

and practice of Judaism.

During the congress there was a typical students' festkommers, where, during the feasting, the old psalms and songs of Zion were sung in the old tongue. But the most striking of all was the Sab-bath morning service, where Jews from every quarter of the globe, Arabs, Egyp tians, Greeks, Italians, Americans, Englishmen, French, Russians, Belgians, Syrians South Africans, Germans, Portuguese, and other remnants of the scattered tribes, stood together in the town synagogue and offered up once again the prayer of the Jewish prophets in the tongue of the Jew ish prophets for the rebuilding of

of their fathers. Such a scene has not been witnessed since the destruction of Jerusalem. In those somber, lofty strains there seemed to be combined the echo of all the Jewish Ghettos, where the chosen people have languished in degradation and

captivity for centuries.

The final session of the congress, which lasted for nearly twenty-four hours, ended at dawn of Wednesday, and as Dr. Herzl with tear-dimmed eyes spoke the closing words: "The old wandering of the Jews has come to an end, and in its place let us begin the spiritual pilgrimage to Zion, and hope that a new and better day has begun, the first ray of daybreak shone prophetically upon his glorifled face.—Chicago Tribune.

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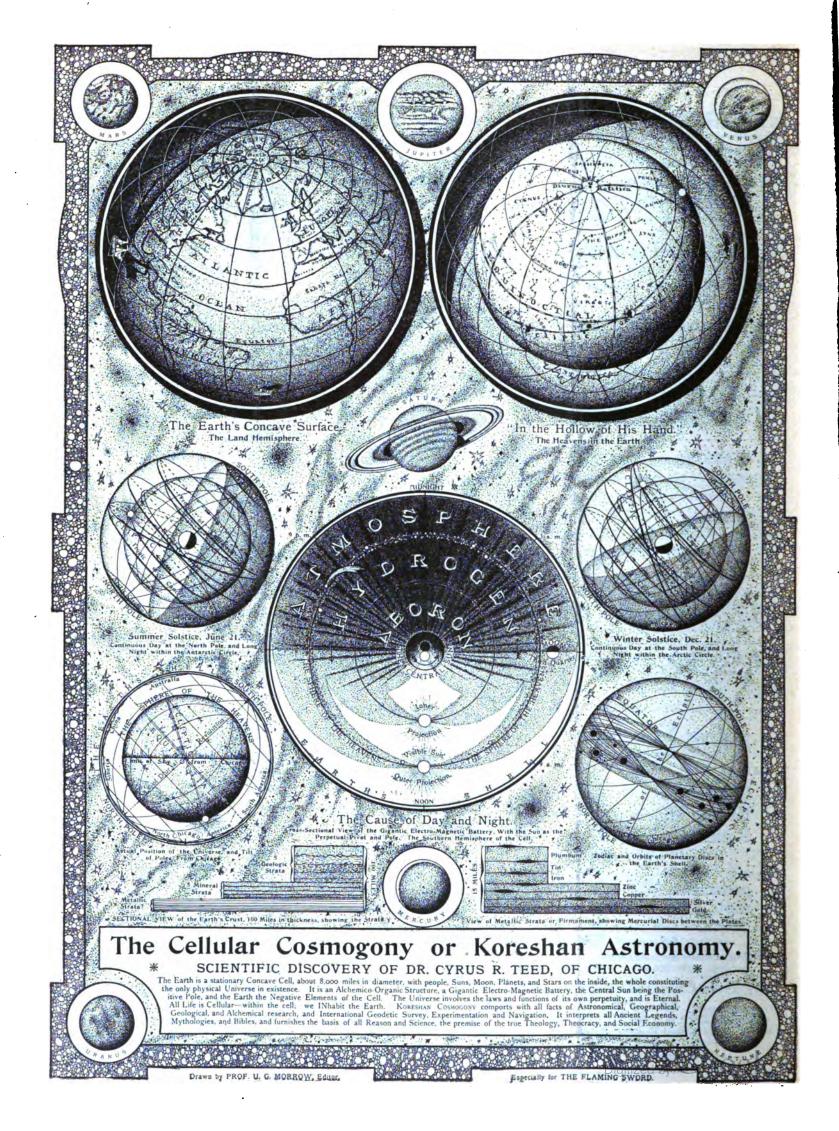
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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii. No. 44.

CHICAGO, ILL., SEPTEMBER 16, 1898. A. K. 59.

Whole No. 303

The Scientific Adjustment of Social and Economic Relations.

ECONOMIZED industry is capital. The difference between corporate industry—as conducted by pirate corporations of the world—and a genuine system of co-operative communism, is merely in the fact that on the competitive system of making labor through wage slavery, and controlling it in the interests of the few, there is built up an oligarchy of plunderers whose chief business is to "oppress the hireling in his wages," while in the system of United Life, under a wisely organized industrial effort, both communistic and co-operative, it is provided that the products of industry shall be equitably distributed among those who create them.

We cannot condemn the rich for taking advantage of a system for which the poor as well as the rich are alike responsible. In the United States, we are living under the auspices of what has been denominated a free government. Nothing can be more democratic than for the people to make their own government; and if in a democracy such as ours they wish to incorporate, in the Constitutional provisions they make for themselves, the right to prey upon one another, no one ought to be blamed for exercising the right. We do not condemn the rich for being rich, nor the poor for desiring the same; neither do we condemn their determination, under democratic sway, to force themselves into abject bondage. We do, however, condemn the system which renders it possible for one man to be poverty-stricken, while at the same time he is creating the wealth which enables another man to live in luxury.

The conditions we find existing in the wide contrast between wealth and poverty, are not the result of either imperialism or democracy. We find the same conditions to obtain equally under both systems; but we would urge the fact that, under a constitutional democracy, where the people are said to possess the right of making their own laws, they exercise that right in voting themselves into the most abject conditions of servitude. We urge this primarily, as an argument against such as would advocate a democracy as the panacea for our political and financial ills.

Let us assume that seventy millions of people under a democratic system of government, have provided themselves with a set of bad laws and a worse system of executing them; can we with impunity assume that these seventy millions—in the same conditions mentally, morally, and physically, and under the same rightswill go to work and inaugurate a better system under the impulse of a similar liberty? The great majority of the people of the United States, to say nothing of the peoples of other governments, prefer the competitive and wage slave system to any other; and it would be a very difficult matter to convince the world that the right of private contract is in direct violation of the highest principles of justice and equitable economics. The right of private contract is inseparably connected with the hell-begotten system now in vogue, but it is in direct opposition to the system of communism instituted by the Lord, and planted in the church in the beginning of the dispensation. The Lord God himself instituted communism; and so sure as the germ of communism was planted in the beginning of the age, so sure will it resurrect now at the close of the Christian dispensation.

All efforts at present toward co-operative work, whether of a local, national, or international character, are fostered under the fallacious impulse of that spurious thing called democracy; and about the worst stage of the degeneracy we have encountered, is that phase of

3

the social disease called Christian socialism. Ignorant men are not fit to make laws themselves, nor to elect law makers; and for this reason, if for no other, democracy must inevitably result in failure to attain righteousness in the creation and administration of laws. Would we offer anything better? We diagnose our case, and prognosticate results on the basis of having become conscious of the character and possibility of the perfect government, which combines the elements of imperialism and democracy in such manner as to preclude the possibility of maladministration. It differentiates between the fittest to govern and such as must remain subordinate until, through the principles and laws of development, they too shall, per force, attain to that discriminative degree of integralism which shall elevate them to positions of trust. The child is subordinate to the parent, until it attains to discriminative and responsible powers. Under an imperfect government, the discriminative age is fixed unnaturally and arbitrarily,never according to the laws of fitness.

An absolute knowledge of the anatomy and functional power of the alchemico-organic cosmos (the physical world) furnishes the knowledge of organic construction, and enables one to apply the principles of organic order in the construction of the social fabric. In the structural organism, and in the laws of motion obtaining in the cosmic field called astronomy, we find an absolute system, which is neither imperialistic nor democratic, but both combined; and we wish to assure our readers that the application of these principles can never attain through ignorance. Men who do not know

the anatomy of the physical universe, cannot provide the principles nor determine the laws of the anatomical construction of a human government.

According to the conception of the foremost minds of today, the universe is illimitable. Consequently, to such minds it is unknown and unknowable. Such a conclusion proceeds from the inadequacy of mental capacity to comprehend the powers of the astronomic field, or the laws of social construction. The form and function of the alchemico-organic cosmos constitute the pattern for the form and function of the social fabric. The puerility of the present stage of development fails to comprehend this enunciation; but a new factor of social cult has arisen to impart a stimulus to the progressive mind. Koreshanity is not only directing the thought of the world today, but it is shaping the foundations of a new social fabric, not in theory merely, but in the practical possibilities of a Communo-Co-operative, Imperic-Democratic, and vito-organic creation.

The empires, kingdoms, and republics of the world are fragments of constructive form and control. The world has been passing through its degrees of experience in these imperfect stages of organic order, in processes of development toward the final and perfect kingdom; and when the experience is complete, the aggregate of the past will culminate in an integralism of organic unity which will combine in one, the series of differentiate fragments of incompletion. All this must result from the constructive power of a single mind. One mind must know it all,—and this is the mind of Deity. When God, the righteous king, shall reign, then and not till then, can there be established a righteous kingdom.

The Government of the Philippinos.

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

ISTINGUISHED Spaniards and other monarchists have voiced the opinion that America will find the people of the Philippines hard to govern. If we should attempt to govern them after the fashion of Spain, we ought to find it not only difficult but impossible; but if we govern them by teaching them how to govern themselves, which is our method of governing, we ought not to, will not, find it a hard or ungrateful task. If, as Spain is said to have done, we exact by violence, if needs be, \$18 poll tax for every man, and \$14 for every woman, besides requiring the payment of a license fee for every productive effort, such as selling cocoanuts from a man's own trees, or cutting a tree from his own land, or selling indigo of his own raising, or clipping the fleece from his own sheep, we ought not only to encounter opposition in governing, but insuperable obstacles. The time is at hand when men who will not work shall not eat. Such robbery of the many that the favored few may live in idleness and luxury, will not much longer be permitted in any country.

But we are also told that their government will not only be difficult, but very expensive. Have we found it so in case of the vastly greater landed possessions we have acquired from France, Russia, and Mexico? Judging from the past, if we take it up in the right spirit and bear it justly, we will find it to be one of those burdens which not only helps those for whom the burden is accepted, but sustains the burden-bearer as well. Besides the direct revenues from governmental sources, which without being oppressive to the people will far more than pay expenses, the benefits to our own commerce must be very great. But as considerations higher than mere money making were the cause of our present situation, so they should control in adjusting the results of the war. The fact that Spain's intolerable oppression of the Philippines was practiced on the other side of the world from us, ought to make no difference in our treatment of the case. They were practiced, not against wild beasts, but against men having the same natural rights to life, liberty, and the pursuit of happiness as Digitized by **GOO**

the Cubans or ourselves. The people who have been most favored of Providence in securing their own rights are the identical ones who are called of God to put a stop to this practical denial of the rights of others, by the very fact that, entirely unsought by them, the decision of the case is now put into their hands. If under such circumstances we prove recreant to our own professed principles, and remand these unfortunates to their former hopeless bondage, we ought not to be surprised if—like the king who was commanded to securely keep another who had been foredoomed to destruction, for a consideration let him go, and found that his own life had to pay the forfeit—we find that our liberties must go for the liberties of those we have relegated to unmerited bondage.

Nations, like individuals, must soon or later come to judgment; and the test will be what they know and profess to live up to in their own lives. But as a final bugaboo, we are told that such enlargement of our borders will be imperialism. While we do not admit the charge any more than in the case of our former acquisitions of territory, we say that imperialism in our case, as in that of the world, is inevitable; that it will be all right when it comes because it will be God's imperialism, and he will be the Sovereign.

This Spanish war and its results are only beginning to clear the way for this glorious reign of liberty and peace. A bigoted, priest-ridden people, of whom 70 per cent are illiterate, standing as merciless task-masters over nine millions of people who ought to be free in order to become enlightened sufficiently to desire and accept the new and glorious light of a new age, is not a sight pleasing to God or good men, and must not continue.

There is only one feasible way to end it, and that is to share our own liberties with these people, and teach them to respect their own rights and the rights of others. Superior knowledge always implies the duty of imparting that knowledge to others, and if we shirk that responsibility we do so at our peril; for from him that has not, the disposition to use the good he has will be taken away and given to another better than he.

Beware of Covetousness.

BY LUCIE PAGE BORDEN.

THE dilatory and erratic country stage had come at last, but when the red-painted, rattling vehicle drew up in front of Israel Smith's piazza, where I had been anxiously expecting its appearance any time during the last hour and a half, I perceived to my discomfiture that it was already crowded to the fullest extent of its capacity.

The driver, Sam Peters, shook his head regretfully when I begged him to take me over the hill, explaining, in the hope of arousing sympathy, that my wheel had broken down four miles away, on the Jewett road, and I was worn out with the long tramp.

"Sorry, Mis' Evans, but it can't be did. My hosses can't pull this 'ere load up sugar hill no how. I've got to take the new road tonight, sure. I'm sorry for ve, now I be, but p'raps if ye set a spell ye can ketch a ride."

Sam cracked his whip, and the lumbering old stage with its freight of summer boarders and saratogas went rumbling and creaking up the road. I watched it out of sight, then, ignoring Sam's advice, gathered myself. elly came to my relief, in the guise of a benevolent d sleeves completed this singular costume. farmer returning from market; who kindly invited me to a seat beside him in his "democrat," as that particular style of wagon is popularly termed, though I never could discover any political significance attaching to the vehicle, that might render it unsuited to the needs of the stanchest republican.

A stranger to me at the outset, my driver and host did not long remain so; indeed, he opened his heart to me so completely in regard to his most particular and intimate affairs, that I was soon familiar with his family history.

"Yes, I uster live in the city myself," he remarked confidentially, as the old horse jugged up the hill, "but I wan't well, and when I got to weighin' two hundred and sixty-three and my breath begin to come in short pants, I was kinder scart, and my wife she was too, and she went out, unbeknownst to me and took a farm in the south deestrict. Wal, marm, we moved out bag and baggage, that's five year come next April, and I haint hardly had a sick day sence; lost ninety-six pounds, and paid for my farm too on the installation plan, an' I call myself pretty tolerable forehanded, now.'

At this juncture of the narrative, the farmer's horse suddenly shied at sight of a strange looking object in the yard of the neatly painted white farmhouse that stood half-way up the steep ascent. A greyhaired woman, fantastically attired, was walking back and forth, waving a long willow wand. Her dress consisted of several skirts, six at least, each a little shorter than the one beneath it, while over the whole she wore an old fashioned hoop-skirt four or five yards in circumference. up wearily to climb Sugar hill. Providence unexpected A waist of light sprigged muslin with short, ruffled

> ·"Wal!" exclaimed the farmer, reining Dobbin back into the beaten track, "if there aint crazy Jane, as the children call her!"

> ""Yes, marm," he continued, noting my amazement and pointing impressively to the poor creature, "that's what comes o'trying to keep the property in the family."

> The stretch of road that winds along the upper slopes of Sugar hill is particularly attractive; the view overlooking the Indian river valley, with Jewel lake gleaming in the distance, is always beautiful and much admired by summer tourists. Sweet fern, golden rod,

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and sumac crowd the roadside, and in September there are fringed gentians, blue as the autumn skies,—not the light, ethereal blue of summer, but a darker hue that hints of coming frosts and the autumn winds. I always enjoyed watching for the gentians, but I never see them now without thinking of the pathetic story to which I listened during the remainder of my ride.

Jennie Carleton was called the prettiest girl in seven counties; the blithest, most winsome of maidens, an heiress into the bargain, for old Jem Carleton had left his four children, three boys and Jennie, ten thousand dollars apiece, a tidy little sum it was thought in those days. The boys were ambitious and stirring. They parcelled out the home acres between them, and proceeded t) buy and annex adjacent farms. The youngest brother was the only one who married, and his wife was housekeeper for the family. Their strongest wish was that Jennie should remain single, for when she married her portion of the estate would have to be taken out and the property hitherto kept intact must be divided and pass into the hands of a stranger. The more they considered this idea the more intolerable it seemed, and they finally decided that in case Jennie was bent upon matrimony she must be content to wed her cousin Tom Carleton, a somewhat weak-minded, cross-eyed fellow, whose pliable disposition promised complete subjection to the whims and plans of his stronger-willed brothersin-law. On the other hand, Jennie herself was gay and wilful, coquetting first with one and then another of the rustic admirers who fluttered about her beauty. Then of a sudden she lost her heart to John Crane, a handsome, steady-going young farmer whom any one but the Carlton boys would have welcomed as a suitor well worthy of the pretty heiress, in spite of his moderate fortune. John was intelligent, well educated, and a favorite with his party who selected him as candidate for the state legislature the year before, an office which he just missed winning, and which every one declared he would have filled to advantage.

Jennie was very fond of her brothers, who had made a pet of her from babyhood, and on all questions save that of matrimony treated her most indulgently. But now began a season of persecution that might have quelled a stronger spirit than hers. John was denied admittance to the house, and on occasions of rustic merrymaking, Jennie was locked in her room at home or went out accompanied by one of the brothers who watched her with hawk-eyed vigilance. Albert's wife, Susan, was constantly on the alert to prevent clandestine meetings or correspondence,—altogether it was a sorry time for the lovers and Jennie grew pale and wan under the stress of grief and disappointment. Her health began to fail and her beauty faded, but she persisted bravely in her refusal to wed her cousin.

Toward the close of the second year of this treatment, the eldest brother came home one day, white with anger. He had discovered a plot to thwart the designs of the family, and striding up to his sister's room, he overwhelmed her with indignant reproaches, finally declaring that she should remain there a prisoner until she agreed to comply with his wishes and give up John Crane.

About midnight the household was aroused by piercing shrieks. The poor girl's mind had given way and she became violently insane. When the paroxysm passed, brain fever ensued, from which she rose the wreck of her former self, with the balance of reason hopelessly lost, although she never became intractable.

When John Crane persisted in marrying her, the family made no resistance, so he took the gentle, vacant-eyed woman to his home, caring for her faithfully at the sacrifice of all his hopes and ambitions. Not a dollar of her fortune would he touch, deeming that gold thrice-cursed, as well he might. The brothers had their wish. They kept the property in the family. Did they hold it dearly bought, or think of the two lives wrecked by their avarice? Men say they shun the road over the hill, and never pass the house where they may see their victim, a living witness to the power of human greed. Gold is king of the world, mankind its wretched bond slaves. God speed the hour when it shall be dethroned and human hearts expand once more in the light and life of Truth!

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Fulfilling the type, shall there not arise from the thick crust of the earth another Sinai? Shall not another Moses arise to deliver? Shall there not again be heard the deep and portentous matterings of the mountain as she travails, bringing to the birth the science of the tree of life, the leaves of the tree for the healing of the nations? Shall not another Moses, as great a law-giver as in the type, walk with majestic tread adown the mountain side, holding in his hand the two tables of the compact of immortality—one for God, one for man—and by these lift from degradation the sin-cursed, benighted race, and from the pall of blackness entailed through ecclesiastical bigotry, lift into the light of the celestial luminary, a people hungering and thirsting after godliness?

There is as much magnetic energ

There is as much magnetic energy in a piece of steel before its atoms are polarized as after, but the direction of dissipating currents is turned by polarization toward two polar points, and the magnetic fluids are thus concentrated for use. It is so in the potencies of human life. The conservation of the sex energies through the perfect control of the affections of the mind so that the thoughts look away from sensual attractions, is the means by which insulation is effected; and the object and purpose for which such insulation is induced, determine whether the act is a righteous or an unrighteous one.

The love of wisdom is the propelling impulse to the attainment of wisdom. Its attainment is its sense or consensus.

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Whose 'Are' They! That Lie?"

If God and the devil were yanked before the grand jury, and the Bible offered as the only evidence for the prosecution, there would not, by enough testimony to return a single indictment against satan, while God would probably be lynched before an indictment could be returned. The Bible does not charge the devil with a single infraction against the penal code, while God is accused of nearly every crime known to min.—W. E. Johnson, in Torch of Reason.

HIS MAN is excusable for failing to understand a God with whom he is not in the least acquainted, but it as illy becomes him to falsify the Record as it does the Torch of Reason to publish such puerile scurrility. They who listened to the Lord Jesus, stood in the presence of the sum of Deity-the Father Motherhood and the Holy Spirit (invisible), manifesting through the visible flesh or Jehovah, the Son. ("The Eather that dwelleth in me, he doeth the works.") The following utterances, then, are God's concerning the devil and his progeny, and, since they occur in the Bible, stand as "evidence" against the "prosecution:" "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth because there is no truth in him." (Jno. viii:44.) "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (I Jno. iii:8.)

'God, the sinless, whose province it is to destroy sin, in the coarse vernacular of the writer quoted, was "yanked" before a tribunal of the times, condemned and executed, though neither Pilate nor Herod found any fault in him touching the charges made by his enemies. He was executed, though pilate knew "that for envy they had delivered him." He suffered death because his purity of word and act was a monthnental reproach to the children of the devil, who are ever liars and murderers. He had to die then as he would have to

die now should he come to Chicago and tell the truth concerning the Board of Trade, which inflates prices and starves people; concerning the clergymen and laity, who prostitute every principle of Godliness; concerning a press sold to the god Mammon; concerning municipal hirelings ficensing infamy and fleecing a people equally degraded with themselves, and concerning corporate monopolies that grow rich from filching. Yes, "God would probably be lynched before an indictment could be returned"!

Keep It Before the People

THAT the Christianity of today will never be divorced from Paganism. Since the death of the genuine—the primitive or Christ Christianity—Paganism and pseudo-Christianity, hand linked in hand, and attitudinized as a moral and religious power, have bred and developed all the conditions that accrue from greed and sensualism. Heart clasped to heart, they sink to an impending doom. They will not reform; they will not separate; they will die together.

In the marts of men, ire and retribution follow the theft of a business name; the name under which God manifests his person and power in one specific epoch, is stolen and trailed in the dust. Paganism pure and simple, standing honestly as Paganism, is eminently respectable in compare with the quality outgrown from its alliance with the corpse of primitive Christianity, and said corpse, though grievously offensive, were hopeful by itself, in that it would invite burial; but Paganism interblended with a defunct religion of our Lord, and brazening the title "Christianity," has stultified the reason of man as fully as foul odors will destroy in him the perception of smell. The Lord Christ spoke the besom of the final destruction when he said: "Then shall be great tribulation, such as was not since the beginning of the world to this time."

In the Editorial Perspective.

BY THE EDITOR.

PR. TALMAGE is at war with the modern scientists; he rejects the theory of evolution, and holds to the old idea of direct creation of the universe by the fiat of the Almighty. He asks the scientific world to cease the effort to solve the great questions of the origin and destiny of man, and accept the orthodox nonsense that once and for all settles all questions for fools!. We have the emphatic statements of Talmage that modern science and the Bible do not agree. When we sift his contentions, we find that Talmage does not agree with the so called scientists as to how the world was made, but he does not differ with them concerning the form of the universe. We would like to ask the reverend gentleman, if the scientists are so badly astray in utter darkness, how it happens that he accepts so many of their conclusions? Be a man and answer! There is a vast difference between Talmage and the Bible. The author

of the universe is the author of the Bible; the mind that impulses the stars, inspired the Bible; but it happens that the mind that inspired the Bible had nothing to do with the universe of modern astronomy! The rational interpretation of the universe is in harmony with the rational interpretation of the Bible; the scientific mind alone can interpret either the Bible or the universe. The difficulty in the world of so called theology and science today is, that incompetents have exhausted their ingenuity to read the Writings and the rocks. The Scriptures and the stars tell the same story; creation is an evolution; evolution is written in every visible thing,—in the monkey and the man; but it requires a fool to overlook the fact that involution must accompany the processes of evolution throughout all time. God creates the world at definite periods by processes of evolution, just as the seed creates the crop from year to year; but the creation of

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the crop would be impossible if the life of the seed was not involved. God creates the world through the highest seed of the universe; God is the Seed of the universe. Seed-time and harvest in the anthropostic universe will never fail; it is the order of existence.

Zionism, or the movement which involves the idea of the return of the Jews to Palestine to establish a new kingdom with headquarters at Jerusalem, does not find ready endorsement among the Jewish people. It is not in reality a Jewish idea, but an idea born in Christendom, a scheme to entice the Jews to Palestine that they might be the better wheedled into accepting a spurious Christianity. The basic excuse for the movement is the persecution of the Jewish people in the European Christian nations; they are asked to go to Palestine to escape trouble. Many are going, not that they are attracted to the land of ancient glory; they are rather driven there by force of circumstances; Zionism began as an afterthought. Many of the progressive Jews will not join in the movement. We have before us a Jewish publication, the Jewish Voice, of St. Louis, Mo., whose editor has the following to say regarding it: "Zionism is an hallucination which cannot but be harmful even to the best interests of all Israel. It places into the hands of our enemies a double edged weapon, and instead of hastening the day when anti-Semitism will be a thing of the past, it only extends the nefarious agitation and infinitely weakens our cause. It is a 'craze' which checks our onward march toward a better time for all. Not only Jews, but humanity too, are sufferers thereby.-And the worst feature, in our opinion, of this untimely and unreasonable movement, is the so called Colonial Bank, to which, as reported, nearly a million dollars has been subscribed; we can see no good coming of this financial scheme."

The red flag is waving again. With one blow the assassin pierced the vitals of an empire. Empress Elizabeth of Austria has been fatally stabbed with the stiletto in the hand of an Italian anarchist, at Geneva, Switzerland, and once more Europe is thrown into a fever of excitement, while crowned heads are in fear and in mourning. Why should nations be more concerned over the death of the Empress of Austria than the death of an ordinary individual? Because the circle of her influence is greater; lines of mental force from millions of people center in kings. queens, and emperors; that is the basis of their support and of their satisfaction. Disturb a center, and a whole system is thrown into agitation; assassins realize this, and strike their blows where they are felt. We work on this plan also; we might talk about the details of the world's economic affairs and accomplish nothing. Aim at the central roots of fallacy and of evil, and destroy all dependent upon the centers of power. Direct the strokes at the real heart of disease, rather than symptoms. The world is corrupt; everything is out of order. We cannot place them in order piece by piece, but we can touch the button that will send electro-magnetic currents throughout the world and impulse humanity to move in harmony. We are striking at the center; we are fighting the devil, who has the entire world psychologized. An effective blow at his satanic majesty will deliver the world from his power. Assassinate the devil!

The modern man avows his disbelief in signs; he does not go by signs. But he really goes by more signs per business block than in any ancient time. He goes by signs that lie, toowith all the hellishness of the competitive system. Believe in signs? The world is crazy over signs,—the signs of the times. They are seen in every street, on every business house, and in every newspaper—seen everywhere. But we read between the lines; and the signs we see are more profound than the world can comprehend. We read the lines on the human face; they

are furrowed by unseen hands, and what we read there is unmistakable. We read the signs written in the current events; they are but the tangible expression of the prophetic lines; human history is prophecy unfolded! We read the signs in the physical heavens, astronomical facts which portend greater things than Copernicus, Newton, or Proctor ever read there! The stars tell the truth; they are the infallible language of the great Impulser of the universe. The signs we read point unmistakably to the great dial of the ages; the dispensation is closing, and the downfall of the present civilization is at hand!

How can time drag slowly in a fast age? Everything is moving at an accelerated ratio, and the age will culminate in a mental vortex; it is inevitable. The world has never before, in all this cycle, witnessed such a time as this. The most stupendous projects are put forth; seemingly the most impossible things are undertaken and accomplished. This is an age of invention and discovery, the time in which the world's wonders are made known, and the mysteries revealed. The time is near at hand for the stupendous work of reconstruction of the entire world of man and his relations, -aye, the creation of man and of the universe! The new man will not come through forces existing in the air; he will not come from the dead church, nor from the cemetery through a superstitious ghost resurrection, but through the application of the highest ingenuity of man, the genuine divine science. Between the present mortal and corrupt conditions and the realization of the new age, whirl the destructive forces of the stupendous political, economic, scientific, and religious revolution.

It requires but a glance to perceive the distinctive features of THE FLAMING SWORD-points which differentiate it from all other journals. We write from the standpoint of principles; when we refer to facts, they are fundamental facts; our evidences are conclusive and to the point. Our methods of combating the old systems are different from the methods employed by the so called reformers. We are not running around over the country hunting up news of strikes, nor seeking the favor of cliques and unions. We do not fill the pages of THE SWORD with discussions about whether or not such and such a class of laborers gets as much remuneration as it should. We do not lower the standard of argument to mere details of the world's competitive system. We are fighting systems; we have entered the field of contest on higher and broader principles. On our plane we have fewer personal encounters; we are out of the reach of the demagogues. Few men will endeavor to strike as high as the altitude at which we wield the glittering blade of THE FLAMING SWORD!

After a few weeks' vacation, many illy paid clerks and employees are returning to the irksome duties which the competitive system imposes. They enter upon another year's toil, an endless chain, all to no purpose for them, except to earn a poor living. Under the system which enslaves art and skill to corporate greed, men realize that their work is thrown away: they do not love their work-the incentive is destroyed. The system of economics in vogue is not adequate to direct the efforts of industrials, and consequently each man is thrown upon his own resources, and his ingenuity is manifest in schemes and plans to crush the other man and to help only himself. Vacations are needed; the brain-racking and nerve-shattering contest for commercial supremacy gives each victim a special vacation at the close of his career. It hastens his admission into the other world through the common and now very popular disaster. When the competitive system is destroyed, there will be a new system, a new humanity, a new world!



Power is force applied. The money power is the spirit of the false commerce impulsing the world. The money power is more than the attractive glitter of gold; more than mere commodity with which purchases may be made. It is the spirit of the almighty devil operating on the three great planes of human activity and desire—in secular commerce, in the church, and in sex relations. The devil is the Almighty perverted; and the money power in the world today, scientifically analyzed, is the perversion of the spirit of the true sociologic and economic relations. The money power is mental force, by which viduals negative to the influences of the present evil world, are psychologized to fulfil the demands of the modern gods which all the world is following to destruction.

The world is one great insane asylum; prisons are the wards for the incorrigible and the criminally insane. Illusions and hallucinations are prevalent throughout the mortal world. Millions are satisfied with the delusion that they govern themselves, but the powers that control hold the keys and apply the restraints at pleasure. The world is one vast hell, subdivided into planes according to degrees of development and progress. The devil controls these nether regions; the subjects neither know their origin nor destiny; they do not know where they are, nor what they are living for. The picture is not exaggerated; the view is incomplete—it does not reveal a millionth part of the horrors and torments of the victims under the terrible spell of the spirit of the world.

Labor saving inventions were not needed when man was strong—when man was man. When man unmanned himself through the voluntary waste and depletion of his life, he began to harness the mechanical powers to make up for the deficiency. As the labor saving machinery throws thousands out of employment, so it renders useless and idle millions of entities of the human mind. The nearer dead the human race becomes, the more active must be the contrivances which assist man in his weakness. Man's ignorance is evinced through the multiplicity of books. The world is becoming too mechanical, and its activities are too artificial. Man should be more than a mere automaton, such as the competitive system makes of him!

There is a great question in the world about the origin of the human race. There is really no question about there being a line of descent from some source. The evolutionists who think that man has descended from the lower kingdoms of the world, must suppose the world to have been inverted at some time in the past, when the lower things were above, and when the animal kingdom was above us! The superior race of the evolutionist is composed of "anthropoids" or chimpanzees.

Events are scenes upon the stage of life, in the great drama of the universe. The play is real; it is a school of tragedy, the war of love and hate, good and evil, God and devil. On the stage of existence, the aim is the perfection of man, where experience weaves the fabric of destiny, and molds the crowns of victors and bestuds them with sparkling gems. The scenes begin in hell, and end in heaven. Hell is transformed to heaven on earth, and devils are converted to Gods.

Judging from the theories entertained, we do not wonder that the modern scientists claim the monkey as an ancestor. We will let them have it so; there is consolation in the hope that the baboon may soon disclaim and repudiate his offspring.

The Copernican system originated in the dark ages; it is a prodigious fallacy, and has added nothing to the world's enlightenment. In fact, the world is neither enlightened nor civilized; we are yet living in the dark ages.

The light of the new age is the scientific knowledge of the entire universe; it is a system of universology, it is Koreshanity.

The Czar's universal peace oil on troubled waters will be of no avail when the foaming rapids of revolution are reached!

If modern civilization were what is claimed for it, it would be a genuine civilization instead of a farce.

Justice will do vastly more than avenge the destruction of the battleship Maine.

Modern civilization fails because it is not civilized.

The day of vengeance is at hand!

Query, Chat, and News Department.

BY THE EDITOR.

The Most Excellent Way.

The uncompromising obedience to Christ's great law of love to God and man, has given me more hope for the Christian Commonwealth than any other socialistic effort that has come under my notice. "Upon these two commandments," said "Upon these two commandments," said the Christ, "hang all the law and the prophets." Since Christ said nothing about the application of the science of the Decalogue in order to secure the welcome "well done," it seems to me that he is bound to accept, in his coming, such as are obeying thus to the fullest extent of his teachings. I am not able to see at this time how I can obey his teaching better than to cease the competitive strife as far as possible, by entering into communistic relations with those who are trying to build up productive and sustaining industries on the brotherhood plan. If there is any better way, I want to know it. Can we do better than renounce all we have in the interest of and for the benefit of a suffering humanity? If so, please tell us through THE

FLAMING SWORD how to do it, and oblige a seeker for truth and light.—S. H., Asotin. Wash.

The two commandments, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, are not the gallows upon which the law and the prophets are hung and destroyed. They are the first principles upon which all divine law depends. Jesus did not disannul the law; he kept it and fulfilled it, demonstrating the fact that then, as in any other time, absolute obedience to the divine law of love involves the keeping of the whole law, or otherwise be guilty of all. None can keep the law who do not understand it; and consequently the ten principles of life cannot be applied without the knowledge or the science of

their meaning. The science of the ten principles of life, summed up in the two fundamental declarations of Jesus, reveals the character of the Almighty; and the application of the law of love and of life involves the knowledge of God and man. When God and man are known, the objects of our service are located and our efforts can be made effective in the establishment of the divine kingdom in the earth. You can readily see how utterly impossible it is for a man, no matter how earnest he may seem to be, to construct the new order that is to constitute the economic, political, scientific, and religious system for future ages, unless he comprehends the laws of form and of organic unity. The Christian Commonwealth does not yield uncompromising obedience to

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the laws of God and man; it compromises by building upon a false theology, false economics, and a false science. The laws of God are the laws of his existence, and the knowledge of these laws is the knowledge of God and of his specific relations to man. The movement to which you refer does not contain the slightest conseption of what God is; and consequently is not in position to either obey or love him.

We commend you for your desire and your efforts to break away from the competitive world; but we remind you that the establishment of communistic industry is but one feature of the work of reforming the world. It is well to renounce the old system, but it is better to accept the new,—the antithesis of the old, not a partial deviation from the present order. Many of the reform factions in the world today are but imitations and counterfeits of the true. There is but one way; it is the one that contains the truth of God, of man, and of the universe. The Koreshan System is this truth, the truth of all things; it specifically defines the relation of God and man, and man's relation to man. The Koreshan System of economics, in principle, theory, and practice, is as superior to the various efforts in the world, as the Koreshan Cosmogony is superior to the Copernican system, as alchemy to chemistry, as truth to fallacy. You cannot do better than to recognize and obey the truth, and to enter into communistic relations founded in accordance with correct principles. God Almighty and his kingdom will be manifest in humanity only in such a movement, the most excellent way. Koreshanity alone is able to guide you to your destiny.

How the Sun Fits Inside the Earth.

I have just had the pleasure of examining a number of copies of THE FLAMING Sword, and have become quite interested in the subjects under discussion. Not having seen the earlier publications, I am unable to understand all that I find there, and write you for further information. Will you kindly inform me, (1) Where I can find the fundamental principles of the Koreshan theory in concise form, and (2) How the sun, being many times larger than the earth, and some 92,000,000 miles distant, can still be inside of it? There are many questions I should like to have you answer, but first I wish to read what you have published in defense of the theory.-J. E. B., Lawrence, Mass.

(1) Our new book, the CELLULAR COSMOGONY, which is now being printed in our establishment, will give you some concise information regarding the Koreshan Astronomy, and the facts which conclusively demonstrate it to be true. This work will soon be ready; 200 pages, postpaid for 25 cents. We send you copies of

THE FLAMING SWORD, in which you will find description and prices of our other Koreshan literature. You should receive THE SWORD regularly. (2) The Copernican system of astronomy is a prodigious fallacy. It assumes that the earth is convex, revolving about the sun. Upon these hypotheses, in connection with misapplied principles of solar parallax, calculations are made of the sun's distance. Of course if the sun were 886,000 miles in diameter, and 92,000,000 miles distant, it could not be inside the earth. The earth is neither convex nor revolving about the sun at the rate of nineteen miles per second. Taking the same facts of observation of solar parallax and declinations, on the basis of the demonstrated concave arc, we compute the visible sun's vertical distance from the belt of the tropics to be about 1,000 miles. It is about as many times smaller than the earth, as the astronomers say the earth is smaller than the sun! Upon reference to the diagrams on the last page of cover of THE FLAMING SWORD, you can readily see, by an application of the principles of simple triangulation, from the basis of the concave arc, that it is not possible for the giant sun of the Copernican fallacy, to exist. We have conclusively demonstrated the earth to be concave, by actual observation, experimentation, and geodetic survey. Our scientific corps has, during the past two years, conducted the most important and successful geodetic survey ever made in the history of the world.

Satisfactory Idea of the Sun.

(1) Your idea of the sun is not satisfactory to thinking people. Why not embody my idea of the sun in your cosmogony?—G. V., San Marcos, Texas.

(1) By way of suggestion, we might ask to what extent you have canvassed thinking people to know if the Koreshan Science of the solar functions is not satisfactory; and also if the same people are finding your ideas equal to their demands for scientific satisfaction? For our part, we are not engaged in searching for an idea that will suit the unscientific imagination of theory builders; our difficulty is in finding thinkers that will satisfy us! (2) The reason we do not embody your idea of the sun in the science of the universe, is because there is no place for it: it is neither satisfactory nor scientific. We know that the sun is not supplied with fuel by drawing vapors to itself, and we know also that it is not inhabited by "intellectual beings." You say, "The product of the solar combustion is water, which distributes itself in space." The product of solar combustion is energygravic energy in its tens of thousands of

qualities, energies which are the correlates of all the different kinds and forms of matter in the universe. The sun is not a water machine; it is the laboratory of all the substances in the universe; the sun contains and consumes the substances of all the kinds of metals, minerals, and gases which compose the organic structure of the cosmos. The sun is in touch with every atom of matter in the universe, and is reciprocally related to the entire shell of the hollow globe. We demonstrate the truth of the Koreshan Science of the sun by alchemical and spectroscopic analyses; by analogy, and application of the principles of correspondence. The sun is to the physical cosmos what the Almighty is to the human world. No man can understand the functions of the seed of the physical cosmos without understanding all of the functions of the seed of the anthropostic world. Only a system of universology can involve the scientific and supremely satisfactory idea of the sun, and thus far the Koreshan System is the only system of Universology in existence.

The Flaming Sword Warmly Welcomed.

I have been nine months a reader of THE SWORD. It's the pearl of great price; its teachings are eternal. It is a saviour to all who will obey its teachings. The masses are not prepared to comprehend it. What I have I would that all the world might also enjoy. Of the greater I seek to learn. The condemnation of the church has been hurled upon me. They are living in the sphere of ignorance, a bitter hell; the heaven of the church courts death to gain admission for its subjects. The church is largely responsible for the world's ignorance, and the world is more willing to accept fallacy than the truth.—C. D. S., Mad River, O.

I notice in a late number you ask for names for samples. I send you a few, whom I trust will give The Sword a hearty welcome. I think the one of August 26 a grand number to send them. I would be glad if all those whose names I send would favor you with subscriptions. If truth is desired they can get it in The Sword!—C. D. S., Mad River, O.

THE SWORD continues its high standard of excellence. Its loyal contributors do not seem to mind either the heat or the cold, but send forth their highest and best at all seasons. I cannot express the delight with which I welcome it every week, and wish that the world could appreciate its wonderful words of truth and light.—M. J. B., Tacoma, Wash.

I think THE FLAMING SWORD grows better with every number; of every one I get I say, "This is the best yet!" The last one I received is so full of solid facts, that it is too good to keep. I send you a list of names.—H. P. M., Estero, Fla.

I enclose postal order to apply on my subscription account. The address on my wrapper is already May, 1899. I have been reading your production with great pleasure, and distributing it after reading —D. McN., Norwood, Pa.

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I want 100 copies of the New Geodesy; I will do my utmost for it. The Flaming Sword improves with every issue. Success to it; may its circulation grow to a million copies a week!—Dr. W. J. G., New Castle, Pa.

* * * As Editors See Us.

A friend sends me a marked copy of THE FLAMING SWORD containing a criticism of the "I Am" teaching of Christian. The editor of THE FLAMING SWORD teaches that God is an individual, the earth a hollow sphere, and that there isn't anything in the universe except the earth. crust of the earth is of metal a hundred miles in thickness, and we are all bottled up inside forever and forever. This is the reason why Dr. Teed, the Founder, locates the New Jerusalem in Florida among the alligators and mosquitoes. As it was in the beginning, is now, and ever shall be, world without end. Amen! What strange ideas are floating around in the psychic atmosphere of this tiny star called the earth !-The Christian, Little Rock, Ark.

Truth is stranger than fiction, and therefore stranger than the fallacy of the tiny star earth! What difference does a scrap like the above make? We have the facts of the universe arrayed against the opinion of the un-Christian, serio comic rather than astronomic.

* * *

Chat With Readers.

The world needs a scientific adjustment of social and economic relations. This would involve the application of the science of social economy. It is obvious that republicanism does not contain the science of government; it will not, it cannot solve the economic problems nor relieve the dire distress of the people. It permitted the money power to fasten shackles upon it, and it is evident that modern nations are powerless to grant freedom from the clutches of the millionaire. The genuine solution of the political, economic, and social questions is the work of the scientist; ignorant leaders will have to be relegated to the rear of human progress, for they have served the world badly enough! Study the excellent article by Koresh in this number; it throws a flood of light on the field of reform. A thorough and careful study of the article will enable you to perceive the cause of all modern patchwork. Only the complete system is capable of leading the world from anarchy and chaos to perfect order, political and economic peace, social happiness, and individual welfare, comfort, and life.

The successful journal of today meets the demands of the popular mind; it caters to the world as it is;—however corrupt the world is, the popular journal is intended to please it. In fact, it is the business of the so called great journals to study the situation over, and the fact that it finds unanimous sanction and enormous patronage is evident that the mind projecting it has struck the popular chord, has suc-

ceeded in locating the points, and in understanding the situation thoroughly. The Flaming Sword constitutes the opposite pole; it is too broad to fill a niche, too stupendous to ride a hobby, too universal to confine its influence. Unlike the popular journal which studies to adapt itself to humanity. The Flaming Sword studies to adapt humanity to the system it advocates. We have studied the points, and we know what we are doing. The Sword will succeed;—it will succeed immensely and universally in time to come, when humanity gets tired of husks and wants substantial brain food.

It is our business to give you the best conclusions on all subjects under general agitation, to correctly interpret current events, and to indicate the course of the world's future. THE FLAMING SWORD is distinctively prophetic, revealing the past, interpreting the present, and foretelling the future. This unique journal is making a record, not by voluminous arguments and articles, but by summing up the facts of universal interest. The reader is learning to depend upon the judgment of THE FLAMING SWORD. You are too busy to look through all the literature of the world, and to read the popular newspapers and magazines. This is our business; we skim the world's mental products, and give you the cream: we do all the work, and you get the benefit of it. We gather the pearls and present them to you on a clean platter; otherwise you would have to wade through the husks of current economic, religious, and scientific literature to obtain even a semblance of the gems we possess.

This journal is becoming a wonder to the world. That it is not put forth by unthinking fanatics is obvious; even the appearance of the paper is against this conclusion. The people are surprised at the language used, the ground covered, the strength of the arguments, and the completeness of the System advocated, and withal are surprised at the existence of such a journal, so out of harmony with the whole world, and so bitter in its antagonism against fallacy. Its support is a problem which the usual publisher cannot solve-how in the face of a prejudiced world we can continue the advocacy of a System so unpopular! We are not in the field for money. Our time and energy applied in the usual pursuits of life would bring us far greater financial rewards. Our purpose is sincere and honest, and our efforts are humanitarian in the extreme degree. We endeavor to save the world from itself.

We have a few questions and an article concerning the water level, published in an English journal, to answer in a future number of The Flaming Sword. It is thought that the laws of hydrostatics would make the concave surface of standing water impossible. Of course, this objection is urged against the convex idea

as well; the basis of the argument is the supposition that the earth is flat. We will show that water at rest is and must be, in accordance with the laws of hydrostatics, concave; it would be as impossible for it to be flat as convex.

If THE FLAMING SWORD is not worth more than all other journals combined, it is not worth anything. The Koreshan System is worth nothing if it is not a Universology; it cannot be simply a part of the truth. It covers the entire ground, and fits nothing else. If there is anything else that is absolutely true in the world, in whole or in part, the Koreshan System is false as a whole. If the Koreshan System is true in any particular, it is necessarily true as a whole.

General interest in the Koreshan movement is increasing. The Sword is attracting attention wherever it goes. We are constantly receiving requests for sample copies, and questions from inquirers. Our friends write us that The Sword is growing better with every issue, and new readers are surprised that such a journal is in existence. This shows that we are directly in the line of progress, and we appreciate the reader's recognition of it.

"What can I do to help you in your work?" may be asked. Order 50 copies of the new book for \$5; canvass your neighborhood, and dispose of the copies for 25 cents each, amounting to \$12.50, and make clear, \$7.50 to help yourself! If you are out of employment, embrace this opportunity and employ yourself. Get your orders in; we supply circulars with which you can advertise it in your vicinity before the canvass. Think about it and write us.

Our readers will welcome the contribution this week from the pen of LUCIE PAGE BONDEN, who is at present in New England among the Hampshire hills. She writes us that this excellent short story is fresh from the scenes of the eastern classic country life. Rural life has its many lessons; and this sketch adapted from the real has its moral.

Get ready for the new publication; ready to read it, ready to loan or sell it to your friends, ready to hunt up the people who are interested in it. We might as well begin a boom as anything else; you would like to see it. Between you and us, let us surprise the world with active work; begin now, and know no such word as fail!

You cannot consistently investigate the Koreshan System, nor argue in its favor, nor even fight it, without a knowledge of what the system contains. Our literature is intended for all classes; whether you favor or fight us, investigate what we have to say. Always hear the other side.

Before making your remittances or writing in regard to either business or editorial matter, please read our specific directions at the top of second page of cover. Write all matter intended for the Editor on separate sheets from business letters.

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The entire list of pamphlets and books of the Koreshan literature is mailed post paid, for 75 cents—25 tracts, pamphlets, and books. Our new book, the CELLULAR COSMOGONY, is included in this list; it is the New Geodesy formerly advertised.

While canvassing for the book, you can take subscriptions for THE FLAMING SWORD.

THE SWORD is mightier than the pen; the pen contributes to its success.

Unless you are all right, the truth will hit you to hurt somewhere!

Universology is opposed to sectism and patchwork.

The World's News.

Wednesday, Sept. 7 .- Mohammedans rebel against English authority at Candia, Isle of Crete; riots in many places; Turks fire Candia; Turkish defences bombarded by English warship; British consul killed .- Miss Nancy Leiter, of Chicago, chosen to christen the new warship Illinois.-Sheriff controls strikers and protects non-union working men at Pana, Ill .-- New bridge over St. Lawrence river, Hogansburg, N. Y., falls through with 60 men; 27 killed .- Rev. F. H. Farrar, Pendleton, Ore., becomes insane .- G. A. R. reunion at Cincinnati .-Autumn term of schools opens.—New minor planet announced by European Union of Astronomers.

Thursday.—Schley arrives at San Juan, Porto Rico, to attend the evacuation commission.—Kaiser strikes a blow at labor unions; will seek to punish strikers who endeavor to prevent non-union men taking the places they abandoned.—Further fighting reported at Candia; 100 British soldiers killed .- According to Gen. Kitchener's report, 10,800 dervishes were slain by Anglo-Egyptian forces in the battle of Omdurman, Abyssinia. - Daring plot to assassinate the Czar discovered at Moscow.--Rumors current at Paris that Col. Esterhazy. an anti-Dreyfus devil, has disappeared, Col. Paty du Clam, also implicated, is arrested.

Friday.—New Orleans quarantine is raised.—Manuel Estrada Cabrera elected president of Gautemala, to succeed Barrios, who was assassinated.—Chicago rubber men combine to fight New York rubber trust.—Prominent Englishmen praise America and favor alliance.—Spanish parliament passes bill authorizing peace in aggordance with American terms.—Col. J. A. Sexton, chosen commander-in-chief of G. A., R.—Gen. Miles persists in criticism of war department.

Saturday.—Chicago troops welcomed home by ovations at Chicago depots.— Two Chicago newspaper men drowned at Lake St. John, Canada.—Dewey reports situation critical at Manila; insurgents threatening to make trouble.—Soldiers burn Gov. Tanner in effigy at Jacksonville, Fla.—English anarchist attempts assassination of Wilhelmina, the new queen of Holland.—Admirals of foreign powers at Canea ask for the removal of Turkish troops from the Isle of Crete.

Sunday.—Empress Elizabeth of Austria assassinated by Italian anarchist at Geneva, Switzerland; Emperor Franz Joseph prostrated with grief.—McKinley appoints a commission of fifteen to probe war scandals.—Gen. Otis sends ultimatum to Aguinaldo, the Philippine insurgent; demands withdrawat of insurgents from city and suburbs of Manila.—Cervera goes to Spain.—Lepier volcano in New Hebrides, Pacific Ocean, begins active eruption by terrific explosion and rain of rock, fire, and ashes.—American evacuation commissioners arrive at Havana; welcomed by Gen. Blanco.

Monday.—Adjustment of tariff and other difficulties between U. S. and Canada now under way.—Town of Jerome, Ariz., entirely destroyed by fire; 30 persons perish, and 1500 rendered homeless.—1500 Spanish prisoners sail for Spain, from Seavey's island, on City of Rome.—New Westminster, B. C., almost entirely wiped out by fire.—Mt. Vesuvius threatening eruption.—General fear of anarchists breaks out in royal palaces in Europe.

Tuesday.—European detectives and secret service men engaged to run down victims of suspicion—as anarchists; Swiss and English authorities specially active.

—Disconnected head and body of girl found in river at Bridgeport, Conn.—Dewey asks for two more warships.—Violent hurricanes in the West Indies.

In Reform Journals.

Can't Damage a Poor Man.

Here is a true story; it happened in the City of Santa Barbara, in the month of August. 1898.

A poor man with a large family, paid for the rent of two vacant lots near the freight station. He built upon them a little house, and sheds for his horse, cow, and chickens. About the middle of last month, nearly one thousand head of cattle were shipped over from Santa Rosa Island and herded on the two little lots for a week. Why? no one could tell him. He complained to the superintendent of the cattle (who is also our district attorney) but he refused either to remove the cattle or pay damages. He went to the city marhe would do nothing for him. He saw the sheriff—who could not interfere. He interviewed a justice of the peace—who was likewise helpless. He even got an audience with the superior judge-who asked, "What damage can you show?" Imagine one thousand head of cattle pas tured in some rich man's yard for a week! Would not the injury to his feelings alone be worth a good round sum?

It is true that the damage in dollars and cents was not large, because it is impos-

sible to damage a poor man very much in dollars and cents. If he could be damaged in that way he would not be poor.

Moral.—If a man is poor enough you cannot damage him.—New Charter.

Unjust Distribution.

The unearned increment of the people's toil jingles in the till of the plutocrat, or is caught in the self-setting traps of modern commercialism. Millionaires spring up like toadstools in a single night, out of the rotted soil of our false industrial life. Ten per cent of our population hold ninety per cent of our wealth. Those who produce the food go hungry. Those who make the clothing go ragged. Those who build the palaces live in hovels. Those who spread the feast of life do not sit at Those who do the work of the the table. world stand homeless and destitute amid the abundance they have created. idle classes fatten on the cream of civilization, while industry grows lean on the skim-milk. Capital has the pie, labor the crust. Those who make the loaf are paid with crumbs, and those who do the most work have the least to eat. Paupers and criminals increase five times faster in proportion than our population. The prisons and jails fill more rapidly than our churches. It is a struggle of human carnivora. A hundred years ago the pillars of our national freedom rested on a sub-stantial equality; the basis has now shifted, and rests on the quicksands of a gilded class of landlords, vampires, and drones. We crush the manhood out of a million producers to make a thousand plutocrats, who stratify society into princes and paupers, and strike with the dry rot of ruin our nationl character.—Rev. E. M Wheelock.

The Spirit of the Competitive System is the Devil.

Competition is organized greed. Competition is founded in selfishness. Competition is hatred. Cempetition is a social war. It is every man for himself. The commerce of the world is a system of competition. It permeates every fibre of society. Politics is competition run mad. Party success obscures everything. The fitness of men for office is not taken into account; but availability. Can he be elected? The people are not thought of. The welfare of the country is ignored. The greedy corporations, the heartless trusts, the selfish combines, pour out boodle without stint to elect their attorneys. They are not elected to legislate for the people. They are paid agencies to work for monopoliesand they do it.

Under the system of competition which now prevails all over the world, society boils like a tempest-tossed sea. One nation keeps a standing army of millions of idle men, saddled upon the backs of the toilers to feed; and other nations must have an army to match. One government builds great warships, and other governments must do the same. One government enacts a tariff, and other governments retaliate. This foolish system extends down through every avenue of society. It is the most expensive system that could be devised.—Rev. D. Oglesby.

Ruined by Progress!

The most pressing question with the people is that of "how to live?" In spite of the marvelous progress of the past fifty years, which have witnessed an enormous increase in the power to produce wealth,

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the difficulties in the way of earning an honest livelihood are becoming greater and greater. There is no gainsaying the fact that the pressure of life today surpasses anything known in the history of either savage or so called civilized races. This is manifestly not as it should be. Material progress should (and would under just conditions) tend to make subsistence easier and give to every man greater lei-sure for the development of the higher instincts of his nature. With thousands of men and women in enforced idleness, with wages steadily on the downward grade, with the struggle for existence getting keener and keener for the great majority, this question of how to better conditions and improve the lot of the average individual, how to find opportunities for work for ourselves and families, is above and before all else. Present condi-tions are an evidence that there is something radically wrong in our social system; and as the present system is the outcome of the laws under which we are living, it points to the need for a radical change in the law.—W. Hessel Hall.

Repudiation.

A very small percentage of American people have an idea of the immense amount of debt there is upon them. By a rough estimate taken from statistics. which are lower than the actual facts, it is placed at over \$10,000,000,000.00; which, according to the assessed valuation of our property in the U.S. in 1890, is \$15,000,000,000.00 more than we are This shows that if the United States and all its people were sold out for cash, we could not pay our supposed debts. The interest on these debts, at a low average of six per cent, would amount to more than \$2,500,000,000.00 per annum, or more than the entire money supply of the nation. Now, it is impossible to pay this on the old basis when the interest is accumulating on it every year, and while millions of useless parasites are riding upon us, and other millions of in-dustrious workers are turned out to tramp and add more to our burdens and expenses. Think of it! Can there be any other way except by industrial co-operation and financial reform, or by the repudiation of all bouded money obligations? The first is indeed very desirable; but the latter is as inevitable as day and night, because of the recklessness of our supposed financiers.-Ex.

Schley vs. Sampson and Cervera.

Here is a little incident that has drawn us to Commodore Schley mightily, that shows why the men of the fleet are drawn to him, that is a key to the secret of his success, and that should be known in every American home:

A message of congratulation to Commodore Schley for his victory over Cervera was signalled to the Brooklyn one night from Sampson's flagship, on behalf of a great newspaper. The men on the Brooklyn went wild with enthusiasm and cheered themselves hoarse in Schley's honor. Nothing unusual in all this; but then the Commodore spoke up himself: "Thank you, boys, but I didn't do it. You are the boys who did. Let the officers cheer the

boys who did. Let the officers cheer the crew." And the officers did so with a will. There is something indescribably fine in the sentiment, and strong feeling and expression of comradeship in this never to

be forgotten sentence in which Schley gave credit for the victory of Santiago to those to whom it belongs: "Let the officers cheer the crew."—The American.

THE COMMON WEAL.

On labor rests the hope of man,
All human weal and human worth;
On toil the splendid mission lies,
In nature's plan,
To make this earth
For human kind a paradise.

The day will come in time's great course
When all the wealth of sea and land
To toil shall be forever free;—
When each resource

In nature's hand Shall serve to banish poverty.

The very soul in sacrifice.

The day will come when none shall find
The all of life in grinding task;
When want no more shall tyrannize
O'er heart and mind;
Nor toil shall ask

In that glad day it shall befall
That in his beams the circling sun
Shall one great commonwealth reveal;
While, "One for all.
And all for one,"

Men vie to serve the common weal.

—EDWARD B. PAYNE.

Nations Afflicted with Parasites.

SAM. JONES says that "Manhood in this country is dying out." And there are many evidences that he is right. There are too many of our young men who want to be book-keepers or music teachers. These are useful callings up to a reasonable demand. But any man of sense must know that the field is full to overflowing. But men are still entering these professions because the labor is light. And having learned to keep books, if employment cannot be had at that, they do nothing. They ought to remember that the law of society so exemplified by the instinct of bees, is to kill off the drones once a year. "If a man will not work, neither shall he eat," is the Bible doctrine, as well as the law of bees. Let the professional tramps, at home and abroad, who want an easy job or none, beware! Society in this country may have to adopt the "bee line" of procedure in the interests of manhood and personal rights! To be both a parasite and a man is impossible.—Good Citizen, Gallatin, Mo.

The People's Prayer.

God give us men! A time like this demands Strong minds, great hearts, true faith and ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flattery without
winking;

Tall men, sun crowned, who live above the fog

In public duty and in private thinking; For while the rabble, with their thumbworn creeds,

Their loud professions, and their little deeds,

Mingle in selfish strife, lo! Freedom weeps, Wrong rules the land, and waiting justice sleeps.

-J. G. Holland.

Where Names are Meaningless.

Steal a chicken, and you are a thief; steal \$1,000 from your employer, and you are an embezzler; steal \$5,000 from the government, and you are a defaulter; rob your competitor in the stock exchange of \$10,000,000 or \$500,000, and you are a Napoleon of finance; wreck a railroad and gather it in, you are a "magnate;" wreck a great railroad system, and you are a "railroad king;" conduct a "negotiation" by which a strong nation plunders a weak one of thousands upon thousands of square miles of territory, and make a weak nation pay millions of money indemnity for the wrong it has suffered, and you are a diplomat.—

The Critic.

T .e Bear's Treacherous Scheme.

Russia's sudden anxiety to have all Europe disarm, should be welcomed with enthusiasm if Russia were not visibly winking as she makes the proposal. Those fabled peace plans of the wolves, whereby the sheep were to get rid of the dangerous dogs that guarded them, were not altogether unlike the peace proposition of Russia. Disarmament in Europe is a consummation devoutedly to be wished. In itself it would be most excellent. But coming from Russia as the proposition does, and at such a time as this, it suggests the story of the egg which, though perfectly good itself, was condemned because the hen that laid it was sick.—The Public.

How the Century Rads.

After 100 years of incessant production and of industrial triumphs that are miracles, coupled with a blind stupidity in distributing this wealth, equally miraculous, the century closes on a vast inequality of contrasted want and wealth, selfish luxury, and wholesale misery darkening into despair, while those who sit on the moneybags of the world answer with a frown the cry of those who ask for bread. Our fathers began a century ago a government by the people. We end with a government by corporations, monopolies, tories, and millionaires.—E. M. Wheelock.

When Gods Are Men.

Oh, the bright golden age when modern gods are slain,

And the devils have all gone to rest,
When the angels and saints and chosen
of gods

Have flown to the land of the "blessed,"

Then men will be Gods, making heaven below;

The white flag of peace be unfurled; The dark clouds of hate forever be past, Leaving sunshine of love in the world.

A system of keen competition, carried on as it is, without adequate moral restraint, is very much a system of commercial cannibalism. Its alternates are: Use the same weapons as your antagonists, or be conquered and devoured. Success (under competition) is incompatible with strict integrity.—Herbert Spencer.

The average preacher has a sneaking idea that when he dies there will be another holy ghost.

When a person cannot, or will not, practice what he preaches, it is time he gave up preaching Digitized by

Broken Doses.

Some preachers are tireless church workers, who work it for all it is worth.

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In the orthodox mind, a heathen is one who does not waste his time quarreling over religion.

If some men were really delivered from evil in answer to their prayers, they would at once begin to look for new evils from which to be delivered.

It is surprising what little difference there is between a supposed-to-be saint and a so called sinner .- Freethought Ideal.

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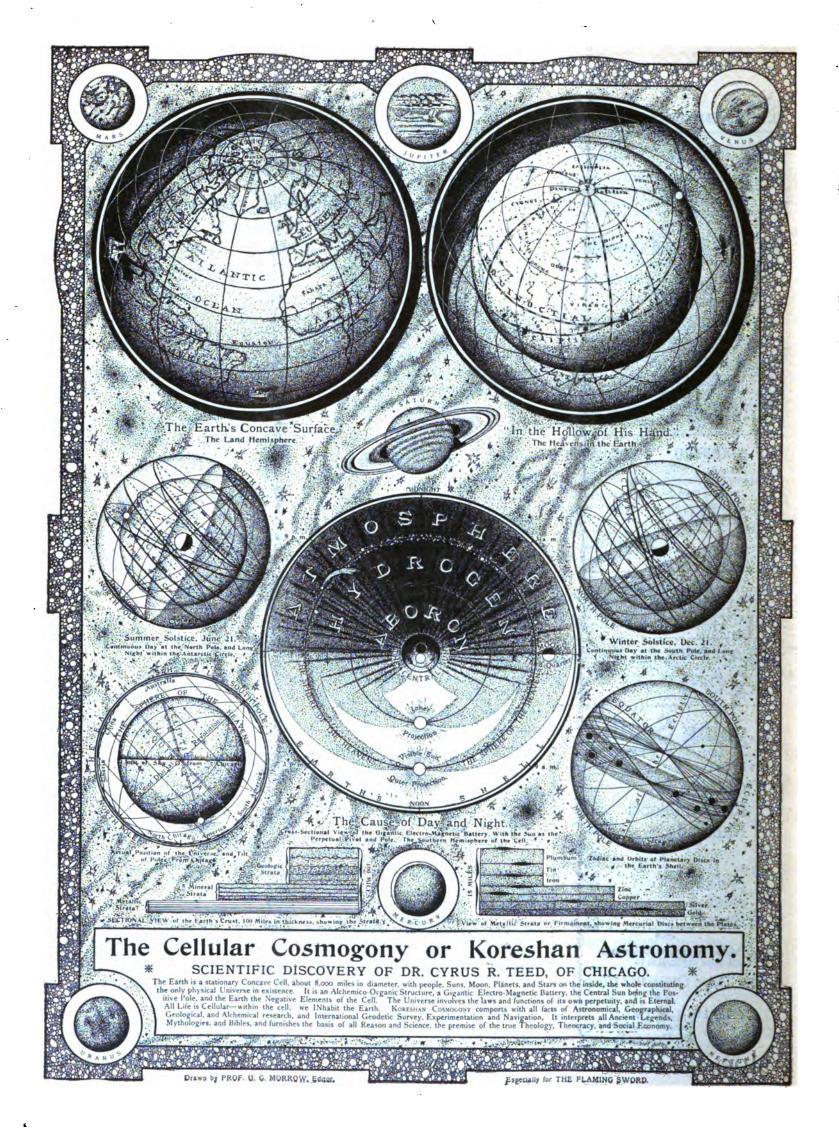
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Vol. xii, No. 45.

CHICAGO, ILL., SEPTEMBER 23, 1898. A. K. 59.

Whole No. 304

Universal Peace Through the Science of Organic Unity.

F WE WERE discussing the monetary problem from the competitive point of view, we would be compelled to do so either from the basis of a sympathy with the money cormorants, whose chief business in financial legislation is to plunder the people, or from attachment to the interests of those whose industry creates the accumulated wealth of the world. There can be no disguising the fact that in the competitive world and from this point of view, the interests of the masses of the people are in open conflict with those of the millionaire. What is good for the bondholder is bad for the people; what is good for the people is bad for the bondholder. The money problem resolves itself to an irrepressible conflict, the solution of which is in the final destruction of plutocracy by a somewhat enlightened but enraged populace. We do not advocate this, but such is the inevitable sequitur of a system created to plunder the world and degrade the masses of its people.

The confession of the London Times, alluded to in Professor L'Amoreaux's article in a recent issue of The Sword, places the subject in a nut-shell of simplicity. The kind of money capable of carrying a nation through a great crisis, and which if continued, according to the London Times, "the mouthpiece of aristocracy," will make a nation prosperous beyond precedent in the history of the civilized governments of the world," is the money for the people, providing the people are determined to live under the competitive system. Says the London Times, if the money made by the government of the United States during its rebellion and its great fluancial crisis continues, "the brains and the wealth of all countries will go to North America. That government must be destroyed, or it will destroy every monarchy on this globe."

Then, England hated America. It will be noticed that as the secret of that hate was not in the fact that we are a republic, but that as a government ruled by the popular voice and supposed to be generally enlightened it would be impossible to beguile us into the suicidal policy which we have since voluntarily pursued, the money power of that country saw no alternative but to destroy us. Since then, we have been beguiled by the subtlety of the serpent (commercial wisdom perverted) to destroy our money and to sell ourselves to the bondholder. As England owns us now, body and soul, she has changed her policy and attitude, and loves

It is not in the province and purpose of that conscious force which determines the march of progress, to bring peace to the world through any phase of the competitive system; therefore it was not consistent with the highest principles of civilization for the masses of the people of this or any other country to become prosperous under a partially equitable adjustment of the financial methods of the world. The world is surely accelerating its progress toward the vortex of its impending revolution, and the crisis hastens proportionately to the rigidity of the lines of demarkation between the people who create the wealth of the world, but who through misapplied economic principles are robbed of their right to its appropriation, and those whose superlative skill is operative to usurp and control industrial development and pervert its uses. We would not prolong the agony, therefore we do not advocate a system which at best could only for a time insure a treacherous and transitory prosperity.

Equitable distribution is just; and in the rapid progress of human enlightenment, through a baptismal

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potency foreordained and predestined to revolutionize all human thought, the world is making ready for the final display of God's majestic presence in the evolution of his kingdom. There can be no patches on the effete garment of a spurious and fictitious righteousness which is hastening the world to its inevitable doom. The old world, with its degenerate Christainity and its competitive commercialism, is rotten; and every new effort to cobble the disintegrating fabric only reveals a more degenerate phase of its corruption. Christianity is not a progressive evolution. The Lord Christ and his church were planted in the race; their regeneration is subject to the modifications of a progressive development depending upon the introduction of principles which did not belong to the stage of progress attained in the age when original Christianity developed, but which will unfold a higher and more extended civilization, not to be known as Christian. So called Christian socialism is the *debris* of recidivation.

There will come an organic communism as fixed in its gradation as the stars are fixed in the degrees and glory of their magnitudes; it will come while the doom of chaos rests appallingly over human achievement, prostituted by church and state to the unholy uses of perverted and lustful aggrandizement; it will come amid the ruins in which the old Christianity terminates, when all that is old shall pass away. "Behold, I make all things new!" saith the Lord. With the besom of destruction the abomination of desolations hall be swept away, and that which is utterly new shall arise as the crowning glory of the dispensations.

Labor, and price, and cost, and money, and exchange, and finance, are terms which will find no place in the new vocabulary. The collection of the products of nature and industry and their equitable distribution, will be as simple as the adjustment of the demand and supply of a disciplined and properly regulated army of a million people. God's kingdom, for which the world was taught to pray, is that United Life in which the laws of order will have their most extended application, and in which the grades of classified products and industry will be equitably adjusted to every want. Koreshanity alone is the solution of all questions now agitating the world; it alone has promise of the reward of inheritance ordained of God and entailed upon the seed of Abraham.

The Universe a Gigantic System of Imperialism.

THE ACORN is the involved product of the oak tree. When planted, it will unfold the oak because the acorn is the oak tree in its least form. It can put forth no tree but the kind involved by virtue of its relations to the laws of order in its development. This law is uniform, eternal, all-pervading, and applicable to every domain and sphere of vegetative activity. The universe is a tree. The apex of its vegetative life is the biune (two-in-one) man, in whom the male and female principles combine in the perfection of their unity. This man—both the origin and product of the universe as a whole—is the form and function of the universe in its least form, and constitutes the archetypical germ of the universe in its greatest form.

In the beginning of the piscatorial (age the dispensation now drawing to its close), humanity brought forth, through the laws of order, the unique, magnificent product of its progressive effort, the perfect man, the Son of God, offspring both of Deity and of the race of humanity. The kingdom of God in its least form was as absolutely in the Lord Jesus, as the oak tree is in the acorn. If we know the Lord Christ in his individual character, the germinal form and function of the kingdom, we may know the character of the unfolded kingdom when the Lord shall have matured in the development of the sons of God. The Lord was the kingdom, not, however, in its amplification, but in its germinal archetype.

The coming of the Lord is the coming—through the laws of order and development—of the Divine Empire, unfolding into the amplitude of its regenerative maturity. If the organic structure of the Lord's life, in its formate and functate capacity, constituted a social democracy, then the unfolded and amplified empire proceeding from that germinal beginning will be a social democracy; but if the brain and body of that acme of creative perfection is in the form of an empire, over which the senso-motory nucleus reigns supreme and regulates its subordinate functions, then the product of that germ will be—as has been predicted—the King-Dom of God.

There can be no greater farce, and no greater denial of the genuine laws of order, than the effort to project into the social field a Christian fabrication called the Christian social democracy, or Christian socialism, founded upon democratic principles exclusive of the imperial system in augurated by the creative power of the universe. The type of the final Christian system was that into which the Jewish race developed when it attained its perfection in the glorious triumph of the reign of Solomon. This was a type of the New Jerusalem when it shall have attained the glorious triumph of its ultimate achievement. Nowhere is it recorded that man was taught to pray: "Thy social democracy come; thy will be done;" but rather, "Thy kingdom come; thy will be done in earth as it is in heaven." Digitized by GOOGLE

It is nothing short of consummate ignorance that impulses men to attempt to inaugurate a social fabric supposed to fulfil the purpose of the creative power and the aspirations of men, in violation of all the laws of organic unity. The so called social democracy is an ignis fatuus, a delusion and a snare. "Christian socialism," on democratic lines, is the product of cracked brains—the result of the mental aberration of lunatics. It is, however, one of the efforts and processes of the forces of disintegration that shall precede the final evolution of an organic whole, from the chaos of a declension which has its culmination in the dissolution of continuity in the recidivating dispensation.

The universe is not a democracy. Its form is that of an empire; its functions are governed through the

mutual relations of a center and circumference in such combination as to enforce the laws of restraint and liberty in the reciprocal activities of an indissoluble unity of organic perfection. When perfected in external form, the kingdom of humanity comprises the encephalic mass and apex of the Universe. It is the voluntary and involuntary source of all the forms and motions of cosmogonic integralism; and as the brain of the individual man is the involved form and function of the entire organic structure of the individual, so the organized integralism of empire must be in the amplified form of the individual brain, and must perform the correspondential functions of the same. The human brain inrelation to its body is absolutely the type of the kingdom of righteousness which shall be established in the earth.

The Egotism of Knowledge and the Presumption of Fallacy.

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

NO GREAT truth has ever yet come to the world without some man coming to bring it; and surely this greatest of all, because sum of all, truth will not so come. But the apostle says: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher? And how shall they preach except they be sent; * * so then, faith cometh by hearing, and hearing by the Word of God."

Jesus, a personality and not a mere principle, was this Word of God—the Logos. Being seed—God's seed, as the Scriptures explain—when he comes again he will come as seed comes; not as spirit only, as some would have us believe, but as spirit in the body of that spirit, which was the way they saw him go, and in which the two angels declared that he should come again. "This same Jesus [not his spirit] which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Of egotists, as of all things else, we have the true and the false. The true egotist—*I-tist*, speaking from actual knowledge (as did Jesus)—has the right to, and must, surprise the "Scribes and the Pharisees—hypocrites," of his time, by speaking with authority, and not from ignorance, as they must needs do. If he spoke otherwise, he would make himself a liar and a fraud, such as they are. Jesus said: "It is my Father that honoreth me; of whom ye say that he is your God: yet ye have not known him; but I know him; if I should say that I know him not, I should be a liar like unto you: but I know him and keep his sayings."

All the would-be teachers of Jesus' time condemned him as an egotist and a deceiver; but the world has since learned, albeit imperfectly, who were the false egotists and deceivers. So it will be when he comes again, as He promised. As prophecy declares, and as is the law of such coming, he will come with a new name, as did Jesus; but both his name and his teachings will be, are being, set at naught and rejected by the self-conceited wise men of his time. As Jesus was the founder and sum of the Christian dispensation, but was not known until he went away, so he, the Stone of Israel-the stone that smote Nebuchadnezzar's image on the feet and crumbled it into dust, and then grew until it filled the whole earth, the humanity for a grand cycle-will not be recognized for what he is until he goes away into humanity and the glorious results appear, that will follow his going away. Such is his own statement, and it is corroborated by history in a similar case. Then it will appear who is the true egotist and who the pretender. Until then it were more seemly for onlookers—who show by their words that they have no real knowledge—to obey the injunction of Jesus: "Judge not that ye be not judged."

What right has any man to say what God's Messenger should do? Were Elijah and Jesus Messiahs after this fashion? If so, then the record is at fault. For the man who has the truth, to tell it is not to display egotism in the present perverted sense of that term; but to reveal himself as the true egotist, the one who has the right to say "I say," with regard to the deep things of God and nature, that are now entirely hidden from all the world. That the men of the present do not understand the Messenger of the Covenant, militates nothing against the rectitude of his course, or the truthfulness of his claims. If they did understand him, he would be like them-of little or no real use to the world, and only a pretender instead of God's genuine Messenger to a lost and ruined world. But men will understand him when he goes away, as did Jesus, and his spirit goes into the humanity that receives him. Then the stupendous results will follow, that have been the burden of prophecy for ages.

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The Pilgrim and the Ancient of Days.

Part II

BY W. H. PAVITT.

HAVE heard, O Sage, that tradition called the seed of the fruit, Osiris; the earth, Isis; the natural heat, Typhon; and because the fruits are ripened by the natural heat and collected for the life of man, and are separated from their natural tie to the earth and sown again as winter approaches, they consider this the death of Osiris; but when the fruits, by the genial fostering of the earth, begin again to be generated by a new procreation, this is the finding of Osiris; but your interpretation gives it much greater significance, and puts a high value upon it as containing wonderful truths."

The Sage pondered for a moment and then spake: "Man has-by this tradition, which shows forth the interpretation of these rites upon the vegetable plane of production and reproduction—furnished the key whereby we may unlock the mystery upon every plane of life; for be assured that the law which operates in one domain holds equal force in all other domains. Osiris is the seed, the germinal beginning of a new race; the man in the image and likeness of God-the God-man. He was sown in the earth of sensual humanity, where he died; 'for a seed cannot reproduce itself except it die.' He went into the grave (or the hells), which was the animal man in two forms, male and female, and caused them to separate themselves from propagation on the animal plane, thereby conserving their energies to the end that the twain might become one flesh, the Seed—the God-man, the one who holds the possibilities of reproduction within himself as the container of the male and female principles, the creative energy of the universe. In one of his aspects, Osiris is worshiped as the ox or bullock, which symbolizes commercial liberty. The restraint of liberty in procreation upon the sensual plane, and the conservation and application of that energy to higher uses, constitute the alembic of alchemy which transmutes the mortal to the state of immortality."

A deep silence followed the words of the Sage; both the Sage and Pilgrim seemed buried in thought.

"My soul yearns for truth, even as the thirsty traveler in the desert yearns for a cup of water. You have unfolded the hidden mysteries which the centuries have kept secret, and which were buried in legends until the fulness of times. Discover to me the riddle of Isis, who declares herself to be Nature—'the parent of all things, the sovereign of the elements, the primary progeny of time!' Across the temple of Isis was this inscription: 'I, Isis, am all that has been, that is, or shall be, and no mortal hath ever unveiled me.' I would penetrate this mystery."

The Sage gazed long and earnestly at the Pilgrim, then replied: "So much as is lawful for you to hear now, give I unto you; but rest assured that the hidden mystery—the secret of the Motherhood of God concealed in the rites of Isis—will be revealed in the near future, in that superb being of whom the Scriptures declare: 'She shall

be called the Lord our righteousness.' But little is known of the import of the rites of Isis, for the secret cannot be understood by mortal flesh. In one aspect, the rites are taken to show forth the decaying and renovating powers of Nature. It has been hinted by some, that initiation into her mysteries bears a close resemblance to a voluntary death, with a precarious chance of recovery. This shadows forth the voluntary and incorruptible dissolution of the flesh and its conversion to energy, the conspiration of that energy, both in the physical and spiritual aspects into the visible, tangible Motherhood, who by virtue of the office of Priestess of the Messianic law, transforms the mortal from the segregate state of male and female, into the neutral state of wholeness, the male and female united in one form, the image and likeness of God.

"The Initiate was clothed in fine linen," continued the Sage, "and taken into the inner sanctuary itself, from which the priests of all the profane were far removed. Fine linen signifies the righteousness of the Christ. To clothe one in fine linen is to put on the flesh of chastity. This becomes necessary to enable one to approach the heart of the Temple of Isis,—the temple signifying the dwelling-place of the Motherhood. One Initate says of this rite: 'I approached the confines of death, and having trod the threshold of Proserpine [place where death is destroyed], I returned therefrom, being borne through all the elements. At midnight, I saw the sun shining with its brilliant light, and I approached the presence of the gods beneath and the gods above, and stood near and worshiped them.' This signifies that in the harvest, at the end of the cycle of its development, those in whom the Christ seed was planted must not only put on the Christ life, but must be borne through all the elements, which is the dissolution of every particle of the mortal flesh and its transmutation to the energy corresponding to all the elements of its construction;—the dross being burned out and precipitated through the fires of the Sun of righteousness shining in the darkness, though the darkness comprehends it not."

When he had finished, the Pilgrim fell at the feet of the Sage to worship him, but the Sage said: "Arise, O man, and worship God; for like others, I am mortal and give only what has been given unto me."

"Your words make me marvel much, O Sage; while I long for more light, I hesitate to trespass upon your time."

"Ask what you will."

"Tell me what Horus represents in these mysteries."

"Horus is the son of Isis and Osiris. In the highest sense, he represents the Son of God, the biune being. Osiris represented the male, active, or generative power of nature, Isis the female, passive or prolific power. When Osiris was the sun, Isis was the earth; Horus, the product or seed of reproduction, the fruit. Osiris was sometimes called Nilus or the river god. When he

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was the Nile, Isis was the land of Egypt fertilized by the overflow. Osiris is claimed to have been a great and powerful king, who left the throne of Egypt in charge of his brother Typhon, and traveled over the whole world, leading a host of satyrs and other fabulous beings, an

actual army. He civilized the whole earth, and taught mankind to fertilize the soil. The wanderings of Ceres, the travels of Dionysius and the Masonic Legend of the Craft express the same idea, and were no doubt founded by Initiates in the Egyptian mysteries."

Observations and Reflections.

BY AMANDA T. POTTER.

DAILY NEWSPAPER.—"No mind except the perverted, malignant one of Altgeld could have seen in the peace jubilee which is to be held in this city next month, a partisan scheme designed to aid the republican party."

IMPARTIAL OBSERVER.—A hem! that "perverted, malignant" he, is but recently Ex in the most honored seat in the gift of the proud sons of Illinois. Looks bad for the proud sons; looks bad for the politics; and what about the jubilee?

CLEVELAND LEADER.—"They are talking of holding a peace festival in Chicago. Strangers who attend it will do well to go thoroughly armed and leave their valuables at home."

JEREMIAH.—"They have seduced my people, saying, peace; and there was no peace."

Young America.—"Pa, what is an infernal machine?" Pater Familias.—"The machine of the other political gang."

Y. A.—"Pa, the paper says that Altgeld is to make fourteen harangues. What is a harangue?"

P. F.—"If you are a republican, it is the political speech of some democrat."

Y. A.—"Isn't it a harangue if I'm a democrat?"

P. F.—"Oh no! It's a masterly, oratorical effort; a manly, concise, and truthful statement of facts, closed by an eloquent peroration."

Y. A.—"And, Pa, would the men who listen to Mr. Altgeld be 'idiots and knaves' if they were listening to a republican?"

P. F.—"Why, that depends on the politics of the newspaper man who writes them up. Let's see what you've got there. Ah, yes! the Chicago *Tribune* reporter would always see 'idiots and knaves' listening to Altgeld."

DAILY NEWSPAPER.—"It will not be contrary to the spirit of the American constitutions and institutions, to hold indefinitely the newly-acquired domain as territories or subject dependencies."

IMPARTIAL OBSERVER.—Well, no, not unless it should prove disadvantageous to private pockets.

Successful Politician.—"Majority rule is sine qua non of our democracy."

IMPARTIAL OBSERVER.—If that saying comes true during fifty coming years of the present industrial scheme, the United States will be under a tramp government.

* *

"The gold output of the world this year will be about two hundred and seventy-five million dollars. That exceeds by ninety millions the combined gold and silver product of 1870." A gain to the few who possess it, but how about the destitute many from whom it is locked away, while labor, the sole key to its attainment, is beyond their reach? It is on a par with that specious apportionment of money per capita, wherein the hungry, muddy tramp rises to his round without a nickle, the widow drudges on at starvation rate, and the orphan is forced into paths of vice to ward off starvation.

Some one has said he could control the destiny of nations if he could but write their songs. Give the hearts of the nations to God, and their song will be "the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

If press accounts be true, something more effective than billingsgate is in order for the authors of the murder of our soldiers. If the press accounts are false—well, what can be done about it? The public will continue to smile on the murderers of reputation if they but fill their columns with sensational articles.

"They [Alger's accusers] cannot or do not perceive that every volley of billingsgate abuse fired at General Alger hits not him alone, but every officer of the Government, besides every newspaper that advocated immediate armed intervention to stop the unholy war in Cuba."—Detroit *Tribune*.

We sent men and munitions to Cuba. "Cuba Libre!" Grateful Cuba! she sends us a cargo of poison (tobacco and cigars) to kill off our fools.

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In the Editorial Perspective.

BY THE EDITOR.

HE EXISTENCE of hundreds of religious, scientific, and sociologic fads in the world, is a demonstration of the fact that it is easy to invent and promulgate a false theory. The world is full of new metaphysical theories; an army of teachers pretends to know all about the mind. Theories about the mind are out of reach of the common people; they are easy to promulgate, for they are beyond test. It is extremely remarkable how the modern mental scientist can know (?) so much about the mind, and miss it so badly regarding material things! It would seem that the material world would be easier to investigate and to understand. The world loves mystery; the people love to be humbugged. If the science of the universe were generally known, there could be no difference of opinion regarding it; there would be no opportunity for inventors of new theories. How many people differ regarding mathematics? The reason the metaphysical field is so prolific of fools is because the theories have no premise, and they evade test and demonstration; they do not endeavor to prove their assertions, and for that reason they are swallowed by the gullible public. It is obvious that the mind that invents a theory of metaphysics and cannot tell us anything about the universe of matter, does not understand the laws of relation of mind and matter. Will some of the mental science wiseacres who know (?) so much about the invisible, mental world, without investigation or proof, settle a few points concerning the visible, material cosmos? Koreshan Universology is the science of the universe; it does not overlook any part, form, or function of the entire world of mind and matter. It premises its conclusions; every statement is made referable to some basis of proof or demonstration. It is complete; it settles the points the world is wondering about. It is not accepted, because the world delights to wonder; the intoxicating mental sensations of ignorance forbid disillusionment. If the prevailing hallucinations and fallacies were dispelled, thousands of devils would be brought face to face with the eternal truth and stripped of their power and stock in trade. The world is hungry and is craving for some stupendous, exciting, thought vibrating, intoxicating humbug to soothe the nerves of the dying dispensation.

The announcement of the discovery of a new planetoid by the European Union of Astronomers, reminds us of two things: First, that the astronomers of the world are members of societies, associations, or unions for the purpose of helping any of their members into prominence who may make any kind of a discovery, and to oppose any astronomical work, theories, or discoveries made by any one outside of their organizations. Second. we have brought to our mind again, the utter absurdity of the Copernican planetology. These planetoids are supposed to be only a few hundred miles in diameter; they are supposed to be located between the orbits of Mars and Jupiter. This new planetoid, however, laps over the orbit of Mars, so that it is nearer the earth than Mars is. The mass, speed, and distance of Mars are nicely adjusted by the modern astronomer; if it were any larger, it would greatly alter its speed or its distance. Now if the mass, speed, and distance of Mars constitute an equation that is constant, we would like to ask the astronomical mind, how it is that a planetoid with only one ten-thousandth the mass of Mars, can revolve in nearly the same orbit in about the same time? We are not asking this for information; we are asking it to puzzle the astronomer. We know where the trouble is, but we don't want to give it away just yet!

There is much discussion about who is responsible for the alarming mortality of the soldiers in organized camps this summer; the blame has been shifted back and forth between the various field officers and the war department, and every one has had something to say in his own defense. It is simply marvelous how typhoid and yellow fevers spread in the camps; these maladies took the war department by surprise, and what could the war department do? The blame has been located at last, and what do you suppose it is? Do not imagine for a moment that the physicians of America would let the matter be settled without advertising their fads. The fact is, the army had too many big guns-both human and metallic; smaller guns were needed, with microscopic lenses; the enemy has been seen, but not conquered. The little typhus germ, the almighty and subtle microbe in the water which the soldiers drank, is what did the mischief! It is wonderful what big things so small a being can do; and equally remarkable what small things some ponderous organisms perform. Put the blame on the microbe; he is too invisible to notice, too small and insignificant to punish. The microbe creates, and the microbe destroys; he is one of the gods of the modern physician.

It was a one-sided question—the question of the tides; now there are two sides, because there are two tides in twenty-four hours. Newton's gravitation craze led astronomers to undertake to account for the ebb and flow of the ocean on the supposition that the moon lifted the water by attraction. It is a well-known fact that there never is a moment when the moon is on both sides of the earth at the same time; but it is equally a fact that when there is high tide at any one point on the earth, there is also high tide on the opposite meridian, with two low tides between. How do they account for it? They do not account for it; they endeavor to do so and fail. The most amusing explanation that we have ever seen in all modern literature, is by Prof. Geo. H. Darwin, in his article on the Evolution of Satellites, in the Atlantic Monthly: "On the nearer side the moon pulls the water away from the earth, and on the further side, she pulls the earth away from the water, thus producing the apparent repulsion of the water to an extent equal to the attraction on the other side." This is nonsense and non-science. but on a par with the usual conclusions to which the "scientist" is driven from his false premise of the earth's convexity.

The Islamic World continues to puzzle itself concerning the star of Bethlehem, as though it were afraid it might turn out that some astronomical fact might be found to indicate the truth of the declarations of the disciples of Jesus, or that the Islamic World is anxious to find something with which to disprove the records concerning the birth of the Founder of primitive Christianity, whether the records be true or not. This esteemed advocate of Mahomet resorts of course, to the theories of the Christian astronomers, such as Copernicus, Galileo, and others, to show that the universe is so vast and eternally infinite in extent, that no star billions of miles distant could ever stand over Bethlehem. Why, of course not!-but what about the astronomy upon which our contemporary so eagerly and confidently relies? Does it suppose for a moment that the mythical god of such a vast, infinite, and impossible universe, could or would stoop to notice such an ant-hill as the earth, or even a man, though he be the founder of Islamism?

Industrial Freedom has gone into the astronomical business

for the benefit of school children and others. "All in a Nutshell" is the convex earth placed in different positions in the half shell of a cocoanut, to illustrate the cause of day and night and the change of the seasons. Of course this is all right with the popular mind,—the use of a shell for the sake of illustration, if the shell does not mean anything. You can picture anything you please so long as it is evident that you do not believe it, and the people will not object. Ask the author of the "astronomy on the half shell" to complete the shell and mean what the picture would convey, and there would be a serious objection expressed. The universe is enclosed in a shell; it is the shell of the earth, the inner surface of which is inhabited. So long as reformers build their astronomy or their economy upon the fallacious premises of modern science, they will contribute absolutely nothing to the well-being of humanity.

Another modern fad is being exploded; Sandow's system of muscle building by persistent physical exercise is that fad. Years ago, Sandow surprised the world by his transformation from weakness to strength, from a puny man to a giant. His system at once became the fond hope of thousands, because Sandow announced that he had discovered the secret of restoration to perfect health and manhood. His system produced abnormal results; what is thereby built up, must be maintained by the same process of excessive exercise. Cessation of exercise is attended by a collapse of the physical system, and a rapid degeneracy of the muscular fibre. There is but one way to obtain or retain health, and that is by obedience to the laws of life. We do not mean the "laws" of modern hygiene, but the laws of scientific physiological relations and functions.

A modern scientist, in his endeavor to contemplate the bigness of an atom, and the littleness of the universe, conjectures that even the smallest division of matter conceivable might constitute a universe, inhabited by myriads of kinds of beings. He asks the question, "Is not our world an atom, and our solar system a molecule in the stellar bubble of an unknown mightier creation?" Does such a question suggest to the modern mind that an atom of matter is as large as the universe, or that the universe is as small as an atom of matter? It suggests that there are billions of universes, right in the face of the fact that there can be but one universe! The universe is not made up of millions of solar systems, but contains the one solar system of the great alchemico-organic structure of the present and only universal form.

If there were only one man in the universe, all the various theories of individualism ever taught could be readily applied; the man could govern himself, be strictly selfish and have everything his own way. However, there are millions of people in the world, and each man sustains a natural relation to every other man; that relation, in economic affairs, is communistic.

The universe is constructed on the communistic plan. There can be no organic unity without it; hence it is a law. Communism ignored is hell; accepted and applied, and co-ordinated with all of the corresponding societal relations and functions, communism is heaven in earth.

Everything that is imperfect is unholy. Jesus the Christ was holy because he was the perfect, biune man, possessing in himself all the functions necessary to regenerate himself. Man as he exists today is segregated and imperfect, male and female in two forms; this is the plane of mortality and death. So long as man dies he is corrupt. There is no such thing as holiness in humanity today; millions of people claim to be holy and immortal; but the fact that they seek to enter heaven through the underground route, is a positive denial of the claim.

Under the delusion that the medical fraternity can do all that it claims, millions disregard and violate the laws of life with impunity. If it were generally known that the consequences of the violation of law are inevitable, there would be conscious consistency in the conduct of humanity. The only way to be restored to health is to be re-stored—restocked with the vital energies of life; these energies are human, they are mental, not mineral nor vegetable.

Helpless industries are the only kind of industries that need protection. The giant monopolies that have reached the stage of alarming oppression of millions of people, should have protection neither from concerns of foreign countries nor from the terrible vengeance of justice!

"The earth is the Lord's and the fulness thereof." It would be a strange earth that could be full on the outside! Contents are within; that which the earth contains is on the inside. We are living in the universe, within the environ of the great cell, the hollow globe.

The earth is not a speck of matter in a vast and infinite universe of millions of stars; the millions of stars are points in the earth which contains the universe.

The modern reformer imagines that he is a world builder; if there is a new sensation to be created in the world, he wants to plan-it.

The bosom of the ocean heaves when the physical universe respires.

When the signs of the times are read, this will be a blue world

It is not enough to deny fallacy; truth must be affirmed.

There is too much modern com-moonism.

The name of fallacy is legion.

Query, Chat, and News Department.

BY THE EDITOR.

The Koreshan Institutions and Colonies.

(1) Why do you publish your paper in Chicago, and not at your Colony in Florida? (2) On what terms do you receive members? I would like to have a sketch of your colony. (3) I am greatly interested in Koreshan Science. I am so carried away with it that the people call me a crank. I am tired of the competitive system. There are about five sins that I do not have to account for: Whisky, tobacco, coffee, profanity, and voting the democratic ticket. How much more does a man

have to quit before joining your colony?
(4) I have not yet seen your new book, the CELLULAR COSMOGONY; I have been looking for it for two or three months. I hope it will come after awhile—the sooner the better I will like it. I expect to try to sell all I can. (5) Where can I obtain the truest history of Jesus the Christ?—S.H.C., Kingston, Tex.

(1) We publish THE FLAMING SWORD at Chicago because our large printing plant is here, where we conduct a printing business; and because we have more institutions than the one at Estero, Fla. We are attacking the enemy at more points than one, you see. Finally, we expect to aggregate all our forces in the South, to inaugurate the greatest religiocommercial system the world has ever seen.

(2) We send you a copy of our Scientific Colonization, and also of Response

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to Inquirers, which will give you some information concerning the Koreshan System of United Life. The terms on which we receive members depend upon the Order in which membership is desired. There are three orders in the System: the central order, the marital order, and the co-operative order. The central order is the Church Triumphant, communistic and celibate, where properties are held in common, and where sex relations are prohibited. The co-operative order is the most external; and individuals may be members of this order without endorsing the Koreshan theology. The relations such members sustain to the System are involved in the social economy, the production of industry, each member receiving all, not a part, that he is able to produce.

(3) We are glad to know of your deep interest in Koreshan Science; it is the only science in the world, and you are to be congratulated upon having rational faculties sufficient to recognize the truth of the System; the world at large is not yet able to perceive it. You have a good moral basis to begin your relations with us. What you would be asked to relinquish, would depend upon your convictions and progress in the United Life System, though to begin with we might have to ask you to stop voting the republican ticket! Our standard of purity is the highest in the world; it is a rational and scientific standard. Gradually the old loves and desires are transformed to new ones, until sensuality in all its forms is eradicated from the human system. Our social system is educational; we believe in refinement and culture, and encourage music, art, the drama, etc. We adopt the superb, admire the sublime. It is the genuine system for the pursuit of human happiness, in love to the neighbor and spirit of true communism.

(4) The CELLULAR COSMOGONY will soon be upon the market; we hope to print and bind the entire edition within two weeks. It is a work that will sell, and we desire representatives and agents in every part of the country. We will fit you out with instructions and circulars, and trust that you may succeed in stirring up the people of your vicinity to investigation of the Koreshan Universology.

(5) The books written by the disciples of Jesus, now extant in the New Testament, are the most reliable, for they contain the truth. The Koreshan System contains the only science of the life and character of Jesus. The so called lives of Christ are more or less obscured by the absurd theology of modern times. They are written by modern men, and of course

they take the narratives and traditions that are available, and unite them into the form of a biography. The best works of this kind are by Canon Farrar and Cunningham Gieke. For information concerning these works write to Messrs. Robert Clarke & Co., Cincinnati, O. The work by Ernest Renan, of France, is also good for discriminating readers. The author repudiates the doctrines of the church concerning Jesus; and also excludes from his work the false reverence which makes the church walls gloomy. It might do you good to read it. You can obtain this work from us; illustrated, fine cloth binding, gold top, and gold stamp, 75 cents, post-paid.

Koreshan Astronomy in the Schools.

I have seen a copy of your paper, The Flaming Sword; I kept the address, though I lost the paper. If I remember correctly, in the copy I saw there was an advertisement of a book about ready for the market, which should contain an exposition of your system of teaching on the subject of the earth's shape. I should be very glad to receive a copy of the book. I was much interested in studying the last page of the journal I saw, which contained a chart of views of the world according to your teaching. Hoping I may receive the book soon, I am, Yours truly,—C. P. Dawson, Principal Meade Public Schools.

You are correct regarding the advertise. ment of the book on Koreshan Astronomy, and we will take pleasure in mailing you a copy when it is ready, which we hope will be in two weeks. It is now on the press and will be ready very soon. We are glad to note your interest in the wonderful system of Koreshan Science, which, unlike the popular astronomy, is founded upon a demonstrated premise. While we are aware of the fact that studies introduced in the public schools must receive the sanction of the school boards, and that it will be hard to have the Koreshan System taught to any great extent at the present time, outside our own lines of propaganda, we nevertheless urge investigation of Koreshan Universology on the part of teachers in all parts of the world. We know that we have that which is startling and of supremest importance, and that which should attract world-wide attention.

In the study of the prevailing system, the youthful mind is strained in the endeavor to rest upon something tangible. Modern astronomy begins with an hypothesis, amid numerous foregone conclusions. There are too many things to be taken for granted; and at the outset the student is asked to accept without question, scores of suppositions—and he is lost in a maze of worlds! It is impossible for the mind to entertain a concept of the form of the universe according to modern astronomy, because it is formless, without center

and circumference, and consequently the system is without a basis of rational conclusion. In the Koreshan System a simple, tangible, and demonstrated fact is the basis. From the relations of the chord and arc, the contour of the earth is proven; conclusions of the universal form are evolved, and the purpose of our existence is revealed. Every step in the Koreshan System of education is rational and logical, and every idea has some purpose in the genuine solutions of the great problems of the universe, so simple as to be grasped by the juvenile mind, and yet unknown to even the savants of the world under the present reign of fallacy.

We invite investigation of Koreshan Science by the fraternity of teachers; we are sure that we can interest them, not only concerning what we have to teach, but also concerning scientific methods of imparting instruction. We discard artificial methods; the Koreshan teacher does not stuff the mind, but induces thought from principles. The science of the mind is invaluable to the teacher; and we claim that Koreshan Universology alone, reveals the science of the processes of thought and consciousness.

Modern Science and the Bible.

A friend has been telling me of your views concerning the Bible. I would be very glad if you would send me a list of your publications, with prices. What do you suggest for my study? I am fifty years of age, and have taught school for twenty-five years. I do not believe in the literal "fish" stories of the Bible.—J. S. T., Jamestown, O.

We comply with your request for information regarding our literature. work we are now publishing, the CELLU-LAR COSMOGONY, is just the thing with which to begin your study of the Koreshan System; it contains the facts of demonstration of the premise of the entire system of Koreshanity. We would refer you to the chapter, "The Hollow Globe and the Bible." Modern so called science and astronomy are not only out of harmony with the Bible, but also contradict the facts of universal form and function. We claim and demonstrate that the Bible is thoroughly scientific; and that to be understood, it must be interpreted scientifically. It is written in terms of symbology, which are as absolute and certain in their meaning as any word in the language. When you have made a careful study of the Koreshan System, you will be able to perceive the harmony of the Bible and Nature, the two great expressions of the divine mind. No Bible, legend, fable nor parable, nor any system of mythology, can be understood when taken in the perverted sense of the modern mind. In addition to the study

of the work referred to, we would advise your careful perusal of the pamphlets we publish, and especially The FLAMING SWORD. We shall be glad to hear from you further, with such questions or objections as may be suggested to your mind.

* * *

Chat With Readers.

Impress us with your impressions.

Genius is egotism vindicated. There is no self-recognized genius that is not egotistic. The world presumes to despise egotism; in reality, it is made up of it; the masses are full of the egotism of fallacy. The modern Christian system in its now rapid disintegration, repudiates one egotist, that all may be egotists. The modern social systems repudiate the egotism of the monarch, that all may presume to decide for themselves the best rules of action. Under the reign of fallacy and ignorance, when no one can disprove the claims of another, there are millions of egotists. But the egotism of knowledge is a different thing; it is the thing that is despised by the other kind of egotists. The egotism of Koreshanity is the egotism of knowledge, coming fresh from the mind of the genuine Egotist, who is not afraid to say just what he means! Jesus was an egotist—he was supremely egotistic; every teacher of positive truth is full of bristling, unmistakable, self-assertive, irresistible, world-moving, humanity-impulsing potency of egotism! The nature of his work necessitates genuine cheek, gall, shrewdness, perspicuity, to intrigue, inveigle, and entrap the enemy. There is more about egotism this week in THE SWORD, under the name of Prof. L'Amoreaux. We have used the word egotism often enough to impress it on the mind, and the next thing is the meaning. Egotism is the acting out of self-conceit. Self-conceit is the actual faculty of intuitively knowing a principle or truth; it is the faculty of conception or understanding. The man who has the science of the universe is the most conceited man in existence, the most egotistical and positive. There are two kinds of egotism-two kinds of self-conceit. The conceit of ignorance makes fools; the conceit of knowledge makes heroes. The demonstration of the Koreshan Cosmogony is the vindication of the egotism of Koreshanity. The other kind of egotism cannot be vindicated.

Your first impressions concerning Koreshanity—that's what we want! We want you to express them in your own way—how you came to investigate the System, what particularly and specially attracted you, and other features that would tend to intensify personal interest. We want to get our readers into the way of writing more; you have the opportunity of expressing yourself in the world's

greatest journal! It can be made the medium of expression of your appreciation of the system; it can be the meeting ground of all your finer sentiments, where you can cultivate the feeling of congeniality and brotherhood. There is nothing like embracing every opportunity to extend your circle of aquaintance and influence. You have come into special and close sympathetic touch with the writers of THE FLAMING SWORD; you should now create a ground of sympathy for each other. It will be extremely and personally interesting to each of our readers, to know how the wonderful system of Koreshanity influenced others into investigation of it. Many who have accepted the Light of Ages have felt unbounded joy; the blood was made to tingle with newer life and love for humanity-and now you want to tell it!

There are certain finer faculties of the mind brought into requisition when you seem to sense the character of a man you meet; you do not dispute your interior judgment. You can readily distinguish between the noble-minded and the debauchee; human sensibilities are susceptible to the sensations of attraction or repulsion upon meeting an individual. You feel something similar when you receive a letter; you get both good and bad. It's the same with your papers; you do not like little, scrappy, dirty, poorly printed sheets. Nothing that they could say would appeal to you. You instinctively feel when you take up a copy of THE FLAMING SWORD, that there is something extraordinary about it, whether you would admit it openly or not. It is open faced, honest, forceful, combative, and supremely interesting and entertaining. The church people read it behind the door, and place it under lock and key; but it will work out. THE FLAMING SWORD is an intellectual tonic, a mental stimulus, a hope reviver and a conscience prod. You want it-you can't do without it!

The universe is a gigantic system of imperialism, an imperialism of definite and fixed relations and interdependence. the imperialism of communism. There can be no scientific production and distribution of wealth that are not in accordance with the scientific relations of the central solar sphere and the circumference of the earth, and therefore, no system of communistic or socialistic effort will ever amount to anything that is not founded upon the science of the form and function of the universe. The Koreshan Social System, as shown in this issue by the Founder of Koreshanity, is founded upon the laws of universal reciprocity; the article contains more truth and more economic science than all the reform press of the world has ever printed!

Your first impressions concerning an object depend upon the angle at which it is viewed. To some, the Koreshan System looks dangerous—it appears to be a fraudu-

lent scheme of a designing mind, a net into which weak minds are inveigled. Others are struck with the force of argument, its strange and startling features, its science, theology, and social system; others with the high standard of purity, and the manifest integrity of its Founder. It is rational and scientific; it satisfies your longings. If it does not, it is a demonstration of the fact that you have not longed long enough!

You can help us to make THE FLAMING SWORD bristle with interest. We desire our readers to send us their thoughts—your first impressions concerning Koreshanity. Our correspondence department is of inestimable benefit to all—keep it up. Let us have your questions; think up a number of things that have been puzzling you for years—questions and problems in which you take a personal interest, then kindly write us what they are. THE FLAMING SWORD answers questions!

First impressions made upon meeting a new face may not always be correct; some men appear to improve with acquaintance. Your first impressions concerning Koreshanity may not have been as they should; whatever they were we would like to have you express them, for the benefit of our readers. The more, the merrier; the more striking, the better.

The first impressions of the new book, the Cellular Cosmogony, are made this week; the next thing is to make some distinct impressions on the mind.

* * *

First Impressions of Investigators of Koreshan Universology.

An Editor's Unconditional Surrender to Koreshanity.

Having become convinced of the truth of Koreshanity, partly through a letter received from Rev. E. M. Castle, which cleared away a good many doubts and misunderstandings, I wish to send you greetings, and hope to become better aquainted with all of you. I trust that Koresh will write to me personally; I have misunderstood his work. The air was laden with lies, and the poison of asps was under the tongues of the liars. I cannot say that I have anything to regret; regret gives way to rejoicing. The waters have gone over my soul, and the past is washed away in the flood. I feel as the world might have felt after the deluge-covered with slime and ooze.

I would like to join you when it becomes possible or practicable, in order to get the benefit of training and discipline which I sadly need, having been in a state of chronic rebellion against the laws and authorities of the dispensation for many years. The effect of this is very demoralizing; one loses the self-control that can only be acquired by continued and persistent obedience to the laws of life.

In the October number of my paper I will announce my conversion to the doctrines of Koresh, and make some explan-

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ations. The September number has been printed for some days. I was not a Koreshan then; I do not think you will find much difference in the teachings, but now there is a great deal of difference in the way I feel! "The Beauty that Hides in the Heart of the Stone," by Rev. E. M. Castle, completed my capture, and I wrote as soon as I could get my breath, to that Auroral Goddess, offering my unconditional surrender. I do not claim to be worth keeping, but I suppose that you take "any old thing," as they all have to be built over again, anyhow! Your converts, I would expect to be largely reconcentradoes; for the people have to get down to the state of the prodigal son, away among the swine, before they will be ready to start on the return journey. The old has to be killed before the new can come in.

Please send me two or three copies of August 19, containing the article above mentioned. I have given away all the August numbers, but after this The Flaming Sword will be among my necessities of life! I will get some subscribers. I never tried it before, because I was always so full of doubts and suspicions. Now my faith is established. Better not publish this letter, as I will have to consider carefully what I have to say in my paper on the subject; have to break it gently, you know. Be sure to write me.—...*

Shut Up Inside a Hollow Globe.

EDITOR OF THE SWORD:-When I first came in contact with the Koreshan System of Universology, as presented by THE SAL-VATOR AND SCIENTIST, I was struck somewhat rudely by its unique cosmogony. The other features I could readily pass by, but I was not willing to be put inside of the earth and allow myself to be hermetically sealed within its metallic walls, without doing a little kicking about it! The only reply I received to my hasty letter was a copy of THE FLAMING SWORD, which, as usual, was completely charged with mental energy of such high voltage that I concluded it was better to go slow and handle it with caution.

The promise to uncover all mystery and to give a rational cause for every phenomenon of Nature, was the first feature to strike me favorably. This was something I had long been looking for in vain. I wanted the genuine, scientific truth at all hazards, even though I had to spend eternity inside of a cell. I have been reading The Sword for about two years. In the wonderful completeness of the system of Koreshanity, and the beautiful harmony of all its parts, I read the evidence of its divine origin. "Other foundation can no man lay than that which is land." It covers all the ground.

In adjusting my mind from modern fallacy to the solid rock of scientific truth, I experienced the greatest difficulty in getting away from the mythical god of the nineteenth century, whose existence is diffused everywhere in a mist of mysteries, called ether, and to get back to the God of the Bible. I find it a great relief for the mind to return from its search for the Creator in unlimited nothingness, to come home to the logical conclusion that the primary cause of all things resides in its own peculiar seed, each seed bringing

forth after its own kind. The Seed then, that produced man in his own image and likeness, was himself a man—the Seed-man fully ripened.—M. G. W., Terre Hill, Pa.

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Coming Into the Koreshan Unity?

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

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The World's News.

Wednesday, Sept. 14.-Lucheni, the Italian anarchist, boasts of his assassination of the Empress of Austria.—Chicago police raid the Hawthorne race-track, and arrest a number of betting sharks.-British Admiral in Cretan waters issues ultimatum to Turkish governor of Crete, demanding surrender of riot leaders and disarming of Mussulman troops.—Gen. Gomez resigns from the Cuban army.-Order of United American Mechanics meets at Cleveland, (). -Weyler makes a furious speech in Spanish senate.-Dreyfus case continues to agitate France.—Chino-Japanese alliance said to be under way .- U. S. senators may reap fortunes from Cuba.

Thursday.—Turkey is defiant; refuses to accede to demands of England to withdraw troops from Crete; blames the British for riots.—President of France bitterly opposes Dreyfus revision.—Terrific hurricane in West Indies destroys 300 lives and renders 20,000 homeless on island of St. Vincent; huge tidal wave sweeps island of St. Lucia; large ships driven ashore, and numerous vessels destroyed.—Aguinaldo, the Philippine insurgent, evacuates Manila.

Friday.—French papers declare that no European nation will interfere with America if complete annexation is made of all territory in question.—German press concludes that American pork is all right.—Newspapers at work on another uprising in Spain.—Aeronauts Berson and Spencer ascend in balloon 27,500 feet; temperature 61° below freezing point.—Returned soldiers kicking because they could not get enough pie, tobacco, candy, and toilet perfumery and tooth-picks in Santiago de Cuba.—Hebrews the world over, celebrate beginning of the Jewish year.

Saturday.—Great Britian makes concessions to Russia concerning Chinese territory.—Chaplain of battleship Oregon to be court-martialed for too free criticism of

naval officers.—Hot time in Spanish senate over action of the Sagasta cabinet.—Gen. Toral attacked by mob in Vigo, Spain.—England and France run amuck in Africa; England demands Fashoda, and Gen. Kitchener starts from Khartoum to meet French General Marchand.—Attempted assassination of king of Korea by poisoning.

Sunday.—Col. Esterhazy threatens to divulge the facts in the Dreyfus scandal; crisis for France; the republic may not be able to survive the revelations of gross injustice and rottenness of army and nation.—Zola consents to become a priest; will lose the respect of thousands of admirers.—Wisconsin Methodists endorse war.—Peace commission sails from New York for Paris.

Monday.—Austrian Consul-General Proskowitz ground to death by train at Ft. Wayne, Ind.—French cabinet takes a step toward revision of Dreyfus case.—Gen. Garcia resigns from Cuban army and retires to private life.—France gives up Fashoda; Gen. Marchand to go to Cairo.—Spanish cabinet instructs Spanish peace commission to retain the Philippines.—Robt. I. Hitt succeeds Col. Hay as embassador to Great Britain.

Tuesday.—Movement on foot to make a complete change in the catholic clergy of Cuba, Porto Rico, and the Philippines; Spanish clergymen may return to Spain; new priests in demand.—Sec. Alger resigns from the cabinet.—Church conferences passing resolutions to retain the Philippines.—Mt. Vesuvius in active eruption; grand pyrotechnic display; tourists in Europe flocking to Naples to view the spectacle.—China adopts a postal system throughout the empire.—Destructive hurricane in southern Spain.—Spanish friars at Manila attempt assassination of Aguinaldo by poison.—Strike riot at Cleveland.

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In Reform Journals.

INHUMAN CONDITIONS.

Women and Children Starving in Pennsylvania.

In the coal regions of Pennsylvania, women and children are starving because sturdy, industrious men, inured to the hardships of mining and ready to brave its perils, can find no work. Gaunt misery is afoot in every mining town. The wolf is at every door. There life at its best offers to little children nothing but stunting toil in debasing associations, to women naught but squalid poverty and that aching fear of the future which makes motherhood a burden instead of a joy, and to such a denial of opportunity for advancement that every high aspiration is stilled, and such a daily round of worry that the pleasures which brutalize and stupefy are the ones that most appeal to natures which may justly envy the brute.

Such is the situation in the anthracite

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regions. Such it long has been, and newspapers of every varying shade of political belief and social honesty have described it and denounced it. In the midst of a nation which went to war to relieve the sufferings of the reconcentradoes, exists, and long has existed, a condition of destitution and wholesale starvation hardly outdone under Weyler. This is matter of common notoriety. The nation cannot plead ignorance in its own defence, for within two years the whole unutterable misery of the authracite coal miners was given the widest publicity when some thirty miners, who thought to protest, under the protection of the American flag, were shot down by riftes in the hands of the coal companies' servants.

This execrable and un-American situation is the outcome of corporate greed, and corporate greed is about to make it more unbearable still. The presidents of the anthracite coal lines met in a New York office and agreed to raise the price of coal to the consumer and lessen the amount of work for the miners. Hitherto the miners have had the fruits of two days' labor a week on which to support their families. Now they are to have but one day's work, on which to starve. Who profits by this remorseless economy at the pit's mouth? Not the consumer of coal, for the very men who cut down the miners' pay put up the price of the product.

How long shall the inhuman conditions which surround coal mining in Pennsylvania be permitted? How long shall a trust, fortified by its control of railroads, be allowed to rob consumers of hard coal and slowly murder its producers and those dependent upon them?—New York Jour-

Microbe Hunting.

The favorite winter amusement of the medical profession, likewise of many other scientific gentlemen, may be said to be microbe hunting, and neither in summer do they relax the pursuit. They have heralded to an admiring world the discovery of the microbe of typhoid fever, of smallpox, of diptheria, of consumption, of malaria, of yellow fever, likewise of the cattle plague and hog cholera. If any new discase should start up, beyond doubt a hundred men would stand ready to catch the microbe of it in their little microscopes.

'I is well, perhaps. Mankind cannot know too much of science, but one point in this microbe hunting strikes the plain outsider as odd. Logically, if there are microbes of disease, there must also be microbes of health. There cannot be evil without good; there cannot be darkness without light; there cannot be disease without health. If we are nothing but an aggregation of millions and billions of microbes, then there must be more good microbes than bad ones, or the race would have been extinct long ago. Why, then, do not the doctors undertake the discovery and propagation of the microbes of health? In the blood of one who is perfectly well there must be beneficent microscopic germ growths that eat up the bad germs and maintain the individual in health. Why has not some scientist who has the good of his fellow man at heart hunted for these, segregated them out and propagated them, inoculating diseased persons with the health cultures? That is what we should like to know. If the opposite can be done, if mankind can be infected with disease

through germs, then also is health infectious and people can be inoculated with it. We propose a new style of microbe hunting. Let some expert microscopist search for the microbes of perfect health and cultivate them. Then let physicians inoculate all mankind with them.—Learenworth Standard.

Evading the Tax.

The corporations are escaping, as usual, paying their fair share of the burden arising from war. An attempt was made to force them to do what is right, and it was supposed, for instance, that the telegraph companies were going to buy revenue stamps, but such is not the case. When you go down to send a telegram, a stamp is put on your telegram and the amount is taken out of the sender, thus enabling the corporation to escape. If everybody would unite and refuse to stand the expense of that stamp, it would not be a very great while before the company would be glad to pay for the stamp in order to get business. Banks are escaping in the same way, but no one feels very much grieved or surprised, because as a general thing, bankers never do anything toward sustaining government anyhow. It is not their scheme. They are like a lot of robbers and highwaymen,-always have been and always will be. They look upon the people as their legal prey, and they believe they have a perfect right to rob everybody and decline to pay anything in return. The revenue stamps you buy are not "stood" by the bank in any way, whatever; you have to pay every time a stamp is put on your notes, checks or drafts. It is the old story: "Unto him who hath shall be given; unto him who hath not shall be taken away." But this sort of thing shall some day come to an end .- Denver Road.

Didn't Believe What He didn't Understand.

Years ago, Dr. Geo. P. Hays told the story about that old German in Pennsylvania who, meeting the young man who was to speak in the school-house in the evening, said: "Is you de young man vot is to schpeak dis evening?"

"Yes, sir; I am."

"Vell, vot you schpeak about?"

"My subject, sir; is this: 'Resolvéd, that I will never believe anything that I do not understand.'"

"Oh, my! ish dot it? Vell now, you shoost take von leetle example. Dere, you see dat field—my pasture, over there? Now, my horse he eats de grass, und it coom up all hair over he's pack. Den my sheep he eats shoost the same grass, und it grow vool all over him. Und now, vot you tink—my goose he eats de grass, too, und sure's I tell you, it cooms all over him fedders. You understand dot, uo you? Hey?"—K. C. Mail.

Cheap National Pride.

The cheapest sort of pride, says Schopenhauer, is national pride; for it betrays in one infected with it a lack of individual qualities to be proud of, else he would not resort to that which he shares with many millions. Whoever is possessed of important advantages will rather see the errors of his own nation the more distinctly, as he keeps them constantly in view. But every miscrable simpleton

who has nothing in the world to be proud of, grabs at the last means—to be proud of the nation to which he chances to belong; here he recovers himself and is gratefully willing to defend with might and main, all errors and follies belonging to it.—Commonwealth.

The Consolations of Scientific Religion.

The Tigress had been eating her cubs. Having a little indigestion, she was inclined to repent, but philosophy came to her aid.

"Rapine," she reflected, "is the law of existence; see how the fleas are biting me." She licked her chops. "The survival of the fittest," thought she, "is the way of progress for the race." She looked at the last cub. "Great rewards and fearful punishments" (she sighed as she crunched its head) "are necessary to make us do our best." She settled herself to sleep. "There will be no change," she added drowsily, "till consciousness awakes in only."

Society is a Tigress.—Bolton Hall.

Morgan's Political Proverbs.

Politics is a mocker and demagogues are raging.

Prejudice is the halter by which the devil leads the ignorant.

The road to hell is lined with the prayers of those who vote different from the way they pray.

We imagine that it was for trimming the platform that the devil was kicked out of heaven.

When principles are about to be dropped, the devil puts on his blandest smile.

What your enemy wants you to do is usually the thing you ought not to do.

Every bond issue takes a wrinkle out of the devil's face.

The chief end of man seems to be to make some other man rich.

The devil has quit lying—the politicians are doing that work for him.

The day is past when noise can carry elections.

Prejudice smothers intelligence and contracts the heart.

If all church members had a praying machine, half of them would forget to wind it.

The greatest evils of our times owe their existence to good men who are too indolent to combat them.

The wicked fleece the men who vote for them.

They that make the laws praise the wicked and receive gifts and campaign funds from them.

He that tilleth his land shall have plenty of bread—for the tax collector, the usurer, and the corporations.

He that stealeth from the poor shall not lack, but he shall sit in the United States Senate and receive the homage of preach-

When the wicked reign, the fools carry torchlights and follow brass bands and drink bad whisky.

The bloodthirsty hatch the poor working man, and ordereth out the troops to shoot him down.

A fool uttereth all his mind and maketh speeches in Congress to be used as campaign documents.

If a ruler harken to lies, all his cuckoos are whoked and say vain things.

When the wicked are multiplied, trans-

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The Flaming Sword.

gression increaseth, therefore there is a chance for the republicans.

The prudent man foreseeth the evil and changeth his vote, but the simple vote 'er straight and wear patches.

Thine own friend and thy father's friend forsake not, and hold fast to finance, land, and transportation.

The politician is wiser in his own conceit than seven men can give a reason therefor .- Buzz Saw.

"Mamma." said a little miss, "my kitty "Mamma," said a little miss, "my kitty is sick, and I've been trying to give her some of my medicine, but she won't take it." "Of course not," replied her mother; "cats never take medicine when they are ill." "Well, I declare!" exclaimed the small lady. "Why, who'd think a little kitten like that would trust to the faith

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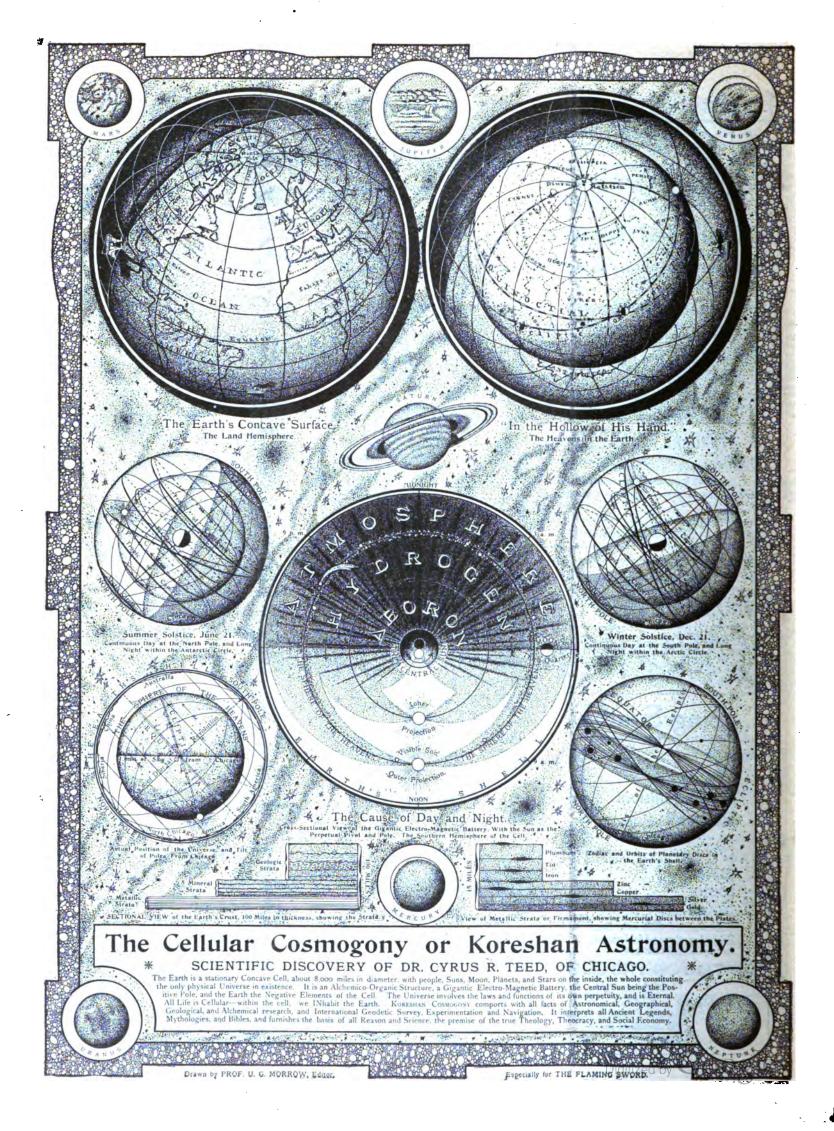
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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii. No. 46.

CHICAGO, ILL., SEPTEMBER 30, 1898. A. K. 59.

Whole No. 305

The Messianic and Prophetic Function, Impulse, and Fulfilment in Humanity.

captives, not for price nor reward, saith the Lord of hosts." In the forty-fourth and forty-fifth chapters of Isaiah, may be found the unmistakable prediction of the manifest precursor of the resurrection of the sons of God. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah," is declared in Malachi. Cyrus, the Shepherd of Israel, "shall perform all my pleasure," for it is declared of him: "He shall build my city, and he shall let go my captives, not for price nor reward."

Man is both a natural and a spiritual being. His spiritual capacity and conception depend upon the opening activity of cellules of the cortical area of the brain, not mentally operative in those who possess only material capacity and its co-ordinate mental power. The spiritual world is inclusively the mental or mind world. It has no other existence or quality, and its pediment is the substantial cortex of the human brain, domiciled in its structured organism, the human body. Man is outwardly related to material things and principled in natural not spiritual concepts; hence the great difficulty in impressing upon the mind the important truth, that the habitation of the spirit is the material environment, the human brain, ensconced in its own organic pediment—the body of man.

Let the reader divest himself of mental predilection and bias, think spiritually for the moment, and awake to the comprehension of the possibilities of a spiritual existence not belonging to space or time,—for these are both natural, and belong exclusively to material things. When the mind once enters upon the activities of spiritual exploitation, it can be appealed to from the consideration of a spiritual life and sphere whence it may begin to appreciate the wonderful possibilities of the individual powers of amplification.

The Shepherd of this dispensation is the primate overcomer and initiatory pillar of the temple of right-eousness and the City of Glory. "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 New Jerusalem has its primary existence in the mind and personality of an individual. This truth is too intensely spiritual for the contemplation of the mind engrossed in the cares, perplexities, and pleasures of purely material things. All spirits of the spiritual world who look for the Lord's coming according to that divine order provised in the impulse and fulfilment of prescient purpose, are gathered primarily in the Messianic center. This center includes the hundred forty and four thousand firstfruits of the resurrection, involving millions of more intensely interior and occult spiritual entities. The hundred forty and four thousand comprise the habitation merely of millions of spiritual entities who dwell within them. These are inclusively the twelve tribes of Israel gathered into a single individuality, preparatory to their descent into the formation of immortal habitable bodies.

In the structure of the New Jerusalem, there will be found to obtain four distinct domains, in each of which

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there will be manifest the structured character of the Holy City. The first of these is occult and incomprehensible to the mind not open to the light of spiritual wisdom. It is observed by the inhabitants of the occult world as a city of architectural magnificence, the ornate character of which is indescribable to the natural mind and beyond the paucity of common language. In the naturo-spiritual mind it is the manifestation of doctrine with its twelve foundations of natural and spiritual truth. From thence it flows—through the theocrasis of the Messenger of the new Covenant—into the new formate, immortal, visible, and tangible body. In this manifestation there is present the reincarnate sons of God. As these sons of God cannot exercise the functions of their material and spiritual existence without a material city in which and through which to devote their energies and perform their uses, it is provided that there shall also be founded a material city, God's holy habitation, which shall surpass in magnificence the glory of every other municipality in the history of the world. It is the province, then, of the Koreshan Unity, ordained of God and directed by the wisdom and prescience of the Almighty, to locate and develop the architectural glory and magnificence of the world, in the structure of the unique religio-commercial Jerusalem and Palestina.

As the stellar nucleus of the great cosmic shell constitutes the focal point for the influx of all the energies contributed by the confines of the system, and must therefore involve the first magnitude of astral glory, so all the nations of the spiritual degrees must bring their glory, by spiritual influx, into the central mind. The central star is the central point of influx. The energies from all the stars penetrate this nucleus. It is the recipient of every convergence, and the source of every radiation of energy and resource and proximate cause of being and of motion to every star in the correlation of all the groups in the stellar firmament.

A line of energy in transit from one stellar point to any other, is the transmission from star to star of the substance of that active vibration which, at every stellar nucleus, primary or subsidiary, is mutating matter to energy and energy to matter. The transmission of energy, whether in the quality of light, heat, magnetism, or electricity, is the impartation of the substance of the star. Every star in the alchemico-organic world is radiating its substance to every other stellar focus.

A A A A

When the Lord Jesus inaugurated his church, it was not accomplished by a regard for popular and public opinion and an effort to create an organic unity of an incongruous mass composed of irreconcilable factions and personalities. He knew better than to attempt to organize society without applying the laws of organic unity through universal polarity. He therefore chose

What the stars are to one another in the alchemicoorganic world, the mental centers of humanity comprising the affectional and intellectual aggregations which we denominate mind, in all the viduals of the race, are also, as interdependently reciprocal.

A pencil of energy from one stellar point to another is the conveyance of the substance of the star. An atom of matter has been destroyed as matter, and sent as energy upon the wing of its transitory message to the limit of its vibration,—the star into which it radiates. This pencil of energy is the correspondent of a mental ray. The mental radiations perpetually active from mind to mind, are the substances imparted from every mind to every other, either as affectional or intellectual force. This force is the product of the activities engendered in the cell and fibre of the brain of every vidual, through which the material substances conveyed to the brain through the arteries and nerves are transmuted to energy. These mental energies are spirits or spiritual entities.

Can the lines of convergence from billions of stellar nuclei penetrate and center in a stellar focus? If so, then a single mind may become the focal point of mental transmissions, and the habitation of millions of spiritual entities; and if this mind be central like the astral nucleus at the center and apex of astral momentum, it is like the Christ of God, the bright and Morning Star, the root and resource of being.

Let us return now, to the possibilities of such a mind. This mind will build the city of our God, in contrast to the great cities of the world, in which will be cosmos as compared with chaos, virtue with vice, glory with ignominy, divine communism and equitable distribution with the hell-begotten competism which engulfs the world in misery.

As the peripherical environ of the cosmic shell contributes its energies to the central star to be reimbursed to the millions of stars deriving their resources from the all-pervading center, so the central human mind will reciprocally embrace all, and contribute from its bounteous supply to the inauguration of the city and habitation, of virtue. There will be a city to which all the world shall direct its inmost and sacred thought; where the attractions, founded upon the perfection of its appointments, will be so great as to invite from all the world such as seek to perform the uses of the divine brotherhood.

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twelve men—whose very lives would be sacrificed if need be, for his gospel—to whom he could commit his doctrines, making the twelve the circle of insulation. Their energies were all directed to him as their Educator. They had nothing to give to the world but what they received from him. This was the nucleus around which his church was established.

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On the Point of the Sword.

The Republican Party and Prosperity.

WE HAD occasion to send a telegram today, and after the usual charge, the operator demanded one cent for a revenue stamp. This is perfectly legitimate. Any form of taxation that would compel the millionaire and millionaire corporations to bear a portion of the burdens of the government is preposterous. Those forms of taxation which place the burdens upon the poor, are the ones the poor, patient asses are the most willing to sustain with the popular voice. We say patient asses, because a people possessing the rights bestowed by liberty, but who will foster the system now in vogue by which they are constantly plundered, will renounce such rights, in our estimation, so long as by their voice they uphold the piracy.

If a clause had been inserted, making it incumbent upon the corporations to meet these demands of the Government, it would have developed another factor of political weakness for the party imposing the obligation, hence the burden of the war tax must not fall where it could be the most easily sustained, but rather where it falls with the more oppressive weight. This, however, is politics. Let the people bow the neck meekly!

The Social Crusader is the title of a little magazine, new and no doubt necessary. We have in hand Vol. 1, No. 1, and we notice that of Mr. Fritz, one of its publishers, "It is said that one night Mr. Fritz got so interested in his message that he did not notice that it was raining, and wondered why the people were leaving in such haste. Some friends had to call his attention to the fact that he was getting a wetting." According to record, this is not the first time a man did not know enough to come in when it rained. It is another illustration of zeal without knowledge.

Current Topics from the Koreshan Standpoint.

BY LUCIE PAGE BORDEN.

THE AMERICAN Association for the Advancement of Science recently celebrated its half-century anniversary in Boston. The Association is divided into nine sections, and these include mathematics, astronomy, physics, chemistry, zoology, botany, anthropology, economic science, and sociology. The attendance was very large, although the program was marked by few great names of world repute, such as figured at the British Association last year in Toronto.

A contemporary religious weekly, in reporting the meetings, complains that a striking feature of the numerous papers read, was the absence of any consideration of the religious and ethical side of the subjects presented. This is the same old story of the divorce between science and religion, which are rightly two-in-one, useless each without the other. This same weekly, in its review columns of the same issue, has presented in one short sentence the exact status of modern science. Speaking of the German author of a recent work along the lines of the so-called neo-psychology, the reviewer under sanction of the editor declares:

"He frankly recognizes the folly of claiming that any scientific assumption is as good as proved in this period, when the wisest men agree that the only certain condition in the realm of knowledge is that of flux—the ancient hypothesis for the explanation of the universe."

Here is a confession of a very definite character, bearing witness to a truth that Koreshanity has emphasized for many years—the only certain condition in the realm of man's knowledge is that of flux. But we read in the account of creation, that when the the earth

(humanity) was without form and void, and darkness (fallacy) was upon the face of the deep, then God said, "Let there be light." The present time seems to demand a repetition of the divine flat, and in response to the heart-cry of the world, "more light! more light!" the divine illuminating Center is again visible in the natural world as well as in the spiritual heavens. The supreme need of the age is the reconjunction of science and religion. In Koreshanity they are one, the universe and the Bible presenting but two different yet harmonious conceptions of the mind of God. The American Association will come inevitably to a revision of each of its nine departments, in correspondence with the actual facts of existence. A new astronomy, a new chemistry, and a new anthropology are already formulated and will not long rest in obscurity.

As before stated, this is the age of separation, consequently of conflict and suffering. The divorce between science and religion corresponds to that between church and state, and supremely to the disjunction of God and man. Another phase of conflict resulting from separation, is shown in the petty warfare between man and woman as to the relative superiority of the sexes. A new contribution to the literature of this conflict is made by Elizabeth Bisland in the current North American, entitled "The Abdication of Man." The witty writer accuses man of foolishly abrogating the advantages which he might otherwise gain by appealing to woman's sentimental tendency to hero-worship and her fondness for brilliant color in dress.

The absurdity of one sex trying to gain predomi-

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nance over the other, is apparent from the consideration that every person masculine externally, is feminine as to his interior nature, and vice versa, while the perfect being, the archetype of creation, is biune, two-inone, a state which, as it was man's origin, will be his destiny. The "woman question" is practically a misnomer, for a woman is first of all a human being who was very possibly masculine in a previous incarnation,

and may again find expression in the same form before the cycle of segregative existence reaches its terminus.

Koreshanity throws a new light on current issues, and from the standpoint of positive knowledge is ready to settle mooted questions and solve the problems of the world. Of course, it is criticised but, as sensible old Samuel Johnson once said: "Conceive a man who has written what he hopes will live, troubling himself about a criticism which he knows will die."

Observations and Reflections.

BY AMANDA T. POTTER.

Catching the Audience.

At the Bible conference at East Northfield, Mass., a few days ago, Mr. Moody was asked: "Would you advertise the topic on which you expected to preach on Sunday?" The noted evangelist replied: "This is the age of advertisement, and you have to watch your chance. Now, I don't like to give out a subject; I would rather take them by surprise. But if I see I am losing, and I want to catch my audience, then I begin to advertise." It is the same way in business; you must catch the audience. After that, the holding of it is all a matter of giving it what it wants.—Philadelphia Record.

IF, in the course "of giving it what it wants," a transfiguration should place the Lord Jesus where erst had stood the doughty Dwight, would "it" sit to have this shaft strike home? "Ye have heard that it was said by them of old time, thou shalt not commit adultery: [This but enjoins faithfulness to marital tie.] But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart."

The unbiased honesty of even a mediocre intellect must here discover two distinct propositions, and in the second he must read that conclusive prohibition worded in Rev. xiv:3, 4: "And they sung as it were a new song before the throne. * * * These are they which were not defiled with women; for they are virgins."

Mr. Moody is not built right to stand in any danger of being stoned or rotten egged by "it." He is in the same boat with "it." If he ever mans a craft belonging to the Lord Jesus Christ, and goes about his Master's work in his Master's way, there will not be so much as a shadow left of him at the end of the first week; that is, if he speaks to those audiences now requiring the "giving it what it wants." Just imagine him, if you can, flinging the truth into the teeth of the seething family sensualists of the day. Hear him profane the sacred precincts of their hearths and homes with the injunction to at least comport their connubial relations with the deceny of beasts!

The truth must be known before it can be lived. Since the time of the blending of Christianity with Paganism, there have been none to speak with the authority of the Christ and of his following until now, the again epochal revealment of truth. The truth is here, and effete orthodoxy is soon to be a thing of the past.

It is as Antichrist as infidelity, and with Ingersollism will walk the same plank overboard.

Amid the clamor of the Chicago press, apparently jubilant over the victory of our arms, and warming exceedingly to the approaching peace festival, strikes in the voice of Chicago's Mayor with the key-note of the situation. In denial of politics as origin of the jubilee idea, he says: "The jubilee grows out of the movement among the Chicago business men for an autumn carnival." This frank declaration is initialed by his assertion that "the peace jubilee is a good thing, and I am in favor of it. I am in favor of anything that will bring money to Chicago or show the outside world that we are alive." And so we are to have a travesty on peace!

THE ANGEL OF PEACE.

To you, "said He, its Prince; and Iscariot
No more his Master sold than does the world
That sells its peace for gain of fame or gold!
Peace, desecrate a thousand fo.d, afresh
Bedight thy sandaled feet. Cast off the robe
Tear-stained, dust-trailed, and rent, and wash the blood
And ooze from out thy banner's fold. Cleanse thou
Thy locks from all the leprous touch of man's
Iniquitous fulfilling, while round thee rolls
The river seen of old from God's throne welling.
And when thou'rt cleansed, seek Israel's fold amix
With Pagan horde in Gentile fulness dwelling,
Sore warring with their sins. Wave first o'er them
Thy wand, then o'er the world, to whom proclaim
Thy resurrected King—thy Prince, O Peace!

The Inter-Ocean is Congratulatory.

The key-note of his [Senator Davis'] address was his reference to the Pacific and the Philippines, but he did not forget the republican policy that made possible the great results of the war. By the enactment of the Dingley tariff law, American markets were placed within the grasp of American industries, and the American hand was made to "feed the American mouth." By the enactment of the Dingley law, too, our manufacturers and producers have been enabled to push their way into the world's markets, even when competing with England, France, and Germany."

THE POPULAR political address always pitches its key-note upon money getting, and to omit from it the governmental chief factor of its foster, were to elide

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Hamlet from the tragedy. Do not be deceived in the personalities of the American "mouth" and "hand:" The "mouth" is in possession of the taskmaster, while the "hand" belongs to the bondslave of our industrial system. The pushing by our manufacturers and producers into the markets of the world, does not banish the financial straits of the wage slave "hand," whose roll in the drama is to feed the plutocratic "mouth."

"Know then thyself and seek not God to scan; The proper study of mankind is man,"

has been changed to read:

"Know then thyself, 'tis thus we God may scan, Man's proper study is the God in man."

The first proposition proposes God as extrinsic and distinct from humanity; the second fails to make the distinction emphasized by Deity when he declared that he proceeded forth and came from God, but that his listeners were of their father the devil. The Lord Jesus was the unique God-man—there was nothing of God in any other man until by the fire of theocrasis He was

transmuted to the promised Comforter and dwelt in his people as the seed of the kingdom, for whose coming they had been taught to pray.

The doctrine that God may be scanned in the sensual humanity is false, and a belief in it is fatal to progress toward Deity; for no man struggles for possession of the thing he thinks he possesses.

The rust of disuse reduces the iron joint to immobility; subterranean waters produce the eyeless fish; humanity, secluded from its kind, loses the power of speech. Desuetude is the finger post to atrophy; and what is the prophecy for that system of digestion whose function is forestalled three times each day by introducing into the stomach a sufficient number of "——'s Dyspepsia tablets" to perform an independent stomachic elaboration? One would as well, on the mental plane, permit the politician and pulpiteer to do his thinking for him!

Human consumption of liquor is to be made one bottle Leiter.

Open Letter to Members of the Society Arch-Triumphant and Readers of the Flaming Sword.

BY REV. BERTHA S. BOOMER, PRESIDENT OF THE GUIDING STAR ASSEMBLY.

THE HOUR and the power of possibility for you vidually, to serve the cause of truth and right-eousness as never before, is at hand. We all need to be aroused by the knowledge of the fact of the terrible responsibility which truth imposes upon us. To us it is given to know the truth, the living God, and that to this God we are vidually responsible. Truth is eternal and almighty. It is written: "Ye shall know the truth, and the truth shall make you free." "Sanctify them through thy truth: thy word is truth."

We are told to add to our faith virtue, and to virtue knowledge. We are thus enjoined: "With all thy getting get wisdom. * * * get understanding." Human society can never be renovated without divine wisdom and understanding. The one source of genuine wisdom and understanding is the science of the laws of life and immortality as obtained from the mind of Deity; the one mind cognizant of the form and functions of the universe, microcosmic and macrocosmic, the God-man, Jehovah, and his entire evolution of environment.

Moral responsibility is a most vital factor of human life. We are morally responsible to humanity according to our knowledge of all that pertains to its life, mortal and immortal. Those of us who have dared to ask for wisdom and understanding have, as recipients of the knowledge of the truth, in answer to our prayers, become morally responsible for its promulgation and service to humanity.

The world at large is ignorant of the foundations of all genuine scientific truth. It is in your power and in mine, to rapidly dispel that ignorance if we will. You all, as well as I, know that the whole creation groans and travails in pain, waiting for the redemption of the body. May the world's groans of agony pierce your souls and mine, and awaken us to such a sense of our responsibility, that all that can be shall be done during these closing years of the nineteenth century, to give the world a knowledge of the truth in its ultimate or scientific degree. Let us seek to put into the hands of every member of the thinking classes, the sure word of Koreshan testimony to the foundation facts of scientific truth. Let us desire, as never before, an influx of the divine energies to quicken our selfish, torpid personalities into the activities of unselfish devotion to the work of promulgating the doctrines of the living Truth. These doctrines constitute the bones of the whole house of Israel, without which there can be no restoration of the Israel of God in humanity, the Jehovistic life of the redeemed body of Christ.

The Guiding Star Publishing House is issuing an important scientific work, the Cellular Cosmogony, or New Geodesy, whose forthcoming The Sword has repeatedly announced. It is almost ready to be placed in your hands. Remember it is a record of the practical realization of the experimental revelation of the scientific truth promulgated by Koresh, during nearly thirty years of untiring, patient self-sacrifice. Remember also that when you read this book with mental assent to its truthfulness, you have become morally responsible for the promulgation of its contents, to the extent of your ability.

The possession of this pearl of greatest price the

almighty truth, should anoint you to become a co-laborer with us, and stimulate in you a worthy ambition to be one of our most aggressive colporteurs, thereby extending the knowledge and sale of the book in every direction. We want thousands of copies of the New Geodesy sold, and that speedily! We want millions of intelligent readers of the book to be found and brought to the knowledge of the scientific truth which it teaches. This truth accepted by thousands will revolutionize the world and establish the kingdom of righteousness in the earth. We want thousands to be led by it to arise and seek "the promised Sign unto the Gentiles," their promised "fulness," a promise today fulfilled. We want them to come and join our ranks, bringing their silver and their gold with them in further Their treasures may be the fulfilment of prophecy. labor of brains and hands, true capital, or the coinage of the money power destined in the service of truth to effect the blessing of its own everlasting destruction. The truth can find a divine use for everything in existence.

Funds are needed immediately to purchase more paper and type for more books written and ready for the press, and to extend every form of propaganda work at our command. Friends, the spread of the science of the truth is a work of no minor consideration. "Seek first the kingdom of God and his righteousness." The foundation of that kingdom is the science of truth, the wisdom stone of Jehovistic life, white and clear as crystal.

Use your best mental powers to devise and suggest ways and means for the rapid spread of this gospel of the kingdom, true science, which must be preached for a witness before the end—the consummation, the glory of the harvest of the Christian Era, so devoutly to be wished—can come. Offer yourselves, your resources, all that you have and are and hope to be, to the service of the science of truth. The little groups of disciples gathered in the homes of the Koreshan Unity, are the

weak things God has chosen to confound the mighty; they are instruments in the promulgation of the Koreshan System. They in turn need the encouragement and maintenance of every lover of every truth promulgated by The Flaming Sword, and obeyed in their lives. We wish we were more worthy of it. Think of us as those who would gladly serve you and oppressed humanity by radiating the light of the world to come.

We wish to be able to record in The Flaming Sword, repeated testimonies to energetic action on the part of our friends in bringing the New Geodesy to the attention of the public. Call for it in every book store; get it sold on your street corners. Write notices of it for insertion in all your local papers. When you want to help worthy, struggling friends, get them agencies for our publications. During your walks to and from business, or when out for pleasure, scatter notices of the book, stamped with your name and address. Present a copy to your public library. Force it on the attention of your public men. Be given to hospitality; have a sociable at your house, and call the attention of all your personal friends to the most important discovery of all recorded time. Be willing to be accounted a fool if needs be, for Christ's sake. The Elijah is here, to turn back the wisdom of this world's wise men and make it foolishness unto them. He will do it too, with the facts recorded in the New Geodesy. Take a hand in the work and rejoice in the privilege!

As a train sped away from the station, a slip of paper once fluttered from the hand of our Leader. One picked it up and read:

MY BELOVED PEOPLE:
BE GOOD, TRUE, AND PERSISTENT IN GOOD WORKS.
CYRUS.

Let every loyal Koreshan now show a marvelous persistency in the very good work of heralding the coming of the divine kingdom by proclaiming the science which is its Light of Life.

The Pilgrim and the Ancient of Days.

Part III.

BY W. H. PAVITT.

**EXPOUND to me the meaning of the Egyptian word Nuck-pe-nuck," requested the Pilgrim.

The Sage stood in an attitude of deep thought before answering, then in solemn tones quoted: "In the beginning was the Word, and the Word was with God, and the Word was God.' You spake truly when you called it the Word, for it is the equivalent of 'I am that I am.'"

"Give me more light," said the Pilgrim, "that I may know this Word."

"It is a difficult task which your request imposes on me. The truth concerning the Word is for those only whose experiences in hell have led them to turn against its vices, follies, pleasures, crimes, sins, and diseases, and to cry aloud for a deliverer."

"Forgive my feeble understanding, O Sage, and tell me what you mean by 'experiences in hell.' I have heard of a hell after death, but your words seem to imply a hell here and now. In speaking of the mystery of Serapis, you presented the same idea of which I caught but a faint meaning. I would have you unravel this strange saying."

"Belief in a literal lake of fire and brimstone, where the wicked—according to the creed of many so called Christian churches—are 'condemned to waste eternal days in pain,' amid flames that never consume, is only

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another aspect of that same fallacy which permeates every avenue of human thought and makes the world's wisdom supremely ridiculous.

"Hell is a state or condition the reverse or opposite of Heaven. Death opens the door to hell. The mortal, or dying, condition is of the hells, and just so long as the body goes to corruptible dissolution in the grave, it is mortal and in hell. Upon the spiritual and the natural planes of existence, the law of death (which is the wages of sin) operates. When the spirit leaves the body, it carries with it all the experiences and knowledges it had acquired in that body, and takes up its abode in the brain of another living body, from whence it may be brought forth, if of that desire, by a spirit medium and materialized. This is a spurious resurrection; it is of the hells, proves nothing for immortality, leads its dupes to place their trust in a falsehood, and is Antichrist."

"Your explanation is clear, and I now understand more fully many things heretofore unaccountable to me; but I do not yet comprehend the Word."

"You understand something of the functions of propagation in the animal kingdom. You may not know that the sperm and germ of reproduction are elaborated in the brain cells of the male and female, flow down through the body, meet in the matrix of gestation, and begin the process of generating a new form."

"This is known to me, but I am still in the dark concerning the Word."

"I am from above; * * * ye are of your father the devil.' The propagation of sensual men is of the hells. Every human being of our times is 'born in the slums;' we all are words of the Devil. The ordinary spoken word is the elaboration of the same energies in the brain cells which produce the sperm and germ of reproduction. This energy, instead of flowing downward and finding expression in manifest bodily functions, follows another channel; it flows outward toward the vocal organs and is expressed in words, which is called language. The same essence generated by the brain, given an upward tendency, conserved by the high aspirations of those whose experiences in the hells make them groan for a deliverer, will, in the season of its development, bring into being through the law of parthenogenesis, or virginal conception, that holy thing, the Son of God, the Word made flesh, the seed of God—the infoldment of a race, the beginning of a kingdom, or the germ of the creation of a race of men in the image and likeness of God—the sons of God."

"If I understand you aright, as men lost sight of the truth they endeavored to express Deity by spoken

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We are forced inevitably to one or the other conclusion; namely, that the law of foreshortening is a hoax, or the hypothesis of the earth's convexity is a humbug. We ask the scientific (?) world which horn of the dilemma it will take.

words, until all knowledge of God, except that buried in symbols which men could not read, was lost to the race."

"You have spoken truly; and there are many ways by which the word is expressed. In Hebrew is found a word, *Ho-hi*, which combines two pronouns; *ho* meaning he, and *hi* meaning she, showing forth the two-fold sex of the Creator. This was preserved by the Kabalistic inversion of the letters of the Tetragrammaton, or four-lettered name of Deity, IHOH. The Greeks gave to supreme Jupiter the name *Harrenothelus*—man-woman—and a line in one of the Orphic hymns runs thus: 'Jove is a male; Jove is an immortal virgin.'

"The Tetragrammaton," continued the Sage, "is called the Ineffable name of Deity, for to pronounce the name was forbidden. Excuse me if I quote that which you may already know, as I do it only to present to your mind the interpretation of symbols which are buried in the rubbish of tradition and lost to men: 'And God spake unto Moses and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, but by my name Jehovah was I not known unto them.' In our investigation of this name, we are forcibly struck by the ancient regulation (which still exists) that makes it unlawful to pronounce it. The Sanhedrim says: 'Even he who thinks the name of God, with its true letters, forfeits his future life." This name is derived from the verb hayah, to be. Josephus writes: 'Whereupon God declared to Moses his holy name, which had never been discovered to men before, concerning which it is not lawful for me to say any more.'

"Maimonides tells us that the knowledge of this word was confined to the Hachamin [wise men], who communicated its true pronunciation and mysteries connected therewith, only upon the sabbath day to such disciples as were found worthy; but how it was to be sounded, or with what vocal sounds its four letters were to be uttered, was entirely unknown to the people. Once a year—on the day of Atonement—the holy name was pronounced with the sound of its letters, and with the utmost veneration by the High Priest in the sanctuary, the last priest who pronounced it being Simeon the Just. Whenever the word Jehovah occurs in reading, the Jew abstains from pronouncing it and substitutes the word Adonai, meaning Lord [bread of life], allusive to and symbolic of the true Word. 'I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

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Electric and magnetic energies are utilized through the law of polarization.

The world must have the science of life in fact, and not in mere name.

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In the Editorial Perspective.

BY THE EDITOR.

HE FOOL hath said in his heart, there is no God!" This is brought to our mind by a few lines in an exchange: "Man's first duty is to himself and his family; his second is to the race of mankind, and his third to the animal kingdom, but never to a god." Of course, it depends upon the kind of a god extant, as to whether the above is true or not. It is true only under such chaotic reign as the world is experiencing today; we owe no duty to gods of fallacy. But if the mind is rational enough to conceive of the relations of cause and effect, it will find the cause of the universe of man in humanity. Humanity produces the seed-man at definite intervals. Today we have humanity evolved; the co-ordinate factor of existence is involution. Humanity involved is the highest product of universal life. Suppose the quotation above expressed the truth suppose it were a law; it would be a law in every other domain, and would be applicable to the plant in the vegetable kingdom the same as on any other plane. If the corpuscles in the growing plant should lapse into ignorance of the form and purpose of the plant, it might endorse the sentiments of the following paraphrase: "A corpuscle's first duty is to itself and its little group of associates; the second, is to all the other corpuscles, and the third, to the atoms which pass it in the channels of circulation, but never to the seed. The seed is something to be avoided; do not aspire to it—it is a myth; you owe it no allegiance, you can sustain no relation to it, and it will never do you any good." If the corpuscles should move under such a fallacious impulse, what would become of the life of the plant? It is through the seed only that the life of any given kind is perpetuated. It is through the apex of all life that all life is perpetuated from cycle to cycle. It would be impossible to perpetuate the universe without the periodic production, creation, and manifestation of the Seed-man of the universe, the tangible, rational God.

What a feather it would le in the caps of educational Boards, if they could get even with a few rural mossbacks by compelling them to send their children to the modern stuffing institutions, even if it is oppressive to hundreds of extremely poor families who have no means with which to procure clothing for the juveniles who are to be run through the modern educational machine! There are many questions connected with the school business which wiser heads might insist upon answering. Do modern schools educate? Do they teach what the child should know? Do they employ scientific methods in imparting instruction? Of course, it does make a difference to Americans as to what is taught in the schools. Thousands of families would never con sent to the parochial schools of the Catholic and Lutheran churches, because certain dogmas are taught there that are not desirable for the strictly Protestant mind. Suppose there be laws enacted compelling attendance at these schools? Shall the line be drawn there, and no further? We assert that the modern schools do not educate; that they do not teach what the child should know, and that they employ methods that are positively injurious to the mind. The modern school is a society polish; it is full of the spirit of the times. There has been infused into it a phase of modern Christianity, a false economy, and an absurd science. Compulsory education? Compulsory education is tyranny when it comes to compelling the American youth to submit to the mental incompetents who train up the child in the way that he should not go!

France and Spain are geographically located at the western

extremity of Europe. In the form of a decrepit old man stooped with age, Europe bows to America. Spain heads toward the west, while the French shoulders support the neck of the Pyrenees. Racially, the Latin man extends along the Mediterranean, with the giant backbone of the Alps. The chest of Gaul (gall) supports the Castilian head. The nose of Gibraltar touches the tip of Africa, through which Spain has sniffed up the spirit of the Moors which fixed the moorings for Spain's bloodthirsty and savage crusade against humanity. The Iberian peninsula is the home of a spurious Christianity, the home of the Inquisition. We have heard her crimes recounted by modern reformers, and by the modern sects of agnosticism and freethought. Full of fidelity to the church, it has made religion compulsory, until judgment has fallen and weakened her bloody hand. Across the Pyrenees is the home of Voltaire, the home of the Immortelles, the home of liberty and freethought-the home of injustice. The twin criminals are side by side; one a monarchy founded on the despotism of religious oppression; the other a republic saturated with agnosticism, with all modern attachments. What has the church to say to justify its corruption? What has agnosticism to say in defense of its claims of superior enlightenment and civilization?

When the corruption of Spain was uncovered, one more monument of modern tyranny was unveiled. The proud nation now admits its weakness and its abuse of power. We have listened to the echoes from the halls of the Spanish senate with attentive ears, and have heard the internal Spanish machinery analyzed. It has been found that it is not a question of which wheel is out of place, but that the whole concern is out of order. broken, useless-never was right! Some hot heads in overzealous self-defense, endeavored to locate the blame for Spain's downfall upon the shoulders of Sagasta and his cabinet; upon Cervera and the navy; upon Weyler, Blanco, and the military power. But the world recognized the truth of the speech of the venerable Sagasta, in which he said that the trouble is with the Spanish people; that neither he nor his predecessor had reigned long enough to change the character of the nation at large. When the corruption of Spain was unveiled, it was but a true sample of the internal condition of her sister monarchies and cousin republics.

France does not desire justice; only defense for those in power. No matter if human life is sacrificed, the corruption of the men in office must not be revealed. The tables are turning, and the republic of France may be shocked beyond repair. The president of France is in collusion with the army; and although it is known by the confession of a number of army officials, whose conscience has served them better and the nation worse. than silence, the president opposes a revision of the case of the persecuted Dreyfus. Better let the martyr die, if he has not already died, as an incommunicado, in solitary confinement on Devil's Island, than that the officers of the French army should be charged with forgery and perjury in the conviction of the innocent! France is not an exception; all nations are about the same. Spain and France have committed the crime of being found out. There is not a righteous government in the world today. The greatest injustice, selfishness, and inhumanity lie at the heart of the national powers of an ignorant world!

A new church has sprung up in New York, founded by Rev. Henry Frank. It is different from other modern church institutions in its frank admissions and creed only. Its condition is the same as the others—or, we might put it, the others are in the condition that the new church confesses itself to be. The distinctive feature is that it has no creed, no beliefs, no doctrines, no principles, no premise, no conclusions; it is a knownothing church, a church without the light, a church in ignorance. Then what is the basis of fellowship? It is a fraternity groping in darkness, honest enough to admit that it has no the faintest conception of the truth concerning anything. We may imagine the congratulation of members received into the body: "My brother, we are so glad that you have found out that you do not know anything!"

This is a fast age—the age of flying machines. Angel wings will not be in it when human beings can fly; even now they have to take a back seat. The swift flight beats all—the flights of Swift oratory. The preacher comes in for divine recognition and ethereal navigation. We saw the announcement on a Chicago bulletin board. The heavenly doors will swing open, and the Chicago clergyman will have exclusive privileges with his weight on the golden hinges. "Dr. Swift will preach on the Gates of Paradise next Sunday." Special winged choir, with full complement of harps and appropriate anthems around the throne; strangers without the gates are invited!

The universe is not large enough for the modern mind. The difficulty is with the men who feel too big; you have often heard of the man who was so big that the town would not hold him! Planets and stars are not sufficient to hold all of the things that some people want to do; they want to go from planet to planet, from world to world, and from system to system, in an imaginary progressive evolution. A hearty good bye; when you come to nothing, let us know!

Athens duplicated? No, outdone,—judging from the discordant voices, new churches, new societies, and new theories the panorama of the segregated human thought. The modern "advanced and progressive mind" is not satisfied to spend time in anything else than "either to tell or to hear some new thing."

The cell of the universe is too small for the critic of the Koreshan Cosmogony; but it is growing smaller. When the world can be circumtraveled in forty days, and when the United States surrounds the world, it is altogether too small for other nations.

There is such a thing as having theory without practice; but there can be no such thing as correct practical practice without a correct theory. The builder must have specifications as well as executive ability and means of construction.

The universe is a gigantic polyopticon; it projects the moon and planets from the crust of the earth on the curtain of the heavens, and focalizes the central sun and millions of stars upon our atmosphere.

The daily press says that anarchy reigns in Crete, Manila, and other places where shooting-matches are necessary. It occurs to us that the trouble is too much modern government!

Four great ages fill the mind of a cycle of 24,000 years. That which fills the mind of modern humanity is the marry-age.

It is remarkable how many self-confessed weak minds there are in the world; we do not need to make a railing accusation.

Millionaires have too many corporations, while the poor have insufficient corpo-rations.

Some modern journals are making such rapid revolutions that the bearings are burning!

Even Alexander the Great knew that there were no more worlds than this to conquer.

Fanaticism is the enthusiasm of evil gods.

The modern church is a false face factory.

To rationalize requires rational eyes.

The devil is sometimes imp-olite. .

Query, Chat, and News Department.

BY THE EDITOR.

Blodgett's Criticism that We Did Not Dare Answer!

EDITOR FLAMING SWORD:—I have had two letters from Samuel Blodgett since I wrote you. In his last letter he sends the following:

"If they were honest they would be glad to have attention called to the suspicious spots, so as to give an opportunity for explanations. But here is a very important one that they skipped; and as long as it is too hard a nut for them to crack at head-quarters, perhaps you will condescend to try and help them out. They say that vision curves upward at the rate of 13 inches to the mile, and yet Prof. Morrow used it for 1? miles of his 4-mile survey, and came out just where he would if he had used the rectilineator, or looked over a straight line all the way. If this is true, such a result could not have happened. Will you figure out where he should have hit the Gulf with the vision curving up at that ratio? And, if he could use the projected vision for nearly half the way, why could he not have been equally successful in using it the whole distance? This is

too much for Teed & Co.; now please try your hand.—Samuel Blodgett."

I do not know that you take the position he claims. If you do, you will kindly publish his criticism and then "floor" him. If you do not hold to what he criticises, kindly clear up the quesiton. I cannot answer him unless I know your position. No base is named in his quotation; hence I must find out from your writings if you enjoy the position he criticises. Hoping to see his criticism in The Sword, and your reply, I am,—R. O. S., Monroe, Wis.

So we are face to face with an inexplicable difficulty! We have met a number of this kind from the western attorney—notably the one concerning the earth's curvature, according to which we should have hit the Gulf at a distance of about fifteen miles, on which we so quickly silenced him. The critic had the misfor-

tune to "run amuck" the Editor of THE FLAMING SWORD on the question of admissible language, and a part of a letter of his was excluded. The above points were wrapped up in ungentlemanly insinuations, and we fed them to the office cat. Of course, ever since that time, we did not dare answer them! We have before us now a letter from him which we would publish if it were not personally insulting, in which the Editor of THE SWORD is informed that the critic knew that he was "dealing with a wary cuss,"—advising us to "make a clean breast, and leave the rotten concern," because we could "do better than be the menial of an obsessed lunatic." Failing in his attempt to overthrow the facts of the Koreshan premise, and smarting in chagrin, he resorts to this kind of language; but not dealing in this kind of ware

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he refused to continue his arguments. We answer his criticism now because it is trimmed down to respectable terms and size, and because we bear him no ill-will.

The question is, How is it, if vision curves upward at the ratio of 13 inches to the mile, did the visual line-projected 1.75 miles into the Gulf of Mexico, in the Florida survey-strike the water where a straight line would have terminated? This reminds us of the reply the student gave the professor when asked to describe a crab. "It is a large red fish." "Correct," said the professor, "except that it is not large, it is not red, neither is it a fish!" The projected visual line did not strike the Gulf at the point where a straight line projected from the 2.375 mile air-line station would have terminated, neither did the visual line which completed the survey curvate 13 inches to the mile.

The article from which our critic gets his information concerning the Florida survey, was written in the general terms of newspaper reports, without going into the details; this was reserved for the book we are now publishing. In the reports sent out from the field of operations before rectiline and the visual line projected beyond the Pass. The calculated curvature for 4 miles is 128 inches; for 4.125 miles, 136.125 inches, making a difference of 8 inches between the probable rectiline and the visual line in a little over 1.75 miles. If the rectiline would have terminated a little short of 4 miles, say 3.875 miles, the difference would be about 15 inches.

We will give you for him, the results obtained by "figuring out" where we should have "hit the Gulf" in our survey with the visual line E, curving upward at the rate of 13 inches to the mile, in 1.75 miles: multiplying the square of the distance by 13 inches, gives 39 inches. The distance from the beginning of the survey at which the earth would curve 39 inches above the 4 mile point is 4 56 miles, represented in the diagram by the intersection of the line E with the arc XY at f. The 13-mile ratio must be taken as curving from the external tangent, and not as curving at that ratio of divergence from the earth's surface. The ratio of perspective elongation is 5 inches to the mile in excess of the earth's upward curvature.

But why did not the line terminate at 4.56 miles instead of 4.125 miles if the



Diagram of Florida Geodetic Air Line, from 2-mile Station to Gulf Surface, showing difference between Rectiline, Telescopia Visual Projection, and Visual Curvilineation from Unaided Eye.

the more definite measurements on the shore-line alongside the visual projection, we said the distance from the beginning was "about four miles." According to the calculated ratio of the earth's curvature, beginning 128 inches above the water level, the rectiline, as line A in the diagram, should have terminated at b, in exactly 4 miles; while in practical operations, concluding with the visual line C, the survey terminated at the surface of the Gulf at d, in a little over 4.125 miles from the starting point.

According to the recorded and tabulated facts of the measurements from which our ratio is deduced, the air line cut the stakes at the last few stations a little lower than the calculated ratio would indicate, showing either a little more rapid curve of the earth in that vicinity, or a swell in the Gulf due to the crowding of the waters into the Pass in its entrance to the Bay of Naples. If it were not a swell, an absolutely straight line would have terminated at a point a little short of 4 miles, making a still greater difference between the points of the termination of an absolute

vision curves 13 inches to the mile? The fact that the telescope extends the horizon point, admitting of vision of objects apparently below the horizon to the naked eye, proves that a different ratio of the general direction of the visual energy obtains when the telescope is employed; If to the naked eye it is 13 inches to the mile, through a powerful instrument, such as we used, the ratio would be much less, and would nearly conform to the figures given of the difference between the terminal point of the visual line and the calculated distance. Besides the observations were made at high tide, while our datum arc was mean tide level; had our visual projection been made at mean tide it would have extended to a more distant point. We came out about right, you see!

Why could we not use the visual line throughout the whole distance of 4.125 miles, if we could use it successfully for 1.875 miles? Viewed over a leveled straight-edge, the horizon appears to drop below the visual line a few seconds of a degree. The curve of vision in excess of that of the earth is about 5 inches to the

mile; in 4 miles, according to this ratio. the visual line would rise 80 inches above the earth-starting parallel, and both curving upward, the earth 8 inches, and the visual line 5 inches in excess of the ratio, to the mile. The difference of ratio would accelerate in proportion to the square of the distance. A straight line if extended on a concave surface, converging with the surface at a given distance, will sustain different angles to the curvating surface at given points, because the water level constantly changes in its relation to the chord as the distance increases from the starting point; so that at the end of 2.375 miles the angle is decided and distinct, covering a greater number of seconds of a degree than the apparent drop of the horizon, and consequently, the visual line would extend below the horizon. If the air line had been level at the 2.375 mile station, the visual line from that point, beginning parallel with the water's surface, would have extended above the horizon the same as at the beginning.

The angle of convergence of the air line at the 2.375 mile station, for the length of 12 feet was .115 inch. This is very nearly the legitimate angle according to geometrical and mathematical calculation, which would make it about .09. For the space of 66 feet, the angle measured 5.57 inches; 660 feet is 55 times 12 feet, making the angle for the longer distance proportionably about the same. This angle measured anywhere, at any time, would project a line below the horizon, subject to the test of anyone-for we here give the figures for altitude of observation about 5 feet above the water. It's the angle-worm that catches the fish!

We might ask a question as logical as the one just answered: Why, if you can hit a spot with a gun at a given angle at a distance of 10 feet, can you not with equal accuracy, hit the same spot with the gun placed at a different angle? If you make the angle of deviation large enough, one can project a visual line to a point nearly 200 miles away, below the horizon, from an altitude of 25,000 feet.

Ask our friend if he has any more "suspicious spots" that we are afraid of. This one was rather dim; he tried to paint it darker, but his re-marks were neither indelible nor infallible; they were all in his eye, and not on us!

Man as the Universal Atom.

Each person is a little atom-world, surrounded by his own atmosphere, sun, satellites, and stars, representing his several desires. The atmosphere connects each one with the entire universe of nature, each man being the great center of his own system. Prof. Proctor's system of astronomy is satisfactory to me; and if you consider our earth and its atmosphere as our

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world, with the earth as the center of its own atmosphere, which relates it to all the planets; if you see the whole universe of nature as produced by friction and power of the great whole, with God omnipresent in each atom, both ethereal and material, then I am with you. With these great principles as your basis, and with your evident knowledge of mathematical, mechanical and physical science, you will no doubt be able to correct many errors in the sphere of natural science.—J. D. P., Marietta, O.

If we were to go off on a tour of supposition and mental aberration and perversion, we might be able to hatch up almost anything. The man who holds to the popular system of astronomy will be led to make ridiculous conclusions concerning everything else in the universe; the above, for instance. If we were to first conclude that the universe is as the modern astronomer says it is, and then endeavor to make man logically fit or correspond to such a monstrosity as a small world or microcosm like the large world, we might create a ridiculous sort of a man, don't you see? We were thinking all the while that the mind of man is located in the man; that his many mental stars, centers, and functions were within him; but when it comes to supposition, why, of course we are left! If man contains himself,—his life, his sun, moon, and stars, then it follows that the corresponding macrocosmic universe contains itself,-its life, its sun. moon, and stars.

If you consider Proctor's astronomy satisfactory, with all the other things you sum up in your long letter to us, you are not with us, we are sure. You are correct only in the last sentence: we are correcting a great many errors in so called science—so many that there is nothing that is true left of the old system. You seem to think that you begin where everybody else leaves off; we do not leave anything to anybody else; Koreshanity begins it all over again, leaving nothing for anybody else to discover in scientific truth. We are sorry to leave you out in this way, but the honors for the discovery of Truth are not being distributed promiscuously to self centered atoms with systems of their own. There is but one system of Universology, and one rational man is quite capable of discovering and containing the whole.

*** Chat With Readers.

The open letter of Rev. Bertha S. Boomer is full of good suggestions concerning active interest in the New Geodesy when issued. We desire the hearty cooperation of all interested in the promulgation of the Koreshan System through its printed literature. In fact, this is the

only thing for the friends of a cause to do—to promote its interests. The book will talk for you, substantiate the claims of the System, and save you the trouble of undertaking to prove it yourself. We have circulars which will help you speak a good word for the book and the System in your vicinity. Send for these.

We have considerable correspondence in hand for attention in The Sword,—questions, criticisms, commendations, and "first impressions." The interest in this department is increasing. We devote some space this week to the refutation of a criticism which may prove a surprise—to the critic. We will meet any criticism that is couched in respectful language; but we are not inclined to give space to any one who is disrespectful to the Koreshan System, to its Founder, to The Flaming Sword, to its Editor, or its readers. The finer the editorial sieve the higher the standard, is our motto.

In response to our requests we have received a number of "first impressions" concerning the Koreshan System and The Flaming Sword, from our readers. These letters will appear in the order received in future issues. Do not wait for others, but send yours now; we can make a better showing and a better estimate of what is to appear in succeeding issues, if we have a stock in hand.

The new book, the CELLULAR COSMOG-ONY, or the NEW GEODESY, next week! We hope to begin filling orders for the book before the next issue of THE SWORD. This will be good news to all who have waited for its publication. It will open up a new campaign for the Koreshan System, and we mean to push it!

* . *

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The World's News.

Wednesday, Sept. 21.—Secretary Alger is visiting the several army camps on a tour of personal investigation of evidences to clear himself of blame in the army scandals.—Citizens begin a crusade against open and police-protected gambling in Oak Park, Chicago.—New York speculating banks clamoring to have war bonds issued for their fraudulent bids.—Ten per-

sons burned to death in Toledo, O., elevator fire; eight others seriously injured.— Spanish mobs expected to make demonstrations against Admiral Cervera.—U. S. flag hoisted at Havana by evacuation commission.—Saturn and moon in conjunction in Scorpio.—Mercury in greatest clongation west.

Thursday.-Army commissaries place blame for scandal on the cooking department; say rations were in plenty.-Embassador Hay arrives from London; Prof. Angell returns from Constantinople .-Mysterious murder case in Chicago: body of school girl found on Lake shore .-France continues agitated over Dreyfus case; Col. Piquart being prosecuted for revealing documents of national defense; Col. Esterhazy confesses forgery of the papers which convicted Dreyfus .- 200 miners strike at Catlin, Ill .- Big Baptist convention in Chicago.-Perihelion of Mercury; Venus in greatest elongation east.

Friday.—Alger fixes blame on regimental and company officers; releases himself and political big bugs.—Newspapers have France on verge of revolution; Col. Piquart sent to prison de Cherche Midi.—Weyler promises to overthrow Spanish monarchy.—Emperor of China resigns in favor of dowager empress; Li Hung Chang may be re-instated as prime minister.—Philippine representatives arrive in America to ask McKinley for freedom.—Autumn begins; moon enters Libra; at ascending node.

Saturday.—Explosions of gas and fire damp in Umpire, Pa., coal mines, entomb 54 miners; 27 crawl through 4 miles subterranean passages and escape; 19 burned.

—England and Russia are rivals in endeavor to run Chinese government and manipulation of the dowager empress.—

Eruption of Mt. Vesuvius continues; alarm for cities and towns under rain of ashes and reach of lava streams; Archbishop of Naples holds special services to appease wrath of the volcano, 30,000 persons attend services and endeavor to think the mountain into silence.—Moon in perigee.

Sunday.—England preparing to make naval demonstration against China in seaport of Pekin.—Cyclone visits Lima, O.—Yellow fever panic at Jackson, Miss.—Hawaii wants to be a territory.—Spain scheming to sell the Philippines.—Turkey bows to England's demand to disarm Turkish troops in Crete.—Pope expects to live ten years yet.

Monday.—Coal miners' strike difficulty increases at Virden, Ill., imported negro miners working in stockade; strikers shoot into stockade.—10,000 citizen Spaniards of Porto Rico have petitioned Spain to be taken to fatherland.—10,000 men march in Brooklyn in demonstration against profanity; it is the Holy Name Society.—Yum Kippur day in Jewish calendar.

Tuesday.—Kan Yu Mei, imperial tutor,

The Flaming Sword.

accused of a conspiracy against life of the deposed Chinese emperor .- Gunning, a Chicago assessor, convicted of bribery .-French cabinet orders revision of the Dreyfus case; minister of justice (?) has given instructions that proceedings are to be taken against any one attacking French

* * *

army officials !- Neptune stationary.

Sedition is bred in the lap of luxury, and its chosen emissaries are the beggared spendthrift and the impoverished libertine.-Bancroft.

Our shameless government is a government of robbers by robbers for robbers.-Morrison Davidson.

Let him who would move the world first move himself.—Socrates.

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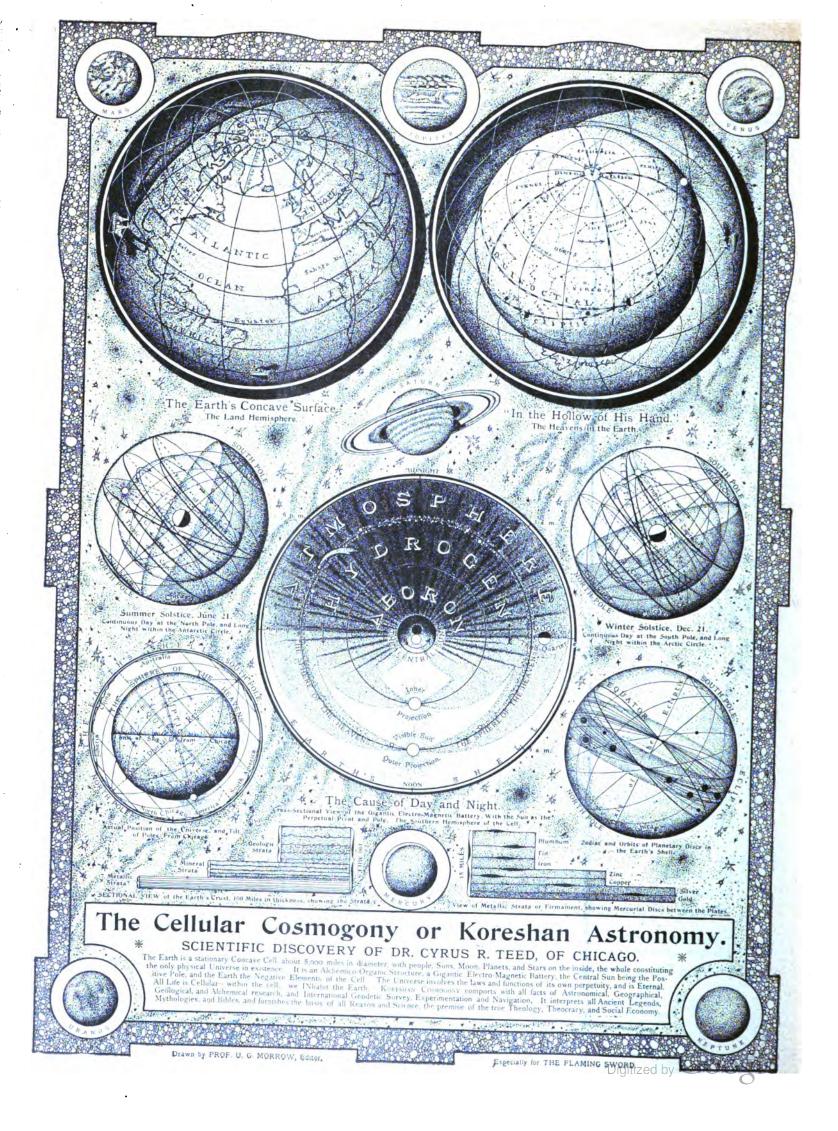
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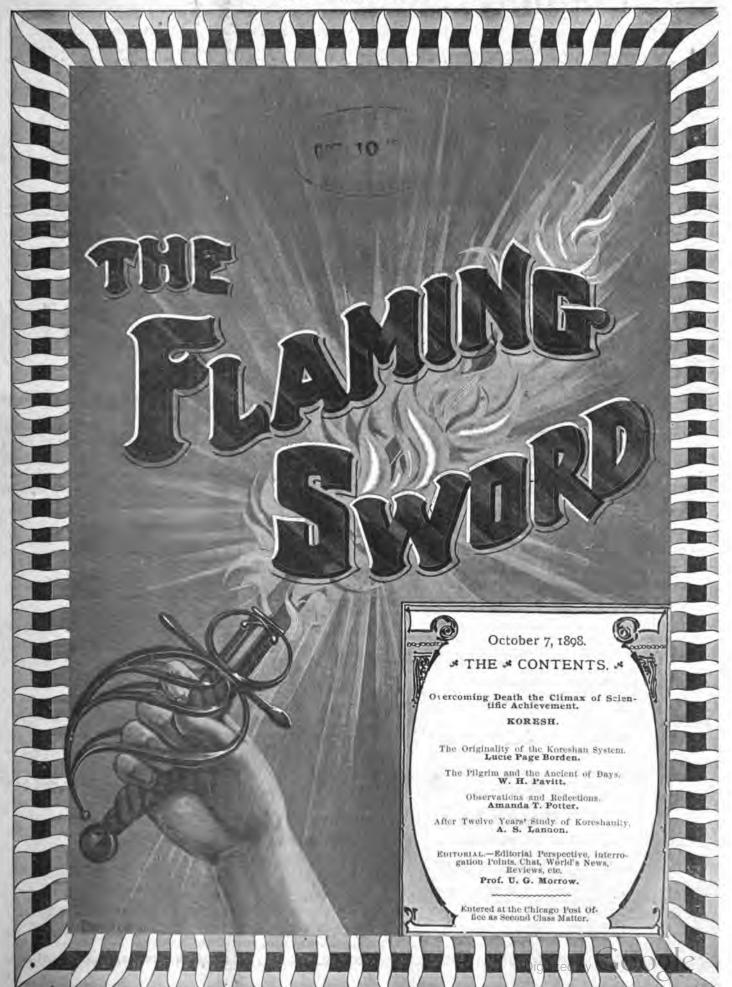
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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., OCTOBER 7, 1898. A. K. 59.

Whole No. 306

Overcoming Death the Climax of Scientific Achievement.

THE ATTAINMENT of immortal life is a scientific proposition. The sooner the human mind erad icates the false concept of something supernatural to be exercised in order to procure the immortal prize, the better for all concerned. The Lord lived the immortal life in the body after his resurrection, but only for a short time, because he came as the seed-man of a new genus or race of men; namely, the sons of God. He planted the seed in the beginning of the age, which, through regeneration, will mature now at the end of the age.

One principal and important factor of the present possibility of overcoming death, is the application of the science of immortal life. The resurrection of the truth is precursory to the resurrection of the life. The science of life is not occult; it does not reside alone in the possibilities of the vidual; the vidual personality does not hold within himself the power to attain to life—immortality in the body. The science of immortality is contained in the Decalogue, but as the ten commandments are written in the language of symbolism, and as this language has been lost to the world, humanity could not apply its principles. It is necessarily in the province of only one man to interpret this language, and through him alone can the world come into its comprehension. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Polarity is one of the primary and essential laws of being. So called individuality is directly antagonistic to polarity, and hence antagonistic to the Messianic principle. The first commandment enjoins a cognition of the central Deity. "Thou shalt have no other Gods before me." There are two laws of the application of this first principle. The first is objective, and is a com-

mand; the second is subjective, and is a covenant or compact. It is a commandment to all who are under the commands, and therefore not in the covenant relation. It is a covenant to all who have risen above the law, and who, through the covenant relation, have become a law unto themselves. God is first manifest objectively (in every Messianic period) in the Messiah of the age. He appeared in Moses as the leader of the people of Israel from their Egyptian bondage, and became their deliverer. There was no possibility of any redemption from that bondage through vidual'and independent action. They demanded a leader, and Moses—the only man of that age capable of delivering the Israelites from their bondage—was raised up for that purpose.

Jesus the Lord was God manifest in the flesh, and as man from among men, was ordained by inexorable law to execute the will of the Almighty in the spiritual baptism of that age. The cognition of the Lord by his disciples was the assurance of his possibility to baptize them with the Holy Spirit. They saw God in Jesus Christ the Lord, and they had no other God before him. The potentiality of their desires (the substance of their minds) flowed into him. This influx, in combination with the influx of those who hated him, effected his theocrasis. He became the pole of the spiritual vibration of thousands of minds; this vibration dissolved his body and secured to the disciples the reflex of their desires in the transmission of his own life in the communication of the Holy Ghost, which was the substance of his dissolution. The Lord gave them his own substance, the living bread which came down from heaven. When his life, which was primarily external to them and objective and personal in the Lord, was transposed to such as received

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it, it became internal and subjective to them. Primarily, it was God without; secondarily, it was God (the Holy Ghost) within.

This was true nineteen hundred years ago; it is true in every age of the world. The hatred of the world is as essential to the principle of theocrasis, as the fellowship and love of those who look for and confess the true Messiah. Jesus did not desire the hatred of his enemies; his thought was to declare the truth. No man ever lived who was more bitter in the denunciation of evil, and condemnatory of those who violated the laws of God and man, than the Lord. He knew the truth and told it. He possessed a secret knowledge that none but himself knew, and he applied its principles consciously and thus effected the results in his own absorption. He knew the laws of vibration and absorption, and accomplished the desired results.

The first commandment cannot be observed without a knowledge of God. True worship involves a knowledge of the object of worship. The highest conception that can possibly be entertained of God, is his humanity. This is not the ordinary but the extraordinary human. The Lord Jesus Christ was the manifestation of the Godhead. He was personal, tangible, visible, human. He was the fulness of the Godhead bodily—Father, Son, and Holy Spirit in one personality. He was male and female, bride and bridegroom, biune (two-in-one). He was the involved product of the human race, of which he was the offspring. His knowledge of the laws of theocrasis and absorption rendered it possible for him to enter into the astral biologic nucleus of his own invisible consciousness and throne of eternal Godhood and power. To know him is to know God; to know God is to enthrone him and become one with him. The unknown and unknowable god is a myth, a snare, and a delusion. He cannot be worshiped because he does not exist.

"Unto us a child is born [the child Jesus], unto us a son is given [the Son Jesus]: and the government [the divine kingdom in the earth] shall be upon his shoulder [upon the shoulder of Jesus]: and his name shall be called Wonderful, Counsellor, the Mighty God [the man Jesus], the Everlasting Father, the Prince of Peace." This is none other than Jesus Christ, the God-m in. Know him; love (worship) him; keep his commandments; for "Blessed are they that DO his commandments; that they may have right to the tree of life [power to become immortal], and may enter in through the gates into the city." To enter in through the gate is to pass out of the world alive, through the application of the principles of the science of life.

The Originality of the Koreshan System.

BY LUCIE PAGE BORDEN.

TRUTH is universal, and every religion in its inceptive purity, embodies parts of the divine revelation which, like the broken fragments of a Greek statue, furnish mere hints of the beauty of the perfect whole. The crowning religion of the cycle must reunite these scattered fragments, blending them into a divine unity and present the whole body of truth pure and immaculate. The revelation of truth being continuous through the ages and co-ordinate with the receptivity of the epoch, there remains the last or ultimate unfoldment in scientifics, like the head of the statue surmounting the pure art form.

Koreshanity is the completion and consummation of the Christian religion, of whose teachings and phenomena it furnishes a scientific explanation. It responds to the highest aspirations of the human heart in proclaiming the final unity of God and man, thus affording the most powerful incentive toward self-culture. Tell men they are gods and they will acquit themselves like gods; call them slaves and they grovel in the dust.

It is not claimed that these truths are now exposited for the first time. In the beginning of the cycle they were universally recognized, but in the decadence of understanding they were lost. As compared, however, with the various schools of thought at the present

day, Koreshanity does claim a distinct originality. It maintains the fact of reincarnation, but in a manner which specifically differentiates it from the doctrine as promulgated by Theosophy, which has no comprehension of the Messianic principle. It offers an exact interpretation of the various phases of faith cure, mind cure, and "Christian Science," referring these phenomena to a mental impression, true or false, strong enough to stimulate the generation of surplus dynamis in the brain; at the same time it denies the lasting efficacy of such healing, and recommends in its place, instruction leading to the complete redemption of the physical body.

The followers of the Swedish Seer have preferred against Koreshanity the charge of plagiarism. They contend that what may seem original in its doctrines, has been taken from the pages of Swedenborg. In reply to this accusation, it is emphatically maintained that while endorsing and incorporating many truths first exposited by Swedenborg, whose illumination pertained chiefly to the spiritual degree, Koreshanity is wholly alone and original in proclaiming the Cellular Cosmogony and the science of immortality. These truths constitute the crowning revelation of divine wisdom, hidden or obscured until in the fulness of times, the hearts of men should be sufficiently prepared and receptive.

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The desire for a higher life must inevitably precede its impartation and communication of the methods by which it may be attained.

This is an age self-christened decadent, and marked by a surprising dearth of originality. Science, which seemed to hold in its grasp the secrets of existence, has disappointed its votaries. Philosophy has arrived at no great decisions, and like science awaits a new impulse. But the great God has let Ioose a thinker in the world, and as Emerson puts it, "all things are at risk." Man must revise his ideals, adjust himself to a new system of valuation, condemn where once he praised, and praise what but lately moved him to censure. The religion of the new aion has revealed itself, and as the culmination of all human hopes, points man to a glorious destiny. This religion is Koreshanity.

The Pilgrim and the Ancient of Days.

Part IV.

BY W. H. PAVITT.

ET US investigate the tradition which makes it unlawful to pronounce the name JHVH. To pronounce the Word is to incarnate Deity, and to do this is to fulfil the law. Capellus says: 'The regulation which says that the holy name should not be pronounced, was based on a tradition which had its foundation in the sixteenth verse of the twenty-fourth chapter of Leviticus: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD shall be put to death." He then gives the following as the true translation: 'Whoso shall pronounce the name of Jehovah shall suffer death, because the word nokeb, translated to blaspheme, means to pronounce distinctly, to call by name."

A solemn stillness followed the Sage's words, which seemed to last a lifetime, so great was the silence; it was finally broken by the Sage as he continued:

"To become God is to lose the life as a mortal only to find it in a higher domain. The tradition which teaches that it is only pronounced by the wise men to the few prepared to receive it, embodies the great truth of the development of a peculiar people who are brought up to a condition of receptivity to the truth in the six days in the order of creation, wherein God plants himself by the incorruptible dissolution of his six Messengers, who incarnate Deity in successive order.

"For behold the stone that I have laid before Joshua [Savior]; upon one stone shall be seven eyes [seven personalities]: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day'—the sabbath, ushered in by the seventh eye, or personality, upon whom is engraved the other six eyes—the Word pronounced upon the seventh day:

"'For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.'"

"Great is the mystery of godliness, and man has indeed lost all knowledge of truth and of God," said the

Pilgrim. "For the sake of truth have I despised hunger, cold, wealth, ambition, and friends; my soul has been filled with anguish almost too grievous to be borne; I have felt the utter desolation of being a piece of wreckage adrift on the vast ocean of life, entirely alone, apparently abandoned by God and man; my hand has been against every man, and every man's hand has been against me, and in my ignorance I have cursed the day of my birth and defied the Almighty."

"I can readily understand how a mind in search of truth can become disgusted with the dry husks called knowledge by the world, but which contain nothing tangible, definite, or capable of sustaining a rigid analy-God has set a standard of righteousness; but a perverted human nature has always stoned to death the prophets who dared maintain it. To reach the perfect state one must taste sorrow and agony of soul; be spurned and scoffed at by the unthinking crowd. To reach the perfect joy one must be a 'man of sorrow and acquainted with grief' for humanity's sake. Having no sense of justice, no knowledge of law, no thought above the food they eat or the clothes they wear, saturated with a spurious morality and a sickly sentimentalism, humanity presents a sorry spectacle for one to contemplate."

"O wonderful Sage, is not your description of humanity a picture of Babylon the Great?"

"It is. Zerubbabel means sown in Babylon, for the Messengers of God are sown in humanity. This is the burnt offering, the living sacrifice, the law of the cross."

"Of a truth, does the saying: 'Ye cannot serve two masters,' penetrate my mind like a ray of light. It is evident that self can have no part in the salvation of God. Then, O Sage, is it not necessary for those who would attain to the sonship, to renounce self and put on the strength of God in order to win? If our pride, self esteem, and vanity are too strong for us to do this, or if we have too much respect for the opinions of the world to care for the redemption of God, it certainly cannot be for us. But tell me more about JHVH."

"The subject is so vast it is difficult to tell just what to say. The Rabbins assert that it was engraved upon the rod of Moses and enabled him to perform all his miracles." The Talmud claims that it was by the utter-

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ance of this awful name, and not by a club, that he slew the Egyptian. The *Toldoth Jeshu* attributes all the wonderful works of Jesus Christ to the potency of this incommunicable name, which he is said to have abstracted from the Temple and worn about him."

"These are some of the myths, the beauties of which will appear when we discuss *The Temple*," remarked the Sage.

"Menasseh Ben Israel says: 'Its four letters may be so arranged by permutations as to form twelve words, every one of which is a modification of the verb $t\dot{o}$ be, hence it is called the nomen substantiae vel essentiae," [the name of his substance or existence]. Continuing, the Sage said: The reason why it is unlawful [not according to law] to pronounce the word anywhere but in the Temple, may be readily understood when we know that the temple is the perfected humanity: ('Know ye not that your bodies are the temple of the living God?'), and the perfected humanity incarnates God when it reaches sonship; the Word made flesh; the language of Deity spoken

upon the day of At-one-ment. This word is the great Hermaphrodite of all the Ancient mysteries."

A long period of silence ensued, in which both the Sage and the Pilgrim seemed lost in thought. The silence was finally broken by the Sage, who said:

"After the destruction of the city and the temple at Jerusalem by Vespasian, the pronunciation of it ceased, and the Word was lost to the Jews. The same idea is preserved in the archives of Masonry, where it is taught that the Craft was in chaotic conditions because no design could be found upon the Trestle Board of the Grand Architect when the Word was lost by the murder and burial of their Grand Master, Hiram Abiff, who was raised from the dead level to the living perpendicular by the strong grip of the Lion's paw, the Lion of the tribe of Judah, and a Word substituted until the true Word be found, thus carrying in the ceremony of initiation, the truth of that prophecy which says: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Observations and Reflections.

BY AMANDA T. POTTER.

THE INHABITANT shall not say, I am sick: the people that dwell therein shall beforgiven their iniq-The former proposition turns upon the latterthe inflood of health follows the outswept sin, and both are precedent of the regenerate state." The wages of sin is death," and the devil, "who hath the power of death," is prompt paymaster. "In the way of righteousness is life; and in the pathway thereof there is no death." Which professing "Christian," "regenerated," his "sins all washed away by the blood of Jesus," is free from sickness and the shadow of ultimate death? "If a man keep my saying ['If ye love me keep my commandments'], he shall never see death." The disciples and apostles of our Lord, though they could raise the dead, could not avert death in themselves. Can the "children of God" tell us when the saying will obtain? The one Son of God passed from the sight of men by the living way: why do not the numerous sons of this day follow the example of their "elder brother"? "The last enemy that shall be destroyed is death." "Last enemy" presupposes previous enemies, and the rational conclusion is that sin, which these children of God self-confessedly "roll as a sweet morsel under their tongue," is chiefest among them. "He that hath ears to hear, let him hear," anticipates that all ears are at least not for the hearing of all things.

The enormous and increasing consumption of cigarettes and cigars is urged as index to improved financial condition of the laboring classes during the last generation. As taking the place of the cheaper pipe, it but reveals that contemptible falsehood of pride which causes the working man, the mendicant, the store, shop, and factory boy to ape the millionaire. As for the rest of it, one would find, even among the degraded inhabitants of Corea, that, however poor an individual may be, there always seems to be some method of obtaining tobacco, whatever else may be lacking. Thus far, at least with the lower classes of that country, it has been the less harmful pipe. But in the near future the pipe will give place to the cigarette, with which our American manufacturers are preparing to flood Corean markets. Blessed are the uses of nineteenth century commerce!

"Move on!" is the watchword of the more vigorous of our municipal constabulary force, and press praise beshowers the motive power of the outlaw-ridded precinct. "Move on!" is the formulation just now back of the tongue of the European potentate, and, in part, that red wave of anarchy will beat upon the shores of the outlying world. If it were transposition presto transformation! all were well; but the most to be expected from such fowl migration is a ruffling of plumage. and the communities upon which this lesser and greater foulness overflows, are of necessity liable to predominance of surprises over the localities which bred them. If one is culpable for voiding his domestic refuse upon his neighbor's premises, so are mayoralties and kingdoms for deluging their neighbors with not only refuse, but refuse embodying conscious viciousness.

In 1850 Carlyle wrote: "These days of universal death must be days of universal rebirth, if the ruin is not to be total and final." He, with his contemporaries in dominant thought, "agreed in a profound, restless, miserable discontent with the modern social order." Greatness had discovered that which is still hidden from the mediocre. It was time to shudder, for the cup of

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desolation was reaching the brim; it was time to think, for the world neared the threshold of God's unveiled redress:

As nature, pricked in all her parts sensate, Dumb quiv'ring stands ere the black storm bursts, so now, In the dawning of "the great and dreadful day," There runs a thrill of apprehensive fear Athwart the darkened intellect of men.

If this great modern manifestation of segregation could be called the church of Christ, then the saying that the "body of Christ has been torn into one hundred and fifty competing factions," would be correct. One of the pronounced foundation stones of the church of the Lord Jesus, was divine communism. The manyheaded monster which today falsely calls itself the church of Christ, in common with the whole pagan world, is grounded in competism, which condition forbids keeping that great commandment ("Thou shalt love thy neighbor as thyself") upon which "hang all the law and the prophets."

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things:" God's laws are of time, never beginning and never ending, and he is component of them all. His laws cannot be broken. Transgression, obedience, and disobedience cover the ground of observance and non-observance. Trans, across, and gradi, to walk—transgression—is the exposition when a law is set aside for its antithet. For illustration, we will consider good and evil in the abstract: Their observance embraces transgression as a common factor; obedience being the result when evil is the object of the trans gradi, and disobedience when good is its object.

Koreshan disseverance of the family relationship is a stumbling block to the world. Centuries have passed since men were called to "leave all" and follow the Lord; but the life of the Lord and his followers together with the reading of Matthew xix:29, should convince the most sceptical that the sensuality of the family circle was at that time annuled in the Lord's service.

Men affect to believe that the Lord Jesus was God in material form. Mortal men reproduce themselves. In that they disbelieve in the power of the Christ to reproduce himself, men boast themselves an attribute higher than the Lord God of the universe.

Mr. Moody tickles his audiences with the conceit that they are receiving weighty rebuke for their sins; but keep it before the people that when they are justly and fitly rebuked, they will flee as did the multitude from the voice of the Lord.

The gangrene of the competitive system is the result of the ingrowing of its rending nails. This retroaction reminds one of the scythe-armed chariots of an ancient king recoiled upon his own ranks.

The champion guessers of the age are the scientists. They renounce the guess of yesterday for today's, and repeat the program on all the tomorrows.

The competitive system has two sets of slaves—the despoiler and the despoiled. Both classes are alike complaisant toward their taskmaster.

Minutia of explanation discover the mistiness of intellect accorded the Almighty by the average churchman.

After Twelve Year's Study of Koreshanity.

BY. A. S. LANDON.

MY FIRST impressions, after reading the writings of Koresh in his Guiding Star of Dec. 1896, led me to buy a new Bible and study it diligently ever since. Prior to reading his interesting and logical explanations of Holy Writ and the works of nature, I had not owned or looked into the Scriptures for many years. While not an infidel, I would not be fooled or scared by the average fat, lazy, egotistical priests and preachers.

Having been a student, teacher, and practical surveyor for many years, I became interested in the Cellular Cosmogony, and with other surveyors and engineers made some careful observations from the top of the Auditorium Tower in Chicago. We used the best instruments obtainable. I became convinced that Koresh possessed as good a foundation for his ideas concerning astronomy as did the followers of Copernicus, Galileo, or any other man; moreover, that Koreshan ideas are just as likely to be adopted at the present day as were those of Copernicus in the fifteenth century.

The false egotists of the past have always been ready to stone the true geniuses, egotists, and prophets. They possess this same characteristic today.

After years of investigation of Koresh and his doctrines—in the midst of lies, ridicule and abuse—(although I have many times seen as "through a glass darkly,") and considering his life as I have found it to be by personal acquaintance—manifesting heroic patience in the midst of malicious persecutions from the combined press and priesthood—I believe him to be the personality of truth, and that he stands forth as true an egotist, prophet, and messenger as the world has ever produced.

If the average priests and preachers, tied down as they are to the encyclical and conventional powers of a wicked, mortal, and doubtful authority, are "called of God," or are in possession of God's spirit, my impression is that Koresh is much more so. He, like a valiant Hero, stands out alone in bold relief, a free man, and declares his message to the world, as every true

messenger or prophet must do. In like manner did Moses, Elias, and John the Baptist.

He is not bound in any way by the false egotism of combinations of scientific or theological speculations. He presents his truths in a fair and manly way, and challenges the world to refute them. He forces no one to believe him; he does not ask people to do so unless their own God-given intuitive faculties lead them voluntarily in that direction.

The majority of the members of every family cannot accept his views; but if one should do so, there would undoubtedly be disagreement and division. This can be no fault of Koresh. In many families there are "skeletons," repulsive and disintegrative causes other than the truths presented by him. Most assuredly Koresh has—or should have—equal rights with every other American citizen.

Koreshans are a collection of geniuses, egotists, and so called cranks, to whom will be given the power to move and rule the world! They are truly a "peculiar people."

Great events and great truths have always materialized under the leadership of a man. Lutheranism, Presbyterianism, Methodism, and all other orders of our present so called Christian church, have had their heroic leaders, who were compelled to face the bitter opposition of church, state, and money-changers of the world. The Laodicean churches today (neither hot nor cold) are a set of false egotists, owned and controlled by the re-embodied Jewish money-changers of old, or their agents, in the personalities of the Rothschilds & Co. This combination of money, church, and state, with its bonds and mortgages, now holds its grip of death and destruction upon every nation and people.

The fulness of the Gentiles is here! A Hero, Leader, and Deliverer is present to direct the "war in heaven," the battle of Armageddon. The wheat and tares (Michael and his angels, and the devil and his greedy hosts) are rapidly assembling for the final conflict of the ages!

In the Editorial Perspective.

BY THE EDITOR.

▼HE CIVILIZED world today is the exact counterpart of the Jewish world nineteen hundred years ago; the picture is enlarged, portraying more vividly than ever before, the hypocrisy of the church and the abuses of society and state. We have here in modern times the literal fulfilment of the conditions forefold nineteen hundred years ago. There is an inevitable closing up of the affairs of the dispensation; it is one cycle of human progression, the period of time required for the sign to pass through a twelfth part of the great circle of the Zodiac. There is a clearing away of obstructions, a removal of refuse, and a breaking down of spheres of thought. We are passing through the greatest series of events of human history; we need not look back for stupendous movements. The activities in the universe of man today are greater than for ages; indeed there is vastly more to be accomplished at the close of the present dispensation than ever before. There are greater responsibilities, greater demands upon human resources, greater possibilities and greater achievements than have been seen in past great epochs. The student of Universology finds more to engage his attention now than can be found in history; there are more phases and lines of progress manifest, and more evidences of our location along the stream of prophetic delineation and fulfilment. Koreshanity reveals the world as it is; it demonstrates what it has been, and involves the possibilities of what it will be. Immediately in front of us is the turbulent sea of discontent and the incoming tidal wave of revolution. The world will never voluntarily give up what it now possesses; it must be taken away through the destructive power of disintegration and the vengeance of justice. History repeats itself; the magnitude of that repetition accelerates in accordance with the laws of transposed geometrical evolution and progression. "We are living in a grand and awful time." The day and the hour are at hand; we read the time on the dial of the great clock of the ages. Koreshanity uncovers its face, and the startling hour will soon be fell, even by those who cannot read the signs of the times!

A Chicago preacher discourses the question, When is God's

great pay day? Many workingmen might be interested in such a question, for in some way he might get refunded to him what he earns but does not receive. Perhaps the clergyman could give us some information on the subject of God's business methods, and perhaps he may not; -most likely not. The rewards of the Almighty extend along the line of perpetuity of the universe; times come in his history when he asks for pay! "Will a man rob God?" When God comes to make settlement with humanity, he demands to be paid tithes, the firstfruits of the most potent energies of man. He calls for the money he put out at interest through his stewards, and curses the man who buried his talent. Then again, he comes to reap the field of the world, and to gather his jewels and garner his wheat. The method of his business is in strict conformity with the laws of the universe. He is as much interested in saving himself as he is in saving anybody else--in fact, the only way in which he can save others is to save himself. His reward is life; nineteen hundred years ago, the supreme head of the human race planted himself in humanity for the purpose of propagating the perfect man. When the regeneration of himself is complete and God and man are conjoined, both God and man will reap their reward. When the seed resurrects itself, it comes into its own reward, and saves the corpuscles of the plant. The beginning of the Golden Age is the beginning of the world's great Jubilee; it is man's hey-day, and God's pay day.

The old world is rapidly disintegrating. In the past few hundred years, one half the world has opened its field of possibilities of progress, and two continents have changed character in blood and mind. Dusky Africa is changing color, and jungle and desert are alike divided into patches by the white hand. The old established customs of the great black continent are breaking up and yielding to the influence of modern civilization. India is multiplying its bungalows for the American and the European; and China, so long shut in by walls of stone and racial prejudice, is the field of the Anglo-Russian contention. The protective spheres of mortal man are breaking down. The

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candid mind cannot look rationally upon the situation without seeing the rapidly approaching inevitable. There are too many evidences of a world wide revolution to deny the coming of the new world. These evidences are not confined to one plane; old systems, religions, customs, and institutions in all the world are being honeycombed by processes which cannot be thwarted. The great forces which conspire to tear down the old and to build the new are working insidiously, harmoniously, and simultaneously to prepare the universe for the manifestation of a superior race of beings, the pure immortals of the perfect humanity.

The Arena is no more, but THE FLAMING SWORD still lives! It was termed a high class journal of review; while it possessed literary merit from the standpoint of the usual reader, it lacked the truth, the real material that a paper should have, and was the organ of a babel of would be reformers. It is at last wrecked in the rapids. While it was pulling against the tide of popular opinion, it was in the wrong stream; but it has contributed some to the great work of disintegration of modern institutions. Its purpose was not true reform. It was owned by a stock company that expected dividends. Failing to strike a popular chord, and not possessing the spirit of sacrifice for humanity, it ceased to be. Notwithstanding all this, we would rather it had lived; it might have enlarged its arena; it was not broad enough to fight a good square fight on!

There is just a little peculiarity in the political atmosphere of America at the present time, and much of it has been caused by the Spanish-American war. America begins to write a new history, and to break many threads which bound it to the old regime. The several political parties are busy with campaign issues; it is a strange time when they are brooding over the fresh eggs in the endeavor to hatch new issues in the boodle rookeries. Surely they have tried the bad eggs long enough! The source of republican power is in the circumference—at the extremities of political activities. Now is the time when small politics are aspiring to become great ones. The issues of the last campaign are out of date; and while the new ones are being brought into existence the political nerves are supersensitive, and eyes are on the alert for breakers.

Many people who "have no fear of death" in the church pew, are afraid of it at home. Going down into the tomb perfectly passive is not overcoming death, but rather is a submission to it. The way to overcome death is to conquer it, and not to permit it to disintegrate and destroy the human structure. The so called Christian submits to death in all its phases, is obedient to all its laws and demands, and satisfies all of the mortal impulses. Modern Christianity is not fighting mortality, but propagating it and remaining in it. Yet it cries "no fear of death." A man attacked by a lion might assert that he is not afraid of the lion, and even when dying from the blows, might declare that he is not afraid of being eaten up. This is the way some people are not afraid of death!

There is not a single item or principle of adjustment of economic difficulties of modern times in the labor unions of the world. They are distinctly competitive, as full of usurpation and misdirected and misguided effort as any other power manifest today. The strike and the boycott constitute the basis upon which they propose to settle their demands. The attitude is warlike and lawless. We object to their methods of procedure; it is a monopoly of labor, and is the counterpart of the monopoly of the millionaire. While the capitalists would starve the union workingman by reducing his wages, the unions would starve the non-union workingman by boycotting his products, or by preventing his producing any products at all.

The lawless do not feel disposed to be governed by the lawless, and why should they? The anarchist with millions, in control of the political machinery, is creating conditions that make anarchists that are penniless. The aping of the influential classes is a common thing; the street urchin with his cigarette feels as smart as the fop who follows the cigar. A wave of corruption, dishonesty, treachery, and conspiracy on all planes of human relations is sweeping the modern world like a terrible epidemic. Oppression will not always come one way; it will react, and inevitably fall back upon the guilty.

Some people think the world could not get along without money. Is money the main thing? or is it the exchange of products? Money is the main thing to some people, but exchange of products is the life of trade.

Query, Chat, and News Department.

BY THE EDITOR.

The Salem Astronomer on Planets and Tides.

EDITOR FLAMING SWORD:—Since I failed to elicit any evidence for the Cellular or against the Copernican Cosmogony, I had intended to drop the discussion, at least for the present, peuding the appearance of your book; but on reading two of your paragraphs in your "Editorial Perspective" in last week's Sword found the temptation to criticise too strong to be successfully resisted.

In the first, the point is sought to be made against the "Copernican planetology," that a planetoid is found "with only one-ten-thousandth the mass of Mars" revolving "in nearly the same orbit and in about the same time," whereas "if the mass, speed, and distance of Mars constitute an equation that is constant," the idea of two bodies of such extremely different mass revolving so nearly alike is held to be absurd. And so it would be if "mass" formed any part of the equation, but it

does not. Kepler's third law of planetary motion is: "The square of the time of revolution of each planet is proportional to the cube of its mean distance from the sun." That the mass should cut no figure will be evident from the consideration that if any planet should be separated into two or more parts, the former equilibrium would still exist for each part the same as for the whole.

Of course, the alleged close conformity of all the planets to Kepler's law would weigh nothing with you, for in your scheme they do not revolve around the sun at all, and all are substantially the same distance from us; namely, from about 1000 to 8000 miles while visible. All the point I wish to make is, that you have misstated the law of planetary motions, and if you can cite me to any standard work on Astronomy in which the mass of a planet is treated as a factor in determining its orbit or velocity, I would be pleased to have you do so.

The paragraph relating to the tides must

be touched very briefly. That the tides follow the moon, has been observed from time immemorial, and the inference that they are mainly caused by her is as unassailable now as ever. And it may be admitted that the constant presence of an equal tide opposite the moon has been a puzzle to scientists in the past, without in the least weakening the presumption of their lunar origin. Our present day scientists, however, do not consider it a puzzle. They claim it as an incontrovertible proposition that when any body appears to re-volve around another, they really both revolve around their common center of gravity. In the case of the earth and moon, that common center is 3000 miles from the earth's center toward the moon, so that the side of the earth from the moon, measured from that center, is 7000 miles distant, while the other side is only 1000 miles distant, and the anti-lunar tide is due to the centrifugal force due to such inequality. The centrifugal force due to the earth's rotation is not meant; that has



simply caused the polar diameter of the earth to be about 26 miles shorter than the equatorial, according to most reliable estimates. It is that due to its rotation around the common center of gravity before mentioned, which is six times as much as on the side next the moon.

Of course, all the foregoing assumes the truth of the Copernican system. I could not argue from your standpoint.—Prof J.

W. T., Salem, O.

Inasmuch as we will mail to the Professor this week a copy of the new book, the CELLULAR COSMOGONY, containing not only a discussion of the fundamental premise of all astronomical truth, but also the demonstration of the same, we will say nothing about the evidences supporting the Koreshan System. Pending his opportunity to study our premise and conclusions, we have not attempted to go into details for the Professor's benefit. We have, however, invited him to participate in experiments whereby our proofs could be more effectively presented to him, and he has refused. It is because of this that he has "failed to elicit any evidence for the Cellular or against the Copernican cosmogony!" Had he preferred to read the proofs in nature with us, rather than on paper, which he might feel disposed to dispute with the pen point easier than by experiment, he might have elicited a little more proof in our favor than is comfortable for his position!

The only point he desires to make regarding the planets, is that we misstated the laws of planetary motion; and he asks us to cite to any standard astronomical work, in which the mass of a planet is treated as a factor in determining its orbit or velocity. We are not attempting to abide by the "laws of Kepler" in our analysis of Copernican planetology. Our esteemed friend tells us that the astronomers do not take the mass, which is proportional to weight, into consideration in their conclusions. Many other things they omit altogether! We are demurring because Kepler and others did not make better laws for the planets to run by, while they were at it! If the weight of a planet would not alter the equation, will the Professor assert that the orbit and velocity of a planet would be the same if it weighed nothing? What would be the result if the planet were increased to a mass too heavy to be moved by the quantity of force applied? While he is considering these points, he might answer the question, What is the source of the projectile energy of the planets? A knowledge of the laws of planetary motion should involve a knowledge of all the factors of their motion. "Laws" that do not involve the cause of planetary motion are not laws at all!

We touch the tides briefly; but we would not weaken the presumptions of any one they are weak enough. We hold that there is specific relation existing between the tides and the moon. The waters breathe; everything in the universe respires. The zone of respiration follows the lunar diaphragm, which divides the earth into hemispheres of respiration, corresponding to the two lungs of the human system. The zone of respiration follows the lunar pole in its diurnal revolution, because of the co-ordinated revolution of the spheres of energy which cause the tides and the lunar motion. The quotation made in the Editorial Perspective referred to, gives as the cause of the antilunar tide, a pulling away of the water from the earth on one side, and the earth away from the water on the other side, thereby causing two bulges of water on the earth at the same time. The Professor is now on hand with another reasonthat the earth and the moon swing around a "common center of gravity," to which, unfortunately, nothing is attracted to demonstrate its location as a center or vortex of force. Lockyer gives what he terms a very general explanation of the difficulty-that the earth is pulled away from the water; while Peabody says that although the water on the opposite side of the earth from the moon is attracted by both the moon and the earth, it resists being pulled at all, and that its resistance makes it drop behind just a little-never thinking of how things would resist being pulled nineteen miles a second through space, and thereby be left behind entirely! The above theories do not agree; will the Professor tell us which is correct? It seems that the cause of the anti-lunar tide is somewhat of a puzzle to astronomers after all, isn't it? They disagree because they do not have the real science of the thing, but only hypotheses; there are about as many guesses as there are men endeavoring to solve the difficulty!

After the Professor has carefully perused the Cellular Cosmogony and considered the evidences presented concerning the earth's contour, the only astronomical battleground, we shall be glad to hear from him with any attempts to overthrow the Koreshan premise he may desire to make; and we will meet him fairly and squarely—every time! Then if he wants to elicit further proofs of Koreshan astronomical conclusions, he can have them.

Questions Concerning Koresh and His System.

EDITOR FLAMING SWORD: —While at West Union, this state, I saw for the first time, The Flaming Sword. Being a seeker after truth—truth that can work emancipation, I ordered some of your literature, which has only intensified my anxiety to

know more of Koreshanity. Kindly an swer the following questions:

(1) Who is Koresh, and from whence did he emanate?

(2) Can he be seen personally, and will he explain the preparation, experience, and faith necessary to admission into the Society of Koresh?

(3) Does he teach that he is possessed of supernatural powers, and that he is in direct communication with God?

(4) Does he claim to have reached that point in personal purity as to be exempt from bodily death?

(5) Does he claim to be a Messiah, and as such to be the only way into the inner circle of the Deity?

(6) Is God man?

I am pleased with much of your religious thought, and am persuaded that there is a true science of life. I shall be glad to have an early reply to the above questions. I am by no means prompted to ask them from other than proper motives.—D. S. H., Clarksburg, W. Va.

- (1) KORESH is Dr. Cyrus R. Teed, of Chicago; an American, born in New York state in 1839; formerly a physician; Founder of Koreshanity, and a practical, natural scientist.
- (2) Koresh can be seen personally at either of his Chicago institutions by appointment. All of the requirements necessary to admission to the Society of Koresh, or into the Koreshan Ecclesia, will be fully and gladly explained to you if you desire it. We have no occult orders; every feature of the System is taught openly from the scientific standpoint. The Koreshan System can be investigated through our publications; particulars concerning admission into any of the Koreshan Institutions may be had by addressing VICTORIA GRATIA, Pre-eminent of the Koreshan Unity, or her private Secretary, Virginia H. Andrews, 6310 Harvard avenue, Chicago. Questions concerning any feature of the System may be addressed to the Editor of THE FLAM-ING SWORD, and will be answered in this department.
- (3) Through the laws of comparative analogy, Koresh discovered the form and functions of the universe, and correspondentially, the laws of the relations of God and man. Through rational processes he entered into a state of intellectual illumination-into the possession of the science of all truth. The natural world is the material world. The mental world is supernatural; all energy is supernatural. Every one having mental powers has supernatural powers-but not "supernatural powers" in the perverted sense in which the world credulously believes. The man making the highest possible mental attainments, through having fulfilled a cycle of progression, possesses the highest degree of supernatural power. Truth has no power separate and apart from mental force and its application to life. All truth is divine; truth and God are inseparable



In the communication of truth, God transmits himself throughout the ages in different phases of manifestation. Entities of truth are divine entities.

(4) There is no exemption from death while in the mortal state, for mortality is death. Koresh teaches that death is unnatural—abnormal, and is not a necessity, and that all who obey the laws of life as now scientifically revealed, will live and not pass through corruptible dissolution. There is no absolute personal purity outside of the immortal flesh, which has not been attained since the days of Jesus. The acquirement of immortality here in the flesh is the apotheosis which will obtain with the first man of modern times to overcome death. The man who overcomes death will possess the sole function of saving others.

(5) Truth imposes the highest responsibilities, and bestows the highest privileges and functions. The brighest intellect is the one possessing the greatest mental vibrations, which by laws of attraction, becomes the vortex of mental entities from all exterior and interior progressive mental spheres. Koresh teaches that through polarization only, is the highest voltage of energy generated, whether that be in the electro-magnetic or in the biologic battery. The genuinely scientific mind is necessarily the positive pole of humanity, and is therefore the point from which truth must emanate to circumferences of receptivity. That positive pole in humanity is the pole of transposition from the mortal to the immortal state or existence. The man who has the truth, whoever he may prove to be, is anointed to fulfil the mission of truth in the world. In Hebrew he would be called Messiah, in Greek, Christos.

(6) It is a fundamental teaching of Koreshanity that God is human; that the perfect man is the perfect God; that God is the apex of human existence, the seed of the universe. That seed was manifest nineteen hundred years ago, as the Savior of the life of Deity and of mortal man; he was planted, through laws of naturospiritual combustion and attraction, in the wills of his disciples, and thus crossed himself with mortal humanity during the age, for the purpose of regenerating his own life and for the salvation of those in whom he was planted.

Koreshanity a System of Healing in the Highest Sense.

I am a searcher for truth, and realize the truth of the statement that truth is truth wherever found. If I know my own mind, the inciting spirit by which I am governed is the desire to be so informed and educated as to be of some use and benefit to humanity. My desire is and has been for some time, to become educated in a true

system of healing the physically sick. If you publish any works on healing I would like very much to have them, or if you know of any works you could recommend, I would consider it a favor to be advised. I trust you will excuse the liberty I take of asking these favors of you; but having seen a copy of THE FLAMING SWORD, I found things in it which created a desire to know more about the system it champions; and as lovers of truth are brethren, a man has confidence and liberty in asking a favor of his brother.—Geo. J. B., Brooklyn, N. Y.

We are much pleased with the spirit you manifest, and with your evident desire to know the truth and to be of some service to humanity. In the course of your progress, you have been led to write us for information. You have come in contact with the magnanimous system of Koreshan Universology, the truth of the universe and all it contains. We trust you have the faculty of recognition of the genuine System of truth, which will not only direct your aspirations but also your conduct, and educate you for the highest possible use in the universe of man. Koreshan Science involves the knowledge of all mental functions, the relations of mind and matter, and the laws of control of matter by mind. A knowledge of these laws is invaluable to the man engaged in the vocation of healing. Upon investigation, you will find that this System is the only one which deals specifically and with the fundamentals of the cause of all disease, as well as its cure. While inducing resumption of the mortal functions in what is called health, through the application of mental substance from one mind, is commendable, it is not the acme of good works. The Founder of the Koreshan System is forming a biological battery of the most progressive minds for the conservation of the most potent energies of our being, for the purpose of acquiring immortality in the flesh and to inaugurate the divine kingdom in the earth. The great work for humanity cannot be performed by independent workers; there must be a concentration of force. Nineteen hundred years ago, Jesus formed a group of disciples whom he educated, and through whom he moved the world. Your desire to do good may be transposed to a higher plane. Truth, in its scientific degree, as manifest at the end of this dispensation, is propagated through the science of truth, appealing to the rational faculties; while every fallacy under the sun is using "healing" as a basis of its claims. We send you a few tracts which may interest you. We can supply you with a bound volume of THE GUIDING STAR, (cloth, \$3.00-postage 25 cts. extra) published before the founding of THE FLAM-ING SWORD, by KORESH; it deals more specifically with the subject of healing

and mental science than does THE FLAM-ING SWORD. These bound numbers are invaluable, and nearly out of print.

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First Impressions of Investigators of Koreshan Universology.

A Socialist's View of Koreshanity.

In the hope that it may shed a ray of light on the path of some benighted wayfarer, I will, as you desire, relate how Koreshan Science first impressed me. I had for many years previous, outgrown and discarded the teachings of so called Christianity, having come to the conclusion that it was humanity's worst enemy. I began to investigate and then embraced infidelity in its various phases, finding many friends and kindred spirits in its ranks, although at times it did not quite satisfy my aspirations. I also investigated and affiliated with the Trade Unionists, and nearly all classes of labor agitators. As I had taken them up, so in like manner I dropped them one by one, until nothing but the Socialistic doctrine had any attractions for me, and even that failed to satisfy me at times, because of its many inharmonies and inconsistencies.

This was my condition when one of your members crossed my pathway seven or eight years ago. This meeting led to several interviews and one lecture, which, from the standpoint of curiosity, was more or less interesting, but I had not as yet clearly understood a single proposition advanced. At last, almost in desperation, my interviewer fired this apparently parting shot at me: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

"Well," said I, "you don't pretend to say that Jesus was that corn of wheat and that he fell into the ground and died? You have put the cart before the horse; He died and fell into the ground."

"True," said my Koreshan friend, "but He overcame that death; he came out of the tomb and stood forth alive again, after which, through a process of combustion or theocrasis, he dissolved his body to spirit (that spirit being the Holy Ghost, it being the product of his holy body) and went into the people prepared to receive him. They being the good ground, and He (Jesus) being the promised Seed, this was the seed sowing; and as he came to fulfil the law, he submitted himself to the law of seed sowing, which is death to the seed. You will thus see no more seed similar to that which was sown, until the harvest time of that seed. So, necessarily, there will be no more Christianity similar to that which was sown, until the resurrection at the harvest time, at the end of the Christian age. This time is now at hand."

"Oh!" said I, "then instead of Jesus going into the physical heavens, (nobody knows where,) his prepared people actually

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fulfilled his statement and ate his very flesh and blood in the form of spirit, and he has thus been lying dead in humanity from then until now. Is this what you mean?" said I.

"Yes," was the reply, "that is what I mean."

Well, Mr. Editor, the above argument removed the scales from my eyes, and let in such a flood of light that I exclaimed: "Why, that is the most reasonable and logical argument I ever heard. I will at once investigate your doctrines."

I then subscribed for THE SWORD and began to read with new eyes. Having been, in my younger days, somewhat of a Bible student, the Scriptures came flashing through my mind, corroborating what I read in The Sword. After reading several copies, I concluded that I must see and hear the Founder of Koreshanity. so, and for the first time in my life I heard a doctrine that completely filled the bill. I embraced it, and have studied it ever since. Instead of telling you in words what I think of Koreshan Science at this time, I think you and your readers will agree with me that actions speak louder than words. I intend, in the immediate future, (God and the Koreshan Unity being willing,) to present myself body, soul, and spirit, to the service of Koreshanity, so that my faith and my works shall consistently harmonize.

May God in his mercy speed the day (which he most certainly will) when Koreshanity, the Truth, shall triumph over every obstacle and establish again his kingdom of righteousness in the earth, in accordance with the prayer he taught us to pray nineteen hundred years ago: "Thy kingdom come; thy will be done in earth as it is in heaven."—James Heaver.

Interested in Every Feature of the Koreshan System.

Under the heading of CHAT WITH READERS, several questions are asked, this one among them: "What particular feature interested you most, and why? of the doctrines set forth in The Flaming SWORD are interesting when properly understood. How are we to progress, unless a new theory is taught that will overthrow the present fallacious system? "Where is the Lord?" is a pointed question which has been clearly and forcefully explained in the Koreshan literature, which interested in, and which the world must some day accept. As all seed germinates in order to reproduce its kind, so the seed of God planted in the race must germinate in order to produce the sons of God. It is the duty of every true Christian man and woman to investigate these subjects, that they may arrive at the knowledge of the true and living Way. I wish that I were capable of writing something each week worthy of space in The Sword.—Samuel M. COPPIN, California.

* * *

Chat With Readers.

The New Book is Ready!

We are much pleased to announce that the first edition of the CELLULAR COSMOG-ONY, or the New GEODESY, is ready for delivery, and orders will be filled as rapidly as possible. The curiosity of our readers, which has been heaped up for some time, may now be satisfied. We pronounce the book a beauty in every respect, and we are sure you will appreciate it. It represents a great deal of work, and more of thought. The book as you receive it, is more than paper and words; it involves not only the force of a remarkable movement in the line and field of practical experiment and specific observation, the application of thought necessary to originate and execute the plans, but above all, the essence of scientific truth of stupendous importance. It is the text book of fundamental proofs of the most external premise of the Koreshan system. We mean for you to do more than read it; it must be studied. It was deliberately written; more is expressed than at first appears. The book itself is complete; it cannot fail to impress you, and naturally others who come in contact with it. We leave it with you for the present; we will have more to say about it from time to time. The result of its circulation in this modern world of fallacy, will be interesting. We bespeak for it an immense circulation in years to come. You can give it the benefit of your circle of influence. Work it up among your friends; start an agitation in your vicinity. We have done what we could; it is for you now to do as well.

* * *

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* * *

The World's News.

Wednesday, Sept. 28.—Prof. Gore, the geographer and geodesist of Wellman expedition to rescue Andre, returns to Washington; left Wellman at Franz Josef land. —Col. Roosevelt nominated for governor of New York.—Spanish political pot still boiling.—Swiss government undertakes to drive out anarchists.—Commission outlining plans for investigation of war scandal. —Increasing export demand for wheat; rise in price in Liverpool.

Thursday.—Spanish peace commission get instructions from Madrid to make extraordinary demands; to refuse to assume Cuban debt, and to retain the Philippines.—Queen of Denmark dies; aged 81 years.—Ex-Secretary of State Bayard passes away at Dedham, Mass.—Rioting continues at Pana, Ill.; strikers fire on negro miners.—Prairie fires raging in eastern Colorado.—800 Chippewa an

Ojibway Indians on the war path in Cass county, Minn.; troops ordered to Lake Beach.—Steamship Admiral Sampson launched at Philadelphia.—Infuriated farmers mob lightning-rod peddlers at Kankakee, Ill.—Iowa Methedist conference at Montezuma, Ia.—Southern Massachusetts shoe lasters on a strike.—Michaelmas day.

Friday.—Sheriff at Pana, Ill., asks for troops to quell turbulent strikers.—"Volunteers of America" think the bass drum is not necessary to salvation, and petition Ballington Booth to discard it.—Spanish-American peace commissioners meet at Paris, and make preparations for deliberations.—Plot to assassinate king of Roumania discovered.—Insurrection on island of Formosa; rebels burn government buildings and villages.—Six Chinese reformers executed at Pekin.—Battleships Iowa and Oregon start for Manila.—Prohibition carries in Canadian elections.—Moon's greatest libration west.

Saturday.-Pana, Ill., strikers attack a train-load of imported negro miners; county and state officers in favor of strikers.-Hawaiian sugar trust ousts the famous Spreckels, and forms a new combination. -Deleware Indians purchase 55,000 acres of land in state of Sonora, Mexico, and will emigrate.-It is rumored that Drevfus has been removed from Devil's Island to Cayenne, for steamer to France.-Prohibition fight continues in Canada; Sir Wilfred Laurier may declare against suppression of liquor traffic because of small majority. -Teriffic storm sweeps over Japan; floods and winds destroyed lives and property .-Mercury at greatest northern latitude.

Sunday.—Carload of powder explodes at Colorado Springs, Colo., and causes \$1,000,000 fire; big Antler's hotel burned.—Emperor of China slain by assassin; old Chinese policy to change.—Forest fires still raging in Wiscousin.—Wisconsin Indians threaten hostilities; ultimatum sent by U. S. officials, and Indians refuse compliance.—Exiled king of Samoa may be reinstated.—New York stock markets and trust securities demoralized; heavy slumps in values; competition of pools, and bold tricks of operators disappoint investors.

Monday.—Eighteen hour tornado strikes Georgia coast; lowlands and islands submerged by tidal wave, and several vessels are beached.—Strikers and negroes at Washington, Ind., line up to fight for occupancy of coal mine.—Property feud in Cannon county, Tenn., terminates in pitched battle of citizens; 4 fools killed.—Ripples of discontent and rioting in northern Germany.—Italy endeavoring to suppress anarchism.—Preachers open a puny crusade against "vice" in Chicago.

Tuesday.—Battleship Illinois christened and launched at Newport News, Va.—Senator Quay, the great leader of the Republican party, and his son, arrested at Philadelphia, for fraud and misappropriation of

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public funds.—American peace commission may require warships to help Spaniards meet demands in peace adjustment.

—Assassin of Empress of Austria on trial at Geneva.—German peliticians decide that American pork is good for food.—Italy petitions powers of Europe for a convention to consider the suppression of anarchism; scheme for safety of the crowned heads.

* * *

In Reform Journals.

Scientific Incredibilities.

Skeptics never weary of talking of seience, and telling how it contradicts the Bible. They scoff at miracles, believing nothing but what they can see or understand; and they take their stand on "science" as on a sure foundation. And yet there is not a "science" known or taught that does not have in it more marvels, miracles, and more impossibilities to an ordinary mind than can be found in the whole Bible. The basis of all popular physical science is the atom,-something which no mortal man ever saw, felt, smelled, or tasted. Let us see what a recent writer has to say about the atom:

"The atom and its motions, as physicists now understand them, are eloquently pictured by Dr. Heinrich Hensoldt. All substances are made up of tiny particles which cannot be further reduced in size without change of properties and breaking up into their component atoms. These particles or groups of atoms are molecules, and all matter is trembling with their billions of vibrations per second. In solids the molecules are arranged in a certain fixed order, and their vibration is in a limited space; in liquids they move about in all directions, yet none can voluntarily separate themselves from the others; while in gases they are in a state of vibration so violent that they fly about with marvelous rapidity in all directions. Every cubic inch of air contains no less than twenty-one trillions of molecules, and every point on our skin is bombarded by thousands of millions of them every second. Each is so small that 300 would not extend across the width of the smallest line the most powerful microscope shows us. Magnify them one trillion diameters, and each atom is the size of our globe, each molecule is a planetary system, and each air-bubble from the fringe around the water in a goblet is a wonderful galaxy. Magnified 10,000 trillion diameters, the air-bubble would have the dimensions of our entire stellar system, but would contain 50,000 billions of stars instead of the twenty millions our best telescopes can show us. If the atoms had inhabitants with our sensations quickened and shortened 1,000 billion times to correspond to their own diminutiveness, each atom would be a world, each molecule a solar system, and the revolutions of the atoms would give days and years. The atom-dweller would see no more of the air-bubble than we see of our stellar universe; for, though the air-bubble molecules average eighty million collisions every second, thousands and tens of thousands of generations of the living beings might exist before a preceptible alteration of their starry firmament could be recorded. Is not our world an atom, our solar system a molecule, in a stellar bubble of an unknown mightier creation?"

GODDESS OF LIBERTY, ANSWER!

Goddess of Liberty, listen!
Listen, I say, and look
To the sounds and sights of sorrow
This side of Sandy Hook!
Your eye is searching the distance,
You are holding your torch too high
To see the slaves who are fettered,
Though close at your feet they lie.
And the cry of the suffering stranger
Has reached your ear and your breast,
But you do not heed the wail
That comes from the haunts of your
own oppressed.

Go.ldess of Liberty, follow!
Follow me where I lead!
Come down into the sweat-shop
And look on the work of greed!
Look on the faces of children,
Old before they were born!
Look on the haggard women,
Of all sex graces shorn!
Look on the men—God help us!
If this is what it means
To be men in the land of Freedom
And live like mere machines!

Goddess of Liberty, answer!

How can the slaves of Spain

Find freedom under your banner,

While your own still wear the chain?

Loud is the screech of your eagle

And boastful the voice of your drums,

But they do not silence the wail of

despair.

That rises out of your slums!
What will you do with your conquests?
And how shall your hosts be fed,
While your streets are filled with desperate throngs

Crying for work or bread?
—ELLA WHEELER WILCOX.

The Psychology of War.

War is the collective act of an entire people much more frequently than it is believed to be. It could not seem possible that with the present tendencies of science to explain human events as the product of a collective will, which in turn is developed by fatal laws existing in the world, the sociologist should believe that war alone is an exclusively individual phenomenon. A series of formalities has always preceded and accompanied the shock of war. These formalities are not accidental, they are inherent in the very phenomenon of war. To have believed them mere conventionalities was as detrimental to the just conception of the essence of war as the limiting of the cause of war to the single act by which it is decided. The difference between any two peoples always starts from a well-defined statement. Ways of persussion to settle the difficulty are always tried, but at times there is no other possible solution than the sword.

Perhaps this way of considering the phenomenon of war takes away an illusion dear to those who hope that the great law of history consists in the progressive pas-

sage from the state of war to the state of perpetual peace. This first solution which is hurriedly given to war, with the haste of one who cannot procure for himself a better solution for it, leaves an opening to the hope that soon or later new solutions, more agreeable and more conciliating, may be substituted for those hith-erto inspired in men by violence. How war, which is a mysterious law of cosmic life, is to cease in human history, is truly not understood. Yet the conception of war as an extreme and inevitable remedy, when every other remedy has proved useless to procure for men what they think is their happiness, this conception is a profound homage rendered to human reason and therefore to the civilization of na-And if this complex thing which we call civilization is going on constantly improving, it will diminish the need of recurring violence, and war will become more and more infrequent. But onl more infrequent; it will not disappear. But only By C. Fabris, in The Chantanquan for October.

A just proportional representation in our nation, with certain of the initiative and referendum features of legislation conjoined, would give to the people a representative system that might practically prove to be, would indeed virtually be, the drect legislation of the people for the people, and would initiate and preserve a true political democracy.—Herron.

Liberty and civilization are only fragments of rights wrung from the strong hands of wealth and book learning; almost all the great truths relating to society were not the result of scholarly meditation, but have been first heard in the solemn protests of martyred patriotism and the loud cries of crushed and sterling labor.— Wendell Phillips.

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

Idleness is only a crime in the poor man. In the rich man it is an attribute of a higher type of humanity, the token of his exalted rank. And Labor, which his double-faced morality asserts to be a virtue for the poor man, is, from his point of view, a disgrace and a sign of social inferiority.—Max Nordau.

What is the immediate and most pressing duty of the church to organized labor? The church's immediate duty to organized Labor is to recognize heartily the imparative need existing for a more thorough and comprehensive organization a mong all branches of wage-earners.—Rev. Dr. Rainsford

To beat the body is to debase the mind. Nothing so soon or so totally abolishes the sense of shame; and yet that shame is at once the best preservative of virtue and the greatest incentive of every species of excellence.—John Langhorne, D. D.

Labor is capital. Labor has the same right to protect itself by Trades-Unions, etc., as any other form of capital might claim for itself.—Cardinal Mauning.

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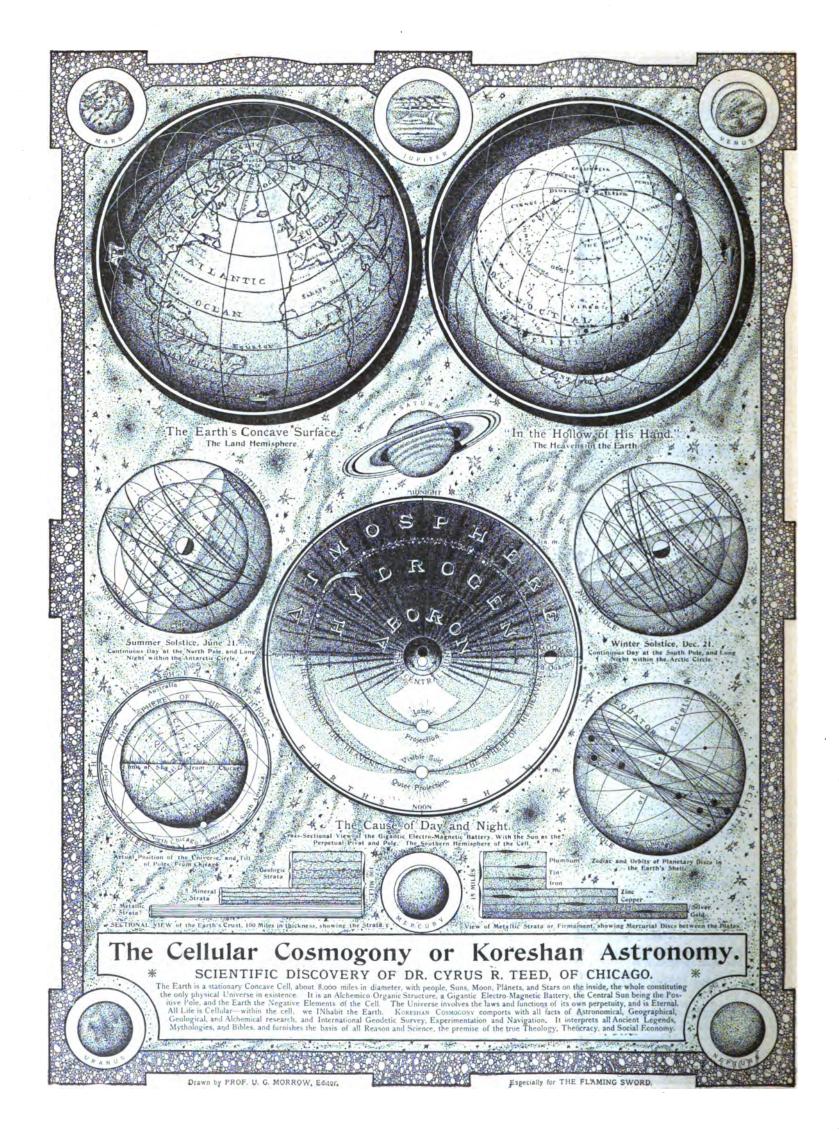
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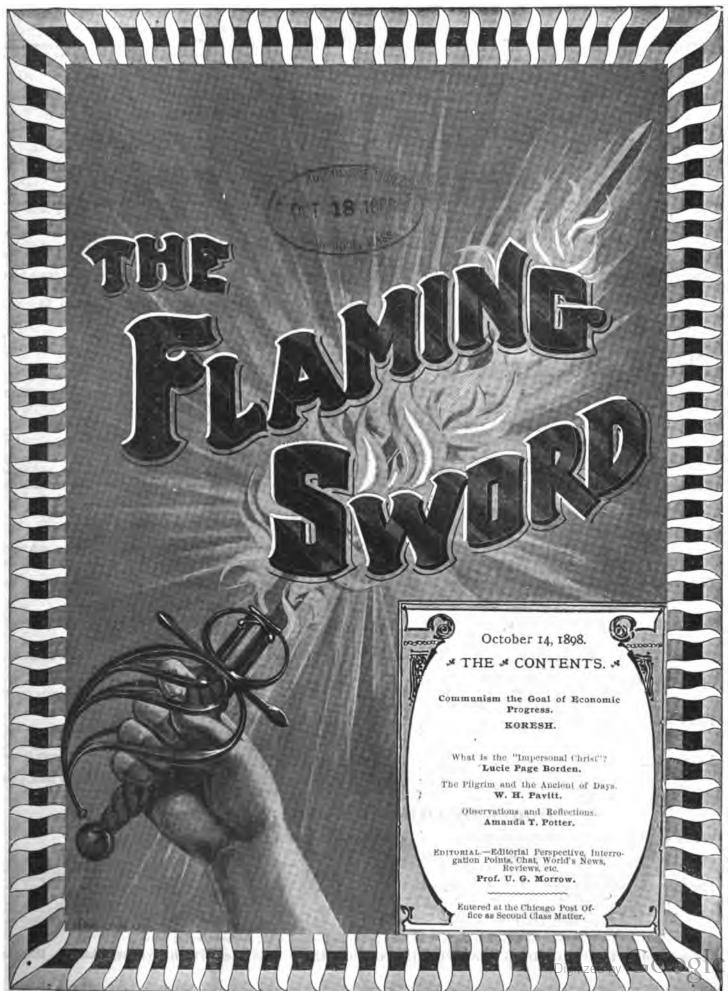
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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii, No. 48.

CHICAGO, ILL., OCTOBER 14, 1898. A. K. 59.

Whole No. 307



In the name of humanity, (Cornel, V (Cornel, V

Communism the Goal of Economic Progress.

EXCEPT in name, there is little difference between the government of England and that of the United States. They are both so called Constitutional governments. The House of Lords, in England, differs little from the House of Lords (the Senate) in America. The House of Commons is much like our House of Representatives, and the Queen of England and Empress of India has not so much power as was exercised by the President of the United States during the recent Chicago strike, when Cleveland ordered out the regulars to strike down innocent citizens in opposition to the Constitution and laws of the country, which he was sworn to enforce and protect.

Our country was inaugurated as a Commonwealth, which means a wealth in common; but it has turned out to be an oligarchy controlled by a foreign syndicate of bondholders who entertain the utmost contempt for the thing called the popular voice, and, we would add, not without some very sensible reasons.

The maelstrom into which we are so rapidly merging in both the old and the new world, is not due to the form of government as between monarchical governments and the Republic, but rather to the principle upon which the world conducts its pursuit of happiness. It is the world and its methods against the Lord Christ and the principle he represented and the institution he inaugurated. The world at large, both in the old world and in America, is distinctly Antichrist. This principle, in its application to the affairs of the world, is not exclusive of the so called church of Christ, but the church itself, having a lopted pagan principles and methods, is more pronouncedly antichristian than the pagan world throughout nominal Christendom.

The Lord was communistic, and established a communistic church and following. He did this because it involved the principles of equitable collection and distribution. When the church degenerated and went over, body and soul, to paganism and the devil, selling itself to satan, it took up the competitive system and entered headlong with the hell-begotten institutions of paganism, to slaughter the Christian system and the gospel of peace.

There is nothing too foul—if there is money in it—to be instituted and fostered by syndicates and governments under the guise of Christian civilization. The kingdoms and republics of the world have gone to the rot, and not the least rotten is the great Republic of America. Koreshanity and The Flaming Sword are let loose to wage war on the prostitutions of this degenerate age, in the restoration of the principles philosophically enunciated in the days of our Lord and his primitive disciples, but to be scientifically and practically applied now at the time of their resurrection.

In order to apply and enforce the laws of righteousness as purposed in the original establishment of communism by the Lord, it is of pre-eminently paramount importance that the people of God should so relate themselves in co-operative and organic unity as to render it possible to fulfil the great principles upon which hang all the law and the prophets. It is for this reason that the Koreshan System urges the rapid gathering of its people into communistic and co-operative societies, where there may be instituted the beginning of that divine fellowship with men, incorporated in the personality of Jesus as the archetype and germ of the resurrecting kingdom. We regard, as one of the first steps toward the consummation of the Lord's purpose in planting himself in the race, the construction of a local city wherein may be gathered many of the firstfruits of the new dispensation.

In the enterprise of constructing the great maritime metropolis, it is essentially important that the site selected should embrace facilities and resources commensurate with the purpose in view. An open and free intercourse throughout the world, by water communication, is of the greatest importance; in fact, without this the world's greatest city cannot be founded. (See Flaming Sword of August 5, 1898, Koreshan map of the world.) In building the new natural Jerusalem, we shall not pattern after the cities of ancient or modern times; the only likeness will be that of contrast. The modern city is the characteristic hell; the new city will be the heart of the new world as it will obtain after the heavenly Jerusalem has descended and established itself in earth. We quote from our pamphlet, entitled "Scientific Colonization. Plan for the Immediate Relief of the Masses."

It is the purpose of the Koreshan Unity to inaugurate the construction of a great city. There are millions of men, white and black, in the United States and in other countries, ready to enter into the united life system; and as it is a fact that when bodies begin to move, they do so in the direction of least resistance, we are indicating the most natural channel and preparing the objective point for the greatest movement the world has ever witnessed. It must be remembered this is not the speculator's boom. It is the preparation for the establishment of an industrial system, destined finally and by revolution—not riotous, but peaceable—to extend throughout the world, and to have its center of operation in Estero, Lee Co., Florida. The principles are socialistic, communistic, and co-operative.

The construction of the city will be of such a character as to provide for a combination of street elevation, placing various kinds of traffic upon different surfaces; as for instance, heavy team traffic upon the ground surface, light driving upon an elevation of its own, pedestrianism upon a plane distinct from either, and all railroad travel upon distinct planes, dividing even the freight and passenger traffic by separate elevations. There will be no dumping of sewage into the streams, bay, or Gulf. A movable and continuous earth closet will carry the debris and

4

offal of the city to a place thirty or more miles distant, where it will be transformed to fertilization and restored to the land surface to be absorbed by vegetable growth. There will be no smudge or smoke. Power by which machinery will be moved will be by the utilization of the electro magnetic currents of the earth and air, independently of steam application to so called "dynamos." Motors will take the place of motion derived from steam pressure. The city will be constructed on the most magnificent scale, without the use of so called money. These things can be done easily when once the people know the force of cooperation and united life, and understand the great principles of utilization and economy.

The world now is one great system of disorderly extravagance. A horde of money kings, with their henching middlemen, absorb and waste the energies of the wage slave living only to eat and sleep. The doom of the money oligarchy is sealed. The sovereign people are opening their eyes to the fact of their bondage to the bondholders. Wage slavery will pass away with the roar of the coming revolution. The laboring masses who now—under the guidance of undeveloped labor leaders—strike for higher wages, will make the final strike against the wage

system, and a new nation will be born in a day. Not only will a new universal declaration of liberty be annunciated, but human destiny will be fulfilled in the reconstruction of society. The new bond of unity between God and man will constitute the bulwark of organic life and progress.

The impulses actuating the Koreshan Unity toward the planting of the New Jerusalem at Estero. Florida, have not the slightest tincture of the ordinary speculative element. The great mad rush for the almighty dollar, and the almost universal desire of the human mind and heart—with the concomitant tendency to slaughter the neighbor in "business" operations—to become rich at the expense of the competitor, preclude confidence in any declared philanthropic purpose.

There is one universal grab for gold; one frenzied howl for that which has been exalted above all the gods, and for which, in the great scramble for its accumulation, every principle of righteousness is repudiated and every human tie ignored. Despite the fact that gold is the one and only god apparently approved of men, there remains one body of people whose interests are for men; and it is the purpose of this people to provide a spot in earth where shall begin that influence which will destroy the power of gold.

What Is the "Impersonal Christ"?

BY LUCIE PAGE BORDEN.

IN A recently published letter, written by one of the devotees of "Christian Science," and addressed to the author of "Science and Health," the writer makes the following peculiar statement: "I am learning too, that only those who follow in your footsteps can understand the great labor and travail through which you have passed in giving birth, in this age, to the impersonal Christ."

Was it the impersonal Christ who walked and talked in the streets of Jerusalem; who was crucified on Calvary; who rose from the tomb of Joseph and who converted his body to spirit which baptized the church on the day of Pentecost? Or was it a veritable, living, breathing personality, God made man, the Word made flesh, who declared: "I will come again and receive you unto myself"? The disciples saw Him disappear as a man. An angel assured them he would come again in like manner, as a man,—not as a principle, an abstraction. "Christian Science" erroneously teaches that Christ is a principle, not a personality, and by that teaching it condemns itself; for it is written, every spirit that confesseth not that Jesus Christ is come in the flesh, is of Antichrist.

The Humanity of Deity is the only doctrine calculated to satisfy the deepest longings of the soul. The suffering God who has measured the depths of human anguish, who knows our weakness and our temptations, who has been purified and disciplined through ages of re-embodiment until he overcomes and sits down upon the throne of intellect, appeals both to reason and heart, presenting a conception that stimulates as a constant ideal and inspiration.

"Christian Science" has seized a great and indubitable truth, the power, in certain cases, of mind over matter, and leaped from this to the false and illogical denial of the existence of matter. "You can never expect to be well," said a member of the cult, solemnly, "so long as you persist in believing in the existence of matter."

Another letter published by the same paper, thanks Mrs. Eddy for the great demonstration afforded by the fact that the loss of life in the recent war was so small as to excite astonishment, and "according to report, out of four hundred fever cases, all of them recovered and were afterwards placed at the front, because they were better than before the illness." But what about the loss of life among the starving, persecuted Cubans the last two years? Why did not the "impersonal Christ" prevent the horrors that have sent a shudder through the civilized world? Why not simply "treat" the Spaniards to evacuate Cuba, and avoid a war altogether?

We believe that Godso loved the world that he gave his only begotten Son, a personality, to renew the life of the world and bring life and immortality to light. We believe that the divine life is always inherent in a personality through whom, in every age and at stated intervals, it is communicated to the world according to the actuations of immutable law. The "impersonal Christ" is a myth. The greatest thing in the world, the spirit of love that prefers the neighbor in honor, the spirit of divine communism, as different from the love of money that rules the world as light from darkness, does not pervade space. It cannot be evoked from the silence. It pertains to natural humanity no more than the quality of bearing the best fruit pertains to the wild shoot that springs up by the wayside, before it is grafted. There is but one method of introducing this spirit into the world of humanity, and that is through the Lord's divinely appointed Messenger, the personal Christ. Digitized by Google

The Pilgrim and the Ancient of Days.

Part V.

BY W. H. PAVITT.

WERILY," remarked the Pilgrim, "I know the words you speak are the words of truth for which I have sought long and earnestly. In my search throughout the earth for 'the hidden treasures of secret places,' the mysteries of Mithras seem to me to be pregnant with deep meaning, though I confess my inability to unravel them."

"Of a truth," answered the Sage, "within the rites of Mithras is contained much wisdom for which the world vainly seeks. There are various opinions prevalent as to the identity of Mithras. He is called the Persian sun god; is considered the same as Osiris of Egypt, the Assyrian Venus, the Arabian Alitta, the Greek Phœbus, and the Demiurgos."

"By whom were these rites founded? I have seen it stated and denied, that Zeradusht founded them among the ancient Persians, to inculcate the principles of the religion he established among them."

"Zeradust or Zoroaster (who, it is claimed was a cotemporary of Moses) was thought to have been a prophet of God to the Persian people, and the founder of these rites; but it is evident that they have come down to us from a still more remote antiquity. Some considered Zoroaster and Mithras identical, others deny it; though of this, little is definitely known. The aucient Persians worshiped Mithras as the Sun, the god of Light, also the Lord of Generation. Herein we find a symbol of the anthropostic sun, the Divine serpent, Wisdom."

"I have read, O Sage, that Mithras was represented as a young man holding in his right hand one horn of a bull, which he presses down with the knee, while plunging a dagger into his neck, and a dog, standing near, seems to lap up the dripping blood. This symbol has been interpreted to mean, that the dagger plunged into the throat signifies the penetration of the solar rays into the bosom of the earth, by which all nature is nourished; the last idea being expressed by the dog licking up the blood as it flows from the wound; yet I feel that the symbolism means much more."

"How a degenerate age makes the Word of God of none effect through its traditions, and loses the truth while holding to the ceremonies which teach it! The young man signifies the male generative principle; the bull is the symbol of the liberty of commerce; the horns are powers; the bended knee signifies the highest aspiration; the whole (read aright) means that the power of generation is held in strength and fidelity, subject to the will, which conserves the liberty of all commerce (more especially sex commerce), the strength of which is directed to the shedding of blood for the remission of sins.

"The dog," continued the Sage, "means a spy. Caleb (dog) was one of the spies sent out by Moses to spy out the land of Canaan. The spy is one who has advanced or developed far enough to desire to partake

of the sacrifice: 'Except ye eat of my flesh and drink of my blood ye have no life in you,' expresses the meaning of the symbol, which is also commemorated by the breaking of bread and drinking of wine, in one of the degrees from which tradition supposes Melchizedek received the idea of substituting the breaking of bread and the drinking of wine for the sacrifice of slaughtered animals."

"O wonderful Sage! surely God has taught you, for none speak the meaning of parables and mysteries like unto you. I now understand how Christ was a High Priest after the order of Melchizedek; but tell me, what was the significance of the initiatory rites being conducted in caves?

"This symbolized the process of gestation in the cell or egg. The walls of the caves were covered with signs and constellations of the Zodiac; there were seven caverns, six of them filled with darkness, wild beasts, thunder and lightning, and every horror; the last one full of light, glory, and a throne, where the Initiate was given the sacred word, the golden serpent, the kara, or conical cap, the candys, or loose tunic of Mithras, on which were depicted the celestial constellations, the zone, or belt, containing a representation of the figures of the zodiac, and the crosier or pastoral staff.

"The seven caverns" continued the Sage, "symbolize the seven days in the creation of man in the image and likeness of God. The tunic (upon which were found the celestial constellations and the signs of the zodiac) represents the great cycle of Mazzaroth, or God's descent into and reproduction from the hells—the creation of the heavens and the earth—as well as a representation of the solar year. Mithras was considered a symbol of the sun, and much solar symbolism clustered about his name, doctrines, and initiations. The analysis of his name, in the numerical value of the letters of the Greek alphabet which composed it, was equal to 365, the number of days in a solar year. It also symbolized the great year of man, a complete cycle, a wheel."

"I have read of a talisman which shewed 'a man blindfolded, with hands tied behind his back, bound to a pillar on which stands a gryphon holding a wheel, and have desired to know its true inwardness."

"This is the most beautiful symbolism of the ancient Mythric rites, and holds within its full interpretation the key to the law of immortality. The gryphon signifies vigilance; and the Persian gryphon was half lion, half eagle. The lion signifies the power of commerce in all domains; the eagle signifies knowledge, and also the power to tear into pieces. The wheel is a symbol of the sun. The wheel held in the hands of the gryphon shows that the will and affections hold the sun subject to the knowledge of the eagle and power of the lion to conserve the energies of sex commerce and

6

heap them up, to the end that the beak of the eagle may tear into pieces the Son of Righteousness by theocrasial fire, which will lead into light the blind humanity bound to the foot of the pillar.

"The man blindfolded with both hands tied behind him (bound to the pillar), shows that he is of that humanity which, though blind, will labor with fidelity of intellect, with will and affections bound to the support of the great truths of immortality, and who awaits the outpouring of the energies of the transmuted Son of Righteousness which will baptize him into light [knowledge], and transform the mortal flesh to immortality."

"Wonderful are the words of wisdom by which you expound the meaning of these mystic symbols! Tell me,

I pray you, the significance of the golden serpent, which was placed in the bosom of the Initiate, and is considered as a symbol of regeneration."

"The serpent signifies wisdom, whether it be true or false. Because the serpent casts its skin annually, it is considered an emblem of regeneration; but it has a deeper meaning. The serpent casting its skin, symbolizes the progress of the ego in successive embodiments in its experience in the belly of hell,—each body being successively cast off as experiences ripen it for a new incarnation, until in the fulness of time, error is eradicated, wisdom becomes pure and true—the golden serpent—Divine knowledge, and the Initiate is absorbed into Deity, becoming one with God."

Observations and Reflections.

BY AMANDA T. POTTER.

THE DOCTRINE of absorption into Nirvana, held by the Hindu devotee, is identical with the absorption of the body of the Lord Jesus, through transmutation to Holy Spirit, into the people who comprised his church, always with this difference: The Hindu concept and practice are incompatibles. Our Lord was absorbed; the Hindu neither was, is, nor can be. In the schisms which arose among the Jaina of India, one party to the breach declared for absorption as common property of male and female; another party claimed it as the unique possession of the male, which premise has the support of a foundation principle of Messiahship.

The supreme function of the male organism, as regards sex structure, looks to that generation and conservation of potencies which make, primarily, to the incorruptible dissolution of the visible body—its transmutation to the invisible, or spirit, and secondarily—in order of consecution—to the inspiration or absorption ("Whoso eateth my flesh, and drinketh my blood, hath eternal life") of that spirit by those persons whose stage of progress enables them to receive Life.

Self-appointed female messiahs are occasionally in evidence. The Hindu could instruct them of alter ego they must become through the process of re-embodiment, before hoping to pose even as acceptable frauds before a people possessed of so much as a smattering of the Messianic law.

The male form generates and diffuses the overshadowing or vitalizing principle on all planes of life. The sun, the great vitalizer of the alchemico-organic universe, is male in the aspect of its transmission of vivifying forces. In the beginning of each dispensation, God manifests in a male human form (God flows into man), which becomes the Messiah of that age. When that form passes from sight, the ego flows into and becomes one with the Central Consciousness, while the transmuted body flows into the prepared human recep-

tacles: "God constantly outflows to man, and man constantly inflows to God—into God. This is absorption into Nirvana."

"The unpoetical side of Protestantism is, that it has no woman to be worshiped." Unpoetical, illogical, untruthful! No phase of life, whether proximate to or remote from the Great First Cause as originator, is evolved independently of the maternal function. The Lord Jesus, by whom "all things were created," was by John declared to be the bridegroom who had the bride. The Woman and the Father were both principles inhering in and component of the divine Jesus. As bearing upon this subject, an earnest soul in search of truth will carefully compare these two selections occurring in the same book: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jere. xxiii: 5, 6). In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord Our Righteousness." (Jere. xxxiii:15, 16.)

Professing belief in the purity of the Virgin Mother of our Lord, modern Christians contemn Koreshanity because it inheres celibacy. This chaste principle of both Mother and Son, they conceive to be a means in the hands of satan to besom all flesh from the earth. "The Lord's hand is not shortened that it cannot save"! By his own righteous method he produced the One who declared to those generated in the world-ap-

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proved way: "I am from above." "Ye are from beneath." "I proceeded forth and came from God." "Ye are from your father the devil." "Except those days [the days of satan's propagation] should be shortened, there should no flesh be saved." We earnestly wait—for His "hand is not shortened, that it cannot save."

Before the fulfilling of another century, unfoldment along the lines of Koreshanity (the establishment of God's kingdom of righteousness in the earth) will cause the eighteenth day of October to mean more to the world than it now does to the Koreshan. Human processes are as unswerving to ultimate determinations, as are those of vegetation; and not as accident, or unmeaning incident, does the Koreshan note that the Peace Jubilee of Chicago, as well as the control of San Juan and all other Porto Rican ports by United States officials, is set for October 18.

The abolition of chattel slavery in the United States did not give the colored race equality before the law. The white race has not yet achieved that condition. Money has more nearly approximated such goal than has either white or black. While the character of mankind, white and black, calls for our code of manmade law, there will be no equality before it:

. * .

The science of universology, little studied and less understood, is the groundwork of all symmetry of form, harmony of relation, and potency of function which are to characterize the coming kingdom.

* * *

God's complete speech is himself and all lesser things.

In the Editorial Perspective.

BY THE EDITOR.

THE WORLD will not always be in bondage to abnormalities and perversions of sense and function. When truth illumines the world, it will be glad again. Then the question will not be asked: "Is life worth living?" The time is coming when we shall not say such hard things about humanity; not that the eternal truth will change, nor yet that we will change our relation to it, but that the world will be changed. A glad day is coming, but mankind must first approach yet nearer to despair. That rescue is most highly appreciated which comes when the last ray of tangible hope is gone—when there is nothing remaining of the old bondage that is not repulsive and realized to be inimical to the interests and progress of every man. Then the race will lend its forces to the reconstruction of the new era. While we are condemning the corruptions and fallacies of the present dispensation, we are inaugurating the means of their destruction. The world must pass through the hideous tunnel of murky darkness before merging into the light of the new age, and must feel the terrors of revolution! Teachers of fallacy must come to realize that their systems are inadequate and their efforts futile. The weakness, darkness, and ignorance of the present evil world must give place to the vigor, light, and knowledge of the ages to come. No hope can be brighter than that foreshadowed in the Koreshan System; none other is more tangible. The conditions of the new world will be real. There is but one thing that will bring them, and that is the truth, with all it implies. While others are waiting for the world's great Jubilee to come of itself, Koreshanity inaugurates that which will create the universal peace, recreation, and happiness of mankind.

The church is becoming somewhat Moody on the subject of Bible study. Moody poses as the founder of a school of investigation of the Bible, but he seems never to notice some of the stunning blows it contains for Moody! The more the modern mind looks into the Bible, the less it feels disposed to obey what it enjoins. Curious effect that, but nevertheless true! The law of life is written there, and people do not obey it—they do not try. They say that they cannot obey it, and want to transfer the responsibility thereof to the shoulders of the perfect Man who lived nearly 2,000 years ago. A generation cannot progress by

looking backward; present mind, not that of the past, concerns us; present thought only is of use. What Barnum's business was to the world, Moody's is to the modern church; and we never think of Barnum without thinking of his famous explanation of his success. And somehow, we chance to associate the name of the popular "evangelist" with that of the great showman!

Man does not rule the world, nor even half of it. It is significant, at the close of the present dispensation, typical of the coming of the new woman to preside over the seven great divisions of the future ages of universal peace, that seven women rule two thirds of earth's population, either sitting on the throne or constituting the power behind it. The Empress of China stands at the head of over 400,000.000 people; next in the scale of importance are Victoria of England, and the Czarina of Russia; then the Queen regent of Spain, and the Queen of Italy, and finally the Queen of Roumania. It is significant also, that all of these feminine rulers are of the old world. The new world, growing out of the old, is America; in the West the new woman must appear. It may be an honor to rule the world in mortal gloom and darkness of the world's long night; but it is a greater honor to rule in peace, in the light of the New Age. The world needs a new Mother!

Restitutionists have much to say concerning the generation of a new race, or the restoration of man to his original perfect condition. They have it that billions of people who have died in the past are going to come to life again in some way-some perfect and some not so perfect. We have never known of the generation of anything without a matrix of generation. If billions of people are to be resurrected to human activity and external consciousness in so many personalties, where are they coming from? From whom and from what are they to be born -from the earth, the air, or the sea? Of what material are they to be made? If billions of people can be created without a mother, why didn't the Almighty adopt such a plan in the first place? If the present race of humanity began with a perfect mother, is it not likely that she will be resurrected to be the mother of the new race? Digitized by GOGIC

The modern church loses sight of a necessary half of the divine generative functions while misconceiving the other. It is wonderful how a fatherhood can exist eternally without a co-ordinate femininity or motherhood! We hear a great deal about the Father and the Son, but nothing about the Mother. We find female functions manifest in every plane of existence. Nothing can be generated without the functions of the male and the female. Every energy generated is produced through the operation of the laws of generation; every thought has its father and its mother. The universe itself is male and female. If it is absolutely essential that these functions inhere in every form of life and existence, -if they are necessary to every activity as the effect-how does it come that the Motherhood must be excluded from the Cause?

Columbus sailed from Spain to the West, under the conviction that he would find the garden of Eden. He hoped to find the Indies; tradition placed the ancient garden of Eden in the archipelago to the east of a great continent. The point of his first discovery of land was in the West Indies, the veritable Garden of Eden of the New World, scientifically located by the Founder of Koreshanity. By a strange coincidence, Ponce de Leon afterwards searched through Florida for the fountain of eternal youth, in which is now located the site of the New Jerusalem, or the future capital of the world. The mediæval expeditions and discoveries, while prophetic, actually and practically paved the way for the greatest achievements of human intellect and industry.

The English language contains over 250,000 words -75,000 more than are contained in the German, French, Spanish, and Italian combined. A word expresses thought, and thought is substance; consequently the Anglo-Saxon peoples, the English and the American, involve the lines of genuine progress in thought and life. America is not only the highest product of etymological progress, but of ethnological as well. The fact that it is the racial focus of the world is an index to its destiny. That quality of mind which will ultimate in the manifestation of the perfect race necessarily moves along correspondential lines. The manifestation of divine truth will be at the climax of intellectual attainment and focus of racial elements. The establishment of the divine kingdom will be in America.

The trouble is not in the claim to being the Christ, that arouses the religious world; for there are thousands who are claiming to possess the wisdom and attributes of divine sonship, and to possess the occult Fatherhood within them. There are hundreds who say, "I have the truth; I am the true teacher. I am God; I am the Christ"; and they flourish. The objection is not to the man who makes the claim merely, but to the man who claims to be the only TRUE one, and who acts as though he believes it! There is but one true Messiah for every dispensation, and he possesses the prophetic credentials. Jesus suffered for his claims, for his egotism-because he dared to tell the truth and to declare that he was the only true teacher!

The key-notes of the coming Republican campaign, as announced by the leaders, are "sound money, protection, and expansion." In the last campaign they pledged themselves to work for the adoption of "unsound money," provided other nations were willing! "Sound money" means money upon which bonds are founded. Protection means protection for the millionaire, but not a particle of protection for the producers of wealth. The simple expansion of territory, however righteous it may be as the result of liberating oppressed peoples from the hands of tyrants, without bonded control by the men who hold the millions, would cut no figure in the republican war-cry!

A fog-dispeller has been invented to clear away the fog in the path of steamships. A blower is attached to a horizontal outlook pipe; the current of atmosphere dispels the fog for a little way, but it does not let in the light of the sun. The world is lost in the fog; there are hundreds of inventions for slightly agitating the mental fog; every one having a new idea is blowing his own horn under the delusion that he is clearing up the fog for the whole world; -but the fog still remains. Koreshanity is the genuine fog-dispeller.

Italy cannot agree to the universal peace propositions, because she has difficulties at home. The kingdom of Italy and the great power of the Catholic church are on the brink of moral and other hostilities. The church is determined to have Rome, and is seeking to force Italy to select some other city for a capital. In centuries past, armies have fought for the popeand they have fought for kings; and how can Christian (?) countries pursue their usual vocation of war if universal peace is declared?

No question is settled until it is settled right-until the absolute truth concerning it is discovered and applied. Truth does not come by chance. Truth that is to work the freedom of the world must involve the knowledge of not only what is to be done, but also the means of its accomplishment.

The world possesses a disregard for ancient things. Never mind, the universe existed away back there, and was as good as it is now, if not better. Youth is more vigorous than old age. Judging from the condition of things, there are too many ancient things in the modern world.

It requires the sun to bring the day. The coming of the new era will be through the brightest intellect. We have seen mea strike a spark of intellectual light, and imagine they had seen the sun of the future ages!

According to modern astronomy, the earth is as much in the heavens as any star in the firmament. Then what would be the good of going off to some other place—some difference in the

Existence is the expression of being; if the universe contains all existence, it contains God, else God does not exist. God is not extra-cosmical; he is in the universe of humanity.

It is an argument for most reform papers that they show which way the wind blows; -but even straws may do that!

As long as the scientists cannot analyze matter, they cannot tell what is the matter with the world.

There are too many lines of business cast into the sea of humanity with baited hooks at the end!

McKinley prosperity seems to be the same whether it is attributed to tariff, war, or peace!

When a commercial sucker gets caught in a net, we may suppose that he is in-seine.

When speculators desire to raise the price of wheat, they put it up in elevators.

The universe does not contain the earth: the earth contains the universe.

The only time a man owns himself, is when he is selfpossessed.

Money is bad blood in the system of commercial circulation.

The peace commissioners are discussing Manila paper.

Zionism is preparing for the world's great Jewbilee!

The devil is running a race—the human race.

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Query, Chat, and News Department.

BY THE EDITOR

Other Worlds than Ours?

I have read a few copies of THE FLAM-ING SWORD and have been very much interested in it; (1) only at first I looked upon it as a stupendous lie in fundamental principle;-a lie conceived by a stupendous intellect. Be that as it may, THE FLAMING SWORD is unique, and is growing more and more interesting. I have changed my mind about it, and if it has positive proof that our little earth is cellular, (2) it might be that it is itself, as a whole, a vast planet belonging to another planetary system outside of it, in the same manner as it has been conceived by some minds, that the interior of our sun is a small universe of itself, containing an atmosphere and planets, and inhabited by sentient beings. It is certain that it cannot be conceived to be simply a solid globe emitting light and heat. (3) THE FLAMING SWORD asserts that the cellular wall of our little universe is about 100 miles thick. This assertion seems to be unreasonable as regards the thickness, for such a vast shell would not be proportionately of the thickness of a soap bubble .-L. D., Montgomery Ala.

(1) We are pleased with the above letter, -the frankness with which the writer expresses himself. Our request for the "first impressions" of our readers concerning the Koreshan System is bringing out some interesting thoughts. readers are taking a personal interest in this department, and we trust they will not object to our joining in occasionally, where difficult points are touched. The Editor may reveal something of his impressions years ago when he first came in contact with the claims of the System and its Founder. The world is coming to recognize the fact that the Koreshan System was not originated by some weakminded fanatic, but by "a stupendous intellect." This is indeed a worthy tribute the world pays the Founder of the only System of Universology in existence. As a representative of the System, THE FLAMING SWORD is the unique journal of the world. We thank you for your kind words.

(2) We commend the Koreshan Astronomy to your careful study. When it is thoroughly understood, some features of the old system which press themselves forward into your new view of the universe, will be precluded. When the functions of planets—mercurial disci in the seven divisions of the "bowels of the earth,"—are understood, no analogy is furnished for supposing that a globe, either solid or hollow, could be a planet of some other and larger system of worlds.

The laws of the relations of form make any part of the modern astronomy absolutely impossible. We demonstrate that the alleged motions of great bodies or globes through space, such as the modern mind conceives the planets in their hypothetical relation to the sun to be, cannot possibly be true. There is nothing in the entire realm of existence that constitutes a foundation for the conclusion that there are other worlds outside the one in which There is only one supreme Cause; and that one Cause expresses itself in its ultimate and outward physical form as an organic unity, complete and perfect, sustaining no relation to anything outside of itself. Consistent with the meaning of the word universe, it involves and evolves itself; there could be no more. See reply to C. B., Salem, O., in Sword of April 22.

(3) The thickness of the shell of the earth is to the diameter of the cell as one is to eighty. We arrive at the conclusion that the earth's shell is 100 miles in thickness, through a knowledge of the specific gravity of the substances composing the strata. The laws of specific gravity not only determine the emplacement of the strata, or their position and relation to each other in the scale of static balance, but also the thickness of each plane or stratum. If we take the difference in the depth of the atmosphere and the ocean in comparison with the difference of the specific gravity of air and water, we deduce a ratio from which, when applied to any other stratum whose specific gravity is known, we may determine its approximate thickness. The sum of our estimations is about 100 miles. shell of the earth is more than 100 miles in thickness in the Zodiacal belt in the earth, which contains the orbits or race-tracks of the material planets in the interstices of the laminæ or strata of the shell or firmament of the universe. The shell is thick enough. When each substance is materialized in its static plane it weighs nothing; it is at rest. The universe is not subject to the strains of rapid locomotion and enormous pulls of "gravitation" to which the Copernican system subjects all its worlds.

More of Blodgett's Blunders.

I am delighted that you concluded to handle this man through THE SWORD. I enclose a letter I received from him this morning, containing more criticism. You see the points he tackles. I am urging him to keep them coming, for the sooner the better.—R. O. S., Monroe, Wis.

We covered the points of criticism of the Koreshan Geodetic survey, enclosed in your previous letter, in last issue of THE Sword. He says, "But you will find that he will not notice it." You will doubtless have no difficulty in demonstrating to him that we have noticed it! He quotes from his letter to us in Sword of June 3, another point that we did not notice, where he finds "no earthly reason why, When he [Prof. Morrow] found it necessary to finish the survey with a telescopic view, he did not adjust his instrument near the end of his rectilineator survey, instead of going back three fourths of a mile, and so avoided the imperfections of the visual line for that distance, except that he had got the down grade at the stakes he used to suit him, and those at the end of the line he had already gone over would not suit his purpose so well. Are not these suspicions well taken?" We should say they are! but the suspicions are unfounded. We did not take the telescope back three fourths of a mile as he alleges, and no report he has contains such information. The facts are, that the telescope was as near the end of the mechanical survey of the line as the focus of the telescope would admit, -about 700 feet from the apparatus itself. This distance was required to place the point of the altitude of the line at the last adjustment of the rectilineator, and the Gulf horizon in the same focus of the terrestrial evepiece. We have written Mr. B'odgett to please study carefully what we have to say, so as to avoid making so many blunders concerning what we did in our work; if he would do this we wouldn't have nearly so much to answer!

He says that he does not claim that he has proved in his criticisms that the surface on which we dwell is not concave, but that he has proved as conclusively as anything can be proved logically, that the Florida survey is a fake. The way he sees it, of course it's a fake! but when he gets the facts concerning the survey arranged in some order of comprehension in the way they are given to him, it will prove to be quite another thing. We have been conclusively demonstrating this long while, that his survey of the air line is a fake! His picture of it is distorted. He is not fighting the real thing, but only his conception of it. Strange that a man should so fight his own subjective creations! It's a way he has of falling out with his own blunders; they are none of Digitized by Google

First Impressions of Investigators of Koreshan Universology.

A Stronger Leaning Toward the Cellular Cosmogony.

In response to your cordial invitation extended to readers of The Flaming Sword, in your issue of Sept. 9, to write you their first and present impressions of Koresh and his System, I submit to you a few candid statements.

(1) After reading a few numbers of THE FLAMING SWORD, together with a half dozen tracts, (about five years ago,) I was distinctly impressed with the ability, earnestness, and thorough conviction which pervaded the writings of Koresh. Yet I did not think that his somewhat petulent criticisms of persons and systems, either comported with his doctrine concerning good and evil, or with true balance and greatness of character. In this respect I felt to contrast him with that noble poet, Walt Whitman, whose attitude of universal charity placed him in helpful relationship and sympathy with all peoples and all times.

The Cellular Cosmogony from the first, impressed me as containing the germ of a great truth, which I accepted on probation. I was already prepared to accept the Koreshan concept of Theo-Socialism. The Messianic claim of Koresh, though evidently sincere, I did not consider valid. Neither can I accord exclusive merit to Koresh for his alleged scientific discoveries, since scores of sensitives in this generation, are more or less opened in the scientific and mechanical province, and are simultaneously making analogous and often identical discoveries, each laborer thinking, in the meantime, that he has a monopoly of the whole field, and that others borrow from the amplitude of his materials. The field over which Koresh ranges may be large, but I have the conviction that his domain is comprised within certain set limits; -one octave in the series of universal harmony. The pivotal Man has not yet appeared.

(2) After reading THE FLAMING SWORD attentively and with great interest and pleasure for the past five years, I have not materially modified my first impressions, save to discover a stronger leaning toward the Cellular Cosmogony. While the Geodetic Survey cannot be ignored, still, a plurality of experiments, in different localities, are required to secure complete and undoubting conviction, even in candid and impartial minds who have been schooled in current systems. All honor to the man who is the pioneer in this hitherto unknown country! but, considering the history of the past, he should not marvel because others are reluctant to follow. When a babel of voices is shouting, "Come this way! I carry the Light!!" the wise man feels to restrain his impulses and test the ground, inch by inch, as he advances.

I most heartily endorse the concept of

Koresh, that matter and spirit are correlated and convertible, the one into the other; likewise, that there is a simultaneous inbreathing and ontbreathing, or movement from the inner to the outer pole of universal nature, and vice versa; that waste and renewal balance each other; that the universe is an eternally self-perpetuating whole,—all of which I believed before I ever heard of Koresh. But I must say that I regard the assumption that the universe is limited to a single cell, or a single world, as illogical, even upon Koresh's own premise. But the discussion of details cannot enter into this brief summary.

(3) Again, from my present standpoint, two phases of teaching are providentially provided, as preliminaries and forerunners of the Messenger; and two teachers have been opened interiorly into two distinct but complementary domains of the supersensuous world, to prepare the way for the advent of the Lawgiver. These domains, for convenience, may be called the celestialnatural, and the spiritual-natural. The latter embraces science and symbolism. It may be conceded that T. L. Harris occupies the first, and that Koresh occupies the second. The interior opening of Harris occurred more than ten years earlier than that of Koresh. Harris is a poet, and makes his appeal to the heart. Koresh is, by psychic genius, a scientist, and makes his appeal to the rational faculty. Each seems to be commissioned to perform a separate and distinct class of preliminary labors. Moreover, it is permitted that each of these teachers should have the persuasion that they occupy the entire and universal domain. Doubtless the "Lord of the harvest" will get a better day's work from each by indulging that persuasion. It seems also permitted that each regards himself as somewhat Messianic, and mayhap each is a branch of that larger Personality. Moreover, the little group at Estero, may—if faithful—be incorporated as integral members in the larger series when the Master comes to establish his kingdom in the visible degree. The "tares" are not yet wholly separated from the "wheat," even in the published utterances of these two teachers.

When the hour shall be ripe and fitting, believe the real Messiah will appear to deliver the world from bondage. cross the "Border" by a mode distinct from natural birth, as we now know it. He will come with his kingdom and reign as King of the Normal Order. The world has learned to hate kings, since the sovereigns of the earth have grossly inverted the kingly office and functions. This coming King will be the fulness of the celestial and spiritual degrees, borne forward and realized on the natural plane. He will be the loving Father and Mother and Guide, taking the great sorrowing world in his arms, where it will find protection and peace and rest.

The forerunners who are pushed out to prepare the way, must needs bear crosses and suffer divers persecutions. I will not join the ranks of the persecutors, but rather hail the light they are commissioned to bring to the world,—broken and refracted though the rays may be. It is for them to turn up the human soil and deposit seeds of the New Order. The Master is yet to come and reap the field.— E. WHIPPLE, California.

Behold the Truth-I have Found It!

"First impressions?" Mine were, "The knowledge of the universe is authoritatively taught in Koreshan Universology. Behold the truth! I have found it!" The Koreshan principles of promulgation are eternal. The truth is authority, and cannot be refuted. I had previously entered that thoughtful sphere, the beings of which thirst for wisdom. I ardently sought the truth, never wavering, never faltering; for said the Christ of God, "My word is truth. * * Seek, and ye shall find; knock, and it shall be opened unto you." Of a truth it has been opened! The vastness of the whole has been given to one mind; a light shines for all humanity; for all those who will accept the truth!

Continue on, O FLAMING SWORD! for the Lord hath spoken it, and hath brought Thee into the world, a means of imparting unto all nations the Living Water! The present-day philosophy, pertaining to the "higher life" and the mind of the Infinite, leads one just far enough to lose him in the mazes of a bitter hell. Its sum and substance is but chaff. THE SWORD is built upon the Rock of Ages!—C. D. SHELLABARGER, Ohio.

Prizes Koreshanity as a Jewel.

You have asked your readers to give their first impressions on reading your publications. I have always possessed a great desire to obtain truthful information regarding the conditions of life after leaving the mortal body. In the first place, many of your words were beyond my comprehension, and I threw the paper down without giving it any thought.

After a short time I picked it up again, and on seeing your questions and answers, I immediately became interested. As page after page passed before my eyes, I grasped their meaning with ease, although far superior to anything I had ever read before. I felt that at last I had found a pearl of great price; and made up my mind to thoroughly test my jewel and find out all of its virtues. The result is, they are numberless, and far-reaching in their magnificent qualities, and no jeweler can I find, able to assay its value to me. Since I have found this gem, so highly do I prize its possession, that there is no crown so costly, no mansion so grand, that I would not leave in humble recognition of my King .- Mrs. Sadie Dunn, Pennsylvania.

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The Flaming Sword Warmly Welcomed.

I highly appreciate the fearless, independent spirit exhibited in The Flaming Sword. Some say that if it is a religious journal it ought to advocate religious views only. I think quite differently. To be truly a reform journal it should advocate the truth and expose error in every department of society. Please continue The Sword to my address as long as you publish it; and I will try and find a way to pay you for it. You may send me a dozen copies of the Cellular Cosmogony as soon as ready for delivery. I think I can

dispose of that number. I will give you all the aid in my power in the circulation of the Koreshan doctrine. May you long be spared to labor for the downfall of fallacy and the promulgation of the Truth.—C. D. F., Graham Mines, W. Va.

Publishers Flaming Sword:—We beg to acknowledge with thanks the receipt of a number of The Flaming Sword, and if you choose to send us your publication regularly, we will gladly give it a place on the files of our library. Our public journal room contains over 1,100 journals from all parts of the world. These periodicals are constantly referred to by persons in search of specific information, and it follows that publishers and advertisers have here a very wide sphere of publicity; and we think that it would be to our mutual advantage to have The Flaming Sword on file. Yours respectfully,—W. P. Wilson, Director Phila. Commercial Museum.

THE FLAMING SWORD teaches a more excellent way than any other Christian journal. It excels all others in wisdom, purity, love, and truth. It has the power to make old things new, and to transform men into Gods; mortals into immortals. THE SWORD declares the whole counsel of God, in the beauty of holiness, for the benefit of all the earth. There is not one person in all this great universe that is able to prove Koreshanity a false religion. Koreshanity has come to stay, and I praise God for his good gifts.—Wm. A., Turbotville, Pa.

I have taken The Sword for four or five years, and I cannot afford to miss a number. I believe it either improves with age, or else I am enabled to understand it better by constant study. I find many people who are so wedded to other doctrines of theology that they dare not read The Flaming Sword, or in fact, any of your literature—many of them apparently bright, intellectually.—Dr. C. S. M., Wellsville, N. Y.

The extra Swords received; a thousand thanks. The Sword is laden with the cream of the world; it does my heart good to read it. I am eager to have others begin investigation. It contains the truth. We need seek no further; it is all in The Sword.—Mrs. O. A. L., Bath, Me.

THE FLAMING SWORD beats all the others. Everything comes from the top—from the mountains of truth, from whence there is a perfect view of things, not clouded through mental defects.—E. E., Los Angeles, Cal.

*** Chat With Readers.

One year ago, we were busy inaugurating the great work of the weekly Flaming Sword. We were successful in projecting the new undertaking amid many difficulties. For forty-eight weeks the journal has been published; every week, unsheathed, with its brilliant, fiery flame, it has gone forth into the world to fight for the rights of man. It has fought well and has not lost a battle! We have taken no vacation; we have not missed a number. In the meantime, we have been successful

in publishing a faithful ally of THE SWORD. our 200-page book, the CELLULAR COSMOG-ONY. We have overcome scores of difficulties; and the new book is now making its debut before a critical and so called scientific world. Within twelve months' time we have succeeded in putting forth two great lines of our propaganda work. We need a rallying; we face a world of millions who are against us; the work before us is stupendous, the greatest in all human history. We have to meet the spirit of competism; forces are leagued against us, and we cannot battle always alone. We believe in expansion; we must extend our possessions. You can put a shoulder to the wheel in the battle for the liberation of humanity. Your responsibilities increase with your opportunities, and there are more opportunities now than ever before. We are encouraged more than we can express, and our encouragement will extend to our sympathizing readers. Our interests are mutual as well as our sympathics.

The Pilgrim and the Ancient of Days, under the supervision of our contributor, W. H. PAVITT, are touching many interesting points concerning Egyptian and Persian legends and symbols, such as are involved in the rites of Masonry. This series, as well as others we have published. the Girl and the Vala, by REV. E. M. CAS-TLE, for instance, beautifully link together the true meaning of the symbols, as determined by the science of etymology and the conclusions of Koreshanity. The remarkable coincidences do not come by chance. The science of cause and effect demonstrates that the destiny of all progressive entities which have expressed themselves in ten thousand ways in the past, is Koreshanity. While the Pilgrim is learning from the Sage, THE FLAMING Sword enables you to listen as well.

Our request for "first impressions" concerning the Koreshan Universology, is meeting with a hearty and interesting response. It is becoming an interesting feature of THE SWORD. Our invitation was addressed to all of our readers-no matter what be your attitude or relations to us. Many of you have had extraordinary experiences in the investigation of the System. Are not these worth relating? Some of you are in the Koreshan Societies and Institutions-we kindly invite you as well as others. The experience of a large number of individuals will give us an index to the impressions of the world in general concerning our work.

Though the THE FLAMING SWORD is worth many times its price per year, and the book should be sold for more than 25 cents per copy, and the matter contained in our general literature is invaluable, we will mail THE SWORD for one year to new subscribers, and send the Cellular Cosmogony, the 200-page book, and all the literature advertised in our pages, for only \$1.60.

Have you received a copy of the new book? Orders are being filled, and you will soon have yours if it is not already to hand. Or perhaps you have not sent us your order. You need not wait longer—you can get it without delay. Send at once; the first edition will soon be exhausted. We are preparing for the second edition.

Do not begin another year of The Flam-ING Sword with arrearages, if you can avoid it.

The new book is out!

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Coming Into the Koreshan Unity?

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

The World's News.

Wednesday, Oct. 5.-Investigators of the war scandals conclude that alarming mortality in inactive camps was due to inexperience and needless exposure to weather. -Hold-ups busy at their vocation in Chicago, in daylight .- Minnesota Indians refuse to submit to terms of U.S. officers, and will fight; soldiers arriving to drive them from the war-path.—Heavy snows in northern Minnesota.-Yellow fever panic in Mississippi; all travel prohibited: more tyranny of boards of health than required to cope with yellow jack.—Spanish-American peace commission at Paris making passes and feints preparatory to engagements.-Herbert Spencer, aged 78, reported very low at London .- Province of Catalonia wants to separate from Spain and become independent .- The big Zurich balloon ascends 20,000 feet and travels 183 miles; lands in France.-Court of Causation issues orders for new Dreyfus trial .-Conjunction of moon and Neptune.

Thursday.—Philippine emissary visits Washington in behalf of the cause of Gen. Aguinaldo.—Europe fearful of American possession of the Philippines.—Tailors begin a crusade against sweat-shops in Chicago.—Gen. Bacon and detachment of soldiers reported massacred by Indians at Bear Island, Minn.—W. C. T. U's. in convention at Elgin, Ill.—Strained relations between England and the Transvanl district, South Africa.—Servia, hitherto the friend of Turkey, assumes the attitude of an enemy.—Czar of Russia attends funeral of Queen of Denmark at Copenhagen

The Flaming Sword.

-Press associations can't find out whether Chinese emperor is dead or not; assassination report a newspaper canard.—Powers of Europe give Turkey 30 days to disarm soldiers in Crete.

Friday.-New tariff schedule for West Indies under way.-Newspaper writers employed to boost stock markets, predict easy adjustment of peace terms .- Russia building four new warships .- Nine soldiers wounded and 30 Indians killed and wounded in first battle of new Indian war. -England and France in trouble again over possessions on the Nile; newspaper patch did not cover the ground .- A Jersey City Congregational church has a dancing class; hires a competent instructor in the terpsichorean art .- Virden, Ill., strikers quiet,-Conjunction of moon and Mars; moon in apagee; at descending node.

Saturday-Indians failed to fight according to newspaper plans; outbreak only local; war department discredits reports of general uprising.-Philippine insurgents active in islands of Panay and Iloilo. -Mrs. McKinley's brother shot at Canton, O .- 500 Christian Endeavor delegates convene at Peoria, Ill.—Russia endeavoring to gain possession of Red Sea .- Kentucky court of appeals decides that whites and blacks must be provided with separate railroad coaches.

Sunday.—Armour schemes to ship fresh beef to England in immense refrigerators on steamships.—Spain still in control of custom houses in Porto Rico and at Havana. -Emperor of Germany plans a trip to Jerusalem.-Body of Yousouf, the "terrible Turk," lost with the La Bourgogne, drifts ashore at Sable Island, near Halifax, Can. -Aguinaldo, the Philippine insurgent and self-appointed dictator, writes the Pope, promising protection to Catholics .-England takes possession of a number of groups of islands near the Solomon islands. -Venus reaches greatest latitude south of the sun.

Monday .- McKinley orders guilty Minuesota Indians hunted down and punished .-2,000 Mississippians arrive at Chicago in flight from yellow fever .- Negroes burn a yellow fever patient to death in a church. -Vienna in a turmoil over city politics.— Persian Shah starts on his visit to the Czar. -Blanco refuses to obey Spain's orders; protest from evacuation commission .-State officials of Illinois refuse to protect imported miners at Pana and Virden mines. -Speculative business bad.-Conjunction of Venus and Uranus.

Tuesday .- Delaware Indians continuing their preparations to emigrate from U.S. to Mexico.—Turkey is pretending to yield to demands of European powers to evacuate island of Crete.-Norwegian relief expedition in search of Andre, returns, finding no trace of the aeronaut .-- N. W. Engalitcheff, a Russian Prince, marries a Chicago girl.-France and England are endeavoring to adjust their African troubles .-Irish Parnellites opposed to Anglo-American alliance.—Knights Templars gathering at Pittsburg, Pa., for the great conclave.-Wheat advancing again.

* * *

The October Monist.

The contents of the October Monist will be found to be of more than passing interest for the world of thought. There is a profound contribution On the Foundations of Geometry, by Dr. H. Poincare, Professor in the University of Paris, and the most distinguished mathematician of France. Dr. Poincare goes very thoroughly into the psychology and metaphysics of the subject, and the article may be regarded as a permanent contribution to philosophy. The general public, which has witnessed in the last ten or fifteen years the rise and fall of innumerable Volapuks, or universal languages, will be interested in knowing what has been really done by scientists toward creating a system of universal writing, or "pasigraphy," as it is called. (Yearly, \$2.00. Chicago: The Open Court Publishing Co.)

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Right of Inheritance.-A false title to real estate based on the ignorance and prejudice of the people and the selfishness of the landlords.

Right of Immemorial Usuage.—A wrong

based on immemorial injustice and ignorance at a time when "might made right."

Court .- A place where justice is injudiciously administered.

Representative Legislation.-A boomerang that knocks down one half of the voters, while its operators proceed to pick the pockets of the other half who have become intoxicated over the election of their man to office.

Public Officer .- A weak and sometimes a very corrupt human being whom the people worship as a demi-god.

Fusion Party.-An organized appetite for office.

Representative Democracy .- A form of government in which the people give away their rights in order to keep them.

Gold Bug .- A species of humbug known as the tumble bug, which has been trying for 2000 years to make a pyramid stand on its apex.

Confidence.-A belief that banks never do or will close on their depositors, and that all bankers are saints.

Trust.—An organization of wealthy men who put their trust in the Almighty Dolla:, worship the golden calf and trample on the Golden Rule.

Christian Business Man.-A Christian who "does the other fellow up" to keep the other fellow from "doing him up."

Business .- The art of robbing without being prosecuted.

Gold Money .- A worthless commodity into which the governments of the world have legislated a fictitious value.

Financier.—One who understands and practices the art of robbing the people without their finding it out.

Banking .- The art of getting something in exchange for nothing.

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Savings Bank .- A sure place money when you don't know how to lose it yourself.

Bank .- A place where people lose their money in trying to save it; or give it away

in order to keep it.

Depositor.—A fool who gives his money away in order to save it.

Lie.-A tale running around at election

times without a body to it.

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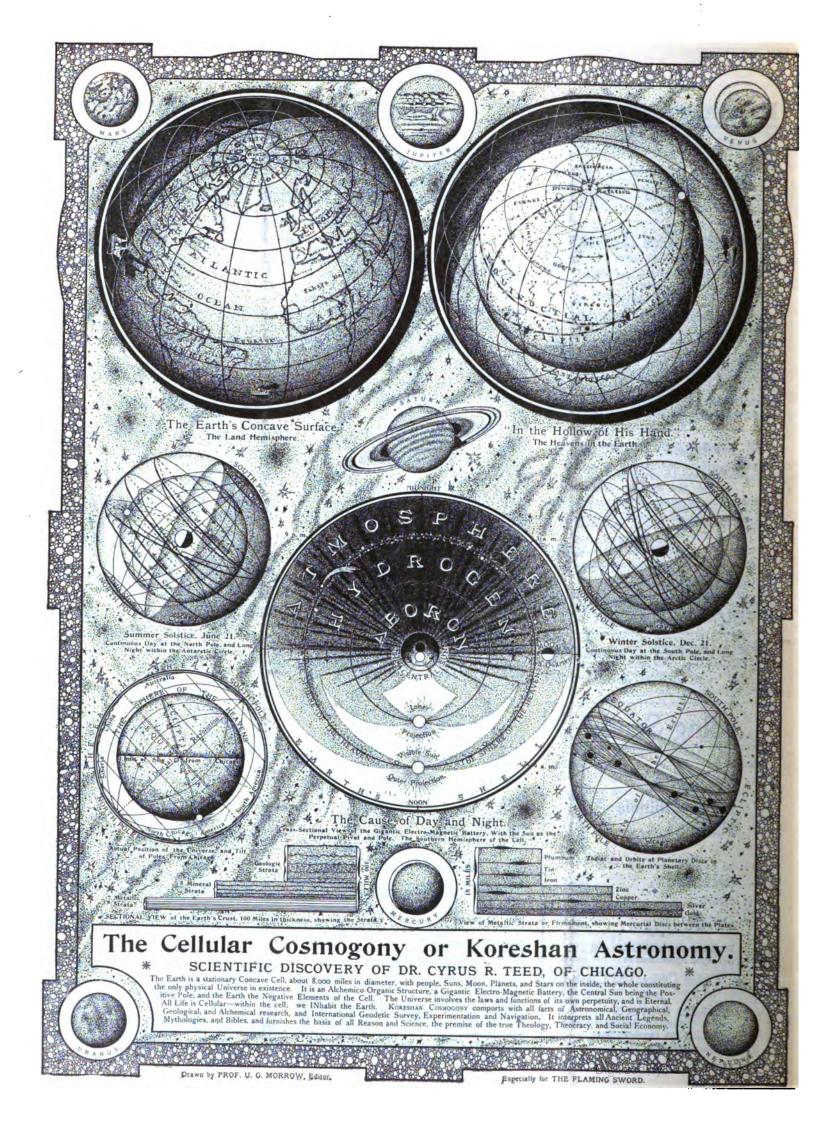
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Osteological Analysis of Structured Man and Cosmos.

THE BONES constitute the framework, foundation, and basis of the anatomical structure of man and of the universe. There can be no true knowledge of the soul, not predicated upon a knowledge of the framework of the building in which the soul is domiciled, and through which it derives a proportionate share of its pabulum; hence, in our analysis and synthesis of the incomparable organism called man, we shall first dissect the parts of the osseous fabric, define their relations and functions, and translate their significance, through the law of correspondential analogy, into the language of their symbolic expression.

Both the vidual man and his analogue (the macrocosmic alchemico-organic structure) have their foundations in the basilar framework of the anatomy. When once the mind extends its powers of research and investigation into the analysis of universal structure, under the light of correspondential analogy and the language of symbolism, the field of comparative anatomy broadens, and the mental amplitude enriches its sphere and augments its capacity.

For reasons which will appear obvious as we proceed, we have distinguished the ethmoid bone as worthy of our first consideration in the analysis and application of those principles which lie at the very basis of a resurrected world. There can be no better description of the form of the ethmoid bone and its osseous relations, than the one given in "Gray's Anatomy;" we therefore quote from that exhaustive work and text book:

The ethmoid (ethmos, a sieve) is an exceedingly light spongy bone, of a cubical form, situated at the anterior part of the base of the cranium, between the two orbits, at the root of the nose, and contributing to form each of these cavities. It consists of three parts: a horizontal plate, which forms a part of the base of the cranium; a perpendicular plate, which forms part of the septum nasi (the septum of the nose); and two lateral masses of cells.

The horizontal or cribriform plate (see figure) forms part of the anterior fossa of the base of the skull, and is received into the ethmoid notch of the frontal bone between the two orbital plates. Projecting upwards from the middle line of this plate is a thick, smooth, triangular process of bone, the crista gall (cock's crest), so called from its resemblance to a cock's comb. [We hold, however, that the crista galli receives its name from its office, not from its appearance.] Its base joins the cribriform plate. Its posterior border, long, thin, and slightly curved, serves for the attachment of the falx cerebri. Its anterior border, short and thick, articulates with the frontal bone, and presents two small projecting alæ (wings), which are received into corresponding depressions in the frontal, completing the foramen cæcum behind. Its sides are smooth, and sometimes bulging; in which case it is found to enclose a small sinus. On each side of the crista galli, the cribriform plate is narrow, and deeply grooved, to support the bulb of the olfactory nerve, and perforated by foramina for the passage of its filaments. These foramina are arranged in three rows; the innermost, which are the largest and least numerous, are lost in grooves on the upper part of the septum; the foramina of the outer row are continued on to the surface of the upper spongy bone. The foramina of the middle row are the smallest; they perforate the bone, and transmit nerves to the roof of the nose. At the front part of the cribriform plate, on each side of the crista galli, is a small fissure which transmits the nasal branch of the ophthalmic nerve; and at its posterior part a triangular notch, which receives the ethmoidal spine of the sphenoid.

The perpendicular plate is a thin, flattened lamella of bone, which descends from the under surface of the cribriform plate, and assists in forming the septum of the nose. It is much thinner in the middle than at the circumference, and is generally deflected a little to one side. Its anterior border articulates with the frontal spine and crest of the nasal bones. Its posterior, divided into two parts, is connected by its upper half with

the rostrum of the sphenoid—by its lower half with the vomer. The inferior border serves for the attachment of the triangular cartilage of the nose. On each side of the perpendicular plate numerous grooves and canals are seen, leading from foramina on the cribriform plate; they lodge filaments of the olfactory nerves.

The lateral masses of the ethmoid consist of a number of thin-walled cellular cavities, the ethmoidal cells, interposed between two vertical plates of bone, the outer one of which forms part of the orbit, and the inner one part of the nasal fossa of the corresponding side. In the disarticulated bone many of these cells appear to be broken; but when the bones are articulated, they are closed in at every part. The upper surface of each lateral mass presents a number of apparently half broken cellular spaces; these are closed in when articulated by the edges of the ethmoidal notch of the frontal bone. Crossing this surface are two grooves on each side, converted into canals by articulation with the frontal; they are the anterior and posterior ethmoidal foramina, and open on the inner wall of the orbit. The posterior surface also presents large irregular cellular cavities, which are closed in by articulation with the sphenoidal turbinated bones, and orbital process of the palate. The cells at the anterior surface are completed by the lachrymal bone and nasal process of the superior maxillary, and those below also by the superior maxillary. The outer surface of each lateral mass is formed of a thin, smooth, square plate of bone, called the os



The Ethmoid Bone. - The Cribriform Plate forms a part of the Anterior Fossa of the Base of the Skull.

planum; it forms part of the inner wall of the orbit, and articulates above with the orbital plate of the frontal; below, with the superior maxillary and orbital process of the palate; in front, with the lachrymal; and behind, with the sphenoid.

From the inferior part of each lateral mass, immediately beneath the os planum, there projects downwards and backwards an irregular lamina of bone, called the *unciform process*, from its hook-like form; it serves to close in the upper part of the orifice of the antrum, and articulates with the ethnoidal process of the inferior turbinated bone. It is often broken in disarticulating the bones.

The inner surface of each lateral mass forms part of the outer wall of the nasal fossa of the corresponding side. It is formed of a thin lamella of bone, which descends from the under surface of the cribriform plate, and terminates below in a free convoluted margin, the middle turbinated bone. The whole of this surface is rough, and marked above by numerous grooves, which run nearly vertically downward from the cribriform plate; they lodge branches of the olfactory nerve, which are distributed on the mucous membrane covering the brain. The back part of this surface is subdivided by a narrow oblique fissure, the superior meatus of the nose, bounded above by a thin curved

plate of bone—the superior turbinated bone. By means of an orifice at the upper part of this fissure, the posterior ethmoidal cells open into the nose. Below, and in front of the superior meatus, is seen the convex surface of the middle turbinated bone. It extends along the whole length of the inner surface of each lateral mass; its lower margin is free and thick, and its concavity, directed outwards, assists in forming the middle meatus. It is by a large orifice at the upper and front part of the middle meatus, that the anterior ethmoidal cells, and through them the frontal sinuses, communicate with the nose, by means of a funnelshaped canal, the infundibulum. The cellular cavities of each lateral mass, thus walled in by the os planum on the outer side, and by the other bones already mentioned, are divided by a thin transverse bony partition into two sets, which do not communicate with each other; they are termed the anterior and posterior ethmoidal cells, or sinuses. The former, more numerous, communicate with the frontal sinuses above, and the middle meatus below, by means of a long flexuous cellular canal, the infundibulum; the posterior, less numerous, open into the superior meatus, and communicate (occasionally) with the sphenoidal

Development. By three centers; one for the perpendicular lamella, and one for each lateral mass. * * *

Articulations. With fifteen bones; the sphenoid, two sphenoidal turbinated, the frontal, and eleven of the face—the two nasal, two superior maxillary, two lachrymal, two palate, two inferior turbinated, and the vomer.

We have been thus prolix and specific in the description of this bone, because of its relations to other anatomical parts as a specific polar center, the extraordinary importance of which will appear obvious to the reader as he progresses with his study of the subject.

The term ethmoid (like a sieve) is compounded of the Greek words ethmos, sieve, and eidos, like, and is so named because of the function it performs, contrary, however, to the authors of modern anatomy. To possess a comprehensive knowledge of the function of this bone in its relation to the general osseous fabric, the forms and activities of its correlated and co-ordinate anatomical parts must also be specifically understood, together with a conception of universal and comparative anatomy; for it is not alone to the study of the ethmoid in its relation to other parts of the anatomy to which it belongs, and its functions as related to that anatomy, that we would give our earnest consideration, but rather to its significance in the language of correspondential symbolism as significative of principles of truth and their application as foundations for organic life in the resurrecting social fabric.

The first thing to be accomplished in the emplacement of the kingdom of organic righteousness in fulfilment of the divine purpose and human expectations and requirements, is the correct juxtaposition of the framework upon which the superstructure of the empire is to be established. The kingdom to be inaugurated is the resurrection of the Lord himself in his unfoldment into his amplified organic life. (See the thirty-seventh chapter of Ezekiel as to the order of this resurrection.) What the bones are to the human body of the least form, the fundamental and basic truths are to

the correspondential life builded thereon, in the greatest form.

In the foregoing, we have described the anatomical form and relation of the ethmoid bone; we shall proceed to analyze its functional power, and to show its comparative relation to the basic truths it represents, both in the alchemico-organic cosmos and in the universal or aggregate man. The vertical plate of the ethmoid is the electro-magnetic pole of the dura mater. The falx cerebri (sickle of the cerebrum) is one of the three processes of this dura. Its superior border develops into and contains the superior longitudinal sinus, extending from the foramen circum to the torcular herophili; that is, from a point at the apex of the nose to the back part of the head. Its inferior border lodges the inferior longitudinal sinus. This process divides the cerebrum into its two hemispheres, or the two lateral halves of the cerebrum. The falx cerebri constitutes the longitudinal axis of the dura mater, having one of its poles at the vertical point of the ethmoid, into which it appears driven as a nail into the apex of its vertical plate.

We are thus particular in describing this process, because of the functional importance of this pole of the dura in its relation to the crista galli, the anterior point of its attachment. It is the pole of the zodiacal axis of the cerebrum and the body. All the electro-magnetic energies of the dura mater concentrate at this point. It constitutes the positive terminus of the energies of the falx cerebri, rendering the ethmoid a distinctive center and basis of that continuous line of activities which comprise, in their course, the consecution of the osseous fabric depositing the bones, laying the foundations of the body, and furnishing the origins and insertious of the muscles of the organism. The axis of which the ethmoid bone is the pole, is the correspondent of the electro-magnetic axis of which the zodiac is the circle, and the north magnetic terminus, the pole of the terrestrial axis. It corresponds also to that polar center which in this the culmination of the dispensation, shall constitute the precursor of the manifestation of the sons of God who are to mature as the firstfruits, multiplied from the Son of God who, nineteen hundred years ago, was dissolved, disseminated, and planted in the race.

Mysteries of Earth's Rapid Transit.

T IS a known fact, that the transmission of energy through space depends upon a material medium of communication. When the doctrine of the motion of worlds through the immensity of space was first enunciated, it was claimed by the "scientists" that space must necessarily be empty, because the friction engendered through the great velocity of bodies surrounded with tenuous atmospheres, in passing through material substance, would at least render it impossible for the atmosphere to continue the envelopment of the globe it surrounded. The laws governing the transmission of energy precluded the possibility of a vacuum in space. Matter in space precluded the possibility of the motion of the world. What a dilemma for a "scientist"! By what processes of conjuration can we arrange our theory to provide for and reconcile these conflicting sentiments?

If the world (our world) revolves in its orbit at the mean velocity of 19 miles per second, and at its perihelion at the extreme speed of about thirty miles per second, it being enveloped with a very attenuate at-

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Lombard street in London and Wall street in New York are copartners in the great crime of looting the world.

He who knows himself knows the universe.

mosphere diminishing in density in a geometric ratio as it recedes from the surface of the earth, its motion must not be obstructed by any possible form of matter. Such motion of an elastic envelope is compatible only with a complete vacuum in space. This was the scientific (?) argument. After the promulgation of this theory by one set of scientists (?), it was discovered by another set that energy could not pass through space independently of matter, and in order to provide and account for the transmission of energy, space must be filled with matter. How shall we reconcile so great a discrepancy? Easily enough. Make it thick enough for one set of philosophers and thin enough for the other, by splitting the difference. There is nothing like compromise for the satisfaction of conflicting opinions.

Call it attenuated ether (which means thin air), and perhaps an extended surface of thin air rubbing at the rate of thirty miles per second against an air a little thinner, will so adjust itself as to maintain the absolutely spherical condition of the enveloping sphere intact, regardless of its extreme velocity. There is nothing like satisfying the "scientific" mind!

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In Koreshanity may be found the Cherubim, and Flaming Sword turning every way to keep the way of the tree of life, the fruit of which are the sons of God.

He who does not know himself, is not a man.

On the Point of the Sword.

The Fatherhood of God and the Brotherhood of Man?

PARIS is a military camp, we are informed, and as will be noticed by the following from the Chicago Record. The evidence for the peace proposition is rapidly heaping up. We believe in universal peace, but it will not come until prophecy is fulfilled in the great and final battle, the preparation for which is maturing on a broad and comprehensive scale.

The enemies of the republic are delighted at the turn events are taking in the Paris strike. Troops are marching into the metropolis from all directions. Sentinels are pacing the streets,

gun at shoulder. Strikers hang in sullen groups at street corners, edging away at the approach of the military guards, on whom they cast lowering glances and behind whose back they murmur curses beneath their breath. What the enemies of the new regime desire is an upheaval, and a military camp in and around Paris is a significantly suggestive innovation.—The Chicago Record.

We herewith predict, whatsoever results accrue from the Peace Commission now sitting in Paris, that the settlement of the question will be beneficial to the bondholders of Spanish and Cuban bonds.

The Genesis of the Novel.

BY LUCIE PAGE BORDEN.

WHY DO you and I read novels? Why is the American nation especially characterized as a novel-reading nation? Why, from a yearly output of five millions of books by the Boston Public Library, are four fifths of the whole number classed as fiction?

If we choose novels as our preferred literary diet, at the close of the nineteenth century, while in Shakespeare's time, people read something else and the novel was unknown, there must be some adequate reason for the difference, lying deep in the nature of man. Some might explain it as Max Nordau does genius—simply degeneration, but it is too humiliating to our fin-desiecle pride to admit that the Boston intellect represents a lower degree of development than the Elizabethan; nor, as history reveals the intellectual status of the past, can we believe it. Our present civilization is assuredly more complex.

In the first place, we must confess as the simplest answer to the question, that we read novels because we like them; most people today being free and untrammelled in their choice of books, now that public libraries and cheap printing have rendered all kinds of literature accessible. Even children in the rural districts are no longer confined to the family collection of authors, bid in, very possibly at auction, on the principle of selection employed by the worthy Mr. Tulliver,—because the bindings were all good.

The deeper import of the question still remains: Why does the novel appeal so strongly to the popular mind? Well, the novel in its highest type is primarily a work of art; it is peculiarly an outgrowth of our modern life, introspective and analytical, dealing with a thousand intricate problems that never troubled our simpler-hearted ancestors. The critics are agreed that the novel ranks highest among the art-forms of literature, because it deals with real life and affords the best opportunity to depict the play of motives and to enter into a minute psychological analysis of character. The

mechanical difficulties to be overcome in the drama preclude such analysis. The drama culminated under Shakespeare, who showed the full possibilities of the dramatic art. Now, the novel precedes and supersedes the drama.

Hundreds of thousands of persons read a popular novel, where thousands attend its dramatization. The verdict of the reading public must be favorable before an author attempts to put his masterpiece on the boards. Adaptations from successful novels form a large proportion of the plays now presented on the stage. And yet, in analyzing the effect produced upon the mind by the best dramatization of a favorite work such as Scarlet Letter or Romola, the experience is almost always that of disappointment. How many lovers of Shakespeare, did they speak the truth, would confess to more than a shade of the same emotion, on first witnessing a performance of Hamlet even when interpreted by Booth!

The novel, then, flourishes today, because it offers a perfect vehicle for the discussion of contemporary problems in a form at once amusing and attractive. "If the scientific activity predominates, the book belongs to realistic fiction; if the poetic activity is more prominent, then the novel is classified as belonging to the romantic school of fiction."

From an etymological standpoint, the novel is a new thing, the term being derived from the Latin adjective novellus, French nouvelle. Historically, however, the novel is over one hundred and fifty years old, originating in 1740, when it sprang full grown from the imagination of Richardson. Prose among all nations is a later development, pertaining to a more complex grade of civilization than poetry. The literary monuments of all primitive peoples are mainly poetical. Poetry is more easily memorized than prose, and in the absence of printing, verbal traditions and national epics are more easily handed down and communicated with

the aid of rhythm. The rise of prose in England must be dated at least eight centuries later than that of poetry. Some writers in attempting to account for it, have conjectured that the whole speech of man in early days was simply rhythm.

In tracing the genealogy of the novel, a literary ancestor in direct line is found in Sir Philip Sidney's "Arcadia," a chivalric romance of the sixteenth century; Sir Thomas Moore's "Utopia," Bacon's "Atlantis," "Gulliver's Travels," and "Robinsion Crusoe" are examples of the style of romance that appeared in England prior to the novel. The romance is distinguished from the novel in choosing its characters from unusual sources, and in depicting highly imaginary or supernatural incidents, whereas the novel aims to portray real life.

Among the immediate precursors of the novel, mention must be made of the character sketches in Dryden's satires and Addison's celebrated "Sir Roger de Coverly Papers," in which the genial author is said to have invented the novel without knowing it.

The first genuine novel which so captivated England that five editions were called for within a year, was produced by accident, indeed, the whole story of its production is a curious one, exemplifying the old adage that truth is stranger than fiction. Samuel Richardson was fifty years old, a modest man whose wildest dreams had never compassed the delightful possibility of awakening

some morning to find himself a famous author and the inaugurator of a new style in literature. The son of a poor carpenter, he had worked most of his life as a printer, and had finally been promoted to the lower forms, the mere office work and drudgery as it were, of literature, being employed by book sellers to write prefaces and dedications. It is said that he always excelled as a letter writer, and in his youth was paid by several young ladies to indite their love letters;—a task which he performed to their full satisfaction, never betraying the tender secrets intrusted to him.

Now it chanced that a London firm proposed to publish a Manuel of Correspondence, a kind of Every Man His Own Letter Writer, to serve the uneducated as a guide, and Richardson was commissioned to prepare the work. He hit upon the brilliant idea of making the letters tell a connected story, and taking a simple incident from real life as a basis, chose for his heroine a country girl named Pamela, who comes up to London as a servant. The letters filled two volumes and excited so much enthusiasm that Richardson added two volumes more as a sequel.

Thus originated the first novel. Improvements upon the type have resulted in George Eliot's delightful works, the best so far, but it cannot be said that the novel has culminated. The critics are still looking for the great American novel. Why may it not be a Koreshan novel? Who can predict the triumphs of literary art when the new age dawns in light ineffable?

The Pilgrim and the Ancient of Days.

Part VI.

BY W. H. PAVITT.

**EXPLAIN to me some of the mysteries of the Temple of God."

"Do you mean the temple erected by Solomon, king of the Jews, or the living temple not made with hands?"

"I would have an explanation of both, for I understand that one is but the type of the other. It is said that the temple resembled the Tabernacle for which it was substituted, and was built upon Mount Moriah."

"Mountain" answered the Sage, "in the language of symbolism, means dominion, or strength of a king—a kingdom. Moriah means provided by Jehovah. It is said that upon this mount, Abraham was directed to offer his son Isaac as a burnt offering, which typified the offering of Abraham himself, when, in the processes of unfolding and infolding, he had overcome and reincarnated in the personal Messiah, Jesus Christ, who was the burnt offering—'the Lamb slain from the foundation of the world.'"

"Jewish history teaches that a valley separated Mount Moriah from Acra," said the Pilgrim, "which was filled up by the Asmoneans, and that the two hills were made one whereon the Temple was erected."

"These two hills were types of the two kingdoms, the *House of Judah* and the *House of Israel*, which were separated by the gulf of circumcision that was filled by Jesus Christ, the *High Priest of circumcision*," remarked the Sage.

"Wonderful are thy works, O God!" exclaimed the Pilgrim. "But tell me, was not the *Temple* erected by Solomon before the kingdom of Israel was set up?"

"King Solomon commenced the erection of his temple in the year B. C. 1012, and finished it B. C. 1005; but before the temple was erected, the two hills were there. Even while the Hebrew nation wandered in the wilderness they constructed a tabernacle, which was an emblem of the temple as the temple was a type of the true dwelling-place of Jehovah. In King Solomon, their dream of glory in the establishment of a kingdom of magnificence and splendor, unknown in the Occident and unrivaled in the Orient, appeared about to be fulfilled. The passion for magnificence, focalizing in Solomon, led him to extremes; one splendid structure after another followed the erection of the temple, with ruinous rapidity. The king had an enormous and expen-

sive household, the equipment of his court was on a scale of unrivaled magnificence, the apparel of his servants was rich and extravagant, his body guard consisted of three score of the tallest, handsomest, and most 'valiant sons of Israel'; forty thousand stalls of horses for his chariots, and twelve thousand horsemen made up the measure of the pride and glory of the sovereign."

After a short pause, the Sage continued: "These splendors drained the treasury; taxes were increased, and monopolies became unbearable. The people complained, not of the king's idolatry, but of their yoke, and their hatred fell upon Adoniram, who was in charge of the tribute. Old tribal jealousies were renewed, and Ephraim was again prepared to dispute the supremacy of Judah. Ten of the twelve tribes, under the leadership of Jeroboam, B. C. 975, revolted and set up an independent government which they called Israel. Israel flourished 254 years, was captured by the Assyrian Commander Sargon, the Israelites were sent into Media and are only known in history as the lost Ten Tribes. This was the direct result of their idolatry and violation of the rite of circumcision, which we will more fully discuss when other points necessary to be known are more fully elaborated."

"It is a marvel to me," remarked the Pilgrim, "how everything in ancient mysticism dovetails together, under the magic of your touch, into a harmonious whole; but tell me more about the temple."

"The Hebrews called a temple beth, which signifies a house, or dwelling; its root meaning 'to remain or pass the night'; they also called a temple 'hecal, which means a palace, and comes from an obsolete word meaning magnificence.' Two ideas seem to have prevailed among the Jews, for when they referred to the continued presence of God in the temple, they called it beth Jehovah or the house of Jehovah, and when they wished to allude to the magnificence of the palace of God, they called it hecal Jehovah."

"Did not this same idea prevail among the Egyptians?"

"It did, and one is so nearly a counterpart of the other, they seem identical. The Egyptian hieroglyphic I, signified both a house and a temple. In his Egyptian Dictionary, Champillion interprets an inscription

at Philæ thus: 'He has made his devotions in the house of his mother Isis.'"

"History claims that the form of the temples of worship, both of the Jews and Pagan nations, were also borrowed from the Egyptians," said the Pilgrim. "Montfaucon denies this, yet one must conclude that the Egyptian form of temple was the type from which other nations borrowed the idea. In the Egyptian temples, a separation was made between the holy and most holy place; the buildings were oblong, being constructed east and west, with a porch or vestibule. They were entered from the east. The Jewish temple had its Porch, Sanctuary, and Most Holy Place. The lodge room, where many of the ancient and mystic rites and initiatory ceremonies were conducted, consisted of a vestibule, sanctum, and sanctum sanctorum, or Porch, Holy, and Holy of Holies."

"I have heard that while the Egyptian, Jewish, and some of the Pagan temples were entered from the east, there were some, especially among the Romans, as well as some of the lodges, that were entered from the west: though all were alike built in the form of a rectangle lying east and west," was the comment of the Pilgrim.

"'Sit wdes oblong and orientem versus:" [let the church be of an oblong form directed to the east:] was quoted by the Sage from the "Apostolic Constitutions."

"Ecce Orienta [behold the Orient]: look to the East," responded the Pilgrim. "It is supposed that all of this was of Pagan origin and was carried down from a remote antiquity, as nearly all the ancient mysteries were more or less tinctured with sun worship, and the neophite was instructed to face the east, or 'look to the east for the rising of the sun."

"It had its origin back of Paganism," replied the Sage, "which preserved the symbol but lost the truth, and the ignorant Pago-Christianity of today attempts to teach that of which it has not the remotest conception. 'So he drove out the man; 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.' Man, by disobedience to the law of life, was driven forth from Eden, but was taught to 'look to the east' or 'rising of the garden' for the coming of the Son of Righteousness, the Ripened Seed of the tree of lives—the fruit of the Arbor Vitæ.

In the Editorial Perspective.

BY THE EDITOR.

CRESHANITY wages war against the tomb! It is engaged in the actual and practical work of overcoming death, and its accomplishment will be the greatest achievement of all ages! Death is man's worst enemy; it is the domain of mortality, corruption, ignorance, and fallacy; it is the kingdom of the devil. Who has not wished that life could be continued indefinitely; youth is full of vigor, and men are loth to leave it for the weakened forms of age. Time has come when man may live. How strange to the modern world to think of the possibility!

Millions have fought death without success. The monster has taken all from the scenes of tangible activity and enshrouded them in mystery. Death cannot be overcome with the mere force of the external world; the millions who have lived must be discovered and their powers utilized. The battle for life against death must be fought by those who are in the natural, as well as by those who are in the spiritual world; the two worlds unite in the most stupendous struggle the world has ever known. Koreshanity does more than think of the possibility; does more

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than desire its accomplishment—it works, and applies the laws it discovers. Some day, not far distant, the world will witness the startling and tangible evidences of death destroyed here in this world. It is really of no use to die; it is not natural. Men die because they do not know how to live; man will come to live through the application of scientific law. Joaquin Miller has built his own funeral pyre, and has bequeathed to himself the right and the rite of cremation. He deplores the expenditure of vast amounts of money annually for the disposition of the dead; a match, a few sticks of wood, and a blanket are all he wants. We do not propose to reform the world by endeavoring to cheapen the process of death. Death does cost too much, we know; but the best way is to destroy it altogether, so that it will not cost anything; now it costs both money and life. Then it will be worth all of the universe to live!

During the past fifty years a number of facts have been brought to the attention of the world, which have led writers skeptical of the Bible to revise their arguments. The Bible has been attacked on the ground of assumed absurdity and unreliability; but it has developed that as a history of the past, it is corroborated by cotemporaneous writers and records. Ancient tablets have been found and interpreted, containing corroborative legends and racial traditions, among which the discoveries of A. Henry Layard are important. The most reliable testimony of the authenticity of the Bible, is its scientific interpretation given to the world by Koreshanity. When it is scientifically demonstrated through known laws of forms, relations, and functions that the theology of the Bible is true—that God is human; that the Biblical division of the world into great epochs or cycles corresponding to the precession of the equinoxes; when it is demonstrated that the universe is cellular, in proof of the astronomy of the Bible; when alchemy proves and demonstrates the transmutations, materializations, and dematerializations of elements and forms, through which all so called miracles were scientifically performed, the Bible is vindicated! This has not been left for "modern science." In the demonstration of the Koreshan System, modern science is overthrown, and with it the opposition to the Bible founded upon fallacious hypotheses and conclusions.

The English people are growing tired of Christianity; it is too old and too slow for this period of mental acceleration. Ideas are being imported that yield more readily to the pressure and the tension of the mind of the modern world. The old religions of the Himalayas revamped, are equal to the demands of the faddists. Islamism, stripped of its ancient features, flourishes in America and Europe. The tombs and ruins of Egypt are searched for some idea that is so old as to be entirely new to the world. The result is a jumble, a chaos of idea. What a pity that the modern would-be teachers cannot put all their concepts together in the formation of a system of thought! A world too blind to read the records of itself in itself will look for records of the dead past on rocks, parchments, and tombs. All there is of the world-all that it has ever been, or ever will be, can be read scientifically and absolutely in the laws operative in the forms of the natural domains of the universe. Koreshanity takes nothing of the past as a basis; it reads the universe as it is. The truth of the universe is as old as the universe; the truth of universology is so old that it is entirely new to a world which has long forgotten itself. Modern historians cannot even reliably span 5,000 years of its past history!

It is remarkable how single thought-waves move through the world. A fad is a short-lived form of thought, carried quickly through the various planes. A new slang phrase, born of some dramatic or literary genius, finally finds expression from the mouth of the serious. Inventions come in waves, and a single new thought or invention may be carried into almost every department of natural uses. Aluminum is a wonderful discovery, and it continues to extend its province of conquest; it will have its day of usefulness. Being the fittest for the present, it survives many another metal until something better is brought within the practical plane. There is something a little strange about aluminum—or rather, the strange feature is that modern chemistry should be held in the face of the fact that aluminum is a manufactured metal. Manufactured gold is coming—through the application of the laws of alchemy. Aluminum is a transition; it wedges in between the iron and the gold. When the Golden Age is here, gold will be so abundant that it will supplant other metals in the most ordinary application and uses.

Prof. Crookes is posing as a prophet concerning a coming wheat famine. After pointing out to the British Science Association how, in accordance with the present increase of population, the demand for wheat will be greater than the supply by 1931, he finally discovers to the world that he has an axe to grind. He is advertising his nitrate of soda for fertilizer, which he proposes to manufacture from free nitrogen from the atmosphere, and sell it at \$20 per ton. Another scientist beats Crookes; he doesn't need any fertilizer, nor even any wheat. He proposes to manufacture all sorts of artificial food products from coal-tar. Scientists think that when all the other people starve to death, they will have nature's resources at their command; but the truth is, when all the so called modern scientists starve to death, the people will be able to run the universe to suit themselves. It is hard to have any kind of order on an earth whirling through space at 65,000 miles an hour. Give it a rest, and let things kind o' settle down!

The Emperor of Germany is visiting Palestine. Somebody has advised him to go, so as to advertise some new railroad and steamship lines to Jerusalem, perhaps. People call it a holy land. It does no good to go there; both mind and matter in that vicinity have sadly deteriorated during the past nineteen hundred years. It will do no more good now to walk around Jerusalem, which both Jesus and progress left centuries ago, than it would to hunt up the tracks of Moses when Jesus was The Jews tried that, but the progressive minds were taught by truth. The dirt that the man walks on is not worth anything; the man who walks on it is the thing! Moses had the truth; it walked in new form in Jesus; and today it is manifest in the world as the most unique of all past expressions. Truth lives, breathes, and pulsates in man. There is no kind of truth that is not present truth. Past truth, past men, and past worlds are of no use to you, only as they live in the present!

The great peace jubilee was the celebration of a mere travesty on peace. The war virus is in the blood just the same; the Spanish-American incision in the world is being stitched by bungling surgeons. The world says, I am clothed in peace! but the fluttering flags on the warships evince what she really worships. The mere suspension of open hostilities is not peace. While thousands celebrate peace in Chicago and elsewhere, coal miners in Pennsylvania, Indiana, and Illinois are at war for bread; while prosperity is proclaimed from the rostrum, thousands are on the verge of starvation. Peace? A burlesque! Peace, while state laws and national constitutions are openly violated by authorities in fighting for one class of workmen and against another class; peace, while the millionaire rides upon the neck of the poor and steals the products of labor; peace, while the appeals of millions are stifled in a false enthusiasm for a peace that does not exist!

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The Flaming Sword

The Presbyterian church is renewing its warfare upon the Mormon church in Utah. In the several principal items upon which they arraign the Mormon religion and propaganda, there are some strange charges: That the Mormons have entered into politics, and have succeeded in controlling the state; that they control the schools; that they are faithful in 'living their religion;' that they are thoroughly organized; that they are industrious, having no poor because they find employment for all their people; that they are succeeding in making converts by the thousands in other states; and that they use ingenuity in presenting their doctrines to the people. The trouble is, that the Presbyterians are jealous of the success and prosperity of the Mormons. There is not a single condition nor position attained by the Mormons, upon which the latter people are arraigned, that the Presbyterians would not occupy if they could!

Ingersoll attacks the Bible on the ground that nobody knows who wrote it; that because the authors cannot be pointed out, it should be rejected as suspicious. Ingersoll is in love with the "Works of Shakespeare;" it is the greatest work, in his mind, that has ever been produced. Today, it is not known definitely whether William Shakespeare wrote the famous play, or whether it was Francis Bacon; the evidences seem to indicate that it was Bacon. Ingersoll says it makes no difference who wrote them—that Shakespeare is just as good, no matter who wrote it. Well, that's just the way with the Bible; it is scientific, and criticises Ingersoll quite severely, and—it's a little above his comprehension!

A man never founds a system of truth and abandons it; he may abandon one fallacy for another, or fallacy for truth. If the Social Democracy of America were a true system of social economy, reform, and colonization, Debs would never have left it. A year ago he declared it to be the "New Christianity;" but the "new Christ," its founder, abandoned it for another scheme which discards the idea of colonization and communism, and takes up politics. The original scheme is feebly pressing its claims upon the people, without a leader. Its followers are purchasing a few hundred acres in Washington, and will soon establish a co-operative movement.

The so called millennium is not here yet. It will require more than the efforts of the Czar of Russia and the Sultan of Turkey, or of the Pope of Rome either, to bring it. The Almighty is going to bring it himself. The old world is out of date on lines of civilization and progress; the New Jerusalem is not going to be let down in Europe nor in Asia. And first of all, we might say that the Almighty would not employ an overgrown bear, who would most likely enter the condition of hibernation at the time he would be most needed for active operations.

The world will not be saved from the present social and economic conditions through assassination of kings, queens, and millionaires. Crime will never overthrow fallacy; nothing but truth can do that. Anarchists, who are stiletto-drivers and bomb-throwers, deny their own doctrine of personal liberty. They desire to deprive others of liberty because they are deprived. They kill, but they cannot cure!

Political primaries, in inception and principle, depend largely upon the saloon. For proof of this we suggest that it is remarkable how many pictures of republican and democratic candidates get into the saloon windows of the city of Chicago!

The calamity howler is not nearly so bad as the calamity maker; calamity howlers are a necessity. The calamity makers are always blaming the calamity howlers for exposing the way the calamities are made.

A new club has been brought into existence, and it is just the thing to become very popular. It is increasing very rapidly in numbers, and its unique requirements are adapted to millions more. It is called the Donkey Club!

Scientific revolution is the only true reform. The re-formation of the world is its recreation. The true reformer must be capable of fulfilling the declaration: "Behold, I make all things new!"

There is one nation that is engaged in blood-poisoning. Its power is that of usurpation, and invasion of personal rights. It infuses a disgusting virus wherever it goes. It is vacci-nation.

What a pity some men cannot go back into the past for everything they want. The past is dead and buried; yet some men have a fancy for tombs.

The difference between a good theory and a bad one is that a good theory can be demonstrated, and the bad one is incapable of proof.

The American jubilee is not the real peace tune that calms the world's restless nerves. Progress is only tuning her banjo.

There can be no universal peace until there is peace in the nation—and in the individual.

Fallacy flourishes in modern science and the modern seance.

When the age becomes old and decrepit it is stoop-endous.

Progressive politicians are advocating greater America.

The more you contract debts the larger they become!

The many church mot-toes are covered with corns.

American expansion is American progression.

Who said peace?

Query, Chat, and News Department.

BY THE EDITOR.

A Bitter Charge Without Evidence.

Prof. T. declares that it is useless to discuss or undertake to reason with any one who claims to know, and knows that he knows. He declares that you and Dr. Teed are playing a gigantic joke, and that if there was any way of testing and proving the thing, he would wager \$50 that neither of you entertained even a shadow of a belief in your own theories, but know that they are ridiculous fallacies. He says that he is forced to the conclusion that you and Dr. Teed are the most gigan-

tic, unscrupulous, conscious impostors in in the world.—* $_{\star}^{\,*}$

Well, does the Professor know that he is right? If so, according to his own statements, it is no use for us to endeavor to reason with him! If he does not know, then why is he endeavoring to champion the Copernican system? Are the proofs of the Copernican system so absolute, unmistakable, palpable, and tangible, as

to make it impossible for the intelligent, honest, and rational mind to believe otherwise? If so, such proofs might be given to settle the question once and for all. The trouble with the Professor is, that he thinks he knows, but is without ability to prove it. His expressions are the expressions of chagrin. Fallacy always charges truth with imposture; that song is as old as the universe—it has been



repeated all through the ages. Truth never makes charges that it cannot sustain. Will not the time come some time, when somebody will know that he is right? If so, will it then be useless to endeavor to reason with him? The futility of such endeavor on the part of a class of scientists to reason with the only man who can truly reason—the man who knows—is apparent; all others make a botch of it!

We have the advantage of our opponents. We know what the Copernican system is; we understand it, and they do not understand the Koreshan Cosmogony, and consequently blunder at every step. We are familiar with all the hypotheses of modern astronomy, and know how the usual phenomena are accounted for in it. We can consistently analyze it, and point out the missing links and the absurd proposititions. Because the Professor does not sufficiently understand the laws of optics to account for astronomical phenomena from the standpoint of the earth's natural contour, he is absurd enough to denounce us as impostors! Suppose the universe should turn out to be just as we say it is; would not they be a pretty lot of astronomers who cannot take so simple a premise and account for the simplest phenomena from that standpoint? We would be ashamed to confess that we could not see through a system of the universe from a fundamental premise of configuration!

The facts connected with the founding of the Koreshan System do not comport with the charge of imposture. Its promulgation during nearly thirty years of privation, discouragement, persecutions, and malicious, aggravating, absurd charges, and defamation of character, is against the conclusion that dishonesty, for any purpose, is the motive. The methods employed in demonstrating the fundamental premise; the open, frank, and unreserved detail of the procedure; the challenges made to the world to examine, criticise, or overthrow the System, do not evince a desire on the part of the Founder of Koreshanity to make assertions and hide the facts. The charge of imposture is the bitterest, narrowest, most inconsistent, and ungentlemanly accusation that can be made. It might be said by candid opponents, that we are honestly mistaken; but if so, it could be proven. But to say that we are conscious impostors, without any evidence, makes the Professor an inventor of a palpable absurdity. He throws the boomerang that will revert to his injury.

The course pursued by the Editor of THE FLAMING SWORD for many years, is

against the conclusion that he is knowingly aiding in the promulgation of a gigantic fallacy. He has given up money, time, and friends in the pursuit of truth; and having found it, has sacrificed many other things to follow it. He has proved to his own personal satisfaction, beyond all possibility of doubt or denial on his part, through actual experimentation and observation in the application of the very foundation principles of cosmogonic configuration, that the premise of the Koreshan System is absolutely true. We know that it can never be overthrown!

Wouldn't Accept Evidence if He Witnessed It!

Prof. T. says that if he were to go with you, and with an instrument, apparently perfect, would run an air line at absolute right angles with the plumb-line, and it approached and touched the earth on a level surface, he could not believe its reliability at all as compared with the moon's phases, Venus' phases, and the eclipse of the moon—and that always occurring when the sun and moon are in opposite directions from the earth!—*

So the Professor's evidences are in the sky after all! The appearances are all he has! Notwithstanding the fact that astronomers say that the earth's shape must first be ascertained or correct conclusions concerning the heavens cannot be reached; that our standpoint of observation is on the earth, and not in the heavens, and that the knowledge of the shape of the earth is absolutely necessary, Prof. T. ignores a logical premise. Notwithstanding the fact that he knows that the prime, fundamental and basic facts and evidences are right here upon the carth, he finds it convenient to say that he would not accept evidences of the most accurate measurements of the earth's surface made with apparently perfect instruments. It is not strange that he does not attempt to demon. strate on water or on land that the earth is convex! Will the reader think of it for a moment: Here is an astronomer who presumes to reach conclusions concerning some things in the universe, who not only does not pretend to know all about it, but who would not believe his eyes and his rational faculties concerning that part of the universe which alone is subject to test, measurement, survey, and observation. He accepts conclusions concerning the sun, moon, and stars, which are entirely out of his reach. If his conclusions concerning the stars are correct, his conclusions concerning the earth should be susceptible of proof and demonstration.

The argument at first was, that an apparatus could not be constructed perfect enough to run a straight line; it was thought that we did not really see what we claimed to see in experiments on the

water's surface. Now it turns out that although all that we say concerning our experiments is exactly true, it could have no bearing whatever in favor of the Koreshan System! There must be some little parallax, or shifting, in the mind of our astronomical friend. His arguments, admissions, and charges are fresh demonstrations of the fact that there are no proofs of the earth's convexity-none in the line of observations, experiment, nor survey; none in synthesis, analysis, nor analogy; none in the physical heavens, nor in the bowels of the earth: none in the meaning of words, nor in the laws of form, relation, and function of anything in the universe of mind and matter. We ask, in contradistinction with the question asked us: What is the use of discussing or undertaking to reason with a man who does not know, and who will not accept tangible evidences?

* * :

First Impressions of Investigators of Koreshan Universology.

Will Help Man the Great Kores: an Battleship!

EDITOR FLAMING SWORD:-I see in THE SWORD your request to send our "first impressions" concerning Koreshanity, and that too, "in our own way." Well brother, here is mine. I have written you several letters and you gave them a place in THE SWORD. For this recognition. I thank you. for I realize THE SWORD to have no equal as a journal, in the world. Yes, I am exceedingly proud to have the privilege of expressing myself in the world's greatest journal. Right here I am glad to say that I have been a believer in Koreshan Science from the first; and you want to know how I received that conviction? Well, I sent ten cents for samples of reform papers, and among them was a copy of THE FLAMING SWORD. I liked it; it seemed to be the one I was looking for. Result:- I sent ten cents for three numbers and read them; first impressions grew, and have grown from the first, until today! Then I ordered all of the Koreshan Literature, and my study of it settled it all. I am now a believer in the whole Koreshan Science.

I have done all I could to extend the truth as taught by Koresh, and I am still at it, and expect to continue spreading the light, as it comes to me from the Koreshan fountain. I have written you in the past concerning my desires to help push the sale of the new book, the Cellular Cosmogony, ready to be launched upon the benighted world. I see the Illinois is afloat, with great domonstrations; 30,000 people witnessed it; others looking on from afar, rejoiced at the birth of the great battleship at the close of the age. But I see another battleship being launched; not so many crowd at her dock to see her float upon the surging billows of the deep; but thousands are anxiously and quietly

waiting and watching for her appearance. Her mission is not to destroy mankind, but to elevate it from the hells in which it now is. Her great guns shoot farther and harder than those on the Illinois. Her crew needs no recruiting officer, for they live forever! Her Captain is none other than the Scientist of the world—the Founder of Koreshanity. She will push on her mission when the Illinois sleeps at the bottom of the sea; she will lead on the work of conquest until the world has been subdued and brought into the fold of the New Jerusalem. I am ready to help man her, to conquer the world! The CELLULAR COSMOGONY is one of her most effective guns.—R. H. Levy, Missouri.

Koreshanity Elevating, Energizing, and Ennobling.

EDITOR FLAMING SWORD :- As you invite expressions of our first impressions in regard to Koreshanity, I will state mine as briefly as possible. A copy of THE SWORD fell into my hands over a year ago, containing an article on the Cellular Cosmogony, which specially attracted my attention. After a brief perusal, I pronounced Koresh a religious fanatic; but his style of expression suited my taste, and drew me to investigate more closely. I made some inquiry, and obtained other copies; I read carefully and subscribed for the paper. I found all its arguments to be founded on scientific law. I had been a close student of the Bible ever since I was a boy, but the superstitions and prejudices of the scribes and pharisees almost drove me into skepticism. So when the light of truth dawned upon my mind, I was forced to exclaim, "How grand! how sublime!" It made life worth living, and death less terrible. It showed me what life means in its every phase, and how the Christ could live and die for others. I now sometimes wonder why thousands who have wasted all the mental and physical energies of apparent giants, have not come into possession of the truth long before this. Then again, as I behold the ignorance barricaded behind such mountains of prejudice, I say it is a wonder that they learn enough to keep out of the literal fire which warms the dwellings! Nature must be the teacher, but we must study her laws and not the sophistries of men.

I tell my friends and neighbors that THE FLAMING SWORD is Nature's teacher. I have just finished the issue of September 30, and I want to say that never, in all my life, has it been my privilege to feast on such height, depth, and breadth of wisdom and truth! If you have anything in the way of literature that is more sublime, I must have it.

I want to say to Koreshans, that I see something that is restful, something to give new life, something that is worth perpetuating, something elevating, energizing, and ennobling! God speed the day when the principles of Koreshanity will take the place of the present systems of robbery and starvation of both soul and body! Yours for truth,—W. T. DEAN, Teras.

Speaks Like Prophets and Apostles of Old.

THE FLAMING SWORD:—About two years ago I received a sample copy of THE FLAMING SWORD and the SALVATOR AND SCIENTIST combined. I liked it very well,

for it was in perfect harmony with the Bible, and I was deeply impressed with it. I subscribed for it at once, and I love each succeeding issue better. I esteem THE Sword very highly, because it gives the sincere truth in purity and in the beauty of holiness. All other modern religions must decrease, while Koreshanity must increase "more and more unto the perfect day." THE SWORD is a clean journal, and speaks like the prophets and apostles of old-with a flaming tongue, and will make clean those who will hearken to its counsel. Prepare ye the way of the Lord and make straight the paths for the Lord's coming: for he will establish his kingdom soon in this universe in answer to those who pray, Thy kingdom come; thy will be done in earth as it is done in heaven. Yours in Charity,-WM. APPEL, Pennsylvania.

* * *

Words of Welcome for the Cellular Cosmogony.

Encouraging Letter from Texas.

REV. BERTHA S. BOOMER:-In answer to vour Open Letter to Members of the Society Arch-Triumphant, I congratulate you on the earnestness of your appeal, and trust that it will be as earnestly answered by a hearty response from all lovers of truth. I enclose \$5 to help buy the paper referred to. I wish I could send \$5,000-1 would do it as freely. With the mite enclosed, I send the desire of my soul that all the world may receive the truth and accept the Light of the World. May dying humanity know that its Deliverer is at hand; that if people but live in accordance with his teachings, they will be rewarded with eternal life! When the CELLULAR Cosmogony comes, I will do all in my power to place copies in the hands of those that would be likely to accept the truth. If you have any special instructions for , command me and I will gladly obey. —N. C. M., Kingston, Texas.

Begins the Work Bravely.

Please find enclosed \$10, for which you may send me the CELLULAR COSMOG-ONY to cover the amount. I am going into the business of selling the new book, and taking subscriptions for THE FLAMING SWORD. Send me your particular instructions how to proceed in spreading the light, and send also extra copies of THE SWORD. We have a few people here who have accepted the truth as it comes from KORESH and his followers. We have mountains of prejudice to overturn, and a vast sea of ignorance to dispel, but we enter the work bravely for humanity's sake, knowing that in time truth must prevail!—S. H. C., Kingston, Texas.

The New Book Will Sell!

After a hurried perusal of your new book, the Cellular Cosmogomy, I sold three copies and collected for them without showing the copy, to the first three men I met down town this (Monday) morning. Please send us 50 copies for a starter at your earliest opportunity, with bill, and we will send check for the amount. Yours for God and humanity,—W. R. W., Chicago, Ill.

Wants to Sell the Cellular Cosmogony.

Please send me at once agent's outfit, terms, etc., for the Cellular Cosmogony; also circulars for distribution, and I will use my best efforts to push the work. May God bless you abundantly, and may the time speedily come when every intelligent thinker will become a believer in the Koreshan System. I cannot speak too highly of it.—E. C. D., Terre Hill, Pa.

May it Convert the World!

Since I began writing, the CELLULAR COSMOGONY has arrived. A thousand thanks. It is beautifully gotten up, and I am delighted with it in every way. Congratulations to the Guiding Star Publishing House. May it convert the world!—[Extract from letter from our Contributor, Lucie Page Borden, now in New Hampshire.]

* * *

Coming Into the Koreshan Unity?

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

The World's News.

Wednesday, October 12.—Arbuckle and Havemeyer, the great coffee and sugar kings, engage in a gigantic quarrel, involving millions of dollars.—President McKinley welcomed in Omaha.—Spain wants to delay decision of peace commissioners at Paris.—Weyler is plotting to overthrow Spanish dynasty.—Sweden concludes universal peace a fake, and will enlarge navy.—First American trade to Philippines consists of 50 carloads of beer and six carloads of cigarettes!—Export wheat in demand in Europe.

Thursday.—Major Beebe, member of Cuban evacuation commission, dies of yellow fever at Havana.—Terrible mine riot at Virden, Ill.; 11 men killed, and 35 wounded; Tanner orders troops not to aid foreign labor; trouble continues at Pana.—Socialists are rioting in Hungary at Lepseney and Veszprim.—German Emperor starts for Jerusalem.—Minnesota Indians submit truce messages, and ask to have their grievances settled.—Wisconsin sash and door manufacturers are forming a \$20,000,000 trust.—Wheat slumps.—Jupiter in conjunction with sun.

Friday.—McKinley and party looking over prosperity grounds in Iows.—Eng-



land takes a stand against France; French army must abandon Abyssinia territory.— Senator Platt's big bank at Oswego, N. Y., closes because of defalcation.—State militia on guard at Virden and Pana, Ill., to keep imported labor from taking the place of the strikers; situation critical.—Labor union leaders in Paris treated by police as conspirators.—Jacks and Druggan, two noted Chicago criminals, hanged today.

Saturday. - McKinley feeling the public pulse in his travels; getting sentiment on newly acquired territory .- Glass factories reopen at Marion, Ind.; 1,000 men find employment.—Ocean liner Mohegan wrecked off Lizard Point, England, and 135 people drowned; only about 50 persons rescued. -Riot pot still boiling at Virden and Pana, Ill .- Peace commissioners at Paris jangling over Cuban debt; Spain growing warlike; peace commission may be a bluff. Great conference of powers to suppress anarchy, decided upon in Europe .- Mc-Kiuley in St. Louis.-Anarchists plot to assassinate German Kaiser at Alexandria, Egypt.-Bonapartists agitating France; newspapers threaten a revolution, more terrible than the Reign of Terror.-Earthquake at Visalia, Cal .- Conjunction of Mercury and Moon, and Jupiter and Moon.

Sunday.—McKinley in Chicago; crowds flock to see the President; big crush at Auditorium, and many persons injured.—American press suddenly converts Havana into a city of welcome for American flag.—England threatens to attack French forces near Khartoum.—Riots smothered at Virden, Ill., by troops.—Pope selects Archbishop Chapelle of New Orleans, as apostolic delegate to Cuba.—Conjunction of Mercury and Jupiter.

Monday. - Chicago University bestows title of LL. D. on McKinley .- Spain crying to keep the Philippines.-Rain and storm begin Chicago peace jubilee; 5 "triumphal arches" blown down, and many persons are injured .- Newspapers discover Czar's reason for desiring universal peace; Russians degenerating, and army is weakening .- Royal scandal brewing in Austria, in the form of a novel, revealing corruption of Austrian officials .- McKinley declares that America must have all of the Philippines.-Chinese Empress promises wholesale reforms.-Liberia appeals to America for protection from European gobblers .- Conjunction of Uranus and

Tuesday.—\merican capitalists endeavoring to boom Cuban bonds; the real fruit of the war is ripening.—Porto Rico becomes American property.—Dewey may be boomed for president.—Gen. Blanco decides to admit Red Cross ships and food supplies at Havana.—Generals Miles and Shafter and Admiral Schley are in Chicago.—Snowstorm visits the northwest; weather man on a strike against Chicago jubilee.—Terrible hurricanes reported on the Atlanic ocean.—Rev. Parrish, Marshalltown,

Ia., accused of forgery.—England demands that Chinese Emperor be restored, and pardon granted to Kang Yu Wei; threatens Russia.—Sultan of Turkey greets German Kaiser en route to Jerusalem.—Watson's populist paper collapses at Atlanta, Ga.—Conjunction of Venus and Moon; also Saturn and Moon.

In Reform Journals.

The Signs of the Times.

"I am here to speak to you upon the signs of the times. We have reached the end of a cycle, and one of the evidences of this is the distress and perplexity of the nations, men's hearts failing them for fear of the things coming in the earth. Many, because of their fear, cry out to an unknown god, thus scattering their soul and spirit forces, depleting their system and bringing upon themselves the catastrophe of death, as the result of the violation of law; death being the wages of sin in each and every domain of being.

"Another sign of the times is that the Lord is revealing unto those who serve Him, a practical solution of the problems of the age, and they are discovering that living truths are always found in living forms, and not in the musty manuscripts of antiquity." The doctor illustrated this with an acorn, saying: "I hold in my hand one of nature's books, in which are recorded the law of cycles, sacrifice, generation and regeneration, and the fall and restoration of being to the image and likeness of its Creator. In it we may discover the laws of involution, evolution and transposition from one sphere and plane to another; also the philosophy and science of the six principles of creation, resulting in the seventh principle-rest, or the Sabbath.

"We are living in the end of the iron age, which is manifest by the hardened hearts of the people. Among the many things that prove this, is the fact that though the stores and warehouses are groaning beneath the weight of the surplus products of labor, thousands of the producers are suffering from want. Yea, beneath the very shadow of costly churches, built by those who profess to be the children of him whose nature is love, their brethren are starving! What kind of a brotherhood is this?

"Another of the signs is the disintegration or division which we see on every hand. This is the law of death, and there is no power that can hold a system together when it becomes destructive to the wellbeing of the people."

The last sign the doctor called attention to, was that the best people are coming out of the churches. He said the Christian system, like a tree, is unfolded from a seed, every seed being the Christ of its domain. He stated that Catholicism is the trunk, Protestantism the branches, faith and mental healers the foliage, and men and women of purified intellect and loving hearts the blossoms. The latter will disappear from competitive life and co-operate in the establishment of a righteous system, into which suffering humanity will be gathered. This will be

God's kingdom in earth.—Report of lecture by Dr. Geo. Cannon, in San Diego (Cal.) Vidette.

Modern Astronomy Absurd.

According to the present system of astronomy, the earth revolves annually round the sun, which is located at a distance of 95,000,000 miles. This implies an almost inconceivable speed, but the moon revolves round the earth in addition to keeping pace with the earth in its revolution round the sun. This is only the beginning of it. The sun itself, with the whole solar system, rushes round a greater central sun at an incalculable distance, and then of course this amplified system, in its turn, swings around another centre still greater; and so on ad infinitum. This theory is irrational. It is contrary to any known laws of mind or principles of construction. Like some of Euclid's propositions, it begins in supposition and ends in absurdity, and ought to be rejected because it is absurd. The theory has never been proved and never can be, and yet we are seriously expected to believe it. Some time ago I saw a headline in a daily paper: "The people of Paris prepared to believe anything." People who can believe in this astronomical razzle-dazzle, have certainly reached that desirable state of preparation where they can believe anything that is false. The popular system of astronomy is crazier even than the prevailing system of competition .- New Dispensation.

The Florida Survey Settles It.

One of the Greek philosophers-I forget which one-was a great stickler for drawing straight lines. He had no use for anyone who could not draw a straight line. We can now understand the method of his madness. Not one person in a hundred can draw a straight line of any length without a ruler. A man can get out of a wilderness, if he can follow a straight line, but our leaders of economic thought are hopelessly lost in the wilderness of A straight line six miles competition. long determines the contour of the earth's surface, whether it be convex or concave. The fate of modern science hangs on such a line, but the scientists can't draw it. They are cross-e New Dispensation. are cross-eyed and color-blind .-

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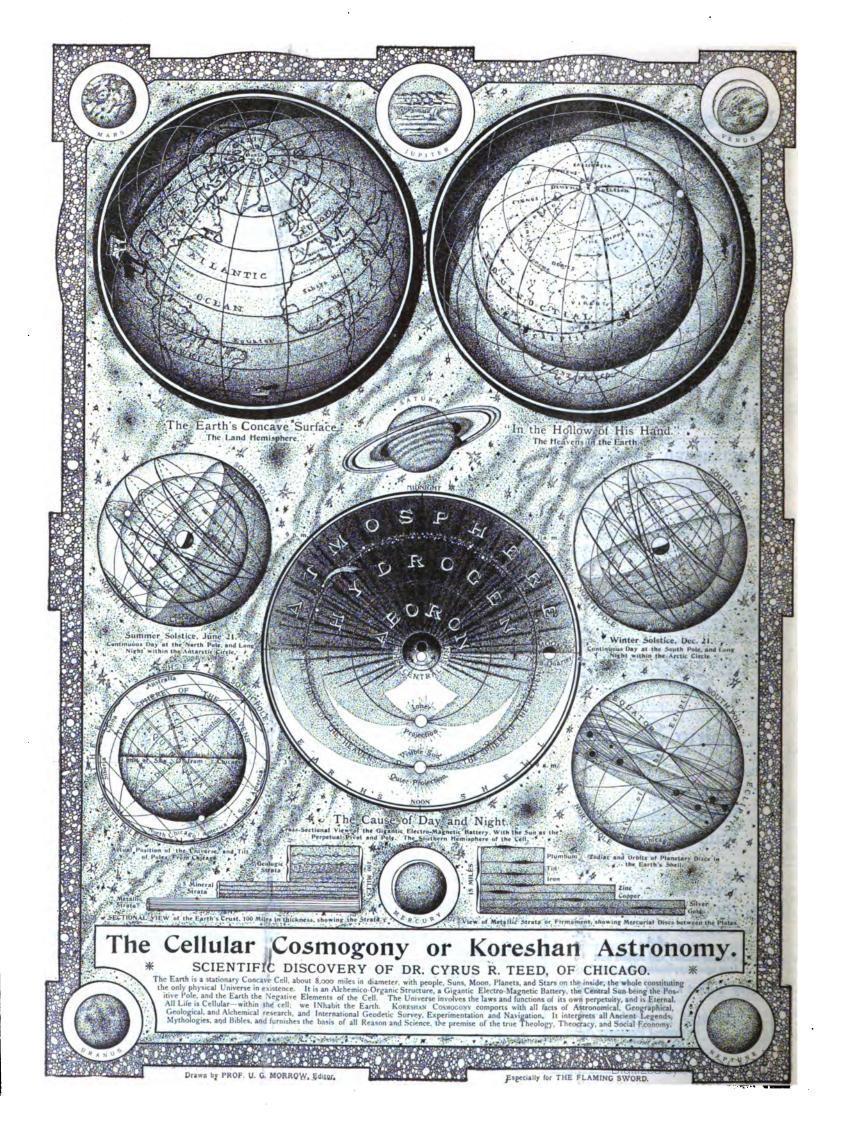
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Vol. xii. No. 50.

CHICAGO, ILL., OCTOBER 28, 1898. A. K. 60.

Whole No. 309

Osteological Analysis of Structured Man and Cosmos.

"These Bones Are the Whole House of Israel."-Ezek. xxxvii:11.

THAT WE may trace the location of the cerebral origins of the centers of ethmoidal ossification, we have only to apply a general principle in a somewhat extended amplification. This principle we will state in the axiom of Hilton, quoted from "The Applied Anatomy of the Nervous System," by Professor Ambrose L. Ranney:

The same trunks of nerves, whose branches supply the groups of muscles moving a joint, furnish also a distribution of nerves to the skin over the insertions of the same muscles; and the interior of the joint moved by these muscles receives a nerve supply from the same source.

This axiom is merely the expression of the results of local observation and experiment; but when taken into consideration with the Koreshan axiom, "A law discovered to obtain in one domain is correspondentially known to be operative in every other domain of action," its importance is of deeper significance than appears from a casual apprehension.

Every phase and form of the microcosmic anatomy has its correspondent in the macrocosmic, and so, correspondingly, the physiological functions of the microcosm agree throughout with the activities in the macrocosm; hence, a knowledge of the general and specific character of the anatomy and physiology of the universe in its least manifestation,—in the form and function of the individual man,—furnishes us a knowledge of the anatomy and physiology of the universe in its greatest manifestation—in the form and function of the Grand Man.

There are three phases of organic structure and function to be defined as initiatory to an all-embracing concept of Universology. These are the individual microcosm, the alchemico-organic cosmos, and the organovital cosmos. The individual man when perfected, is the universe in its least form. This is not imaginary, but a reality. By the universe in its alchemico-organic phase, we mean the Cellular Cosmogony with all that it includes, exclusive of mankind en masse. This is the shell with sun, moon, planets, stars, atmospheres, etc. It is absolutely in the form of man not incubated. As an ultimate kingdom of organic perfection and righteousness, it bears the same relation to the universal man that the egg, before incubation, does to the chick after the process of incubation has developed and matured its animated product. When humanity is complete in the perfection of its organic integralism as a universal government, in the condition foreseen through the prescient perspective of omniscient vision, it is the Grand Man, or the man in the aggregate and universal organism, with form and function like the individual structure, so much so, that in every detail of form and functional activity the correspondential analogy is unmistakable, absolute, and sublime. It is for this reason that we enter specifically into the detail of the structure and function of the individual and his parts.

We have defined the ethmoid bone as the pole of a given circuit of activity, occupying a location in relation to the microcosmic, corresponding to the relative location of the north magnetic center or pole to the alchemico-organic macrocosm. Draw a circle representing the equator. Intersecting this circle, draw another 23½° oblique to the first, then extend an axis through both

3

perpendicular to the planes of each circle. The equatorial axis will indicate the normal poles north and south, while the axis of the oblique circle, with a defined obliquity, will mark the eccentric or electro-magnetic pole. The equatorial axis is absolutely perpendicular to the plane of the equator, while the axis of the ecliptic (the oblique circle) maintains an obliquity to the plane of the ecliptic, the causes of which are too subtle to be given in this present exposition. The relation of the vertical plate of the ethmoid bone to the origins of the falx cerebri and the dura mater, is correspondentially the same as that of the north electro-magnetic pole to its own circle (the ecliptic) and to the equatorial circle.

The periosteum is the covering membrane of the bones. It very generally adheres to the osseous surface. It enters into the formation of the general ligamentous system wherever there are tendonous and ligamentous attachments to the bones. It furnishes an internal and external covering to the bones of the cranium, the inner of which is the dura mater. Before the bones are deposited, the external periosteum of the cranium is contiguous to the dura mater, and together they comprise a double membrane. The bones are gradually deposited from their inner surfaces through the union of the various currents, not the least efficient of which is the electro-magnetic. The internal periosteum, throughout its cranial relations, is conjoined with the external covering of the cranial surfaces through the sutures, the two forming a continuous sheath of every bone of the cranium, which sheath is also continuous with all the bones throughout the body. It is, as it were, a continuous river originating or having its source in specific little springs developing into tributaries, and finally into the periosteal river, the bones of the body constituting its bed as they are deposited through the periosteal currents.

The prolixity of our discourse is essential, because it is important for the student of Koreshan Universology to become familiar to some considerable extent with the basis or groundwork of correspondential analogy. It is impossible to comprehend the functional character of the ethmoid bone, the crista galli of which is the electro-magnetic north pole of the periosteum, the pivot of the dura mater, without something of a comprehension of the location of its co-ordinate pole or zone, the sphenoid. The great zone of attachment for the dura mater is the apex of the sphenoid, the wedge bone of the head. The tentorium (the tent, one of the three fibroserous processes of the dura) separates the cerebrum from the cerebellum. It is firmly attached, at its electro-magnetic zone, to the clinoid processes of the sphenoid or wedge bone of the cranium, anterior and posterior to the sella-turcica (the Turkish saddle). Seated in a groove at the apex of the sphenoid bone, is the glandula vita or the pituitary body. This glandula is the terminal point of the internal or central laboratory of the brain, and at this point (the negative zone) is elaborated the magnetic energy which flows throughout the radiations of the tentorium, into the dura proper at the equator of conjunction between the tentorium and the dura, thence converging to the terminal pole of the falciform axis, the crista galli.

Introduction to the Study of English Literature.

BY LUCIE PAGE BORDEN.

KORESHANITY claims to discover the clue to the labyrinth of history. It reveals the outcome of the cycles, and as we review the events of the past, shows us the golden thread of divine purpose flashing through its mazes. This gives a new and delightful impulse to every branch of historical research.

If we take as a point of departure, Matthew Arnold's definition of culture—"a knowledge of the best that has been said or written," the question immediately arises, What is the best? and the advantage of an infallible criterion by which to discriminate between truth and fallacy is at once apparent. Much that passes for best in the popular mind, derives its prestige from a false standard of valuation and is, in reality, only second-best, if not positively bad. The time is ripe for new literary ideals. The body of English literature as it stands today, is the product of an age of declension, and reflects the errors incident to the obscuration of truth in all departments of knowledge. Hence the

necessity of an unerring standard such as Koreshanity affords, to aid the critical student in his labors.

Not only may we declare with Tennyson, "Yet I doubt not through the ages one increasing purpose runs," but we rejoice in the knowledge of that purpose—a purpose sublime enough in its conception and actuation to illumine like a shining orb, the darkest periods of the past. The cycle of time that bounds its accomplishment is determined by the precession of the equinoxes for 24,000 years, and all through the long ages while men are struggling, suffering, and dying, race yielding to race, and one civilization succeeding another, God is fulfilling himself in perfecting and disciplining a definite portion of humanity, preparing them by seven baptisms of the divine spirit for the attainment of nothing less than Divinity.

The power of generalization pertains to the highest grade of mental activity. The child has no idea of time in consecutive relations, cannot tell the day of the

week until the power of abstraction and generalization, of looking at a day in relation to other days, begins to develop. The mind of man in relation to the science of history, has passed through similar stages. The events of the past were first considered as incoherent and disconnected. Then the human mind began to bind them together and discover that they formed a logical sequence, hence it was not sufficient to consider the rise, progress, and development of one nation alone, but in relation to the other nations and civilizations of the world. Thus, as the mind expanded, mere memorizing of names and dates was superseded by endeavors to trace the universal significance of particular incidents. Today, it is the philosophy of history and the philosophy of literature that rank of paramount importance and concern us vitally.

The same process of generalization may be extended to the individual life, and a person who has passed the childish and elementary stage of thought may learn to look beyond the trivial and perhaps tedious events of his own life to the more inspiring idea of himself as a part of the great whole, existing because the "spirit needs such an instrument" where he is placed. The most commonplace existence gains dignity and serenity when viewed in the light of universal truth.

We speak of history as a chain, "a subtle chain of countless rings." The figure is old, but perhaps the most significant and pleasing. We may let the ancient civilizations from the Chaldean and Assyrian down to the Greek and Roman represent each a link with its own distinctive characteristics. Each stands for the development of an idea, a particular quality; thus the Greek stands for art, the Roman for law. The Greeks gave us the Apollo Belvidere and the Venus of Milo, the Romans formulated the Justinian code. Now the development of the Anglo-Saxon civilization has produced the age of science. But the different civilizations form but the smaller links in this complex chain of which the cycles themselves constitute the larger ones. We are not troubled about the beginnings of history though clay tablets and cuneiform inscriptions fail, for we know that the history of humanity had no beginning and will have no ending, since God and man have existed together, as the positive and negative poles of the great universal battery, for all eternity. Relatively speaking, however, the events of one cycle of Mazzaroth may be considered as covering the field of history. When the cycle ends, a new creation begins. The first chapter of Genesis relates in symbolical language the creation of the new church and state coincident with the establishment of Truth in the mind of humanity in the present cycle.

It is a common observation that the language and literature of any people afford a complete expression of its national genius. Both the French and English claim the honor of possessing the oldest of modern literatures. The French substantiate their claim by alleging that while Italian literature begins with Dante and the English with Chaucer, both these writers borrowed freely from French sources among the old troubadours and fabliaux. The English, on the other hand, date their literature from Beowulf, the old Saxon epic whose composition is supposed to antedate the invasion of England.

In explaining his choice of a subject, Taine, in the introduction to his "History of English Literature," writes: "I had to find a people with a grand and complete literature. This is rare. There are few nations who have, during their whole existence, really thought and written. Among the ancients, the Latin literature is worth nothing at the outset, then it borrowed and became imitative. Among the moderns, German literature does not exist for nearly two centuries (1550–1750). Italian and Spanish literature end at the middle of the 17th century. Only ancient Greece, modern France, and England offer a complete series of great and significant monuments."

There is an additional reason that commends the study of English literature as a subject of special interest and delight to the student. We are taught that England and America—the great Anglo-Saxon or English speaking people, constitute today, the fulness of the Gentiles, the people among whom the kingdom of God in earth is to be realized.

Observations and Reflections.

BY AMANDA T. POTTER.

DARKLY brooded by a frowning sky which occasionally downpoured, Chicago has celebrated the fete which Mayor Harrison, in its incipiency, so innocently labeled, and the Chicago press so inadvertantly advertised, a money-making scheme.

Spain's recalcitrancy leaves much to be desired for the permanence of the truce of August last,—sole basis of the peace demonstration,—and "the President's guarded language" leaves more yet to be wished by those who would term Chicago's junket, with the chief magistrate of the United States as figurehead, a peace jubilee. The Chicago Tribune approaches the situation with a scrap-bag of inscribed patches which separately

declare the anomal a peace jubilee, and not a peace jubilee. In all its functions it is persistently made to wear the peaceful appellation; but the President could not so allude to it because his language would greet the eyes of foreign diplomats as an "inaccuracy." Then it calls the thing a Jubilee of Victory; then it flies to the old name, in the face of the fact that the horrid Spaniard may yet be mad enough to tempt Uncle Sam to his effacement. Then it again calls it a Peace Jubilee, and says that it isn't, and tells why.

President McKinley dictated a few words of personal greeting to the citizens of Chicago, in which he silently negatived the word peace as parcel—of the com-

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ing function. The Lord God of heaven and earth, through the person of Jeremiah his prophet,—whether the world will hear or forbear,—thus wrote of the especial occasion beginning in Chicago on October 18, 1898: "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace."

Our returning soldiers were "insulted" by being caught in the whirlpool of two opposing parties and -fed! "Two political factions in Chicago nearly fought over the privilege of feeding a returning regiment.' The probabilities are fair that those two political hordes understood the nature of the voting biped. Take heart! the gusto of our braves for dainties was not blunted, neither were their moral sensibilities shocked. By the time "Johnny comes marching home" so freighted with integrity as to make such an onslaught distasteful to him, the rampant office-seeker, etc., will be beautifully less. Times are hard. Many an ex-soldier will find his ex-valor dry picking before election time, and will not neglect to take tarts while tarts are passing. A country whose laboring women are obliged to pawn their souls to satan in order to keep them in their bodies, does not produce soldiers so punctilious of honor.

Man's humanity to man does not extend between the more advanced peoples and those lower in the scale of civilization, even though it extend between people of the same race.

— The American.

Genuine humanity nowhere manifests. When it appears, its chiefest grace will consist in its permeating and uplifting the people of lower grade. This was the very office of the Christ. As the seed of a future harvest, He entered into and reigned in his people, and until the Seed died, a discipleship able to cope with disease, death, and devils was the result. When the seed is fulfilled in the harvest, the sons of God will come forth—the multiplied Savior will appear as Saviors standing upon Mount Zion.

H. J. Whigman essaying to educate the public into the belief that Richard Mansfield is not eccentric, nullifies his argument in the incidental mention of a page in

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The supreme or foundation truth of integralism (wholeness) of human conception is the truth regarding God. God is personal and human. Not human in the sense that the sensual man is human, but human in the sense that the most perfectly generated and regenerated man is the exact image and likeness of the Godhead. The second great cardinal doctrine concerning the Godhead is, that God's ultimate potency lies in his visible, personal manifestation. We mean by this, that the power put forth by the Almighty, when manifest in its first or highest creative energy, is from his visible and manifest personality. The Holy Spirit has within itself the creative germs. The spirit is never manifest except through the visible person of God. We mean by this, that before an outpouring of the Spirit in any given

the great actor's career: "Mr. Mansfield had attempted other roads [than that of histrionic art] to fame. He had even dabbled in dramatic criticism until he was told by a stern managing editor that he must make the spirit of his criticism fall in with the view of the advertisement department. He immediately threw up his position and gave up newspaper work as ill befitting an honest man." The application of the anecdote is obvious.

"Ignorance is the source of all evil," says a modern writer, to which statement we appose the truth proceeding from the Founder of Koreshanity: "Every truth is a cell, in which is the archetype of good. A truth is only a truth as investing the good that is in it, and it is the union of the two, truth and good, which produces and perpetuates life. The separation of the two occasions death; for when they are separated, what was truth has become inverted into falsity, and what was good has become inverted into evil."

"A very low price for a very handsome present." says the advertiser who summarizes the desirable points of an elegant edition of Holy Writ. Low prices mean scant reimbursement of toil; and must the grind of poverty flourish through the dissemination of God's Record? But there must be tranquility though there be no bread, or if not, the plutocrat will wash his hands of it, in his effort to quadruple our standing army. One hundred thousand well-equipped men should be able to awe starvation into a sense of decorum.

In a land of "majority rule," the affairs of state are so planned that the many prepare the feast of which the few partake. When will the husbands and fathers of a free people awake to duty toward themselves, their dependents, and posterity?

Applied truth and life are retroactive. If the church has been and is living as enjoined by its Founder, it is doubtless cognizant of the time and manner of the Coming.

The Christ does not exist in a people who "roll sin as a sweet morsel under the tongue."

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age of the world can be manifest, the personality must appear and pass through his theocrasis (apotheosis), which with the modern Christian, is called translation. This is no more nor less than the dissolving of the personal body, its transition to spirit by a complete metamorphosis, and thence its absorption by those who become receptive to it.

With the application of the principle of a normal economy, labor could be so reduced as to make it as much a pleasure as any form of recreation (re-creation), and with such economy all the demands of society could be fully met. It is within the province of the government to provide for every one of its royal heads, every vidual of the commonwealth being a sovereign.

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The Pilgrim and the Ancient of Days.

Part VII.

BY W. H. PAVITT.

44TS NOT the cedar called the *arbor* vitæ?"

I "It is, and the name is very significant. Arbor means tree, and vitæ means life. The cedar is an emblem of eternal life," answered the sage.

"If I mistake not," said the pilgrim, "I have heard that a part of the human brain is called *arbor vitw*."

"A longitudinal section of the white matter near the base of the cerebellum has the appearance of a tree, and it is supposed that, due to this fact, the ancients named this portion of the brain the tree of life. Modern anatomists, in common with all other pseudo scientists of the day, are utterly at a loss to account for the simplest facts in nature. 'They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts that they cannot understand; for be it known that we are in the 'last days' and the time is now here of which the inspired writer declared: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord,' and Elijah the prophet is here doing the work 'that frustrateth the tokens of the liars and maketh diviners mad; that turneth the wise men backward, and maketh their knowledge foolish."

"One has come with the truth," said the Pilgrim, "for no one dares to speak as speak the disciples of TRUTH. But did you not tell me that Moriah meant, prepared of Jehovah?"

"I did. The spot whereon the temple was built was bought by David from Araunah the Jebusite for six hundred shekels of gold, hence the 'threshing floor of Ornan' is a symbolic name for the temple of Jehovah." The Sage pondered for a moment and then continued: "At first, Mount Moriah was a rocky precipice, afterward enclosed by square walls and filled up level. It was built up by this means to a height of seven hundred feet; in fact, it was prepared for the erection of the temple."

"I have been curious to know how much treasure was expended in the erection of the temple of Solomon, but I have never been able to learn the facts," declared the Pilgrim.

"It would be a difficult matter to calculate the exact cost of the temple erected by Solomon," remarked the Sage, "as it has been variously estimated. It is declared by some historians, that David collected forty-eight thousand tons of gold and silver, estimated to be valued at from five to thirty thousand millions of dollars, besides immense quantities of brass, iron, stone, timber, and other material. David, under divine instruction, selected the site and drew the design of the building. He also secured skillful artificers and mechanics for all parts of the work."

"What a vast treasure must have been accumulated

That which is illimitable is unknowable and unthinkable.

by King David, and how stupendous seems the undertaking when one becomes acquainted with facts," remarked the Pilgrim.

"'And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and four score thousand to be hewers in the mountains, and three thousand and six hundred overseers to set the people a work," quoted the Sage.

"I understood that there were 183,000 strangers and Jews employed for seven and one half years in the erection of the temple of Solomon," said the Pilgrim, "and the number of laborers, the magnitude of the work, and the great cost of the undertaking almost made me doubt if it were true."

"It is not a marvel that one should doubt the possibility of meeting the cost of such a magnificent structure, when we learn that it has been estimated that more gold and silver were used in its construction than are used in money, commerce, and the arts of all thenations of the earth at the present time. Josephus tells us that 'Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost, but using all possible liberality in adorning the temple.'"

Continuing, the Sage said: "The second chapter of II Chronicles records that King Solomon sent a request to Hiram, King of Tyre, for 'A man cunning to work in gold and silver, and in brass and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees, out of Lebanon, for I know that thy servants can skill to cut timber in Lebanon; and behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

"'And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.' The measure [chomer] contained ten baths and the bath was equal to seven and one half gallons. We find by computation that the 'corn, wine, and oil' furnished as wages by Solomon to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand bushels of corn, and one hundred and fifty thousand gallons each of wine and oil. Aside from this, it is stated that King Solomon gave them as a free gift, a sum equal to more than thirty millions of dollars."

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To know oneself, is to comprehend the origin and destiny of man.

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In the Editorial Perspective.

BY THE EDITOR.

NOTHER EVIDENCE of the declension of the church has appeared in Chicago. The Plymouth Congregational church has remodeled its creed, and has made its faith "simple," because it has been considering the problem of "church advance." It is to be more liberal; it assumes that the Lord is much more charitable than he was nineteen hundred years ago; that instead of being so select with his company, barring the rich, the hypocrites, the religious fools, and other objectionable characters, anybody will be accepted at the Plymouth church. It assumes that the Almighty is not nearly so particular about doctrine as he was; that instead of being so choice about what a man shall believe in order to be saved, a man can believe anything, know everything, or nothing-now! The Almighty is not nearly so fastidious about how many there are of him. In the ten commandments he is one God; in Jesus he was one God; according to Paul, he is one God; and according to scientific law, he is one God; but in the Plymouth church he is one, or two, or three, or more—just as you please. What is the matter with the Plymouth church? What makes it more liberal? Liberal to whom and to what? Liberal to fallacy in any form; liberal to those who do not know who, what, nor where God is. The church has declined to such an extent that it cannot guarantee to the believer what the truth is. The modern "church advance" is church declension in its last stages!

The largest telescope in the world is being constructed for the Paris exposition in 1900. The object glass will be 49 inches in diameter, and its focal length 197 feet. It will be so large that it has been found to be impracticable to mount it equatorially, and accordingly, it must be rigidly fixed in a horizontal position on supports of solid masonry, while the light will be reflected into the gigantic tube by means of movable plane mirrors. It has been thought heretofore that the telescope tube of both the refractor and reflector must move with the planet or star. The movable telescope began with the movable earth. It has been thought that the universe could not get along without the earth moving as a planet or star. Perhaps the immovable telescope planted so firmly on solid granite that it will not deviate a hair's breadth, will not be considered just the proper thing to mount upon a whirligig, moving through space at about 65,000 miles an hour. The stationary concave earth with reflecting mirrors or atmospheres, to keep company with the stationary telescope with reflecting plane mirrors, will be the basis of the astronomy of the future.

When a man can make a million dollars in a week he has to steal it. He cannot earn it in that time, and nothing that he could do in the commercial world would be worth that amount of money. A little over a year ago James B. Keene made \$2,000,000 in two months by "cleverly manipulating the sugar market, '-by closing up the avenues so others could not get the millions, and raking them in himself. Lately, he has made \$1,000,000 in a week in a gigantic tobacco deal. It is said that there is no more "clever speculator" on Wall street; this means that he involves a little more of the spirit of competism, the spirit to steal, defraud, cheat, and swindle the neighbor, than any other man; and perhaps he is bolder in executing his methods of robbery which he, with infernal shrewdness, employs. The world is cursed with railroad, sugar, wheat, tobacco, coffee, cotton, and cattle kings; they rule the world. The other heads of the world's governments are of mere secondary importance. This is not a republic nor a kingdom; it is an oligarchy!

The American Anthropometric Society is an organization of about three hundred members, who have agreed to bequeath their brains to science. The purpose is for scientific examination. It has in its body many surgeons and medical men who are employed to preserve and examine the dead brains in their charge. If three hundred men would sacrifice their living brains to genuine science, the world would receive an impetus unparalleled in all human history! Koreshanity is searching for living brains; it does not want to dissect them, but to fill them, so that brains might understand brains, and that brains might learn, work, and live. Dead brains cannot reason; and ignorant scientists, in examination of brain, man, or universe, can do but little better. The Koreshan Anthroposophy, instead of going into the business of shipping corpses and performing other disgusting functions of the medical college, turns its attention to the linking together of the forces of brain cells of the world's thinkers, in the formation of a gigantic biologic battery, that death may be overcome. We want brains; but we want thought in them!

Modern astronomical theories of creation are as nonsensical as the modern Christian idea of direct creation. Lord Kelvin estimates that it has been about 20,000,000 years since the earth cooled sufficiently to grow plants. Prof. King goes further back and says that about 60,000,000 to 100,000,000 years have elapsed since life began on the earth. The old idea that at some time in the past the universe did not exist, enters into all modern popular thought on astronomy, religion, and the general interpretation of existence and creation. There is no life perpetuated except through the sowing of the seed of that life. If there is any form of life in the world today, it is propagated through form and function; therefore, form and function have always existed, else there could be neither form nor function today.

Joaquin Miller thinks that the time has come when men and women should rebel against the corporation of grave-diggers and funeral directors, and therefore arranges for his own cremation when the corporation of the devil, the world's gigantic swindle—death—gets him. He does not know what that is, for he has inscribed on his funeral pyre the typical inscription of the modern religious altar: "To the Unknown." Cremation will become the fashionable method of disposing of the dead, because it is the antithet of the coming genuine combustion of living men. The time has come for men and women to rebel against corruptible dissolution, against the tomb, and against mortal cremation. We must cease dying!

The modern church, which is so emphatic on the subject of the multiplication of the common mortal fraternity by way of the cradle, should feel ashamed of itself now. The model family is confined to a few members, while it is generally supposed that man must "increase and multiply." A genuine case of multiplication (not addition merely) is found in Pennsylvania: Mrs. Samuel P. Swartwood, of Mountain Top, is the mother of twenty four children. Measured by the standard of maternal possibilities, many modern Christians are failing to follow the injunction!—and how can the popular mother pass into the orthodox heaven unless "she has done what she could"?

What is to become of the Cuban debt? is a question that is agitating millions in America and also in Spain; it greatly concerns the Cubans also. Who will pay it? It all depends upon the weight of the Spanish bondholders in the scale of the money power. If the bondholders favoring the new American policy

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should control, America and Cuba will be free of the old debt, that a new one might be imposed upon the Cuban. It swings on a pivot; a straw sometimes decides the course of the stream. Whether it is the new or the old saddle, the ponderous bondholder will ride upon the donkey that is foolish enough to permit the mounting!

Neither the brain nor the mind is democratic. A central ego in a central cell of the brain governs the whole; he is the mental emperor or king. All other brain cells are subordinate to the central one. Man must think in accordance with this principle; to think otherwise is to think out of harmony with himself. Therefore, the rational, consistent mind is out of harmony with the principles of republicanism or democracy. Mankind is a kingdom; it is an old one, but the forces of the universe are conspiring to establish a new one, a new humanity. The government of the Golden Age will not be democratic.

During the Chicago Peace Jubilee, the city clergy gauged their pulpits to reach the depths of popular sentiment and enthusiasm. They thought to shine together a brilliant constellation in the political firmament. In reality, they are sputtering tallow-dips, subject to fitful blinks and starts, according as the public favors or forgets their interests. While the parade of the world's progress is passing this way, the pugnacious pugs do make out to bark through the fence in front!

The idea of the Fatherhood of God and the brotherhood of man is becoming quite popular. There is no question about the Fatherhood of God, nor about the brotherhood of man. Neither is there any question concerning the fatherhood of the devil. The question is, which father is the father of the present degenerate humanity?

When the fact is considered that the small, insignificant barks of Columbus, the Cabots and others, sailed safely across the Atlantic four hundred years ago, the modern sailor, with the help of modern ingenuity, and with the appalling loss of life in steamship wrecks, ought to be ashamed of himself!

Reformation that does not extend to the brain cells and blood corpuscles of man will not infuse the life of the new age. Whatever creates the new conditions in the social and economic world must also be able to recreate man. The Copernican system of astronomy is fashioned after the mind which conceived it and the mind which entertains it;
—without center or circumference, without form or definite conclusion—without a basis of reason.

When the colleges and universities join hands with the pugilists and with base and foot-ball teams, they drag the name of education into some dirty places. College brains seem to be located in the muscles.

There is but one way to heaven, and that is by Jacob's ladder. There are plenty of ladders though, leading up "some other way," for thieves and robbers. Which ladder are you climbing?

Truth never gets *credit* from those who enter charges against it. The trouble with those who make charges against the truth is, that they *owe* truth more than they can pay.

There are more parisites on human society than there are in the capital city of France.

The last enemy to be overcome is death; it is the last from which the devil's shoes are made.

When the modern preacher ex-pounds the Bible, it loses its weight.

Time ties everybody down to the same world at the same time.

Many free moral agents are agents for institutions of bondage.

God regenerates humanity; the devil degenerates it.

Only those who know how to live will cease to die.

The I of the modern man is the "evil eye."

Mortality is the kingdom of the devil.

Even the critic may be hypocritical.

Hoodoo you think the devil is?

Fallacy is truth vitiated.

Noah was an arkist.

Truth never lies.

Query, Chat, and News Department.

BY THE EDITOR.

The Waters Above and Below the Firmament.

- (1) After a long and careful study, it does not appear possible to reconcile your theory with what is said of the firmament in Gen. i. The waters are above and below the firmament, which is not possible according to your theory. Years ago, judging according to Gen. i, I concluded that the firmament or heaven comprehended all space—interstellar space—and that the waters above this formed the outer limits, and were the waters above heaven referred to in the Psalms. The waters or clouds form an immense globe including all the universe.
- (2) The original seed, the heavens and the earth, at first created according to the

laws of reproduction, should continue to multiply globes within itself, and continue to expand and enlarge, just as the original seed Adam and Eve expanded into the vast host of humanity. Israel is to be as the stars, or to correspond to the stars.

- stars, or to correspond to the stars.

 (3) According to your theory, the sun's projection may be seen at any point in our latitude when day and night are equal, when its rays strike the earth some 6,000 miles to the east. Six hours later, this projection is about 1,000 miles above, and according to the laws of perspective, should be several times larger in appearance than when seen at rising; and so of the moon and the stars. Now, I do not pretend to cope with you in ability, learning, and scientific knowledge; but only present what appear to me to be errors in your system of principles.—J. D. L., Free Homes, Ga.
 - (1) It is a little surprising that you

could not see, after long and careful study. that your theory cannot be reconciled with the Bible, nor with the meaning of words, neither with facts. Years ago, you were taught that we lived on the convex surface of a globe, and you have since accepted and entertained the same without proof. Your idea cannot be correct, because the earth's surface is concave. It would be concave whether any chapter in the Bible agreed with it or not; but it turns out that the Bible describes the hollow globe, and teaches the Cellular Cosmogony. You ignore the meaning of the word firmament, and have no place in your idea for either the generation or the

emplacement of the waters (plural). In the consideration of the subject, we must first know the form of the universe; what the firmament is; what and where the waters are, and how they are divided.

The universe is a cell; its metallic environ is the firmament, or solid shell, from rakayah, which means "hammered out metallic plates." The earth's metallic strata are the "firmament of heaven"not vacancy in a fallacious astronomical system. There are just as many waters in the universe as there are kinds of matter, for the waters are the energies of mattermatter in solution, or in a state of sublimation. The waters above the firmament are the cathodic or descending energies, which gravitate toward the shell of materialization. The earth being related to itself and not to anything externally, as in the Copernican system, it must involve the principles of reversion; instead of transmitting its energies in direct lines continually, its lines are broken and turned back into itself. If the cathodic energies passed through the firmament they would focalize beneath, as through a lens; instead of actually passing through a refractor, they are turned by a reflector, but the principles of incidence of the lines are the same. The reflected energies are the waters "beneath the firmament"; they are the anodic or ascending energies, divided or separated in their action and promulgation, from the cathodic energies, by the firmament itself.

- (2) The original seed of heaven and earth is the physical sun; it is the seed of the physical cosmos. It is continually multiplying itself into stars; it relates itself in space, to all the centers or points of combustion, the same as the center of humanity relates itself in time, to all planes of human existence. The universe constantly creates itself; it continually perpetuates its own form in accordance with the laws of reproduction. Like produces like; form produces form. The universe turns in itself, evolves and involves itself, and multiplies itself in cycles of time, not in space.
- (3) If you will refer to FLAMING SWORDS of May 6 and 27, and June 24, you will find this objection answered in detail. After you study these articles, will you please submit to us your understanding of the laws of perspective which make you see the sun, moon, and stars in the cellular universe, as you say you do? We have a curiosity to know just what kind of laws of perspective you see by. The errors are in your conclusions. We shall be glad to help you out of them if you will permit us.

The Claims of Ann Lee, the Founder of Shakerism.

(1) From your standpoint, do the claims

of Ann Lee, founder of Shakerism, hold good?

(2) Do you know when the theocrasis of Koresh will take place? If so, when?

(3) Are the signs promised to those who should believe, manifest in and through the followers of KORESH; i. e., casting out devils, speaking new tongues, taking up serpents, drinking deadly poisons without harm, and healing the sick?

(4) If not now, when will they be?

(5) If not now, why not?
(6) Has Elijah the Prophet appeared as it was promised he would, before the great and dreadful day of the Lord? If so, who is he and where is he?

(7) Who is VICTORIA GRATIA, or rather what relation does she sustain to KORESH?

—A READER OF THE FLAMING SWORD.

- (1) Ann Lee was what she claimed to be, though she did not understand the science of her functions. She was the female Christ on the spiritual plane, the counterpart of Emanuel Swedenborg. She was to life, what Swedenborg was to truth. The principles of truth and life have come down through the age through two distinct channels; they did not conjoin in either Swedenborg or Ann Lee, because neither of these personalities fulfilled the ultimate purpose of truth and life in unity in overcoming death. In the application of truth and life in ultimates in the founding of the Koreshan System, the two spiritual Messiahs enter into conjunction. Koreshanity reveals the functions of many personalities and brilliant mental stars throughout the age, because it is the focus of all the forces they generated.
- (2) We do not know the exact date; KORESH has not made known the time. Jesus kept many things hidden from his disciples until he completely overcame death
- (3,4.5) When Jesus infused his life into the disciples, their vitality became so strong that they could resist the poison of drugs or serpents, just as strong constitutions may now resist malaria and germs of contagious diseases, where weaker constitutions would succumb. The signs were the tangible evidences of the presence of life; that life was the seed sown in humanity; it died and entered corruption. The signs cannot be manifest again until death is overcome by another personality. There is no heat until the fuel is consumed; there will be no more Holy Spirit until another central personality applies the laws of alchemy and reduces himself to the vital energies of the resurrection.
- (6) The Scientist of the new dispensation who can unite truth and life in the great work of overcoming death, is the manifestation of Elijah. He is the genuine reformer, the advocate of purity, and the promulgator of the truth of science. The Founder of Koreshanity is fulfilling the mission of the Elijah.

(7) VICTORIA GRATIA is the Pre Eminent of the Koreshan Unity, the appointed Head of its societies and orders.

Literature for New Readers.

While I have read numerous books on psychology, theology, theosophy, astrology, etc., your line of thought is so entirely new to me, that I must ask you if you have not some more simple Koreshau literature more fitted for a beginner than is your paper, The FLAMING SWORD?—R.D.T., Lansingburg, N. Y.

THE FLAMING SWORD must maintain certain lines of agitation of the mental world. It is constantly reaching new readers, and therefore does not take up consecutive lines of argument throughout the various departments of the Koreshan System. THE SWORD is our advance agent. We are following it up with literature specially adapted to those who desire to take up a line of critical investigation and study of our premise and conclusions. The entire System is founded upon the simple fact that the earth's surface is concave. The main principle involved is the cellular form, revealing the laws of cellular life, which operate in every domain of existence. Therefore, in order to understand the laws of form, function, and development of any life or all life, it is necessary to begin with the fundamental premise, and from it reach conclusions that are absolute.

The CELLULAR COSMOGONY, a scientific work of 200 pages, is just the thing for those who desire to investigate Koreshanity. This work not only states what our premise is, but also demonstrates it. A premise is worth nothing to an investigator unless it is demonstrated. We first make sure for the reader that we are right, and then he may safely and satisfactorily go ahead. After the premise is established, a little mental exercise is necessary before the investigator can apply his own mind to his own satisfaction to the fects of nature. We encourage individual observation and investigation in all the sciences, in lines of tangible evidences. Besides the work mentioned above, we have many tracts and pamphlets, treating special subjects, which you should obtain and study carefully. Go by the Dictionary, and you will know exactly what we mean by every expression. We shall be glad to serve you further in the way of truth.

* * *

First Impressions of Investigators of Koreshan Universology.

Life Began Anew For Me -A New World of Beauty and Joy Opened.

EDITOR FLAMING SWORD:—My first impressions of Koreshanity—what were they? My thoughts went flying back over the years to my childhood, for then it was, I

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first heard of Koresh and his creed. My first impressions were those of wonder and awe, as I sat on many a winter night and listened with rapt attention while the kindly, gray-bearded father of Koresh related those wondrous tales of a strange, yet beloved son. My heart warmed toward that son whom I had never seen, and who was so little understood by every one.

I first saw THE FLAMING SWORD in the hands of this fond father as he sat on a summer's afternoon, reading aloud from its pages. I remember trying very hard to listen and understand, but it was all a jumble of strange words with no meaning for my childish mind, and so I listened no more. By-and-by these papers began coming to our home at irregular intervals, but as no member of the household was particularly interested in their contents, the papers were rarely taken from their wrappers. They would not have been preserved but for my small self. I recollect very distinctly charging each member of the family never to destroy one of those papers! As they came from the post office, I laid each one carefully away. Why I did this I could not have told-the contents held no meaning for me that I was conscious of, yet I was impressed with the feeling that some day I would want them, and no rude hand must touch or destroy them.

Years passed. In the meantime, I had managed to gather quite a store of Swords; but as yet I had not thought of trying to fathom their contents. One day, while idly searching for something to read, I came most unexpectedly upon those papers, which I had nearly forgotten, as they had not been coming to us for some time. I opened one-the wrapper was still around it-and began to read. But I did not understand. As I frequently came upon the name of CYRUS, which was the name around which so much mystery had gathered since my early childhood, I began reading just those paragraphs which contained his name, hoping thereby to gain some information concerning him. For some weeks I followed this method of reading THE FLAMING SWORD. But at last I found a passage on "purity of living and thinking,"-and I loved that passage. Going back to the beginning of the article I read it all carefully, and found to my delight that it was as clear as sunlight, and as pure. I understood it perfectly. That was the end of my skipping anything the papers might contain. Although I could not comprehend everything, yet I read it all, drinking in eagerly such passages as were clear to me.

From this time on, life began anew for me. I had been led to believe, by the teaching of the church of which I was a regular attendant, that God not only upheld, but ordained some of the most atrocious practices of which it had been my horror and disgust to know, and taught that God had decreed from the beginning of the world, that woman should be man's slave and the object of all his abuse; that

he should rule over her, under a certain bond called wedlock, which had been pronounced holy. I had previously reasoned out for myself, that if such were the case, God must hate woman and love man; and consequently in my secret heart, I hated such a God!

But now, under the light of the words of CYRUS, all this was changed. God was not a monster, but a friend;—not the oppressor of womanhood, but her deliverer. In this new light of reason and love, God did not will that a woman's life be given over to a man's lust and greed, but rather would He lift her out of the mire into which she had stumbled, and robe her in the garments of purity, white and clean. I found that Koreshanity did not teach us to hate men either, but to keep ourselves pure, and strive to bring them up to our standard.

Ah yes! a new world of beauty and joy had opened for me! And then, after I had been reading The Sword for two years, I met Koresh, and recognized in him my Shepherd and King,—God's Messenger in yery truth.

I have been reading the Koreshan literature for nearly len years now, and it grows more and more clear and precious every day. The first thing that impressed me in this doctrine was its wonderful whiteness and purity. One feels, after reading it, as though one's mind had received a bath, so uplifting, so exalting are all its precepts. I thank God for Koreshanity; and not for that alone, but for giving me a mind to recognize in it the law of my life, and a heart to love that law.—AGNE: GARDNER, Pennsylvania.

Forecasted Contents of September 23 Sword.

This forenoon I wrote a letter to a niece in Illinois. I touched on a good many points concerning the universe, organic unity, the tides, fallacy as taught in the schools; also the thought of the kingdom of heaven being within, and that the old astronomy was wrong; that the universe had form and dimension; that those who were differently minded had no ability to organize society because of ignorance of the laws of the universe. Many other things I mentioned in my letter. After I had written, I went to the post-office and posted the letter, at the same time receiving my roll of FLAMING SWORDS of date of September 23. Imagine my surprise and delight on opening the package and reading the paper, to find all the identical things gone over in its columns, substantially as I had touched upon in my letter!

I have forecasted the arrival of letters, and made speeches in dreams, and have often been able to fly in sleeping hours; but writing a synopsis of a number of a paper before reaching me, is the most wonderful thing that has come to pass in my career! On account of a recent change of address, the several days' delay in the paper reaching me, coupled with my desire to see it, the contents were doubtless projected on my mind while I was unconscious of what was transpiring.

In response to your general invitation to give you first impressions concerning Koreshan Universology, I will state that when Rev. E. M. Castle presented the facts of the Cellular Cosmogony in my hearing in Unity church, Denver, where I first saw and heard her, I accepted the idea imme-

diately. — Major () GDEN Whitlock, Colorado.

Pleased with the Koreshan Interpretation of the Bible.

EDITOR FLAMING SWORD:—You ask the readers of The Sword to write their opinion of the Koreshan propaganda. I have been a reader of The Flaming Sword for about eight years. I like the teachings of the paper better than any literature I have ever seen. There is more originality in it than in all the common newspapers, and I can learn more true, Bible doctrine from it in one month than I can from a whole year's perusal of other journals, with Talmage's sermons thrown into the bargain!

I long to read a description of the universe given by Dr. Teed. Everything I read in The Sword is original and up to date. I would like to walk up to the head-quarters of your work, and spend an hour in friendly chat with you! I have imagined of late years that I would feel at home in the Koreshan Society.

You ask what particular feature of Koreshanity first struck my mind or attracted my attention. I would answer by asking a question: Suppose a hungry man sits down to a table full of everything that is good to eat; could that man tell which of all the viands he partook of suited his taste the best? Perhaps he could. Koresh's interpretation of the Christian Bible struck my mind as being more forcible than anything else. I suppose that comes of my being starved for God's truth! I am a friend of the Koreshan cause.—E. G. Driver, Ohio.

* * *

Words of Welcome for the Cellular Cosmogony.

The Hottest Shot Ever Fired into the Camp of Fallacy!

The CELLULAR COSMOGONY received and carefully read. It contains some 50,000 words, and it is the hottest shot ever fired into the camp of fallacy. Each page is dazzling with white heat, the concentrated essence of truth, which will destroy the forts, castles, breastworks and defenses of the enemy. Imaginary scientists will find each proven fact the hottest potato they ever handled; for it is so constructed that the more they dissect and analyze it, the hotter it will get, the closer it will stay with them, and the deeper it will burn into their souls a knowledge of the fact that modern science is atheistic nonsense!

The line of battle is drawn, and the first volley is fired. The ammunition created in the workshops of Koresh will sweep away all opposing factors. Even Mr. Blodgett has become as quiet as a little sheep. The simple fact that horizon in the field-glass is much higher and greater than that of the unaided eye, is all-sufficient proof of non-convexity. May the Cellular Cosmogony be the cease supply from which The Flaming Sword may draw its potency, in its deadly thrusts at the vitals of evil and fallacy.

I am most grateful to you for settling Mr. Blodgett through THE SWORD. I did not have your writings, hence I did not

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know which was your base line, the tangent or the surface of the earth. It is better to annihilate such men where it will do the most good. The people will believe, as soon as they see how cowardly the scientists are.—Prof. R. O. SPEAR, Wisconsin.

Can Sell Them Like Hot Cakes!

I received the 50 copies of the new book Saturday; I am very much pleased with it, and know that I can sell the copies like hot cakes! During the coming week I intend to sell as many books to my neighbors as possible. Please send me 50 more copies at once. I do not want to run short. I am anxious to hear from you regarding my work in the Koreshan propaganda.

LATER.—I enclose money order for books. I have sold 10 copies of the book already, and sold them easily. I shall be able to begin work in a business-like manner soon; send me 50 copies at once to Bainbridge. I know that I can sell lots of the books, and I want to know if you can keep me supplied with them. The books I have sold are in this neighborhood, and are already causing considerable talk. Don't delay a moment; I must be at work.—REV. U. GORDON MITCHELL, New York.

The World's News.

Wednesday, October 19.—Great Chicago peace jubilee parade and McKinley demonstration; McKinley cultivating the seeds of "expansion."—Groetzinger & Co., tanners, Pittsburg, Pa., fail and confess judgment of \$5(0,000.—Railroad magnate Huntington wants to mortgage Central Pacific for \$118,000.000.—Spanish-American. peace commission parleying over Cuban debt.—Spanish and Italian anarchists are plotting a revolution.—Terrific storms on the British coast.—Conjunction of Mercury and sun.—Moon in perigee.

Thursday.—Friction exists between Philippine insurgents and Dewey.—Religious Congress at Omaha purposes to subordinate creeds to humanitarianism; old creeds to be discarded by degrees, so people won't know the difference.—Brother of German Kaiser visits Pekin and interviews Chinese emperor.—Plague of bubo breaks out in Vienna,—Catholics afraid to hold conference in Rome for fear of anarchists.—Reports say that Li Hung Chang has married dowager Empress of China.—Cuban starvation breeze blowing in daily press.—Storm sweeps Atlantic; heavy seas at various American ports.

Friday.—France and England threatening to lock horns for war; France will not abandon Fashoda territory.—Scheme of Blanco to proclaim Cuba a Spanish-American republic miscarries.—Bubonic plague in Vienna originated in a bacteriological institute or microbe factory.—McKinley gives labor unions taffy at Chicago.—Great flour pool formed at Minneapolis.

Saturday.—Spanish-American commissioners in a dead-lock; Spaniards ask for time to consider terms; American commis-

sion makes no concessions whatever.—Liverpool, O., bank closed and cashier gone.
—European war cloud swelling.—Kaiser seeks friendship of Turkish Sultan for political purposes.—Severe storms off coast of Norway.—Chief Opefu heads 20,000 rebels in insurrection in Transvaal, Africa.—Rumbles of race war in North Carolina.—Conjunction of Saturn and Venus.

Sunday.—Spanish papers clamoring for Spanish commissioners to accede to American terms and end controversy.—Troops after negroes at Ashpole, N. C., who make demonstrations against whites.—5 cases of bubo in Vienna; newspapers stir up a tremendous scare!—England pressing her African claims; purposes to wage war to maintain possessions.—Blanco wants all Spanish soldiers to remain in Cuba and become citizens, to thwart American influence.—Capt. Dreyfus out on bail; is in Paris, awaiting trial revision.—Chicago plans a Dewey jubilee.

Monday.—Cuban debt barred from discussion by peace commissioners.—Spain scheming to grant autonomy to Philippinos before peace treaty is signed.—Race war breaks out in Mississippi; nine negroes killed at Harpersville; 3 whites killed and wounded.—Mt. Vesuvius active again.—National council of Jewish women at Omaha.—Hobson wants \$1,000,000 appropriation to raise the Viscaya.

Tuesday .- Capt. O. M. Carter, engineer corps of U.S. Navy, receives sentence after four months' court martial trial; whole proceedings considered an outrage; may prove a scandal on the war department. -War department threatens to send fleet of warships to Havana unless Blanco agrees to evacuate; evacuation commission powerless to do anything; Blanco tricks them into cession of 30 days more time from Dec. 1.-Half million dollar fire in Brooklyn, N. Y .- Case of bubo appears in Asiatic Russia.-More negroes killed at Harpersville, Miss.; leaders in jail under guard to prevent lynching by the civilized American rabble.-U. S. Supreme Court decides that stock exchange does not come under the head of anti-trust law: gives license to the popular robbing scheme.—Newspapers planning Jamaican revolt.-Speculators push wheat up to 77 cents.-University and college ball and golf teams active in closing fall program: may study a little during the winter!

In Reform Journals.

Creeds and Morality.

For nearly two thousand years the Christian faith, directly and indirectly, has controlled the secular conduct of mankind. Superstition, whether an inherent entity of man's nature, or the product of ignorance and fear, has been largely instrumental in prolonging the life during all these centuries of the various church organizations which, in the judgment of

many of the best trained minds of the present day, have retarded rather than promoted the best interests of humanity. That the church with its multiplicity of formulas, dogmas, and meaningless verbiage is the foundation of morality and good citizenship as claimed by its votaries, is emphatically disproved by the existing conditions of society.

Our criminal and civil courts of justice proclaim the failure of church influence in inculcating the moral of common honesty amongst its adherents. The sacred right of the franchise, one of the essentials of liberty and good government in a free country, has been demonstrated by the late Ontario election protests that have been filed, to be honeycombed with corruption. These free and independent electors, who bribe and accept bribes, are probably all, or nearly all, members of various religious denominations, and would charge you with slandering them if you denied their right to be called Christians. The money that is alleged to have been spent in the late political contest in the County of Ontario and the City of Kingston to corrupt the electorate, might well supply a theme for pulpit orators to illustrate that their congregations are very low in the moral scale, to say nothing of their aspirations to true Christianity.

But there is a hope for the future in the fact that the steady progress that is being made in the arts and sciences, and the general diffusion of secular knowledge, confirm the theory of evolution and is prophetic of a higher state of civilzation in the near future. As the schoolmaster rises in importance, the preacher falls, and the professional forger of fetters of superstition for brain and heart will in time have to seek a more useful, if not We frequently congenial, occupation. hear the assertion that the churches have become mere social organizations, doubtless with benefit to their adherents. Be that as it may, the character of the sermons preached today bears no more re-semblance to the invectives hurled from the pulpit fifty years ago, than the stage coach of that period compares with the electric trolly car of today. The era is dawning when the people will cease to draw the pabulum from the church to convict their moral potents. nourish their moral nature, but realize that the highest moral attainments are the result of human experience. The Realm, Toronto, Ont.

WHAT COULD HE DO?

Must Not Beg, Refused a Peddler's License Because He is a Cripple, Arrested for Vagrancy.

Patrick Sullivan, an unfortunate cripple, without legs, was brought before Justice Huggins, charged with being a vagrant. The charge was preferred by Charles S. Dorrance, of the Charity Organization Society, who said that he had warned Sullivan several times not to beg on the streets. Sullivan denied that he begged, and showed that he was selling lead pencils. Then Mr. Dorrance, of the Charity Organization Society, proved to Sullivan, by means of an officer of the law, that it was against the law to peddle without a license.

Justice Huggins said that Mr. Dorrance, of the Charity Organization Society, told him Sullivan had applied and offered to pay

The Flaming Sword.

for a license, but this was refused him, as licenses issued to cripples were little more

than licenses to beg.
Sullivan looked healthy and strong, and said he was willing to work, but is unable to get employment, as his legs are cut off above the knees. He said he did not beg, but could make a living selling lead pencils until Mr. Dorrance said he must not beg and he must not sell without a license, and he could not get a license, although he offered to pay for it.

A. Foley Butler, who happened to be in Justice Huggins' court room, volunteered his services as counsel, and told Sullivan to pray a jury trial. This he did, and Justice Huggins had to commit Sullivan to jail to await the action of a higher court Mr. Dorrance had done his duty and left the station. Sullivan, with every appearance and his expressed willingness to make an honest living, was sent to jail in a prison van because he has no legs.—Baltimore Morning Herald.

The Benefits of Christian Science.

"What's the matter, Johnnie?" asked his father's neighbor, "you seem to be feeling good."

"Great! We got Christian Science over t' our house," said the boy, as he munched one doughnut and waved a second in the air.

"Christian Science? What do mean?" inquired the puzzled neighbor.

"It's just immense!" cried the boy. "Best thing ever happened. It's just the boss, I tell you!"

"I have heard that it sometimes did wonders," observed the neighbor, 'but I didn't suppose boys knew much about it,

Has it benefited you, Johnnie?"
"Benefited me!" echoed Johnnie. "You just bet it has! It's great! When you're Christian Science, you know, you ain't never sick. Benefited me? I should say it had, I kin slosh around in the snow all day now and set fourteen development. day now and eat fourteen doughnuts, and ma never says a word, fer I can't be sick—see? I just can't be sick!"—Harper's Bazar.

By keeping the name of Jesus well to the front, schemes may be readily foisted on the unsuspicious. Thus bewildered, travelers have in the past been led into mental captivity. It has been a "birthright for a mess of pottage." All down through the centuries we hear the tramp of the countless millions who have passed on into the great beyond in so called Christian wars waged under the name of God. Light cometh, but it is not flashed from the churches. Nevertheless, it cometh, and reason and justice applied to human affairs will mark the dawn of the twentieth century .- The Realm, Toronto, Ont.

Circumstances Alter Cases.

Circumstances are still much in the habit of altering cases. It is said that a Yorkshire socialist was explaining to a friend the principles of his belief, and that he made the statement at the outset that

"Of course I should."

"Well, suppose now," said the friend, slowly, "that you had two pigs, would you give me one of them?"

"Eh, tha's gettin ower near home," said te other slyly. "Tha knows I've got two the other slyly. "Tha know pigs."—Youth's Companion.

The Founder of Communism.

He had no "business tact"; 'tis plain enough,

He stored no gold while on his earthly

Ill clad was he, with garments worn and rough,

Scarce knowing how he'd live from day to day.

Improvident! His little all he gave To those who needed; poor, yet fed the

And still neglected for himself to save. Unhoused, unkept, some voted him a boor.-

No tact had he!

No wisdom, surely! Why, the vagrant dared

To lift his voice 'gainst rulers of the State.

Not e'en the church-God save us all !-he spared;

But scourged alike earth's sainted and her great.

To save a sinner, he, unwise, would say That you must touch him with a tender hand:

Must touch the wretch of coarser, baser clay!

Say, when was e'er a scheme so foolish planned?

No wisdom his!

Fanatic, too! He had a strange belief That man might reach to heights as yet

but guessed; And, hoping much, he walked a path of grief,

That they who falter might the more be blessed;

Aye, thus he dreamed-who doubts the dream was vain?

And thus he lived-was e'er such folly known? Why, when he died, still scouting golden

gain. His grave was bought by charity alone;-

So unwise he! His life a failure! So I hear you say;

And who can doubt who lives on earth's success, Where gilded folly proudly wears the bay,

And simpering millions haste some knave to bless.

Fanatic! Yes, according to your rule.
Foolish! No doubt, in average mankind's ken.

A teacher with one lesson for his school. Impractical; with faith in love; but then

He was the Christ!

-Stockton Mail.

DON'T WAIT.

If you've anything good to say of a

Don't wait till he's laid to rest, For the eulogy spoken when hearts are broken

Is an empty thing at best.

Ah! the blighted flower now drooping lonely

Would perfume the mountain side, If the sun's glad ray had but shone today

And the pretty bud espied.

If you've any alms to give to the poor,

Don't wait till you hear the cry Of wan distress in the wilderness,

Lest the one forsook may die.

Oh, hearken to poverty's sad lament! Be swift her wants to allay!

Don't spurn God's poor from the favored door,

As you hope for mercy one day.

Don't wait for another to bear the burden

Of sorrow's irksome load;

Let your hand extend to a stricken

As he totters adown life's road. And if you've anything good to say of

a man. Don't wait till he's laid to rest; For the eulogy spoken when hearts are broken

Is an empty thing at best. -Atlanta Constitution.

A man standing very high in the theological world was recently explaining to us the reason why usury was forbidden among the Jews. One reason was "that they were a little band of brothers, as it were, isolated from the rest of the world; and it was not well to permit them to take

undue advantage of each other.' "Why not make the whole world a band of brothers?" was the only response that we could make. And there the subject was dropped.—Ex.

Who are the fittest in the present unsocial competition? Intellect will certainly help, as will a healthy, wiry physique; but of other qualities, will generosity and strict honor, will deep sympathy and the divine emotions generally be aids to persistence in commercial competition? Assuredly not. Every evolutionist knows to the contrary. It is selfish solidarity; it is hypocritical, cunning, callous indifference to suffering; it is unscrupulous but clever disregard of others that leads to persist-ence.—Professor A. W. Bickerton.

In the twentieth century war will be dead; royalty will be dead; dogmas will be dead; but man will live. For all, there dead; but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope-the whole heaven. All hail then, the twentieth century, which shall own our children, and which our children shall inherit!-Victor Hugo.

Whether we live or whether we die, the social revolution is inevitable. The boundaries of human freedom must be enlarged and widened. The seventeenth century was a struggle for religious liberty; the eighteenth for political equality; and in the nineteenth century mankind is demanding economic and industrial freedom.—A. R. Parsons.

Like the Copernican System.

Moon .- "Have you heard of that empty box story they are telling on the earth?

Sun.—"No."
Moon.—"It's just as well you haven't;
there's nothing in it."

Amateur Scientist-"Can you explain to me the reason why so many people become insane?"

Guyer—"The answer ought to suggest itself. They have no reason."—Boston Trareler Digitized by

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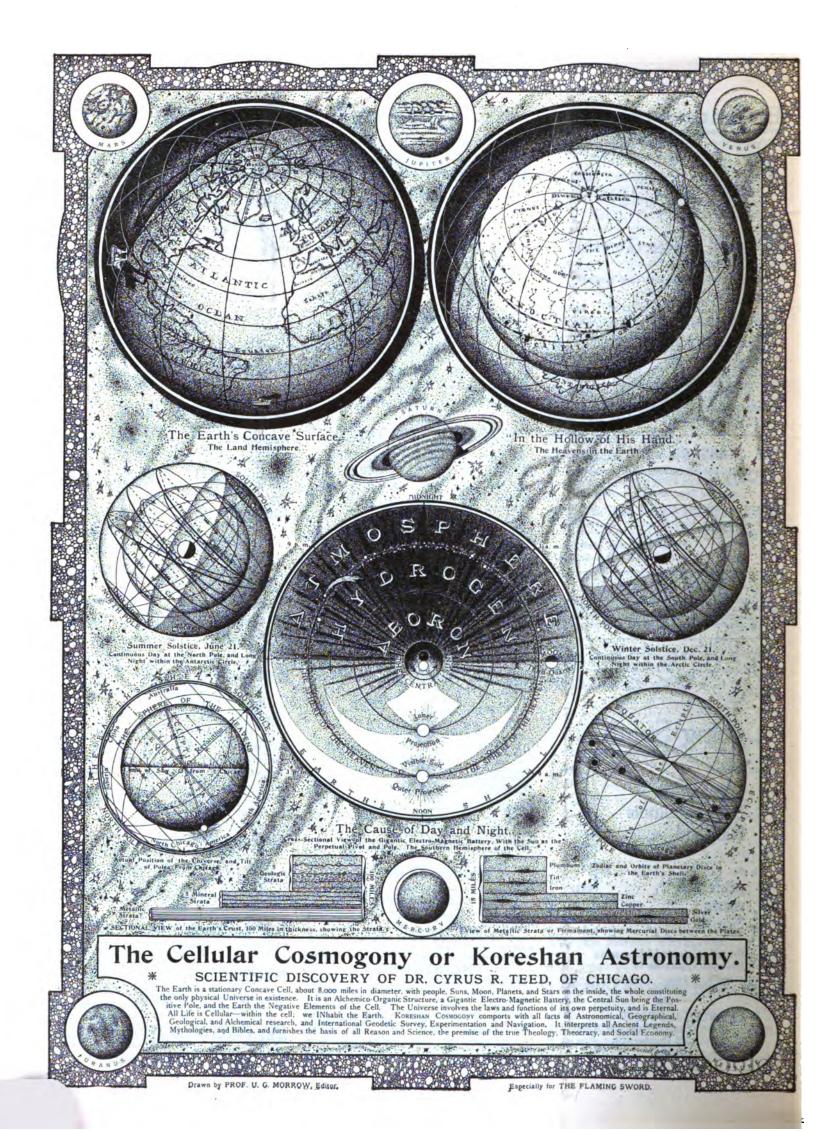
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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xii. No. 51.

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

Whole No. 310

Osteological Analysis of Structured Man and Cosmos.

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

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

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

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

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

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

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

applicable to every domain of existence and activity.

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

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

The Communism of the Christ.

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

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

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

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

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

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

When communistic seed—God's Seed, which Jesus was, and which he sowed in the human earth—produces its harvest, the Christian communism which was planted in the beginning of the age will come again, multiplied according to the law of seed. It will not, as eighteen hundred years ago, when its seed was sown, drive the money-changers out of comparatively few hearts, leaving the rest of humanity to groan under the hellish system of competism. This is the kingdom which Jesus planted and of which he said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." The theologians of the present know no more about the things that are to come in the earth now, than did the Jewish doctors of the great results which followed the coming of Jesus. Far more stupendous results will soon appear than were realized then, since that was only the end of a dispensation, while this is the end of the great equinoctial year of twelve dispensations—the year spoken of in Revelation, in which the Tree of Life (human life) "bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

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

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

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

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

Observations and Reflections.

BY AMANDA T. POTTER.

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

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

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

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

CURSED BY EVIL GENII.

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

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

* * *

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

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

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

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

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

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

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

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

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

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

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

The Pilgrim and the Ancient of Days.

Part VIII.

BY W. H. PAVITT.

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

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

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

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

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

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

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

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

"Even the best interpretations of modern times

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

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

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

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

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

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

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

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

In the Editorial Perspective.

BY THE EDITOR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In England and America we have the best that the modern

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

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

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

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

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

The modern scientific donkeys are stabled on the wrong premises!

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

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

We are pulling weeds out of the Garden of Eden.

The modern political candidate is not candid.

The world is not inhabited on the outside.

When life begins to live, death will die.

This is the reign of the false sovereign.

Query, Chat, and News Department.

BY THE EDITOR.

"Troubled About Many Things."

I have something to say to you Koreshans, when I get or find the time to spare. Some of you are like Martha,—"troubled about many things" that have nothing to do with the salvation of the human race.—8. E., Bangor, Me.

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

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

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

In the meantime, we must convince the world that everything of modern institutions is wrong; we must point out where the trouble is. We must trouble the world with a knowledge of its troubles, and how to rid mankind of them. We must criticise existing conditious; we must caricature the demagogues, vanquish fallacy, and cut right and left at all forms of oppression and abuses in the church, state, and society. We are troubled on every hand; we meet with resistance, we face danger. We must overcome the present competitive institutions, break down the prejudice of the world, and remove its ignorance. We must pry open the eyes of a blind humanity, force off the scales, and let the light onto the retinal screen. We must beat the ear-drum of the deaf millions, force attention into the field of scientific investigation, and stimulate a taste for truth by the hottest peppered injections between the teeth of an aggravated case of voluntary lock-jaw! We must do something to save the world from an awful death, and do it quickly. It is a terrible task—a stupendous trouble that the Founder of Koreshanity has taken upon himself.

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

The Creation of the Physical Cosmos.

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

- (1) In the CELLULAR COSMOGONY, page 15, is inserted as an axiom: "Form is a fundamental property of existence; therefore that which has no form has no existence." In Gen. i:1 we read that God created the earth, and in the next verse it says that the earth was without form. Now, was the earth without existence after it was created?
- (2) If the generation of light and darkness by the light and dark poles of the physical sun is the cause of day and night referred to in Gen. i: 5, how do you harmonize it with Gen. i: 16-18, which says that two great lights were created on the fourth day, with Gen. i: 3-5, which says

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

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

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

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

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

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

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

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First Impressions of Investigators of Koreshan Universology.

The Process of Overcoming Death a Startling Revelation.

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

My experience has been like the bewilderment of returning consciousness. One is dazed when first he hears the propositions propounded by Koresh, and it takes a long time to "come to," and find out "where he is at!" Old ideas and conclusions are knocked out so completely that there is but little, if anything left. This may be a reason why I have never identified myself with you. One statement of Koresh, which had a stunning effect on me was, that God created good and evil. "I form the light, and create darkness: I make peace, and create evil: I the Lord, do all these things." That God created the devils; that these devils are men, and that it is possible for these men to attain to divine sonship,-these are some of the startling expressions of Koresh. To be sure, most of us have been taught that if we live proper lives on earth, when we come to die a pair of wings would somewhere and somehow be tacked onto us, and we could twang a harp forever and ever. How this change is to be accomplished, the people generally entertain very vague opinions. The Koreshan explanation of the transformation of the old to the new world, is most philo-The manner in which the spirit, sophic. surrounded by the slime and filth of the flesh, can develop into purity, the corruptible putting on incorruption, and the mortal putting on immortality, was to me a wonderful revelation!—0. W. Bowles,

Attracted on Lines of Economic Reform.

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

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

Turns the World Upside Down.

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

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

* * *

Words of Welcome for the Cellular Cosmogony.

A Stunner to the Old System.

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

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

The Flaming Sword.

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

Bound to Make a Profound Impression on the World.

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

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

Can Depend Upon Him to Herald the Truth!

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

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

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

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

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

I await the coming of the new book with more than ordinary anxiety.—D. S. Hen-Kel. Vs.

Chat With Readers.

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

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

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

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

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

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

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

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

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

The new volume of THE FLAMING SWORD begins November 18.

* * *

The New Frank Leslie's Monthly. November Number.

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

The current (November) number of the new Frank Leslie's Popular Monthly makes good its promises in a splendid table of contents.

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The November Chautauquan.

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

The World's News.

Wednesday, Oct. 26.—Triennial convention of the Protestant Episcopal church at Washington, closes; proposes to change name to the American church, and to begin advocacy of general Protestant federation.

—Cabinet of M. Brisson in France, overthrown; violent demonstrations by mobs;

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

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

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

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

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

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

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

In Reform Journals.

THE SCIENTIST IN HADES.

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

Of living monkeys and dogs and brains By thousands have been explored. Scientists oft have paraded gains And previous claims ignored.

And yet for practical work today In location of disease, No knowledge of human brains have they More sure than Hippocrates.

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

Research is only for hearts of stone. Boiling and drowning dogs in vats, Breaking with mallets muscle and bone, Passing threads through the eyes of cats;

Sewing globes of croton oil within The flesh—to break and inflame, Firing turpentine on fresh-shaved skin— Oh, I fairly burn with shame!

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

If I to earth could only return,
I would do my level best
To warn mankind these dangers to

Unflinchingly and without rest.

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

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

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

In the Battle of San Diego.

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

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

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

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

When Koreshanity Rules the World.

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

The Flaming Sword.

The Landlord's Prayer.

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

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

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

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

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

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

Soliloguy of the Modern Reformer.

"I've frazzled out; thar ain't no doubtin' that.

Plum failed in all I uvver undertaken; An'—blame my time!—jes' whar ther trouble's at

It ain't my natu'al luck to l'arn, I reckin. Tho' it's kind uv got ter thumpin' 'bout my skull

That it's my fault- I'm jes' incaperbul.

"I ain't nair idiot, mos'ly ketch er p'int Befo' er man has ha'f er chance ter tell it; I usu'ly know whar things air out er j'int, An' mendin' 'em I allus done right well

Thar ain't no man es uvver called me dull, An' yit I've failed—I'm jes' incaperbul.

"I've worked hard, nuvver drunk, or bet, or swore:

I nuvver smoked nur even chawed terbacker;

I've spent no money foolish, still I'm pore As enny rat 'ith but one ha'f-et cracker; I'm wo'th no more'n er em'ty hick-nut hull; I've hed my chance—I'm jes' incaperbul.

"Thar warn't no fire nur freeze, no flood nur drout"

On which ter lay the causes uv my failin'. What I hev sowed was allus sure ter sprout An' flourish. Not ur cussed thing was ailin'

'Cept me; I nuvver 'peared ter hev the pull Ter fetch things straight—I'm jes' incaperbul.

"I'd ruther now that I hed drunk, an' bet, An' be'n as trifin' es er Georgy nigger; I'd ruther cyclones, fires, an' drout' hed set Ag'in me, then I'd hev some show ter figger

I warn't ter blame. By gum! it's piterful Ter think merse'f as jes' incaperbul."

-W. D. Fox, in Atlanta Constitution.

UNTIL IT IS SETTLED RIGHT.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums;
Still truth proclaims this motto,

In letters of living light— No question is ever settled Until it is settled right.

Though the heel of the strong oppressor May grind the weak in the dust,

And the voice of fame, with one acclaim, May call him great and just:

Let those who applaud take warning
And keep this motto in sight—
No question is ever settled

No question is ever settled Until it is settled right.

Let those who have failed take courage; Though the enemy seems to have won, Tho' his ranks are strong, if he be in the wrong.

The battle is not yet done: For sure as the morning follows The darkness of the night, No question is ever settled Until it is settled right.

O man, bowed down with labor!
O woman, young yet old!
O heart oppressed in the toiler's breast
And crushed by the power of gold!
Keep on with your weary battle

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

Where is Prosperity?

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

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

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

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

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

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

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

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

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

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

If any will not work, neither let him eat.

St. Paul, Digitized by

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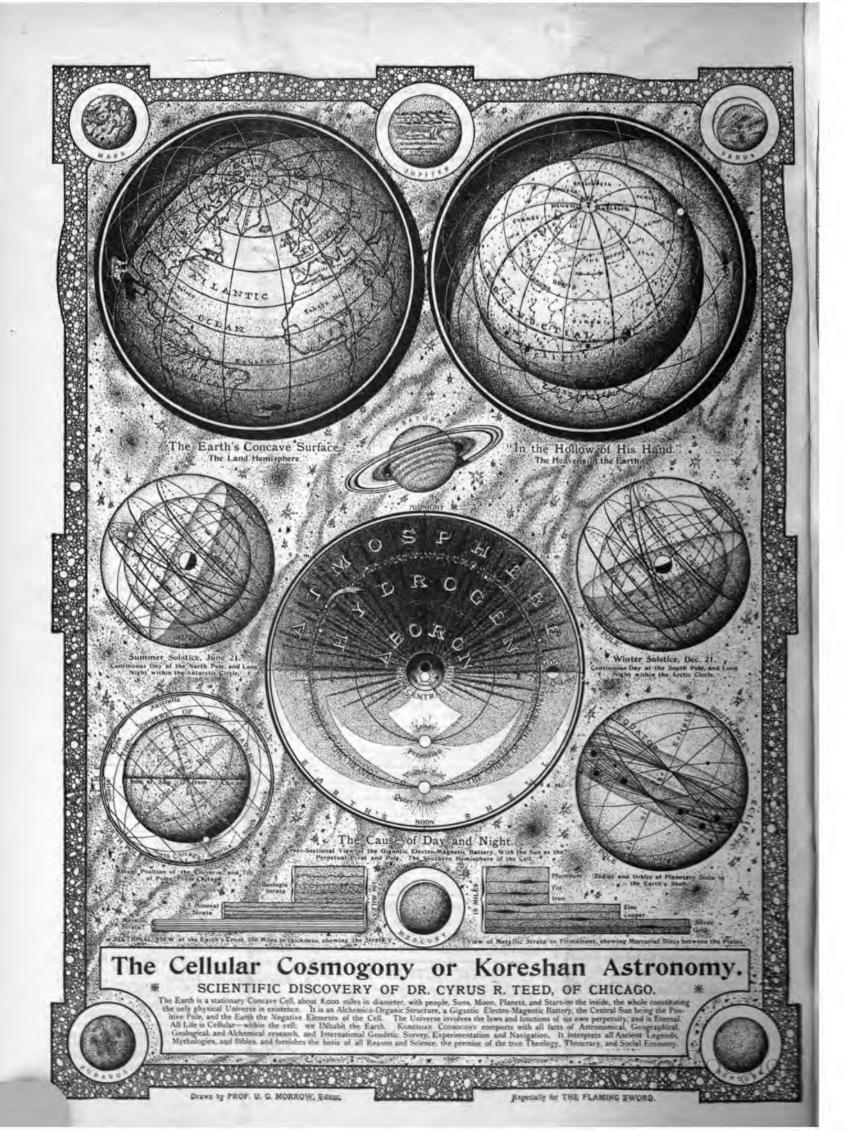
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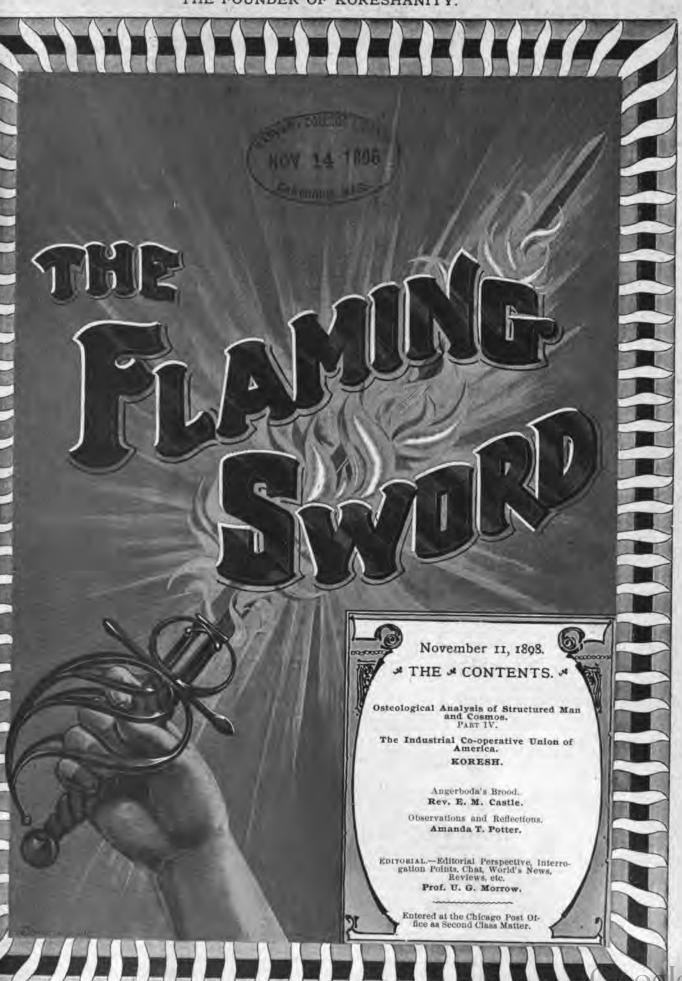
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Vol. xii. No. 52.

CHICAGO, ILL., NOVEMBER 11, 1898. A. K. 60.

Whole No. 311

Osteological Analysis of Structured Man and Cosmos. Part IV.

A COMPREHENSION of the character and source of the currents finding their north polar point at the crista galli, depends upon an understanding of the cerebral alchemical laboratory in which the alchemical juices and electro-magnetic energies originate.

Situated upon the upper portion of the corpora quadrigemina (the four twin bodies), is a small gland called the pineal gland or conarium. It constitutes the point of conjunction of certain terminal fibres of the cerebrum and cerebellum, and is therefore a point of union of nerve juices derived from the cells of the cerebrum and cerebellum. The juices from these diverse sources are so characterized by different alchemical reactions as to form, in their conjunction at the pineal gland, a deposit or precipitate of semi-solid material, involving a substantial basis of carbon. This gland (the conarium) is the terminal pole of the motion of the two brains (cerebrum and cerebellum), and is a principal point of rest. Its specific functions may be described as follows:

First, in that alchemico-vital activity through which the nerve juices are more completely materialized than in the nerve solutions themselves, and in which the semisolid precipitate obtains, there are generated diverse electro-magnetic energies which move inversely to the nerve currents, passing out distinctively through the crura pinealis toward the cells of the cerebrum and through the fibres of the corpora quadrigemina, passing through the processus e cerebello ad testes, to the cerebellum. These are fibres connecting the cerebellum with the testes of the corpora quadrigemina. Second, the conarium is not only the guard and custodian of the aqueduct of Sylvius, regulating and determining the flow of

the juices of this alchemical retort, but through the coordinate contraction of the fibres of the crura and those leading to the cerebellum, the gland is longitudinally contracted and its deposit (precipitate) is discharged into the aqueduct, where it is dissolved ready for a further elaboration.

The five ventricles of the central laboratory are both receptacles and vents for the cerebral fluids. The juices of the posterior portion of the lateral ventricles are discharged through the posterior foramen into the aqueduct of Sylvius. In the contraction of the third ventricle and partial collapse of the aqueduct (Iter e tertio ad quartum ventriculum), the fluids would tend to regurgitate into the lateral ventricles, but for the fact that the conarium is drawn down into the posterior foramen while discharging its contents into the aqueduct. The conarium is held in this position as a plug until the compression of the aqueduct is removed, and after it has delivered its surplus contents into the third ventricle, after which it again assumes its position of relaxation and rest. This gland is the initiatory point of osseous elaboration, as will be noticed in the further pursuit of this study.

The third ventricle discharges its contents into the tuber cinereum, through the contraction of its walls in the expansion of the cortical substance of the cerebrum in the respiratory motion of the substance of the brain. The fluid here passes through another phase of the process of elaboration, the character of which is indicated by the name of the organ. The tuber cinereum (the ash tuber) is the elaborator of the ash which ultimately goes to form the solid structure of the osseous fabric, the ash of the bone. Modern anatomists tell us it is so

3

named because of its color, while the fact remains, that it was named by the ancients because of its function,—the ancients knew its function, while the moderns maintain supreme ignorance of the office of the organ.

The fluid re-elaborated in the tuber cinereum is discharged through the infundibulum (funnel) into the glandula vitæ, or pituitary gland, where the final elaboration is effected before the more refined essence escapes from the glandula vitæ, through various channels of departure and distribution. A most subtle magnetoelectric energy is generated through the activity of the pituitary gland, and conveyed through radiation over the fibers of the tentorium, to the equator of union of the tentorium and the dura mater. These energies converge at the crista galli. The electro-magnetic energy generated at the glandula vite and converging at the crista galli (the apex of the vertical plate of the ethmoid), holds in solution the substances which contribute to the formation of the periosteum, bones, and muscles of the body. The glandula vitre also secretes and conveys a refined lymph into the circular sinus, and discharges a refuse of a pituitous character through a sort of groove or channel along the course of the olfactory nerve. This is eliminated through the nares.

To more completely comprehend the character of the encephalic laboratory, a further study of the form and motions of the brain is urged upon the reader. The form, relations, and names of organs, but not their functions, may be found in any good work on anatomy. (Gray's is the best.) The cerebral substance is mainly composed of gray and white matter. The gray substance is composed of an aggregation of minute cells, and is called cortical substance; the white matter is composed of fibre, and these constitute channels for the conveyance of nerve juices and electro-magnetic currents. The gray matter is respiratory, for every cell of the cortical substance of the brain expands and contracts coincidental, or nearly so, with the expansion and contraction of the lungs in the process of respiration. The relations of the cortical area and the lungs are reciprocal through the medium of the pneumogastric nerve. In the act of pneumonic respiration there is

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The twelve apostles represented twelve foundation doctrines of the gospel of immortality. Because of this, and because a doctrine constitutes a principle of life, or a means to life, the twelve foundations of the wall (environment of the city) were the names of the twelve apostles of the Lamb. The twelve doctrines are the twelve categories comprising the twelve foundation truths of the New Jerusalem, and consequently of being;—Peter, James, and John each being representative of four principles or doctrines of three distinct degrees. John was the ultimate of the higher series, James of the

generated electro-magnetism, which is conveyed immediately through the pneumogastric nerve to the primary brain centers, thence to the cortical substance, stimulating the cells to a general respiratory act, while they react upon the lungs inversely through the same channels of communication.

The arteries which supply the brain distribute minute ramifications to every microscopic cellule, so that each minute cell is the terminal point of an arterial capillary, which conveys to the cell the very subtle serum discharged into it from the arterial system. The afferent fibres (fibres determining toward and terminating at the cells) convey a still more subtle essence to the cells. These two essential fluids meet and alchemically unite within the cellule. The difference in their alchemical reactions contributes largely to the cellular or respiratory motion of the encephalon, for both the cerebrum and cerebellum are moved to respiration by these combined sources of motion.

When the cortical substance of the brain contracts, the fluids elaborated are discharged by the compression of the cells into the fibers which convey a portion of it to the fornix, the edges of which are bordered by a fimbria (fringe) of fibrous tissue, where the nerve essence combines with a specific arterial discharge. The edges of the fornix are bordered by the commingling of this fimbria with the arteries and nerves, uniting to constitute the choroid plexus. From the commingling of arterial and nerve essences in the choroid plexuses, is derived the discharge of the animal spirit or essence into the lateral, third, and fourth ventricles of the central laboratory. The expansion and contraction of the gray matter, alternately fill and empty the ventricles of the constantly elaborated fluids which perpetuate the supply of the various channels of resource to the various parts of the body.

The pineal gland and glandula vitæ are the emperor and empress of the encephalic dominion, and upon the consortation of these two centers, every cell of the brain depends for its contraction and expansion simultaneously with every other cell. That is, all cells act in unison because they are all regulated by the co-ordinate agreement of motion from a central point of unity.

second, and Peter of the third or lower (literal or scientific) series.

As long as the self-appointed teachers of modern times abrogate the authority of the Most High, educating the people under their direction into the fallacy that the law has no binding power, so long will the efficacy of a crucified Redeemer plead in vain; so long will death and hell hold their sway, and so long will corruptibility desecrate the temple.

Origin and destiny are identical.

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Industry in our System is classified according to skill and ability to perform service or uses; and the products of such industry are also classified, and distributions made proportionately; the industrial receiving all he earns, with the exception of a small tribute which is retained in the general treasury for the general and public uses of the Order.

The Tribute is Proportionate.

The reserved tribute is large or small, depending upon the degree of classification. While the industrial may own what he earns, in the accumulation of property, with the exception of a per centum retained in the treasury, he holds this property in the Order, not being allowed to withdraw it from the general consociation.

Angerboda's Brood.

(The Girl and the Vala. No. 14.)

BY REV. E. M. CASTLE.

ODER stooped to Angerboda, and the monstrous Three were born. This was on eternity's border. at the beginning of time, when the bridal veil of the primal union was rent and scattered to men, a guerdon and a doom. With her, the anguish-boding, did he who in time's rosy morning mixed blood with Odin beget these horrid ones: the raging, dreadful Feuriswolf; the subtle, awful Midgard-serpent; and fearsome, dualvisaged Hel, whose embrace man eagerly seeks, whose arms he finds at last,-who shows her fair, soft, fleshly side in first entreaty to those who pass the Gjallarbru to range her misty realm, wandering adown Hel-way, from world to dreary world, enticed by vain imaginings, until at last in lowest Niflheim they reach her palace and find there spread the marriage feast and all prepared the couch of their desire, but as they pledge her in the bitter dregs of pleasure's cup, they learn at last that the name of the palace is Anguish, the table is Famine, the servants are Sloth and Delay, and the couch is Care; and here the grewsome mistress reveals herself a livid, meagre hag,-ghastly, fear-inspiring. Yet to this drear abode in time come all who ever taste the bitter sweets of mortal life. Sigurd comes, devourer of Fafner's heart; and in her chariot from her funeral pyre comes beauteous Brynhild, shield-maid of the Allfather; and even bright Balder, light of the world, slain by Hoder. And I, too; for you have read how Odin called me from my grave-mound east of Hel-gate, compelling my reluctant tongue to tell of Balder's bane."

"O indeed I have read and pondered these tales," said the Girl; "and round me have they shed strong influences of high courage that I would gladly make my own forever, yet have not known whether this might be; and though they are the heritage of days long remote from present times, I know they bear some close relation unto present things, and full often have I dared to entertain the hope that some day a glorious voice should reveal this to the nations in words brave and sweet as the song of the swans that float in the Urdar-fountain—so brave that all the world should pause in wonder; so sweet that all the world should heed."

The Vala answered merely, "The day is now, and the voice is here, but few are they who listen." And into her eyes came the look of ineffable pity and longing that ever came when occasion called up the thought of the heedless, headlong, selfish world. And as she sat

silent, dimly above her head the Girl saw gather misty figures, faintly suggested outlines of dark, winged creatures, that called to mind the story of Pandora's box; and these were weaving a gloomy coronet, dropping tears; but ever bright, shining shapes darted down from above, swift as light flashes, and touched the crossing strands and falling drops, and touching glorified. But as the Girl strained her gaze to see more clearly, the Vala spoke, and the crown and its creators departed as a mist wreath.

As though thinking not now of the Northland tales, she began, and the Girl listened, and wondered and waited. "To know all that is involved in the first verse of the first chapter of the Hebrew book of the Beginning, is to know all that it means to love and to hate, to rejoice and to mourn, to hope and to despair, to desire and to loathe, to wake and to sleep, to live and to die; all that height or depth, or past or present or future, or quick or dead can teach; all that the universe can reveal, or the Almighty speak in his thunders. To who can read, the one line tells all the story; and though many changes may be rung, have been rung, to the theme, there is nothing more to tell; for all the activities of the universe are expressed in the verb of this declaration, the equivalent form of which consummate function is the name that the Hebrews held orally unspeakable in type of their age not yet ripe for its expression. And, Girl, this expression is in the flesh, as the manifest fulness of the Godhead, in the consummation of the Covenant, the coming together, the marriage of God and man in the first or highest creation, the perfect being who is the head and front and sum of all power, the cause of all existence and its effect, the Regenerator, the Savior. This is immortality, and none hath it but God, and man reaches it to become one with God, in the Lord, the being made in the image, as the likeness of God. This is the Jehovah of the Old Testament, the Kyrios of the New. O potent Name! O Word to conjure with! For there is no other Savior."

"Then Jesus was Jehovah," said the Girl; "but the centuries have removed him; and if any ever knew that he was this, they have long since forgotten; and what avails it now to know?" In her mind as she spoke was the thought of a gift that comes too late, and her tone was melancholy.

But the Vala quickly spoke, removing her grief. "Truly it avails; because what hath been is now, and what shall be is the thing that hath been, for the three at the Urdar-fountain are one, and the past is destiny; because to have understanding of the Archetype is to own all and to adventure all—to comprehend a proverb and an eloquent speech, the words of the wise and their dark sayings; to possess the subtlety of the simple, who know to trust the wolf's black jaw, and the terrible courage of the timid, who see and tremble, but dare."

The Girl's heart swelled as she heard, for at once she knew that thus are described the greatest wisdom and the highest courage. She spoke hopefully now. "And Paul designated Him the archtype when he declared that by him all things consist?"

"What Paul literally said makes the meaning clear, that 'in him have all things been joined.' But how should they who did it into the English know, for they did it unto death! Here is all the secret of immortal life. The integral being is the one in touch with the whole, in whom heaven and earth, and hell quiesces. The immortal is the arch-natural, the normal, from which state all other existences are but various deviations. Here all that have been twain become one.man and God, man and woman, and man and beast, and even life and death, for here is the meeting of the ways, where eternity rests in the bosom of time. This being is both spirit and flesh, and this righteous flesh involves all animal life in the primal chastity where all the animals are white and all their names are one,-in the homogeneous structure, which is the true genus homo, the divine human. The flesh is the solidity of desire, and generates the spirit of desire, the immortal flesh generating the double spirit of man life and animal life, and it is the Lord who knows, because he creates the spirit of the man that ascendeth and the spirit of the beast that goeth downward to the earth. The animal life of Deity is the regenerating life yearning over the mortal state, and longing to bestow its own purity upon the victims of sin, united to which is the ascending life that would enter beyond the veil into the eternal existence without beginning of days or end of years. The immortal is the ardently desired missing link, that fits both ends of the chain of existence. Though you may not grasp the fulness of this now, it is the fitting prelude to the understanding of the three born of Loke and Angerboda."

"I know that in some mysterious way the mischiefworking Loke was identical with Loder, who in the creation gave the external form, the ruddy color and the senses. And Loder is the flame—of life, I doubt not—and Loke, too, is fire; yet his name means end, and often have I speculated why."

"The sending of the spirit of regeneration is the end of immortality. The double tendency of desire rends the veil, which is the flesh. This is the *blowing out* of the living soul—Nirvana."

"And the immortal state is not eternal?"

"It belongs to both time and eternity, and whatsoever belongs to time has end,—else how could there be time? And what belongs to time serves the purposes of time, that seed-time and harvest may never fail."

"And Angerboda?"

"The desire of the mortal for immortality, which though high aspiring is not all unselfish, and so becomes the channel of perversion,—the desire of the earth for the seed."

In the pause that ensued, the Girl thought of many things, and in her heart was the strange sweet pathos of the laughing autumn fields.

"Through that which it receives from above and its power to pervert it to its own state is the mortal exist-

ence perpetuated," resumed the Vala. "The Feuris-wolf is the mortal will, the devouring fire of sensual desire that consumes the flesh generation after generation. And the Midgard-serpent is the fallen wisdom—the perversion of truth to secure the evil delights of mortal existence. The serpent cast into the deep, girdling the earth, tells the story of the prostitution of man's intellect to justify the life of evil. Well might Utgard Loke fear, that day when Thor almost tore the serpent loose!" Then very softly she added, in cadence so tender that the tears gathered in the Girl's eyes as she heard,—and she knew the words were not for her—"Patience, noble Thor! Ragnarok comes, and the serpent advances voluntarily to the last great conflict!"

Addressing the Girl solemnly, she continued: "Hearken well unto me now, and learn the difference between Right and Wrong. In the righteous state, divine wisdom is the guide of obedient desire, and finds its justification in the fruits of that desire. In the unrighteous state, the diabolic wisdom is the justifier and instigator of wayward desire. In one case wisdom gently leads, in the other it follows and goads. In the divine world of true uses, the argument from an established premise determines the conditions. In the evil world of abuses, the conditions determine the argument and the premise is assumed for the sake of the desired conclusion."

And the Girl wondered, since the explanation of the difference could be so simple, that she had not known it before the Vala spoke.

With eager accent she said, "Much more would I hear regarding the Midgard-serpent and Feurer—"

"Much remains to tell," returned the Vala.

"But you have said naught of Hel, the death-goddess."

"Ah, she is the redemptive feature of Loder's union with Angerboda."

"The fearsome Hel!" exclaimed the Girl in sudden surprise.

"Fearsome indeed, for she is the end of experience, the terminator of mortality."

"But you called her a monster!" almost petulantly insisted the Girl, as she pictured to herself the weird Hel, one half of whom bears the ruddy hue of life, and the other the livid hue of death.

The Vala smiled and said, "A monster is merely a guard. She guards the Helgate, that opens on the Gjallarbru, the bridge between life and death; for though it is a long journey down Helway from the Gjallarbru to the entrance gate of Hel's abode in lowest Niflheim, the gate of the exit from that dread house leads without interval back to the Gjallarbru, for Helway is a spiral."

As she rose to depart, she said, "Surely the excellency of Hel is the excellency of knowledge, for he who finds her finds the cote that leads to life."

finds her finds the gate that leads to life.'

"O tell me where to find her!" impulsively exclaimed the Girl.

"Where the covenant of life meets the covenant of death. Where these two arches meet is the groin, and the groin is the Branch."

And the Girl remembered how the Preacher taught that the end of all his travail was to learn fear. And again she thought of the prophetic words uttered of old, "Behold the man whose name is The Branch." And she prayed that she might know him, for she knew that he would give light to them that sit in darkness and the shadow of death.

Observations and Reflections.

BY AMANDA T. POTTER.

THE COPERNICAN system has for its foundation the conclusions of a man who compared the system of astronomy popular in his time, with discarded systems, and formulated a selection. More than three hundred and fifty years have elapsed, and not one proof has or could be brought to substantiate the theory primarily unproven. The exposure of just one conceit of this mass of assumption and presumption—an inhabited exterior—sweeps away the entire Copernican fallacy.

The Koreshan system of Cosmogony (involving Universology, explaining the laws of creation and perpetuation and thence unveiling the Creator to the creature), with an existence of less than thirty years, has, by mechanical test, proven "Cellular Cosmogony, or Earth a Concave Sphere!" Timothy was warned to avoid "profane and vain babblings, and oppositions of science falsely so called." Koreshanity has proven the popular system of astronomy to be a "science falsely so called," under the shadow of which its adherents have been "ever learning and never able to come to the

knowledge of the truth. As Jannes and Jambres withstood Moses, so do these also resist the truth." "Buy the truth and sell it not; also wisdom, and instruction, and understanding"—bny Cellular Cosmogony, and loan it to your friends.

Make no mistake—the concavity of our earth is not a theory, but an irrefutably demonstrated fact. Cellular Cosmogony, or the Earth a Concave Sphere, typed from the pen of the Founder of the Koreshan System in conjunction with his persevering and efficient disciple, Prof. U. G. Morrow, conducts the reader who is an ordinarily good mechanic, to the possibility of repeating the experiment which proves that we are dwellers in a sphere. It explains all the appearances upon which the false system was founded and has retained its hold upon the minds of men; it brings to notice numerous appearances which are proofs of the earth's true contour; it substantiates astronomy as set forth in the Sacred Text.

Koreshans and friends in the outside world, together with the members of the various *Ecclesias*,

have waited with patient expectancy THE coming book—CELLULAR COSMOGONY. It is here, and contained in about two hundred pages are the keys which unlock the mysteries men have for ages sought to fathom.

* * * "Christian Science" Anathematized.

HAROLD FREDERIC, the author and journalist, has passed into the invisible, and all thinking England is busy cursing "Christian Science." Becoming dissatisfied with medicos and nurses who brought no relief, Frederic supplanted them with a "Christian Science" healer who at once became the center of the distrust and resentment of the patient's friends and also of his ex-physicians. Persuasion, remonstrance, threats were poured upon the sufferer until about thirty hours before dissolution, when the "scientist" was routed and doctors, nurses, and drugs reinstated.

A thought is a sentient, forceful spirit entity—forceful in the degree of the mind emanating it. The associates of the late Frederic unwittingly made the sick room of their friend a center of thought or spirit conflict. Not only they, but all thinking England that curse, would stand riveted from conflagration, cyclone, and even Vesuvius, could they view the spirit whirlwind that swept in upon and swept out the life of Harold Frederic. In the negative condition superinduced by sickness, few could hope to survive such a bombardment, and as few mental healers could expect to make headway against it.

"Christian Science," the misnomer, the tag end and expiring flame of pseudo Christianity, will give place; but so also will its jealous foes, the regular practicing physicians, even though they had the last word in the matter of the expiring and expired journalist, whose autopsy they conducted, and whose vital organs they pronounced unleased of life by the "scientist." What less would they be expected to say?

MATERNITY'S PEARL AMONG THE SWINE.

"THE PRICELESS jewel of maternity," Spoke she who stood to teach.

Aye, motherhood!

A female swine bestowed her reeking length Upon the dusty road. Contented flowed The mother gutteral, and while she fouled The air with her last sewer squat, her brood Crowded, and piped, and drank her flabby side Along, puffing themselves for market day. "Faugh! [The lady's coral lips a curl] To dare to desecrate that noblest of God's gifts by your foul imagery!"

Madam.

Who fouls her gift is foul. Palace and sty Wide difference is; but now, God's judgment day At threshold of, we must not choose refrain The truth: Fouled gift is not with sty. To their use, Inviolate, the mother brute still holds Her powers—God giv'n—to reproduce her kind; And if the apex of our speech but serve Depict of hellish use, nor gods could coin A term befit the Virgin Motherhood!

The Lord Jesus was the Lamb of God. He was the Way. The Revelator speaks of a hundred forty and four thousand who sung the new song. "These are they which follow the Lamb whithersoever he goeth." The Christ went to the invisible realm through the door of incorruptible dissolution. One hundred forty and four thousand must needs follow Him by the same way, or the saying in Revelation is false.

California's 2,000,000 souls number 20,000 unbalanced intellects—residents of asylums. Yet California has not all the crazy people and idiots, nor are the insane and idiotic the unique possessors of unbalanced intellects.

In the Editorial Perspective.

BY THE EDITOR.

44TF THERE is a God, and he has any character, that charac-L ter must be revealed through the manifestations and mutations of matter. Such manifestations are apparent to us all, and from them one intelligent man can form just as accurate an idea of what his power is in its ultimate analysis as another. No one knows, nor can know, "says an exchange. Why cannot one know what the character of cause is from the effect? The only barrier in the way is ignorance of the mutations of matter. The fact is, that "such manifestations" are not apparent to all. An instance is that of the world today, under the spell of delusion that the universe of matter is limitless, when in reality the universe is a cell. In the mutations of matter, we find that all life is perpetuated through the seed of life. We see the operation of the laws of both evolution and involution. We observe that form and function are the offspring of form and function. We see that the universe is the ultimate and most external expression of its interior life and cause; we see man with all his characteristics, from which we know that all of the characteristics of the universe inhere in the cause. We know also what man evolved is; man *involved* is the apex of human life. That apex is the seed of humanity. God is not only revealed in effect, but at periodic times he reveals himself as the Cause.

Crime is the penalty of modern education in fallacy; it is the penalty of agitation without satisfaction; it is the creature of discontent. Modern civilization has its woes; it makes them, it brings them. Its perversion may be seen in the fact that it does not make man what real wisdom, what genuine knowledge, should make him. "Where ignorance is bliss, 'tis folly to be wise,' it has been said. There is foolishness about the world's wisdom; its knowledge is to be turned backward. America boasts of education, enlightenment, and civilization; but it is responsible for more crime than any other nation—not that there are more people. In China there are hundreds of human beings to America's one; in America there is a greater percentage of crime. Cornwall, England, is a puzzle to crimi-

hologists. It is a mining town; intellectually, it is as low as man can go. Illiteracy prevails, and the schools are almost excluded. In such places we are taught to look for the greatest percentage of crime, but the opposite is true. The poor are industrious; the courts have no criminal cases to try. There is an abundance of frugality, but no crime. Modern education is a humbug! The great men of the world are self-made. No man of merit, of character, of ability, has ever been made so by the modern stuffing institutions.

A physician is not a physician who cannot understand the functions of the human system. The medical fraternity is constantly meeting with physical symptoms and psychic phenomena which they do not understand. A woman in Wyoming, Ill., has been asleep for five months; she has entered into various stages of trance conditions, through weird dreamlands, insensible to pain, yet living, breathing, and receiving nourishment in apparent unconsciousness. She has entered many spiritual states, and comes back describing what she saw. The physicians are puzzled; the mental scientists speculate as to where she went in her ramblings and reveries. She simply withdrew from the external consciousness, and looked within. The mental world is a world of entities; but it is in the brain of man, and not in the aura of the physical world.

An exchange joins in the chorus of the old song about the immensity of space and the diminutive sand-heap of the earth, like millions of other sand-heaps or ant-hills—tiny specks in the great aggregation of worlds. After summing up a greatness that is supposed to be infinite, it remarks: "How easy it is to get lost in immensity." That's just it! The world has lost itself as to the truth about itself in the immensity of nonsense and fallacy. If Human Nature would make a specialty of studying human nature and the structure of man as the microcosm, it would soon learn that the analogous macrocosm or universe at large is an organic structure, a cell possessing form and limitation. We would make phrenology serve a better purpose than to prevaricate concerning the character of man and the universe.

The devil is just as necessary in the operation of the laws of universal existence as the Almighty. The devil is the Almighty vitiated; he is the mental offal or waste of God. Everything in the universe has its antithet, every function its opposite function. There is no exception to this law; it is absolute. The devil is a necessity. On the other hand, the Almighty is the saved devil; an angel of light is a devil transformed. The mortal man transformed to immortality, is the transformation of a devil to a God. When man is perfect, God is perfect; he is one, he is biune. When God is imperfect, he is in process of development in the hells in the forms and personalities of thousands of people. The only way a seed can multiply itself is to go to its hell, that it might resurrect itself into newness of life.

Toledo has a "golden rule mayor," who is endeavoring to apply the ethics of the Christ to every day business life. The mayor happens to own an immense factory, and at Christmas he shares with his employes some of the profits of the year. Of course, he never earned what he presumes to own, and therefore his employes have earned it for him. He begins with capital which is already the producers', and presumes to think it is according to the golden rule to give the laborer a small per cent of what he earns, in excess of his usual wages. The ethics of the Christ will never work in the competitive system, nor in any modification of it; the ethics of the Christ can never work where the law and life of the Christ are absent.

If land can be monopolized by man so that its use is not permitted except by purchase, tax, or rent; if food products can be cornered, so that it is impossible to subsist without paying the exorbitant prices demanded by the speculator; if the branches of industry can be so monopolized that the workingman receives only one tenth of what he earns; if public conveyances can be controlled by private corporations and not for the benefit of the commonwealth,—how soon, supposing it could be done, would the water and the air of the universe be monopolized and taken away from free use and access by the millions?

Astronomers are looking to the new asteroid to get some new basis of measurement of the distance to the sun. They haven't the distance exactly correct yet! There are bases of measurement nearer home, if they only knew it. The concave arc, used as a basis of calculation in plane and spherical triangulation, will give a result a hundred thousand fold more accurate than the methods now employed, founded upon the assumption that we live upon the external surface of the earth. The distance to the sun is less, by about one hundred thousand times, than the astronomers calculate it to be.

"Trade will follow the flag," says the expansionist. It always has. Trade followed the English flag when the Chinese were forced at the point of the bayonet to receive opium; trade followed the flag when the slave-traders invaded Africa and imported hundreds of thousands of negroes to America; trade follows the flag when whiskey, beer, and cigarettes accompany the missionaries to all foreign lands. All of the vices, evils, and fallacies of civilization of the world necessitate expansion. Nefarious traffic follows the flag.

"Spiritual strength is never found but in human weakness," says an exchange. If this were true, the stronger the spirit the weaker the man. Of course this would be quite a surprise to Jesus the Christ, because in him were conjoined all the elements of the spiritual and natural worlds in their highest degree of potency. He was the Seed of the universe.

One great trouble with the spiritual hell of the orthodox church is, that it must be prepared to receive the natural bodies of the resurrected wicked, according to the creeds. But that is no worse than having the physical person of Jesus fly off into infinite space and sit down upon a spiritual throne of a spiritual Almighty Father!

One great trouble with the human fool is, that he is incomplete; a well-developed donkey has *four* legs. There is hope though, through the laws of evolution.

Modern educational institutions are dear schools, if we may paraphrase an old adage, and fools will learn in no other. Experience is the true teacher.

Man's extremity is God's opportunity. The fact that we have reached the *foot* of the dispensation is evidence that God's opportunity is at hand.

If the earth were spinning around the sun, the astronomers should catch the golden thread of evidence of it. They get nothing but yarns!

When Zionism restores the Jews to the capital city of Palestine, it will be the Jewrusalem.

What planet or star in the Copernican system contains the 'lake of fire and brimstone'?

The devil is playing a gigantic joke on the world; it would be funny if it were otherwise.

Some men discharge their duties as corporations discharge their workmen.



Query, Chat, and News Department.

BY THE EDITOR.

Scientific Terms Hard to Understand.

I have been reading your CELLULAR COSMOGONY, and while I cannot clearly understand all the learned expressions and scientific terms in it, yet I am deeply interested in the System, and have confidence in the logic of the theory.

On page 27, I find the following sentence: "The alternate action of the actinic radiations of calorine and cruosine produces discular vacui between the plates, which are filled with mercurial amalgam." Please help us to understand these scientific terms.—A. S. L., Chicago, Ill.

To understand Koreshan terminology, it is only necessary to study the Dictionary a little, together with the science of the derivation of language from root words. Notwithstanding the fact that scientific terms in our literature are a little unusual to the general reader of the diluted matter of the modern press, it is possible, by application, to understand just what we mean by the words we use. In this respect, Koreshan Science is quite different from the religious and scientific systems in vogue. It locates the thing it discusses, always. When located, the relation of one part to every part can be shown and understood. Take the modern Christian system, for instance: The words, heaven, hell, God, devil, angels, fire, and brimstone, etc., are common terms; but where are they? What good does it do to read common terms unless one knows what they mean and where they are? In spiritism there is much talk about the spiritual world, but in spiritism the spiritual world is not located. In Theosophy, the cycles figure conspicuously, also the firmament, astral light, and many other terms, but they are not located; and you might read Theosophy for a thousand years, and not know anything about the many things described! The ideas are not definite, they are only speculative; they are impracticable and fallacious.

We may examine briefly the quotation in the above, from the CELLULAR Cos-MOGONY. In the first place, one can get a tangible idea of the form of the earth's shell. It is composed of seven metallic plates lying in strata or rinds; it is the actual firmament of the universe, 8,000 miles in diameter. These plates are subject to expansion and contraction, and as the contraction and expansion are due to the action of the energies of the sun, which is revolving in the earth, the surfaces of the plates will be pulled away from each other in places, and crowded together in other places. In this way, vacancies are formed between the plates. Between the plates is the substance of mercury or quicksilver, which flows in the

openings, just as you might take an onion and soak it in the water for a time, so as to allow the water to fill in between the rinds. Now, by pressing on the onion you close the rinds together in places, and open them in others, causing the water to move between the rinds. The mercurial movements are regular, because the movement of the cause is regular. The tracts of the mercurial disci are confined to the Zodiacal belt in the earth; these tracts constitute the alimentary canal of the alchemico-organic universe, or "bowels of the earth," where the functions are the same as in the human system. The mercurial plates have a vermicular movement, just as the bowels move the substances along in the tract.

If we were to write out the above quotation, using simpler terms, we would make the construction of the sentence more complex; as it stands in the book, the construction is exceedingly simple, while the words are unusual, but not at all hard to grasp. We might make the sentence as follows:

"The alternate action of the energies of heat and cold, which radiate from the sun, and which have an alchemical effect upon the material substances into which they pass, produces vacant places which assume the form of circles or disci between the metallic plates of the earth's firmament or shell. These circular or discular vacancies or interstices, are filled with the universal amalgamator of all metals,—mercury."

Overcoming Sensuality.

- (1) For several months my great care has been in the endeavor to live up to I John iii: 9, but with no favorable results. What must I do to prevent the involuntary dissipation of my energies? I am 40 years of age, and unmarried.
- (2) When is the theocrasis of this age to take place—in one year's time or two years; will it be visible to those only of the Ecclesia, and will it be at Chicago?
- (3) Does Koresh agree with H. E. Butler's views on regeneration, and his "Solar Biology"?
- Biology"?

 (4) Why is it that the almanacs and also ephemeris of some astrologers do not agree with the same signs of the moon's
- (5) I am not thoroughly acquainted with your views, but I am trying to understand them. If you are right in your deductions, and I study them ever so hard to understand them and can not, where would I land?—E. R., New York.
- (1) The process of overcoming sensuality in all its phases and stopping the wastes which sensuality entails, must begin in the mind,—not by keeping the mind on your difficulties, exerting it in

worry and care, but by forgetting them,—by taking your mind entirely out of that plane. It is an easy thing when once you are willing, and know how to proceed. Be patient after you have learned through thorough study of the Koreshan System how to begin aright; it takes time. Physiologic conditions will change when the mind is properly changed and the mental energies directed into other channels.

- (2) Questions concerning the time and place of the theocrasis of this dispensation, personally concern only the Founder of Koreshanity, for the present; these are extremely personal questions that are not considered even with his closest associates. The science of such transmutation, why it is to occur and how, may be learned through the laws of alchemy.
- (3) Decidedly, no. Koreshanity teaches a personal, tangible, and human Godhead, manifest to the world nineteen hundred years ago. Butler denies the personal God, and consequently all the processes of regeneration resulting from the appearance and transmutation of the personality of Jesus as the Seed of the cosmos. Jesus was the Seed of the anthropostic world, sown in the minds and hearts of his disciples, in order that he might raise them at the end of the dispensation. in the harvest. It has required nearly 2,000 years to complete the regeneration. Tangible seed was sown; tangible, perfect, biune men will come up in the resurrection as the result of that sowing. That resurrection will take place as the immediate result of the application of scientific law.
- (4) Almanacs give the constellations the moon is in at different times. The constellations are in recession, while the equinoxes are in precession. This causes the signs and constellations to change in their relations. Some astrologers use the geocentric, and others the heliocentric method. There are six signs difference between the two plans; in one, the position of the sun is considered; in the other, the supposed position of the earth. In this way, exactly at the same time, March 21, one system says that the sun is entering Aries, and that Aries agrees with March and April; the other system would say that the earth is entering Libra, and that Libra agrees with March and April! The earth is cellular, and cannot be in any sign; all of the twelve signs are in the
- (5) Those who cannot comprehend the truth and apply and obey the laws of life, will not land in any different place from where they are. They will remain in the

mortal conditions, in hell; while those who obey the laws of life will live,—become immortal.

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First Impressions of Investigators of Koreshan Universology.

Accepted Koreshanity After Groping in the Darkness of the Various Phases of Occultism.

As we all reach different conclusions in the contemplation of the same subjects, as we all receive and disseminate different mental rays, the "First Impressions" department of The Sword is a mental kaleidoscope,—of interest to all. My descent may be traced to orthodox New England Puritans, consequently, I joined a Protestant church. This occurred when I was 15 years of age. Three years later I began to drift from the church's influence, and gradually became conscious of the fact that a great gulf yawns between the teachings of Jesus the Christ and the vagaries of the modern church.

My occupation at this time necessitated working at night. Years were spent in lonely railway stations. The only company I had, consisted of hoot-owls and whip-poor-wills uttering their weird music in neighboring swamps. My duties, although light, were of such a nature as to compel me to remain awake. This afforded abundant time for reflection. During those midnight watches I agonized and plead to I knew not what, to an unknown God, for truth. The conflict between my conscious and subconscious mind was terrific. The substance of intense desire that was generated, connected me with those high tension currents of mental force from the central anthropostic battery. The entities from thence, upon being deposited, entered into a long-continued conflict with those already existing within.

Throughout those years, I did not quite lose faith in Jesus the Christ and the Bible. I vaguely felt that TRUTH and absolute justice somewhere existed, and would eventually manifest. I was like an animal driven at bay by the forces of darkness and doubt. A chance remark, one day, revealed my mental condition to a stranger, a man nearly seventy years of age. He invited me to accompany him to his room. On entering his apartments, I seemed suddenly transposed to a period of the middle ages. The room contained a library of books that treated upon all those subjects generally termed unusual. He tendered his services as teacher, and I began the study of spiritism, or what is familiarly termed spiritualism. A very little sufficed. Then followed, in rapid succession, the investigation of white and black magic, extracts from the ancient Kabala, ancient Egyptian mysteries, occultism in its various phases, theosophy, treatises on symbology, astrology (?), Christian Science (so called), Rosicrucianism, and kindred isms.

I was thus successively conducted along different planes of thought. I resembled a prisoner in a dungeon, for years groping in darkness. Now, on regaining freedom, I must be guided to the light gradually, lest the full glare of noontide bursting upon me, prove fatal. Just before my thirtieth birthday, my instructor recommended a book entitled "Koreshan Astronomy," by Royal O. Spear. When the reading was nearly completed, an acquaintance picked up the volume, and glanced rapidly over its contents.

"What do you think of it?" he asked.

"I think it handles a peculiar and decidedly new subject; but I shall investigate before making a decision," was my answer.

"Do you know to whom we are indebted for this idea and its publication in book form?" I confessed I did not.

"DR. TEED, of Chicago," said he, pointing to the passage where the author gives to DR. CYRUS R. TEED the honor of the discovery and elaboration of the Science of the Hollow Globe. I hurled the book across the room, accompanied by the remark, that I wanted nothing to do with that man or his teachings. A moment later I relented, and finished the treatise. Then followed a year and a half of marvelous unfoldment. The old gentleman possessed great quantities of back numbers of THE GUIDING STAR and FLAMING SWORD. Their contents were eagerly devoured. The effect was similiar to viewing a panorama of vaguely remembered pictures, or reviewing old lessons. There was a wonderfully sweet familiarity about it all. I seemed slowly awakening as from a deep sleep. The vilifying Chicago press had led me to believe that Koresh was possessed of a character directly the opposite from that which he really has. I felt ashamed of myself for having been the possessor of such preconceived bias regarding a total stranger.

I now have the priceless privilege of frequently meeting the Messenger of this age. In resonant tones, with flashing eyes, he presents the truth fresh from the rational mind. To those who have passed through sufficient experiences in past embodiments to enable them to welcome his doctrine, he stills the tempest in their natures, as did Christ the physical storm on the sea of Galilee. The absolute Science of immortal life, he publicly presents in simplest phraseology. All who will may understand and apply its laws. This will enable those who overcome to be absorbed into the central Deific mind in eternal unity with the Almighty—to enter that perpetual cycle that hath neither beginning nor ending; without a break in its everlasting continuity.—W. B. Sweet, Chicago.

Prof. O. F. L'Amoreaux's Experience With Koreshanity Twelve Years Ago.

In the Fall of 1886, I resigned my college professorship and, as I supposed, my lifelong avocation of teacher, because, as I said to myself, I could starve to death, but could not longer be fed by usury, which I knew would be the ruin of my country, but which was the foundation on which rested all the colleges and so called educational and religious and benevolent institutions of the country and the world. A few months after this, Mrs. L. and I were in-

vited to hear a stranger speak in the parlor of a lady friend. The speaker was none other than Koresh, and as was often his fortune in those days, his hearers were few. Among the new-old things presented, was the doctrine of re-embodiment. "There,' I said to myself, "is that old heathen idea of the transmigration of souls." Then I thought fast, and quoted that remarkable passage in the first of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." My own thoughts corrected me, and I said: "There is re-embodiment, a coming again in the flesh; and if it has occurred once it may, and doubtless will again, since there must be a law controlling it."

From that time forth I was converted to so much of Koreshan doctrine; but it was after hearing and reading much, and some months' profound study, that I finally came to the point of accepting it as a whole. Having already come to the place in my experience where I clearly saw that about everything of present conditions was hopelessly and irreparably wrong, I had also arrived at the point where I was ready to consider any measures that might be offered, not to mend, but to supplant and end them, and the more unlike they were to the old ones that I had proved to be no longer endurable, the more likely I thought them to be true and righteous. Koreshanity I found to be the opposite of all these effete and unjust human institutions, hence the kingdom of righteousness so long foretold.—Prof. O. F. L'AMOREAUX.

* * *

Words of Welcome for the Cellular Cosmogony.

Read It With More Than Ordinary Interest.

I have read the CELLULAR COSMOGONY with much more than ordinary interest, and while I am not prepared to endorse all of the theological propaganda, that part of the book which relates to the science of cosmogony seems to merit endorsement.

It is true that the theory is so new and so radically at variance with that of Copernicus and his school, that it requires a little time to get the mind focused upon it. I shall not stop until I have fairly tested the whole matter. I am broad enough to accept truth from whatever source it may emanate. I am inclined at this writing to assist in the further circulation of your literature. Kindly quote me your terms for larger quantities. I am a traveling man.—D. S. HENKEL, Va.

All Delighted With the Work.

Copies of the Cellular Cosmogony arrived, and we hope to dispose of them. Others in our society have taken a number of copies, and in that way we hope to get them into circulation. We are all delighted with the work, and I congratulate you all on the success it is meeting. I feel sure that it will influence people in our favor. I heard a literary scholar pronounce it a "masterpiece." He said he was so intensely interested in it that he could not lay it down. Speaks well for Koreshanity, doesn't it? He is not a Koreshan either.—Edith V. Stiles, Colo.

The Flaming Sword.

There's no Way of Getting Around It!

I have read the CELLULAR COSMOGONY, and am surprised, as well as highly pleased and comforted, at finding the proposition, the fundamental premise, so simple and obvious. Why, there is no getting around it, or rather, there seems no way of disputing or confuting it! The scientists must be as stupid as they were in Columbus' time! This is the simplest and most obvious of all mathematical formulas.—J. L. JONES, Ore.

It's a Perfect Morning Glory.

My great aim is to help the truth along, and the means that it requires is a secondary matter to me. Even my life for the truth, if necessary! Dear friends, there is Koreshan blood in my heart, and the truth abides there; I am nothing, but the truth in me is my all. I received the new book this morning. It's a perfect morning glory!—Wm. Appel, Pa.

Its Logic Sound and Unanswerable.

My opinion of the new book, the CELLULAR COSMOGONY, is that its facts are superabundant, clearly stated, and cover the whole subject of the earth's contour; that its logic is sound and unanswerable; that its conclusions are necessary and unavoidable.—PROF. O. F. L'AMOREAUX, A. M., Ph. D.

It is indeed a valuable work for a people who know not their relation to the world they inhabit. A perusal of its pages by the most casual observer ought to enlighten him concerning the form of the natural world, and enable him to cast aside the assumptions of fallacy.—FRANK A. YALEY, Pa.

I hail with delight the scientific work of the Guiding Star Publishing House, the CELLULAR COSMOGONY, and consider it a masterpiece of scientific thought and truth.—B. F. Lewis, Mass.

Please send me \$2 worth of books, so I may give my friends more of the good work, and start them to thinking by kindling a fire in their brains!—WM. H. Whisler, Iowa.

What are your terms for the books and pamphlets in quantities of 25 or more? I wish to open the eyes of a number of so called scientists of this place.—C. W. W., Akron, O.

* * *

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The World's News.

Wednesday, Nov. 2.—Tammany Hall, New York, working hard to gain control of New York courts.—Race difficulty at Wilmington, N. C., continues; Gov. Russell's efforts to make peace unavailing; negroes threaten trouble if their right of franchise is interfered with.—New American nation formed, the United States of Central America, involving Salvador, Nicaragua, and Honduras; the federation passes into the control of representatives from the individual states.—Russia falling out with Germany.—Omaha exposition closes.

Thursday.—Chicago representatives hopeful for the Nicaragua canal; America has superior plans.—Excitement over report that transport Panama had sunk off Cuban coast with 300 soldiers; report proved false.—Spanish-American peace commissioners have only the Philippines to adjust.—Turkish troops finally leave Crete.—Fourth anniversary of Czar's coronation.

Friday.—Spain demands \$150,000,000 for the Philippines.—England and France still quarreling over Fashoda territory; the lion is roaring at the little Frenchman.—N. C. Democrats threaten to impeach governor because of negro question.—\$8,000,000 fire at Hangow, China; 10,000 houses destroyed, and 1000 people burned to death.—20 large mills destroyed by fire at Sidney. Australia

Saturday.—Great fight on between New York politicians.—Steamer Croatan, running between New York and Wilmington, N. C., burns 18 miles north of Cape Charles.—General orders issued designating American troops for the occupation of Cuba.—Curfew law enacted in St. Louis, Mo.—American sugar trust gobbles up the entire Hawaiian sugar product for 1898.—Pressmen on a strike in San Francisco.

Sunday.—Spanish cruiser Infanta Maria Teresa, raised by Lieut. Hobson at Santiago, sinks near island of San Salvador, West Indies; was being towed to New York.—Croker is croaking for Tammany democrats.—German press setting up a howl against American annexation of the Philippines.—Spanish commissioners await American elections before taking final step in peace treaty.—Eastern papers indicate a proposed Turko-German alliance.

Monday.—Republicans closing a vigorous campaign; democracy divided; populist wing in fusion with free silver democracy in many places in the West.—Terrific explosion of gas in Capitol building, Washington, followed by flames; marble walls injured; Supreme Court room wrecked; books and records valued at \$1,000,000 destroyed; bronze and marble busts of famous men in history, shattered.—Scheme on foot to free Dreyfus without retrial.—Hostilities renewed between union miners and imported negroes; rifles and fists used by the loving brotherhood of labor.

Tuesday.—Election day.—Many disasters and storms reported on sea and land.
—Danes expelled from Prussia.—Plot discovered in Paris to assassinate champions of Dreyfus; result of barbarous milita-

rism.—Greek cabinet resigns.—Civilized mob lynches a negro at Toluca, Ill. Usual close results of state elections; Republicans report majority in senate and Congress; Spain has waited in vain for expression of popular favor against McKinley administration.

In Reform Journals.

Impossible Things.

It is well understood among some skeptics and critics that miracles are impossible, and that all accounts of them are frauds and fables, forgeries and lying legends. On the same principle, critics three thousand years hence might deny the record of the facts which are occurring to-day.

The idea that Spain, which had been exploring the seas for ages, never really discovered America till 1898, is absurd in itself; and the story of the American fleet sailing into Manila harbor, over mines and torpedoes, under batteries and alongside of warships, and sinking nearly a dozen armed vessels before breakfast, is too absurd to be believed for a moment. And the pretence that such a victory could possibly have been gained without loss of men or ships on the American side, is as impossible as the assertion that the Spaniards, who had been famed in warfare for centuries, could hardly aim a gun to hit a hemisphere!

The Interior, writing of "Impossibilities," presents the following as "the way it will look to the critic three thousand years from now:"

"It is of course evident to the unprejudiced reader that the traditional account which has come down to us of the war between Spain and the United States, has suffered at the hands of interested redactors. As it appears in what purports to be the official record, the naval battles of Manila and Santiago resulted in the destruction of two entire Spanish fleets, embracing a dozen of the finest iron-clads afloat, with the loss of but two killed upon the American side and three wounded. This is so absurd upon the face of it that it must be at once rejected. But when we remember that at the time the engagement outside Santiago was fought, with the reported death of one man as the only fatality on the American fleet, the American army lost 1,800 on shore, then the critical historian does not need to disprove the fiction, but only to search for the sources of it. Battles at sea have always been far more destructive of life than those on land, that between Lord Howe and Admiral Ushant, one hundred years before, having cost over 8,000 marines. We know, therefore, that the accounts of these engagements at Manila and Santiago have no historic verity whatever, but have either been retouched in the interests of the navy, or were from the first manufactured by persons engaged in the construction and sale of iron-clads.

The Flaming Sword.

Indeed, official despatches from both of the places to the Spanish capital, Madrid, have been found, with contemporary dates, denying practically that any such engagement took place. Governor-General Blanco says in just so many words that 'Cervera made a sortie from the harbor and escaped. However that may be, it is simply impossible that ten or fifteen men-of-war, most of them armored with iron and steel plates, could have been sunk, and hundreds of Spaniards killed with thousands taken prisoners, and the American loss could have been two killed and three wounded.' Interested motives lie at the bottom of such a report as that, and strongly as the tradition has been maintained, it must be rejected in toto as not only impossible but absurd. the books of Kings, in the Bible, with all their wretched confusion of numbers, contain nothing so palpably fictitious as that. The priestly redactor who in his books of 'Chronicles' falsified the early history in the interest of his caste, was modest in comparison with his cpauletted historian of the American Knavy.

This is about the kind of criticism which might be expected of the critic of the forty-ninth century, if he followed the methods in vogue among some of the learned skeptics of the nineteenth century, who draw their salaries for defending a faith which they have professed to hold, and devote their energies to discrediting the foundations on which it rests .- The (Boston, Mass.) Christian.

Learned Ignorance.

Among those wise gentlemen who say in their hearts, "There is no God," and then proceed to account for the creation without a creator, few are more eminent than Ernest Haeckel-who seems to hold that the world made itself, and everything in it did likewise. In his work on "The Evolution of Man," vol. ii. p. 33, he writes:

"In conclusion, I repeat that it is only in the case of monera-of structureless organisms without organs-that we can assume the hypothesis of spontaneous generation. The extant monera do afford us organless and structureless organisms, such as must have originated by spontaneous generation at the first beginning of organic life upon the earth."

This of course is "scientific," and so the great high priest of American infidelity talks about "the moner," as "an organism without organs, . . a kind of structureless structure; a little mass of transparent jelly, that can flatten itself out, and can expand and contract around its food. It can feed without a mouth, digest without a stomach, walk without feet, and reproduce itself by simple division. By taking this moner as the commencement of animal life, or rather as the first animal, it is easy to follow the development of the organic structure through all the forms of life to man himself .- Some Mistakes of Moses, p. 96.

This is the style of talk which skeptics swallow, supposing that there is some sense wrapped up in such phrases as "structureless structure," "organism without organs," and the like, which may be fitly compared with such expressions as circular triangles, globular cubes, curved right lines, and similar verbal contradictions, which can

only serve to delude unthinking souls.

Professor Haeckel has been speaking again; and at the International Congress of loology, which met in England in August, 1898, he read a paper in which he declared that science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life, during a period estimated at a thousand million years. On being told that Lord Kelvin and George Darwin seemed to have proved that the earth had not been cool enough to allow life on it more than twenty-five million years, the astute German professor generously declared his willingness to drop the nine hundred and seventy-five million years, —a great condescension on his part,—though if he and Lord Kelvin were catechised regarding the matter, they would probably be compelled to admit that neither they nor any one else know definitely anything about it.

Prof. Haeckel states his theory of evolu-tion in these words: "The monophyletic origin of all mammalia is no longer a vague hypothesis, but an accomplished fact. the living and extinct mammalia which we know are descended from a single common ancestral form which lived in the Triassic or Permian period, and this form must be derived from some permian or perhaps carboniferous reptile allied to the Progonosauria and Theriodontia, which was derived from a carboniferous amphibian the group Stegocephala. These amphibians in turn descend from Devonian fishes, and these again from lower vertebrates. Looking forward to the twentieth century, I am convinced it will universally accept our theory of descent."—The (Boston, Mass.) Christian.

WHAT CONSTITUTES A STATE?

What constitutes a State?

Not high-raised battlement or labored mound,

Thick wall or moated gate;

Not cities proud with spires and turretcrowned:

Not bays and broad-armed ports,

Where, laughing at the storm, rich navies ride:

Not starred and spangled courts,

Where low-browed baseness wafts perfume to pride.

No; men, high-minded men,

With powers as far above dull brutes endued

In forest, brake, or den,

As beasts excel cold rocks and brambles rude;

Men who their duties know,

But know their rights, and, knowing, dare maintain.

Prevent the long-aimed blow

And crush the tyrant while they rend the chain;-

These constitute a State;

And sovereign law, that State's collected will

O'er thrones and globes elate,

Sits empress, crowning good, repressing

Smit by her sacred frown,

The fiend, Dissension, like a vapor sinks; And e'en the all-dazzling crown Hides his faint rays, and at her bidding shrinks;

Such was this heaven-loved isle, Than Lesbos fairer and the Cretan shore! No more shall freedom smile?

Shall Britons languish, and be men no more?

Since all must life resign, Those sweet rewards which decorate the

'Tis folly to decline,

And steal inglorious to a silent grave. -Sir William Jones.

Thoughts by the Way.

Any task is easy after it has been performed.

Crooked people only respect those they cannot rob.

It is a great mistake to imagine it is funny to annoy somebody.

The mistakes of other people are the ones we bear longest in mind.

Many a man would be miserable if it were not for his keen sense of the ridiculous.

The world is apt to value a man more for what it expects than for what it has received.

Of all the clammy, artificial things that vex a sensitive nature, the mechanical smile is the worst.

Some people are never so happy as when their worst fears in respect to somebody else are realized.

Marrying for money has many of the unpleasant features and a few of the benefits incident to taking medicine.

Did it ever occur to you that perhaps you are to blame because your associates exhibit a tendency to grumble.

When casual acquiintances offer suggestions as to how you can improve your financial or physical circumstances, they are generally working on commission for somebody.—Ex.

Beacon Lights.

A man may be a slave and not know the fact, but this ignorance of the fact does not change his condition of slavery.

The most serious delusion in the money question is the idea that the material of which money is made has any connection with the usefulness of the money.

The church which thinks it saves mankind through the individual and neglects the body politic, is doomed to failure and disappointment.

It is impossible to have social conditions which injure the farmer and the workingman, and which do not injure every other man who is engaged in any legitimate industry.—The Beacon.

The speculator is a robber who robs the producers of the articles produced by forcing them to accept inadequate compensa-tion for their toil, and the consumers, by forcing them to buy from him at an enormous advance.—Max Nordau.

I hold it true, that if the Almighty had created a class of men whom he intended should do all the work and none of the eating, he would have made them all hands and without any mouths.—Lincoln.

In general, the art of government consists in taking as much as possible from one portion of the citizens to give to another.—Voltaire.

We have more power than will; and it is often by the way of excuse to ourselves that we fancy things are impossible.— Rochefoucauld.

Whoever becomes imbued with a noble idea kindles a flame from which other torches are lit.—Henry George.

What is birth to a man if it be a stain to his dead ancestors to have left such an offspring?-Sir P, Sidney. GOOGIE Digitized by

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